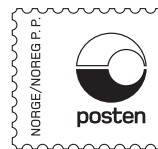


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Missionality of Apostolicity

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The words *apostolic* and *missional* are used often as synonyms to describe the church as “sent” and “on mission.” The missional church movement posits that the local congregation is a center or base of mission, and by nature is sent to its community and beyond. Moreover, this movement holds that the gift of apostles is still in operation and necessary for the church in the west to re-engage in mission to its post-Christendom context. This study asks: does apostolicity include, or even necessitate missionality? This study begins by examining briefly the biblical meaning of apostolicity, then addresses an understanding of apostolicity in early church history and its connection with missionality in church history. Finally, it presents marks of apostolicity and addresses matters of the church’s orthodoxy and orthopraxy. The church is apostolic, and as this study attempts to show, apostolicity is not limited to missionality but includes it, and even necessitates it.

The Nicene-Constantinopolitan Creed of AD 381 confesses that “we believe ... in one, holy, catholic, and apostolic church.”¹ The last of the four marks of the church (*notae ecclesiae*) describes apostolicity, namely, that the church is *apostolic*.² The Nicene Creed is recited regularly in churches around the world as it has been for centuries but the question remains: what is meant by apostolic? Although the Nicene Creed was written as a statement of orthodox faith in response to heresies, it certainly affirms the church’s apostolicity, as well as its unity, sanctity, and catholicity. So, how should Christians understand apostolicity, and is *missionality* an element and even a necessity of it?

The question is raised partly because of the emphasis today on the church as *missional*.³ Contemporary discussions refer to apostolic as missional—an adject-

tive from the Latin *missio* from *mittere* which means “send.” The words apostolic and missional are used often as synonyms to describe the church as “sent” and “on mission.”⁴ The missional church movement posits that every local congregation is a center or base of mission, and by nature is sent to its community and beyond.⁵

A prominent voice in this conversation is Alan Hirsch, a missiologist in the missional church movement. Hirsch advocates the “apostolic genius” in the local church which he describes as “an apostolic nature and effect of their ministry and influence.”⁶ He says:

In every manifestation of the Apostolic Genius there is a powerful form of catalytic influence that weaves its way through the seeming chaotic network of churches and believers. There is no substantial

word for this catalytic social power other than, to reinvoké biblical language, *apostolic*. And this is not just the power of the gospel/apostolic doctrine (as powerful as that is in sustaining the faith) but also that of a certain category of leadership, namely that of the apostolic person. ... Apostolic leadership as in all types of influence, is both identified and measured by the effect it has on the social environment in which it operates. And in these terms it is *always* present in periods of significant missional extension. Such people might not always call themselves “Apostles,” but the apostolic nature and effect of their ministry and influence are undeniable.⁷

Hirsch focuses on the nature of ministry and leadership within “apostolic movements” and “apostolic leadership” in particular, but does so within the broader context of the “five-fold gifting” in the Apostle Paul’s teaching of Ephesians 4:11–13 which includes God’s gift of *apostles* (*apostolous*, ἀποστόλους).⁸ Hirsch advocates that application of five-fold gifting provides an alternative to Christendom-bound ecclesiology that generally excludes God’s gifts of apostles, prophets, and evangelists, and has settled for pastors and teachers. For Hirsch, the gift of apostles is still in operation and necessary for the church in the west to re-engage in mission to its post-Christendom context.⁹

A discussion of apostolicity among evangelicals began in earnest in 1987 when George G. Hunter introduced the theme of “apostolic ministry” for the post-Christendom society.¹⁰ Hunter developed this theme in writings on the “new apostolic age,” advancing the “apostolic movement,” and the importance of evangelism in “apostolic ministry.” He defined an “apostolic church” as a local body

where leaders believe that they and their congregation are “called and sent by God” to reach an unchurched, pre-Christian population.¹¹ By the expression “new apostolic age” Hunter means there is renewed vision of apostolic ministry to unbelievers. This vision understands the mission and mission field in the way that Jesus and the early apostles understood them.

Hunter does not wish to confuse this meaning with an historical view of apostolic succession, writing: “... those who believe in ‘apostolic succession’ are likely to interpret this as ordination to mere chaplaincy services and teaching orthodox beliefs to the faithful.”¹² Hunter’s concern was that “few ordained clergy and other Christian leaders understand themselves, much less their congregations, as having inherited the work of the apostles to people who do not yet believe.”

For Hunter, apostolicity has as much to do with vision of ministry to and work among people who do not yet believe as it does to right doctrine. His definition of apostolic is tied to *apostle* as one sent by the Holy Spirit to a new region or community in order to proclaim the gospel.¹³ For him, *apostolic* describes functions like those of the first-century apostles in their evangelistic and missional work of establishing congregations or extending the church.¹⁴

So, the question of this study asks: does apostolicity include, or even necessitate missionality? Should apostolicity be limited to the origin and beliefs of the church as rooted in the teachings of Jesus and the apostles? Should it refer simply to an historic institution built upon Jesus and the apostles with authority conferred successively to bishops through the laying on of hands? Should it refer simply to mission?

This study begins by examining briefly the biblical meaning of apostolicity. The study then addresses an understanding of apostolicity in early church history and its connection with missionality in church history. Finally, it presents marks of apostolicity and addresses matters of the church's orthodoxy and orthopraxy in regard to missionality. The intention of the study is to bring greater clarity to topics regarding the foundational role of the twelve apostles of Jesus, the role of other apostles and apostolic men in the church's history, the gift of apostles in the church, and the apostolic nature of the church as it engages in mission to the world today, particularly in post-Christendom contexts.

Meaning of 'Apostolic' from the Scriptures

Originally, the Greek verb *apostellō* (ἀποστέλλω) from which the adjective apostolic comes, means to send forth a messenger, agent, message, or command.¹⁵ The one sent, *apostolos* (ἀποστόλος), was the personal representative of the sender. The "sent one" stood in place of the sender in relation to the recipient. The noun *apostolos* was used first in maritime language where it referred to a cargo ship, or the fleet sent, and later denoted a commander of a naval expedition, or a band of colonists sent overseas.¹⁶ The Jewish historian Josephus used a form of the word for a "group sent on a mission" specifically to a group of Jews who were sent to Rome.¹⁷

In the Septuagint (LXX), the Greek translation of the Hebrew Scriptures, the verb *apostellō* was used to denote the authorization of a person to fulfill a particular function or clearly defined task, not to denote an institutional appointment of someone to an office.¹⁸ The stress fell on the one who gave authority to the one who was sent.

In the Gospel of John, the verb *apostellō* is used to stress that it is the Lord who sends. For example, in John 17:18 Jesus prayed: "As you [Father] sent (*aposteilas*) me into the world, so I have sent (*apesteila*) them [disciples] into the world."¹⁹ John also uses *apostellō* with the Greek verb *pempō* (πέμπω)—a virtual synonym of *apostellō*—to emphasize that it is the Lord who sends. In John 20:21 Jesus says to his disciples: "Peace be with you. As the Father has sent (*apestalkev*) me, even so I send (*pempo*) you."²⁰ Clearly, John's use of *pempo* along with *apostellō* stresses the disciples being sent, in contrast to any institutional concept of *apostolos*.

Needless to say, *apostolos* is also used in the New Testament of the fixed designation of an office, namely, that of the apostles (*apostoloi*, ἀπόστολοι) designated as the twelve. The Gospel of Mark records: "And he [Jesus] went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles [*apostolous*]) so that they might be with him and he might send (*apostelle*) them out to preach and have authority to cast out demons," (Mark 3:13–14; cf. Luke 6:13).

Jesus appointed these disciples as apostles and soon sent them out to participate in his mission.²¹ It is important to note that this apostolate—the twelve called and appointed by Jesus—began as a commission.²² This commission was renewed following his resurrection. Clearly, the original twelve were called to their authoritative position with missionary responsibility.²³

Of course, a study of the meaning of apostolic from the scriptures must not overlook the fact that Jesus Christ is called an apostle. In Hebrews 3:1, we read:

“consider Jesus, the apostle (*apostolos*) and high priest of our confession.”²⁴ In this statement, the author of Hebrews ties apostolicity to the redemptive mission of the Triune God (*missio Trinitatis*).²⁵ Jesus is the one whom the Father sent, a theme repeated in the Gospel of John.²⁶ Jesus Christ was sent by the Father with authority to accomplish a mission that was sacrificial in nature, as 1 John 4:10 states: “[God] loved us and sent (*aposteilen*) his Son to be the propitiation for our sins,” (Mark 10:45). Thus, the mission of the Triune God led to Jesus’ apostleship. Indeed, his apostleship is prior to and the basis of all apostleship. He is “the first apostle, the great apostle, and the source of all apostleship.”²⁷ J. F. Torrance states:

As the incarnate Son of the Father, Jesus regarded himself as having been anointed by the Spirit and clothed with his power for the fulfillment of his unique evangelical mission (Luke 4:18f.). With its completion in the cross and resurrection, he commissioned his disciples as apostles to act in his name, thereby linking their subordinate mission with his own supreme mission: ‘As the Father has sent me, so I send you.’ At the same time he breathed his Spirit upon them, thereby constituting their sending by him as the empirical counterpart to the sending of the Holy Spirit by the Father in the name of the Son, which took place as Jesus had promised on the day of Pentecost (John 17:18; 20:21; cf. 14:25f; 16:12; Lk. 24:49; Acts 2:2–8). Jesus was the Apostle in the absolute sense (Heb. 3:1).²⁸

After Jesus’ resurrection and ascension, the eleven apostles sensed the need to replace Judas, and so they sought someone who had been with Jesus and was an eyewitness of the risen Lord. The selection of

the twelfth apostle was taken up in order to preserve the mission and authority entrusted originally to the twelve. As such, they represented the church as the people of God on the pattern of the twelve patriarchs, the twelve tribes of Israel, and the twelve gates and twelve foundations of the heavenly Jerusalem (Rev. 21:12–14).²⁹ Luke records in the Acts of the Apostles:

And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry (*diakonias*, *διακονίας*) and apostleship (*apostolēs*, *ἀποστολῆς*), from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles (Acts 1:23–26).³⁰

With Matthias, the twelve went on to fulfill their purpose as apostles of Jesus. Theirs was a unique role as original apostles in the establishment of the church—“the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,” (Eph. 2:19–20).

Although the twelve were foundational, the New Testament mentions additional apostles.³¹ Paul and James, the half-brother of Jesus, are two examples. Paul asks of himself: “Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord,” (1 Cor. 9:1–2). As for James, the brother of Jesus, Paul said: “But I saw none of the other apostles except James the Lord’s brother,” (Gal.

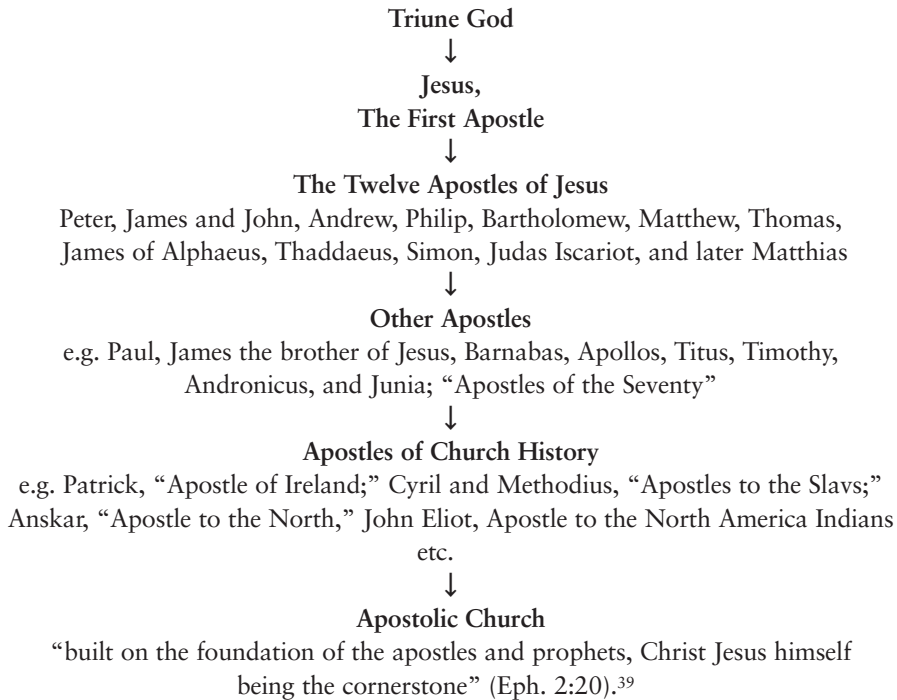
1:19).³² Clearly as with Paul and probably with James, the apostolate referred to a group larger than the original twelve.³³ Paul and James each rose to prominence in their respective spheres of leadership among the twelve. Paul was named the “apostle to the Gentiles” and announced himself as an apostle in his epistles (Rom. 1:1, 5; 11:13). James, the brother of Jesus, became the leader of the church in Jerusalem and was a principal author of the apostolic decree (Acts 15). Moreover, both leaders are mentioned as eyewitnesses of the risen Lord:

[Jesus] appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.³⁴ Last of all, as to one untimely born, he appeared also to me [Paul]. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God (1 Cor. 15:7–9).

Let us also consider Barnabas. While Luke usually limited his use of *apostolos* to the twelve, he does refer to “the apostles Barnabas and Paul,” (Acts 14:4, 14).³⁵ Barnabas co-labored with Paul and was

commissioned with him by the Holy Spirit to Seleucia and Cyprus (Acts 13:2–4). Like Paul, Barnabas worked to fulfill the apostolic ministries of proclaiming the gospel and planting churches on the first missionary journey. Let us further consider Apollos, Silas, and Timothy. Paul referred to himself and Apollos as apostles (2 Cor. 4:6–9), and to himself, Silas and Timothy as apostles (1 Thess. 1:1; 2:6).³⁶ He even asked: “Do not we have the right to take a believing wife along with us, as do the other apostles and the Lord’s brothers and Cephas?” (1 Cor. 9:5). Furthermore, Andronicus and Junia, are mentioned as “outstanding among the apostles” (Rom. 16:7), meaning they were either “notable among the ranks of the apostles” or “esteemed by the apostles.”³⁷ If the first rendering is accepted, Junia was a female apostle.³⁸

The twelve who were called and appointed by Jesus, and other apostles who were called by God and affirmed by churches, received apostleship by virtue of their union with Jesus Christ, the first apostle (Heb. 3:1). All other apostles of the church built upon the foundation of Jesus and the twelve, and in no way supplanted or altered their apostleship.



The apostolicity of the church is grounded in the Triune God and his mission of redemption to the world. The twelve had a unique function, namely, to serve as the link between Christ, the first apostle, other apostles, and the church apostolic.⁴⁰

Meaning of 'Apostolic' in Church History

When asking if the word *apostolic* refers to the church's missional nature, one must understand the expression in historical context. Clearly, use of the adjective apostolic (*ἀποστολικήν*, *apostolikēn*) in the Nicene-Constantinopolitan Creed of 381 refers to the church that continued from Jesus and the twelve to that day. In early Christianity, the twelve were the first bearers of the message of Jesus, and they in turn, along with other apostles, sent messengers with this message.

In the fourth century, "one, holy, catholic, and apostolic church" referred to the authentic and authoritative church that continued from Jesus and the twelve and faithfully transmitted "the apostles' teaching," canonized in the writings of the New Testament (John 20:30–31; Acts 2:43; 2 Pet. 1:16–21; 3:1–2, 15–16). With the rise of Gnostic texts by the second century which claimed apostolic authorship, and by the fourth century as heretical doctrines of Arius were spreading, lists of bishops were drawn up in order to trace lines back to Jesus and the twelve.⁴¹ The word apostolic in the Nicene Creed affirmed the historic and verifiable continuity of the faith.⁴² This word, used earlier by Clement of Alexandria (150–215), referred to the teaching of Clement of Rome as "maintaining apostolic and ecclesiastical orthodoxy."⁴³

Although *apostolic* did not refer in

these instances explicitly to missionality, it did so implicitly by the church's connection to Jesus and his apostles. J. F. Torrance states:

The one, holy, catholic and apostolic Church is the Church continuously occupied with the interpretation, exposition and application of the Holy Scripture, for it is in that way that the Church opens its mind and life to the direction and correction of the Word of God. And that was precisely what the Church was doing, not least in the theologically turbulent years between the Nicene [AD 325] and the Constantinopolitan Councils [AD 381]. I refer to the constant exegetical activity undertaken by the Church fathers in their attempt to bring to consistent expression the internal connections of the Gospel and thus, not only to clarify and defend the apostolic and catholic faith in the face of heretical disruption, but to provide the Church with a structural framework within which its members could meditate upon the Holy Scriptures, worship the Holy Trinity, proclaim the Gospel of forgiveness, reconciliation and sanctification, and so fulfill its mission in obedience to the command of Christ.⁴⁴

In other words, sound teaching was necessary for the church to conduct itself in true worship of the Triune God, edification of the faithful, and its mission to the world.

Already by the third century, Tertullian of Carthage had linked "apostolic churches" to Jesus' mission of sending the eleven apostles into the world (Matt. 28:18–20).⁴⁵ Tertullian stated that Jesus commanded them to "go and teach all nations," and so "did the apostles, whom this designation [*apostoloi*] indicates as 'the sent.'"⁴⁶ Tertullian held that having "received the promised power of the

Holy Spirit and after bearing witness to the faith in Jesus Christ throughout Judea and the surrounding churches" the apostles "next went out into the world and preached the same doctrine of the same faith to the nations."⁴⁷ In this manner, they "founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith and the seeds of doctrine." Tertullian then states:

Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original classification. Therefore the churches, although they are so many and so great, comprise but one primitive church, founded by the apostles, from which they all spring. In this way all are primitive, and all are apostolic while they are all proved to be one, in unbroken unity, by their peaceful communion, and title of brotherhood and bond of hospitality...⁴⁸

From this statement, Tertullian went on to qualify further what constitutes apostolic churches. They were founded on the fact that Jesus Christ sent the apostles to preach and what they preached was the gospel. This gospel message was received by the apostolic churches from the preaching of apostles and subsequently by their writings.⁴⁹ Tertullian claimed:

If, then, these things are so, it is in the same degree made known that all doctrine agrees with the apostolic churches—those original formations and sources of the faith must be reckoned for truth, as undoubtedly containing that which the very churches received from the apostles, the apostles from Christ, Christ from God. Whereas all doctrine must be prejudged as false

that tastes like anything contrary to the truth of the churches and apostles of Christ and God.⁵⁰

With this foundation, Tertullian and others were able to judge any teaching as orthodox or heretical by comparing it to “the apostles’ teaching.” If it was different or heterodox, then its author was “neither an apostle nor an apostolic man; because, as the apostles would never have taught things that were self-contradictory.”⁵¹ Interestingly, Tertullian went on to state: “...those churches who although they do not derive their founder from apostles or apostolic men as being of much later date, for they are in fact being founded daily, yet, since they agree in the same faith, they are considered no less apostolic because they are agreed in doctrine.”⁵² In other words, Tertullian affirmed that any church which arises without a direct tie to a bishop (something that happened regularly) was no less apostolic if it held to the same teaching as the apostolic churches.⁵³ For Tertullian, apostolicity was orthodoxy. However, orthodoxy originated in Jesus who commissioned the apostles as “the sent” (*apostoloi*) to “go and teach all nations.”

This raises questions of authority, orthodoxy, and missionality. As Tertullian claimed, authority is derived from apostolic teaching.⁵⁴ Thus, someone in a line of ordained bishops could be disqualified when deviating from apostolic teaching. Such heresy would cancel ecclesial authority. This would apply equally to those who were missional but heretical.

A case in point is Ulfilas, the fourth-century missionary who evangelized the Goths and translated the Bible into a Germanic language. Ulfilas was consecrated bishop of the Gothic Christians by Eusebius of Nicomedia, bishop of Constanti-

nople, a follower of Arius who taught the heretical doctrine that Jesus the Son was neither equal with God the Father nor eternal.⁵⁵ Eventually Ulfilas labored to create the Gothic church among Visigoths and other Germanic peoples. Yet, because of his Arian heresy, he would not be considered apostolic in the tradition of Nicene theology.⁵⁶

Thus, apostolicity requires not merely missionality but orthodoxy. Both are necessary. Missionality must be orthodox in its formulations and orthodoxy must lead to orthopraxy—right practices of loving God, loving neighbor, and making disciples of Jesus Christ. John G. Flett states: “... a community of the word is a community engaged in the movement that engaged the apostles.”⁵⁷ The church exists “by the ongoing work and word of the apostles.”⁵⁸

Paul’s words to Timothy communicated the pattern of continuity and connection with the apostles to future generations. He said: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others,” (2 Tim. 2:2). These words were put into practice in the first centuries as seen in Tertullian’s description when he offers examples of church fathers who stood in continuity with Jesus’ original apostles. He mentioned not only first-century apostles but spoke of “apostolic men” (*apostolicis uiris*), namely, those “who continued steadfast with the apostles.”⁵⁹

While the list of the “Apostles of the Seventy” is rooted in church tradition, it illustrates the idea that there were apostles beyond the original twelve. For example, Hippolytus of Rome (170–236), a disciple of Irenaeus who was a disciple of Polycarp who was a disciple of the Apostle John, produced an early list of seventy

apostles. Similarly in *The Ochtoechos*, John of Damascus confirmed that there were “seventy-two lesser apostles.”⁶⁰ Such lists were based on the notion that Jesus “appointed and sent seventy disciples ahead of him,” (Luke 10:1).⁶¹ Many, if not most of these “sent ones” would have been among the “five hundred brothers” to whom Jesus appeared following his resurrection from the dead (1 Cor. 15:6). Based on such texts and various traditions of church fathers, the Eastern Church named the “Apostles of the Seventy” as:

James the Brother of the Lord, Mark and Luke the Evangelists, Cleopas, Symeon, Barnabas, Justus, Thaddeus, Ananias, Stephen the Protomartyr and Archdeacon, Philip, Prochorus, Nicanor, Timon, Parmenas, Timothy, Titus, Philemon, Onesimus, Epaphras, Archippus, Silas, Silvanus, Crescens, Crispus, Epeneus, Andronicus, Stachys, Amplias, Urban, Narcissus, Apelles, Aristobulus, Herodion, Agabus, Rufus, Asyncritus, Phlegon, Hermes, Patrobus, Hermas, Linus, Gaius, Philologus, Lucius, Jason, Sosipater, Olympas, Tertius, Erastus, Quartus, Euodias, Onesiphorus, Clement, Sosthenes, Apollos, Tychicus, Epaphroditus, Carpus, Quadratus, Mark called John, Zenas, Aristarchus, Pudens, Trophimus, Mark nephew of Barnabas, Artemas, Aquila, Fortunatus, and Achai-cus.⁶²

The point of this list here is *not* to say that these *were* the seventy disciples that Jesus sent (*ἀπέστειλεν, aposteilen*) ahead of him (Luke 10:1) but that church fathers described other apostles beyond the original twelve. Such lists were based on the New Testament, traditions passed down from church fathers, and accounts of early Christian history. The fact that such lists include two of the evangelists—

Mark, the companion of Peter, and Luke, the companion of Paul—makes it, at least in principle, difficult to refute. They were authors of canonical scriptures, the written form of “the apostles’ teaching,” (Acts 2:42).

Beyond the “Apostles of the Seventy,” the Eastern, Roman, and Protestant bodies of the church have identified missionaries historically by the Greek-based word *apostles*. Among these apostles commissioned for work in territories that did not yet know the gospel were: Abercius of Hieropolis, Apostle to Syria and Mesopotamia, d. 167⁶³, Saturninus, Apostle to the Gauls, ca. 257⁶⁴, Gregory the Illuminator, Apostle to the Armenians, 256–331⁶⁵, Frumentius of Axum, Apostle to the Ethiopians, d. 383⁶⁶, Patrick, Apostle to Celts of Ireland, 373–463⁶⁷, Ninian, Apostle to the Southern Picts of Scotland,⁶⁸ 360–432, Remigius, Apostle to the Franks, c. 437–533⁶⁹, Columba, Apostle to the Scots, 521–597⁷⁰, Felix of Burgundy, Apostle to the East Angles, d. ca. 648⁷¹, Kilian, Apostle to Franconia (Bavaria), c. 640–689⁷², Anskar, Apostle to Scandinavia, 801–864⁷³, and Cyril, 826–869, and Methodius, 815–885, Apostles to the Slavs.⁷⁴ This list even includes John Eliot, Apostle to the North America Indians, 1604–1690,⁷⁵ Thomas von Westen, Apostle to the Sami people, 1682–1727,⁷⁶ Hudson Taylor, Apostle to China, 1832–1905,⁷⁷ and many others.⁷⁸

It can be argued that while the work of these apostles was built on the original and unique foundation of Jesus and the twelve, many had ministries that were at least equal to if not greater in scope and influence than the twelve apostles of Jesus.⁷⁹ When these apostles of church history crossed geographical, cultural and religious boundaries, they encountered socially distinct peoples with no viable

community of worshiping and witnessing believers in Christ.⁸⁰ Thus, by proclaiming the gospel they provided a foundation for establishing communities of Christians in this frontier.

As mentioned previously, the Latin word *mitto* and the Greek word *apostellō* both mean “send.”⁸¹ The Latin-based word ‘mission’ came into popular use beginning in 1544 by the Jesuits Ignatius Loyola and Jacob Loyner to describe the “journeys and undertakings” for the “sake of the word of God” in spreading the Christian faith.⁸² Earlier, the Greek-based word *apostolate* was commonly used. For fifteen centuries, the church used additional terms for ‘mission’ including: “preaching the gospel,” “apostolic proclamation,” “propagation of the reign of Christ,” and “illuminating the nations.”⁸⁴

Marks of Apostolicity

While one of the four marks of the church is apostolicity, what are the distinguishing marks of apostolicity? Briefly, apostolicity is described as identity and continuity with Jesus and the twelve apostles in: 1) foundation, 2) teaching, 3) character, 4) life in the Spirit, and 5) mission in the world.⁸⁵ While aspects of these marks have been introduced above, they are summarized here with special attention to missionality.

The first mark of apostolicity begins with the foundation built upon Jesus Christ and the apostles and prophets (Eph. 2:20). The apostolicity of the church is lived out in the tradition of Jesus and the apostles, manifested in worship and celebration of the sacraments, and witnessed by a continuity of ministry in the service of Christ to the church and world.⁸⁶ In other words, there is an intentional identity and solidarity with Jesus as

the Christ and the message of the gospel (Gal. 1:12; 1 Cor. 11:23–25; 2 Cor. 4:5).

While such continuity may be a historic succession of bishops, apostolicity is neither guaranteed by episcopal succession, especially when deviating from apostolic character and teaching (1 Tim. 4:16; 2 Tim. 1:13–15; 1 John 2:19), nor does it preclude spontaneous works of the Holy Spirit such as that at Samaria (Acts 8:14–25) and new churches, for example, those described by Tertullian.⁸⁷

The Lima Report of the Faith and Order Commission, prepared by representatives from several Christian traditions, says: “In the churches which practice the succession through the episcopate, it is increasingly recognized that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of historic succession. This recognition finds additional support in the fact that the reality and function of the episcopal ministry have been preserved in many of these churches, with or without the title ‘bishop.’”⁸⁸ As the *Lima Report* states, Christian traditions that have not retained the historical episcopate nevertheless “appreciate the episcopal succession as a sign, though not a guarantee, of the continuity and unity of the Church.”⁸⁹

Continuity with the historic, orthodox and apostolic church is embraced generally in principle, even by many evangelicals. They highlight historical connections such as that of Irenaeus, the church father, theologian, and apologist who was a hearer of Polycarp who was a disciple of the Apostle John.⁹⁰ What is often taught as a disciple-making principle and model for theological education (2 Tim. 2:2), and practiced in ordination to ministry is a type of *apostolic*, although not episcopal, succession.⁹¹

Moreover, continuity with Jesus and the twelve is not simply historical but also eschatological. In other words, there is identity and solidarity with Jesus Christ and the twelve in the eschaton. Apostolicity comes from the side of the future, as well. John D. Zizioulas states:

It is the anticipation of the end, the final nature of the Church that reveals her apostolic character. ... In the historical approach the Apostles are significant for the Church because they are connected with a crucial historical event of the past. In the eschatological approach the Apostles unveil and present to us not the words of the kerygma of Christ but of the reality and the content of the event of Christ. In the historical approach the Apostles are creators of history whereas in the eschatological approach they are the judges of history.⁹²

Clearly, the twelve apostles of Jesus have both historical and eschatological roles. In their eschatological role, they sit on twelve thrones of judgment at the Second Coming (Matt. 19:28; Luke 22:30; Rev. 22).⁹³

The second mark of apostolicity is holding to the apostles' teaching, canonized in the New Testament and equally authoritative with the Old Testament (Acts 2:42; 2 Pet. 3:14–18). The church is apostolic because everything it confesses about Jesus Christ has come through the witness of the twelve whose testimony to his life, death, and resurrection has been transmitted through verbal proclamation, and later in written form, through the New Testament scriptures.⁹⁴ The apostles were authorities who safeguarded the gospel of Jesus Christ (2 Tim. 1:14; 2:2; 3:16; Jude 1:3).⁹⁵ Clement of Rome summarized the continuity of "the apostles' teaching," saying:

The apostles have preached the gospel to us from the Lord Jesus Christ; Jesus Christ has done so from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ and established in the word of God, with full assurance of the Holy Spirit, they went forth proclaiming that the kingdom of God was at hand.⁹⁶

The apostolate of the twelve was formed by Jesus Christ as the embryo of the church, to bear witness to him. As such, "the apostles' teaching" constituted the authoritative norm for understanding and interpretation.⁹⁷ All successors of Jesus and the twelve hold to this teaching.⁹⁸

The third mark of apostolicity is Christ-like character and conduct. Apostolic character requires faithfulness to truth, justice, integrity, mercy, and respect.⁹⁹ For instance, the church not merely proclaims Christ but proclaims Christ in Christ's way.¹⁰⁰ Paul declared: "For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity," (2 Cor. 1:12). The apostolic church is concerned not merely with the proclamation of the kingdom but its role as sign, foretaste, and presence of the kingdom of God. In contrast, false apostles lack correct teaching and Christ-like conduct (2 Cor. 11:13; Rev. 2:2). Continuity with Jesus is demonstrated by love in word and deed toward others (John 13:35; 1 John 3:11–14, 18).

The fourth mark of apostolicity is life in the presence and power of the Holy Spirit. Apostolic witness to the gospel is confirmed by the gift and activity of the

Spirit.¹⁰¹ The acts of the Holy Spirit are evident at every step in the Acts of the Apostles (Acts 1:8). For example, Peter and John went to the Samaritans to “pray for them that they might receive the Holy Spirit,” (Acts 8:15). The Spirit told Philip to go and join the Ethiopian eunuch’s chariot to preach Christ to him (Acts 8:29). Paul’s conversion was completed by the laying-on of hands of Ananias and the reception of the Holy Spirit (Acts 9:17). The acceptance of the Gentiles in the person of Cornelius was attested by the pouring out of “the gift of the Holy Spirit,” (Acts 10:44–48). Barnabas was “full of the Holy Spirit and of faith,” and the Spirit set apart Paul and Barnabas for mission to the Gentiles (Acts 11:24; 13:1–2).

This presence and power of the Holy Spirit is often manifested in signs and wonders.¹⁰² The miraculous frequently accompanied the ministry of apostles, authenticating the message of the gospel and their apostolicity (Acts 5:15; 13:8–11; 15:12; 19:12; Rom. 15:18–19; 1 Cor. 2:4; 2 Cor. 12:12). Paul described such work of the Spirit in his apostolic ministry, saying:

For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ,” (Rom. 15:18–19).

Just as continuity with Jesus and the twelve is historical and eschatological, it is present by the Holy Spirit. The church began in, lives in, and is found where the Holy Spirit is present and active.¹⁰³ Certainly, a mark of the church’s apostolicity is its pneumatic and charismatic life.¹⁰⁴

God has given gifts (*χαρίσματα*, *charismata*) of “apostles, prophets, evangelists, pastors and teachers” to the church (Eph. 4:11).¹⁰⁵ In particular, he sends apostles to extend the church into geographical regions and segments of society that are previously without witness to the gospel (1 Cor. 3:9–11).¹⁰⁶ This gift of apostles remained in the church although references declined in the second century and the reference to apostles narrowed to the twelve. The Shepherd of Hermas (ca. 100–160) mentioned those who were called by God as “apostles, bishops, teachers, and deacons.”¹⁰⁷ Irenaeus (130–202) wrote: “Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna.”¹⁰⁸

By the latter half of the second century, references to apostles, prophets, and evangelists were in decline, and references to bishops, presbyters, and deacons increased.¹⁰⁹ The itinerant leadership of the church was replaced by settled leadership.¹¹⁰ Although the designation of apostles, prophets, and evangelists remained side-by-side that of bishops, presbyters (pastors, teachers), and deacons in the centuries that followed, the former group moved into frontier areas.¹¹¹ Such leadership, whether performed by individuals or an apostolic team, depended on those persons and gifts (*charismata*) present in the situation.¹¹² As churches were established, leadership roles of apostles, prophets, and evangelists were taken over by resident bishops, presbyters, and deacons.¹¹³ While all leadership was charismatic—given by God—settled leadership became normative in the third and fourth centuries and continued into Christendom, often marginalizing itinerant leadership.¹¹⁴ The gift of apostleship continued,

however, as evidenced in the church's history.

The fifth mark of apostolicity is missionality. As demonstrated above, the four marks of apostolicity have missional dimensions, but clearly apostolicity contains the missional intention of sending the church into the world as witnesses of the gospel.¹¹⁵ The twelve understood their mission in this regard, and in obedience to Jesus' model and command, transmitted their mission of gospel proclamation and establishing churches to others (Matt. 28:18–20; Acts 14:23; 2 Timothy 2:2; Titus 1:5).

In the same way, the apostolic church *collectively* follows the way of Jesus and the twelve as heralds of the gospel to the world.¹¹⁶ The church witnesses to and serves the reconciliation of humankind to God in Jesus Christ.¹¹⁷ Motivated by divine love, the *apostolic church* remains the servant of Christ's mission in the world until he comes in power and glory. The church's very existence and legitimacy are integrally linked to this mission.¹¹⁸

To be in continuity with the apostles is to be sent.¹¹⁹ The Porvoo Common Statement says:

The Church is called to faithfulness to the normative apostolic witness to the life, death, resurrection and exaltation of its Lord. The Church receives its mission and the power to fulfil this mission as a gift of the risen Christ. The Church is thus apostolic as a whole. Apostolicity means that the Church is sent by Jesus to be for the world, to participate in his mission and therefore in the mission of the One who sent Jesus, to participate in the mission of the Father and the Son through the dynamic of the Holy Spirit. God the Holy Spirit pours out his gifts upon the whole Church (Eph. 4: 11–13, 1 Cor. 12: 4–11), and rai-

ses up men and women, both lay and ordained, to contribute to the nurture of the community. Thus the whole Church, and every member, participates in and contributes to the communication of the gospel, by their faithful expression and embodiment of the permanent characteristics of the Church of the apostles in a given time and place.¹²⁰

So, the question is raised: what if the church does not engage in this mission? If missionality is a mark of apostolicity, can the church be apostolic if it is not missional?

Carl Braaten wrote: "There were no apostles who were not also missionaries. A church has a right to call itself apostolic only if it carries on the work of the apostles—going into all the world in order to make disciples in all the nations by teaching and baptizing."¹²¹ Craig Ott and Stephen Strauss state: "We cannot biblically speak of mission apart from speaking of the church, and we cannot speak of the church apart from speaking of mission. A missionless church and a churchless mission are theological oxymorons."¹²² Christopher Wright matter-of-factly states: "The church is missional or it is not church."¹²³ Similarly, Andrew Kirk explains: "The Church is by nature missionary to the extent that, if it ceases to be missionary, it has not just failed in one of the tasks, it has ceased to be the Church. Thus, the Church's self-understanding and sense of identity (its ecclesiology) is inherently bound up with its call to share and live out the Gospel of Jesus Christ to the ends of the earth and the end of time."¹²⁴

David J. Bosch highlights from mission history examples that sound warning to all churches. He refers to the Eastern Church's emphasis on "tradition," "orthodoxy," and "the Fathers," yet, at times,

has shown a tendency “to become ingrown, excessively nationalistic, and without a concern for those outside.”¹²⁵ He also highlights the preoccupation of Protestants with “right doctrine” and who define the church in terms of what happens within its walls and not in terms of its calling in the world. The Belgic Confession, for example, describes three marks of the true Church: “If the pure doctrine of the gospel is preached therein; if it maintains the pure administration of the sacraments as instituted by Christ; [and] if church discipline is exercised in punishing sin.”¹²⁶ Such Christendom-bound ecclesiology lacks an explicit statement of mission to those outside, and therein lies a problem.¹²⁷

John Howard Yoder asks: “Is a non-missionary church a church? Can we say that missionary identity and commitment is a good thing, but dispensable?”¹²⁸ Yoder’s conclusion is that when “the missionary mark of the church” is missing, the church is apostate, an abandonment of apostolic faith and practice. In contrast to heresy or being heretical, Yoder posits that “apostasy is not something we *think* wrong; it is something we *do* wrong.”¹²⁹ Denying mission is a form of apostasy, and on this point he states:

Then we have to ask, can a theology be condemned as apostate if it does not point to mission, if it rejects the necessity of mission or does not contribute to mission? There are theologies that deny the usefulness or necessity of mission or that reject the conversion of non-Christians to Christianity as a goal. ... An adaptation of my thesis would say that to exclude any category of persons from the imperative to make disciples is apostasy. ... Faithfulness or apostasy depends on whether the church is a community that is propagating the Jesus message.¹³⁰

Clearly, continuity with Jesus and the twelve can be broken or breached, especially when there is a serious or grave digression from the apostolic origin, teaching, character, life in the Spirit, and mission to the world.¹³¹ In the Apocalypse, the ascended Jesus Christ instructed John through an angelic intermediary to write to the church of Ephesus:

I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken the love you had at first. Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place (Rev. 2:2–5).¹³²

In the late sixteenth and early seventeenth centuries, Roman Catholic Robert Bellarmine was critical of Protestants who argued that the great commission came to an end with the close of first-century apostles. Bellarmine held that missionary activity was the only way that the church proved its connection with the original missionary apostles. The earliest Protestant advocate of global missions seems to have been Anglican Adrian Saravia who argued that the command to preach the gospel to all peoples is obligatory upon the church since the twelve apostles “were taken up into heaven, and that for this purpose the apostolic office is needful.”¹³³

David J. Bosch highlights in mission history the breakthrough of Pietism. This seventeenth century movement combined personal conversion to faith with an eagerness to proclaim the gospel to all

peoples.¹³⁴ Bartholomäus Ziegenbalg, the first missionary from Halle, Germany, to the Indo-Danish settlement of Tranquebar Colony, attacked “the teachers of [dead] orthodoxy because of their view that the church had already been planted everywhere; that the office of apostle had vanished; that God’s grace no longer worked as powerfully as it did in the beginning,” etc.¹³⁵ August Hermann Francke launched home missions by ministering to the destitute and deprived of Halle, founded a school for the poor, and built an orphanage, hospital, and home for widows. From Herrnhut, Germany, Nikolaus von Zinzendorf and the Moravian community sent men and women to the ends of the earth including St. Thomas, Georgia Colony, Africa, Russia, Algeria, Greenland, and Sweden. These missionaries devoted themselves to this work for life, identified with the people to whom they were sent, and proclaimed the gospel sacrificially by word and deed.¹³⁶ These Pietists and those who followed them practiced missionality of apostolicity.

Conclusion

A discussion of apostolicity such as this can evoke various responses. This is due in part to different views as well as confusion over the unique and foundational role of Jesus’ original apostles, the role of other apostles and apostolic men in church history, the gift of apostles by God that extends the original apostolic work, and the apostolic nature and missional

calling of the church today.¹³⁷ This has led some to overstate and perhaps misuse or abuse ecclesial authority. In other words, there is the danger of some claiming an apostolic role or office when they are neither authorized nor affirmed as gifted and called by an ecclesial body.

Others have underestimated or understated their calling as “sent ones” to take the gospel to people who have not yet heard. In this instance, there is a neglect of the apostolic role and function when those who possess a missionary impulse are neither identified nor supported by the church to lead pioneering works to unreached people, or even segments of post-Christendom society. Overall, there is danger when local congregations and ecclesial bodies neglect the apostolic nature and calling of the church to engage in mission locally, regionally, and globally.

The church is apostolic, and as this study has attempted to show, apostolicity is not limited to missionality but includes it, and even necessitates it. The missionary impulse is native to the church.¹³⁸ The church is missional or it is not the one, holy, catholic, and apostolic church. As the Father sent Jesus into the world, and as Jesus sent his apostles into the world, the Triune God sends the church into the world.¹³⁹ The church is a sent people, whether to neighbors across the street or to people of a different tribe, language, or nation across an ocean. We are called as “sent ones” because this is who we are.¹⁴⁰

Notes

1. The Greek reads: *Εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν*. The Latin reads: *Et unam, sanctam, catholicam et apostolicam Ecclesiam*.
2. See Faith and Order Paper, No. 153 in *Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as Confessed in the Nicene-Constantinopolitan Creed 381* (Geneva: World Council of Churches, Commission on Faith and Order, 1991), 89–90.
3. Darrel L. Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998).
4. Darrel L. Guder, “*Missio Dei*: Integrating Theological Formulation for Apostolic Vocation: How Does Missional Theology Take Shape, for the Purpose of Converting the Church to Its Radically Simple Missional Vocation?” *Missiology* 37 (no. 1, 2009): 63; Rich H. Bliese, “Developing Evangelical Public Leadership for Apostolic Witness: A Missional Alternative to Traditional Pastoral Formation” in *The Missional Church and Leadership Formation*, edited by Craig Van Gelder (Grand Rapids: Eerdmans, 2009), 72–96.
5. Based upon Ralph D. Winter’s typology of M-1 to M-3 missions, a similar description can be applied to missional churches. M-1 is *sent* across the street, across town, across local or regional sub-cultures of the same culture. M-2 is *sent* generally to a different but similar cultural family with a different language. M-3 is *sent* generally to a remote population of the world with a vastly different language and culture. Adapted from: Ralph D. Winter, “Letter to the Editor,” *Evangelical Missions Quarterly* (VII:1, 1970): 55; cf. Ralph D. Winter, “The Unfinished Task: A New Perspective,” *World Evangelization* 15, no. 51 (Mar–Apr, 1988):10–13.
6. Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids: Brazos Press, 2006), 149–177; cf. Alan Hirsch and Dave Ferguson, *On the Verge: The Future of the Church as Apostolic Movement* (Grand Rapids: Zondervan, 2011).
7. Hirsch, *The Forgotten Ways*, 150–151.
8. Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco: Jossey-Bass, 2012). Cf. Mike Breen, *Building a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did* (Pawleys Island, SC: 3DM, 2011), 116–129.
9. Neil Cole speaks of “apostolic mission” as part of the “the DNA of the church.” For him, ‘apostolic’ means sent as a representative with a message. Neal Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005), 114–115.
10. Gary L. McIntosh, “Reaching Secular Peoples: A Review of the Books of George G. Hunter, III,” *The Asbury Journal* 66: 2 (2011): 108–119. A book that followed Hunter’s work was: C. Peter Wagner, ed., *The New Apostolic Churches* (Ventura, CA: Regal, 1998). For a treatment of the four marks of the church, see: Charles Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 60–70, 82–84.
11. George G. Hunter III, *How to Reach Secular People* (Nashville: Abingdon Press, 1992), 108.
12. Ibid.
13. Hunter described an apostolic leader (or leadership group) as “one who reaches a remote tribe or an urban vocational group or some other distinct population—begins communicating the gospel, raises up some converts, forms them into a congregation, equips the congregation for its mission, grounds the people in the beliefs, lifestyle, and vision that inform and energize the mission, and eventually some of its members become apostles to other populations.” Hunter, *How to Reach Secular People*, 110.
14. This use of the term ‘apostolic’ is not far from its meaning of the “lay apostolate” described in *Lumen Gentium* of the Second Vatican Council of 1964. This apostolate exists along with the “apostolate of the Hierarchy” in the Roman Church. *Lumen Gentium*, III: 27; http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html (Accessed Oct. 19, 2016). *Lumen Gentium* affirms that the lay apostolate “...is a participation in the salvific mission of the Church itself. Through baptism and confirmation all are commissioned to that apostolate by the Lord Himself. ...Thus every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church itself ‘according to the measure of Christ’s bestowal.’” *Lumen Gentium*, IV, 33.
15. Colin Brown, ed., *New Testament Theology* Vol. 1, (Grand Rapids: Zondervan, 1986): 126–127.
16. Ibid.
17. Josephus writes: “So when Varus had settled these affairs, and had placed the former legion at Jerusalem, he returned back to Antioch; but as for Archelaus, he had new sources of trouble come upon him at Rome, on the occasions following: for an embassy of the Jews was come to Rome, Varus having permitted the nation to send it, that they might petition for the liberty of living by their own laws. Now the number of the ambassadors that were sent by the authority of the nation were fifty, to which they joined above eight thousand of the Jews that were at Rome already.” Josephus, *Antiquities of the Jews*. 17, 11, 1, in *The Works of Josephus* (Peabody, MA: Hendrickson, 1987), 471.
18. Ibid. The Septuagint (LXX) uses *apostellō* over 700 times to translate the Hebrew word *shalach* which implies that those who are sent (*sheluchim*, plural of *shaliach*) have the authority of the one who sent them.

19. John 17:18 reads: *καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.*
20. In John 20:21, the reference is to Jesus' disciples, not merely apostles, signifies that this statement is directed to the circle of followers larger than the twelve. Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1971), 844.
21. Mark 6:7, reads: "And he called the twelve and began to send them (*αὐτοὺς ἀποστέλλειν*) out two by two, and gave them authority over the unclean spirits."
22. Brown, *New Testament Theology* 1, 131.
23. Where did the twelve go? While Luke gives little attention in the Acts of the Apostles to the twelve, it appears that most carried out their "sentness" among fellow Jews in Jerusalem, Judea, and Samaria. Nevertheless, church tradition records that Matthew went to Persia and Ethiopia. Peter went to Pontus, Galatia, Cappadocia, Betania, and Italy. Andrew preached to the Scythians and Thracians. Thomas traveled east and preached to the Parthians, Medes, Persians, Hyrcanians, Bactrians, and Margians, dying in India. Philip preached in Phrygia, and was crucified in Hierapolis. Thaddaeus preached in Edessa, Mesopotamia, and died at Berytus. Bartholomew preached in India with Thomas, went back to Armenia, and perhaps to Ethiopia and Southern Arabia. James, son of Alphaeus, ministered in Syria. Simon the Zealot went to Persia. Matthias who replaced Judas traveled to Syria with Andrew. John ministered in Asia Minor and was exiled on the island of Patmos. Alvin J. Schmidt, *How Christianity Changed the World* (Grand Rapids: Zondervan, 2004), 19.
24. Hebrews 3:1, states: *κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,*
25. Leon Morris, "Hebrews," in *The Expositors Bible Commentary* Vol. 12, ed. By Frank Gaebelein (Grand Rapids: Zondervan, 1981): 31.
26. John 3:17; 34, 5:36; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, et. al.
27. Philip E. Hughes, *A Commentary on the Epistles to the Hebrews* (Grand Rapids: William B. Eerdmans, 1977): 127; John G. Flett, *Apostolicity: The Ecumenical Question in World Christian Perspective* (Downers Grove: IL: IVP Academic, 2016), 302–303.
28. Thomas F. Torrance, *Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Faith* (Edinburgh: T&T Clark, 2000), 285–286.
29. Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: 1969), 25.
30. Joseph called Barsabbas, also known as Justus, was a qualified candidate for the office of the twelve apostles, and was certainly among Jesus' disciples, and later among the group of other apostles. In Christian tradition he is numbered among the "Apostles of the Seventy."
31. Edward F. Murphy sets forth three types of apostles: Type 1: The Twelve Apostles to the Jewish Nation, appointed by Jesus; Type 2: The Apostles to the Gentiles, e.g. Paul and Barnabas, the first of a considerable group to the non-Jewish world; and Type 3: Continuing Apostles, i.e. those with unique spiritual leadership granted by the Holy Spirit and recognized by God's people. Edward F. Murphy, "The Missionary Society as an Apostolic Team," *Missiology: An International Review* 4 (Jan. 1976): 107–110. Moreover, some understand "apostles of the churches" as another category of apostles, or more simply messengers or envoys. Paul states: "And as for our brothers, they are messengers (apostles, *ἀπόστολοι*) of the churches, the glory of Christ," (2 Cor. 8:23).
32. Some doubt whether James, the Lord's brother, was an apostle, as the *ei mē* (except) of Gal. 1:19 is ambiguous. Brown, *New Testament Theology* 1, 130.
33. The idea of an apostolate larger than the twelve has caused some to question the selection of Matthias, thinking that it was a mistake by the eleven since Paul was clearly identified as an apostle who would have completed the twelve. For example, J. I. Packer states: "Acts 1:15–26 shows us the church before Pentecost prayerfully asking Christ through the casting of a lot to choose a successor to Judas. Whether they were right to do this, and Paul was Christ's thirteenth apostle, or whether Paul was Christ's intended replacement for Judas and the choice of Matthias was a mistake, is not clear in Acts; Luke himself may not have known." J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Carol Stream, IL: Tyndale House, 1993), 197. An advocate of the twelve and the apostle Paul which totals thirteen apostles is Hywel Jones who holds that Paul was "like the twelve" but also places Paul among the "third kind of apostleship" with those "men sent to preach the gospel, plant churches and those women who helped them" (Phil. 4:3). Hywel R Jones, "Are There Apostles Today?" *Evangelical Review of Theology* 9, no. 2 (Apr., 1985): 110–116.
34. 1 Cor. 15:7 reads: *ἐπεὶτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.*
35. Cf. Acts 13:50–14:4; J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 28.
36. 1 Thess. 2:6b states: *δυναμενοι εν βαρει ειναι ως χριστον αποστολοι.* Clement of Rome referred to Apollos as an apostle. Clement, 1 Clement, The Letter of the Romans to the Corinthians 47:3–4, <http://www.newadvent.org/fathers/1010.htm> (Accessed Nov. 3, 2016).
37. The Greek text reads: *ἐπίσημοι ἐν τοῖς ἀποστόλοις.* Given its ambiguity, it may mean "outstanding in the eyes of the apostles," or "outstanding in the group designated as apostles," which is the way it was understood by the patristic commentators. Cranfield remarks: "On this interpretation 'the apostles' must be given a wider sense as denoting those itinerant missionaries who were recognized by churches as constituting a distinct group

among participants in the work of spreading the gospel.” C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans II* (Edinburgh: T & T Clark, 1979), 789. Cf. C. K. Barrett, *A Commentary on the Epistle to the Romans* (San Francisco: Harper & Row, 1957), 283–284.

38. Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Zondervan, 2009), 65.

39. See also: Matt. 7:5; 1 Cor. 3:10–11; cf. Matt. 16:13–23; 1 Pet. 2:4–9. Apostles and prophets head the list of leaders in the church, set out in Eph. 2:20; 4:11, and 1 Cor. 12:28–30. John G. Flett states: “Whatever might be said of the church (its witness, structure and historical continuity) follows from its ground in Christ Jesus as the ‘foundation of the apostles’—and the prophets (Eph. 2:20). In other words, apostolicity is the movement of the community beyond itself, the movement of the body toward its head.” Flett, *Apostolicity*, 319–320.

40. Torrance, *Trinitarian Faith*, 285–286. John D. Zizioulas, “Apostolic Continuity and Orthodox Theology: Toward a Synthesis of Two Perspectives,” *St. Vladimir's Quarterly* 19, no. 2 (1975): 77. Cf. Flett, *Apostolicity*, 298–302. The *Didache* assumes a number of apostles much larger than the twelve, giving specific means to discern an apostle from a false apostle. It states: “But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel. Let every apostle who cometh unto you be received as the Lord. He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet. And let the apostle when departing take nothing but bread until he arrives at his resting-place; but if he asks for money, he is a false prophet.” *Didache*, 11.3–6, in *The Apostolic Fathers*, trans. by J. B. Lightfoot and J. R. Harmer, eds., (Grand Rapids: Baker, 1989), 155–156.

41. Joseph Cardinal Ratzinger, *Principles of Catholic Theology*, trans. by Sister Mary Frances McCarthy (San Francisco: Ignatius, 1987), in Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000), 468; Angelo Di Bernardino, *Ancient Christian Doctrine 5: We Believe in the One Holy Catholic and Apostolic Church* (Downers Grove, Ill: IVP Academic, 2010), 56; Francis A. Sullivan, S. J., *From Apostles to Bishops: The Development of the Episcopacy in the Early Church* (New York: The Newman Press, 2001), 155.

42. J. N. D. Kelly, “Catholiqué et ‘Apostoliqué aux premiers siècles,” *Istine* (1969): 33–45, in Bernardino, *Ancient Christian Doctrine*, 56.

43. Clement of Rome, *Stromata or Miscellanies*, 7.16 (Whitefish, MT: Kessinger Pub., 2004), 1120.

44. Torrance, *Trinitarian Faith*, 288.

45. *Prescriptions Against Heretics* 20. (ANF 3:252) in Bernardino, *Ancient Christian Doctrine*, 82.

46. *Ibid.*

47. *Ibid.*

48. *Ibid.*

49. *Ibid.*

50. *Ibid.*, 83.

51. *Ibid.*

52. *Ibid.* Origen stated: “Christians do all in their power to spread the faith all over the world. Some of them accordingly make it their business of their lives to wander not only from city to city but from town to town and village to village in order to win fresh converts for the Lord.” Origen of Alexandria, *Contra Celsum* 3.9, cited in Robert J. Scudieri, *The Apostolic Church: One, Holy, Catholic, and Missionary* (Chino, CA: Lutheran Society for Missiology, 1997), 36. Thus, it is little wonder why Tertullian commented on churches that were established with no historic tie to one of the twelve apostles.

53. The distinction is made between “succession of bishops” with authority conferred by the laying on of hands and “apostolic men” whose authority is conferred from “the apostles’ teaching.”

54. Hendrikus Berkof, *Christian Faith*, trans. Sierd Woudstra (Grand Rapids: Eerdmans, 1979), 409, in Grenz, *Theology for the Community of God*, 46–47.

55. Everett Ferguson, ed. *Encyclopedia of Early Christianity*, Vol. 1 (New York: Routledge Press, 1990), 1149.

56. Gerhard states: “Many heretics were able to claim for themselves a local and personal succession; but because their doctrine was not apostolic, they could not have been acknowledged as successors of the apostles.” Johann Gerhard, “Are Evangelical Ministers Successors of the Apostles?” *Logia* 20, no. 2 (Eastertide, 2011): 24.

57. John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids: Eerdmans, 2010), 263.

58. *Ibid.*, 264. Cf. Torrance, *Trinitarian Faith*, 285–286.

59. Tertullian, *De Praescriptione Haereticorum*: 32, “*ex apostolis uel apostolicis uiris, qui tamen cum apostolis perseuerauerit*”; “of the apostles or of apostolic men—a man, moreover, who continued steadfast with the apostles.” Cf. *Prescriptions Against Heretics* (ANF 3:252) in Bernardino, *Ancient Christian Doctrine*, 82–83.

60. St. Demetrius of Rostov, “The Synaxis of the Holy Seventy Apostles” in *The Great Collection of the Lives of the Saints*, Volume 5; http://www.chrysostompress.org/lives_4_january.html (Accessed Feb. 1, 2017).

61. Some manuscripts say seventy-two.

62. Hieromonk Leonty Durkit, *The Lives of the Seventy Apostles* (Elkhorn, WV: Orthodox Brotherhood of the Virgin Mary, 1997). https://orthodoxwiki.org/Seventy_Apostles (Accessed Jan, 3, 2017). Gregory of Antioch

described the women at Jesus' grave as apostles. Didymus referred to Stephen as an apostle. Gregory Nazianzus referred to Mark as an apostle. Clement of Alexandria considered Clement of Rome an apostle. Clement, *Stromata or Miscellanies*, 4.17; 850.

63. "He [Abercius] is said to have evangelized Syria and Mesopotamia, where he is called 'Isapostolos,' i.e., equal to the Apostles." F. G. Holweck, *A Biographical Dictionary of the Saints* (St. Louis: B. Herder Book Co., 1924), 4.

64. Richard Travers Smith, *The Church in Roman Gaul* (London: Society for Promoting Christian Knowledge, 1882), 111.

65. R.G. Hovannisian, *The Armenian People from Ancient to Modern Times*, Volume I (Palgrave Macmillan, 2004), 81–84, 124, 211.

66. Rabenstein, Katherine. "Frumentius of Ethiopia" in *For All the Saints* (Washington, DC: Saint Patrick's Church, 1997). <http://www.saintpatrickdc.org> (Accessed Sept. 8, 2016).

67. Whitly Stokes, *St. Patrick, Apostle of Ireland* (London, UK: Sands & Co., 1911); Liam Da Paor, *St. Patrick's World: The Christian Culture of Ireland's Apostolic Age* (Notre Dame: University of Notre Dame Press, 1993).

68. Bede, *Ecclesiastical History*, Book III, IV (Cambridge: Harvard University Press 1999), 271, 273.

69. A. Hauck, "Remigius of Reims," in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, ed. By Philip Schaff (Grand Rapids: Baker, 1949–1951), 481.

70. F. A. Forbes, *Life of Saint Columba Apostle of Scotland* (London: R. & T. Washbourne, 1919).

71. Bede, *The Ecclesiastical History of the English Nation*, Book II, 15 (Cambridge: Harvard University Press 1999), 18.

72. Friedrich Lauchert, "St. Kilian," *The Catholic Encyclopedia*, Vol. 8 (New York: Robert Appleton Company, 1910), 179.

73. Rimbert and Charles H. Robinson, *Anskar, the Apostle of the North, 801–865* (London: Society for the Propagation of the Gospel, 1921).

74. Cyril J Potoček, *Saints Cyril and Methodius, Apostles of the Slavs* (New York: P. J. Kennedy & Sons, 1941).

75. Martin Moore, *The Life and Character of Rev. John Eliot, Apostle of the N. A. Indians* (Boston: T. Bedlington, 1822).

76. Holger Frederik Rørdam, *Thomas von Westen, Finnernes Apostel* (Christiania: Oscar Andersens Bogtrykkeri, 1897).

77. Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids: Zondervan, 1983), 173.

78. "Anastasius Astric, Apostle to Hungary, 954–1044," John McClintock and James Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, Volume 1, 2 (New York, Arno Press, 1969), 17, 218; "Otto von Bamberg, Apostle to the Pomeranians, 1060–1139," Charles Henry Robinson, ed., *The Life of Otto, Apostle of Pomerania, 1060–1139* (New York: The Macmillan Company, 1920); "Sava, Apostle to the Serbs, 1175–1235," *The English Historical Review*, Vol. 13 (New York: Longmans, Green and Co., 1898), 659; "Stephen of Perm, Apostle to the Komi Permyaks (Russia), 1340–1396," Joshua Fishman, Charles Ferguson and J. Das Gupta, eds., *Language Problems of Developing Nations* (New York: Wiley and Sons, 1968), 27–35; "Francis Xavier, Apostle to Indonesia and Japan, 1506–1552," Louis F. Hartman, "Saint Francis Xavier, Apostle of the Indies and Japan," in *Lives of Saints* (New York: John J. Crawley, 1963); "Hans Egede, Apostle to Greenland, 1686–1758," Eve Garnett, *To Greenland's Icy Mountains: The Story of Hans Egede, Explorer, Coloniser, Missionary* (London: Heinemann, 1968), 164; "François Picquet, Apostle to the Iroquois, 1708–1781," Robert Lahaise, "Picquet François," *Dictionary of Canadian Biography*, Vol. IV (Toronto: University of Toronto, Université Laval, 1979), 636–637; "Innocent of Moscow, Apostle of Alaska, 1797–1879," Charles R. Hale, *Innocent of Moscow, the Apostle of Kamchatka and Alaska* (Davenport, IA.: Borchardt, 1888).

79. Some of these were designated as "equal-to-the-apostles," a title bestowed in recognition of service in spreading gospel, comparable to that of the original apostles. For example, Cyril and Methodius were also designated "Equals of the Apostles." Nicolai D. Talberg, *Equal to Apostles, St. Cyril and Methodius: Teachers of Slavs*, transl. by Natalya Effertz (La Canada, CA: Holy Trinity Orthodox Mission, 2005).

http://www.fatheralexander.org/booklets/english/kyrill_and_methody_e.htm (Accessed Feb. 7, 2017).

80. David Fraser, "Frontier Missions: Apostleship of the Abnormally Born," *International Journal of Frontier Missions* 3: no. 1–4 (Jan–Oct, 1986): 10–11.

81. Kane, *Understanding Christian Missions*, 27.

82. Craig Ott and Stephen J. Strauss, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids: Baker Academic, 2010), xiv; David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 227–228.

83. Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 62–63.

84. Bosch, *Transforming Mission*, 228.

85. Cf. Ola Tjørhom's four central dimensions of apostolicity of 1) continuity of faith (*traditio*); 2) succession in ministries (*successio*); 3) incorporation across time and space in the college of those who, in varying ways,

exercise oversight (*communio*); and 4) mission and service in the world (*missio*). Ola Tjørhom “Better Together: Apostolicity and Apostolic Succession in light of an Ecumenical Ecclesiology,” *Pro Ecclesia* XXIII, no. 3 (Summer, 2014): 286. Neal Cole brings elements of apostolicity together, holding: “Divine truth is the impetus for apostolic mission (Acts 1:8). Apostolic mission is also fueled by nurturing relationships (John 13:35). Being on mission pulls together unified and loving relationships (Phil. 1:27).” Cole, *Organic Church*, 114–115.

86. Faith and Order Paper, No. 153 in *Confessing the One Faith*, 89.

87. Many churches in the first century did not have one of the twelve as their founder. This may be due, in part, to the day of Pentecost in AD 30 when “Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs” heard Jesus’ disciples declaring the wonders of God in their own tongues (Acts 2:9–11). Later, churches formed at Colossae, Laodicea, Philadelphia, and Smyrna, for example, without the original twelve apostles. Glen W. Menzies describes this phenomenon as “notions of rupture and restoration” of the apostolic tradition, in contrast to the “notion of continuity.” Glen W. Menzies, “A Full Apostolic Gospel Standard of Experience and Doctrine,” *Asian Journal of Pentecostal Studies* 15:1 (2012): 25. C. S. Meyer holds that “the historic episcopate is not iure divino (divine law)” Carl S. Meyer, “Apostolicity and Ministry: A Lutheran View,” *Concordia Theological Monthly* 43, no. 2 (Feb 1972): 77, 93.

88. *Lima Report: Baptism, Eucharist and Ministry*, IV, 38, cited in Sullivan, *From Apostles to Bishops*, 8.

89. *Ibid.*, 9. Zizioulas posits that historical, episcopal succession leads toward individualization of the Apostolate. He prefers to describe “episcopal succession as a continuity of the Church not with an individual Apostle but with the apostolic college as a whole and the community of the Church in its eschatological setting.” Zizioulas, “Apostolic Continuity and Orthodox Theology,” 96.

90. McDonald, Lee Martin and James A. Sanders, eds. *The Canon Debate* (Hendrickson Publishers, 2002), 368. In his writing against Gnostic Christians, Irenaeus maintained that orthodox bishops could be traced back to the twelve. This succession which included succession of presbyters was important to establish orthodoxy. It is also of interest to note that not all who were connected to the Apostle John remained apostolic (1 John 2:19). See also: James Leonard Papandrea, *Reading the Early Church Fathers: From the Didache to Nicaea* (New York: Paulist Press, 2012), 92.

91. *Lima Report*, in Sullivan, 8–9. Gilliard posits: “But the critical historian, with our present knowledge of the historical development of the episcopate, must immediately suspect that Irenaeus may be speaking in non-Ignatian, generic terms. And this suspicion finds confirmation. For example, at 3.2.2. [*Adversus haereses*] Irenaeus asserts that the tradition of the apostles ‘has been kept by the successions of presbyters in the churches’ ... at 4.26.2–3 he exhorts the faithful to listen ‘to the presbyters who are the successors of the apostles.’” Gilliard continues: “In his *Proof of the Apostolic Teaching*, which was discovered only in 1904 in a sixth-century Armenian translation, Irenaeus mentions (chapter 3) the role of ‘elders’ in handing down the apostolic faith, but at no place seems to refer to ‘bishop,’ or even ‘episcopal.’” Frank D. Gilliard, “The Apostolicity of Gallic Churches,” *Harvard Theological Review* 68 (1975): 29.

92. Zizioulas *Apostolic Continuity and Orthodox Theology*, 84.

93. George E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 109.

94. Faith and Order Paper, No. 153 in *Confessing the One Faith*, 89.

95. The three eastern sees of Antioch, Alexandria, and Constantinople were under the jurisdiction of heretical patriarchs simultaneously during five different periods: AD 357–360 (Arian), 475–477, 482–496, and 512–517 (Monophysite), and 640–642 (Monothelite). Although “the apostles’ teaching” is infallible, the church is *not* infallible in her teaching. While the scriptures are understood from the horizon of church tradition, church tradition remains subject to the authority of the scriptures.

96. 1 Clement, ad. Cor., 42 in Bernardino, *Ancient Christian Doctrine*, 77.

97. Torrance, *Trinitarian Faith*, 285–286.

98. Gerhard states: “All those whom the church has called legitimately and who hand down the doctrine of the apostles are the true successors of the apostles, even though they may not descend from the apostles in a continuous and uninterrupted sequence.” Gerhard, “Are Evangelical Ministers Successors of the Apostles?” *Logia*, 23. Wilhelm Loehe said: “Doctrine never dies, and wherever it goes there is the true church, the true bishops, the true priests. Where it is not present any other kinds of succession is an empty grave of the prophets, an empty vessel, a vessel filled with mould [sic] and rotteness [Matt. 23:25–28]. Wilhelm Loehe, *Three Books About the Church*, trans. by James L. Schaaf (Philadelphia: Fortress Press, 1969), 136, cited in Meyer, “Apostolicity and Ministry,” *Concordia Theological Monthly*, 87.

99. Torrance, *Trinitarian Faith*, 287.

100. The Celtic monk Columban (543–615), stated: “He who says he believes in Christ ought to walk as Christ walked, poor and humble and always preaching the truth.” L. G. D. Baker, “The Shadow of the Christian Symbol,” *Studies in Church History* 6 (Mar. 3, 1970): 28.

101. Faith and Order Paper, No. 153 in *Confessing the One Faith*, 89. In John 20:22, Jesus follows his statement of sending his disciples with the words, “Receive the Holy Spirit.” In this statement, Jesus brings the promised Holy Spirit who is sent (John 15:26; 16:7) together with the disciples who are sent.

102. Menzies states: "... the early [American] Pentecostals... claimed that the same life and power that animated the Church during the Apostolic Age was once again present in their midst. They claimed it was possible to live the book of Acts in the twentieth century. ... The presence and power of the Spirit were necessary if one was to experience the 'full gospel.'" Menzies, "A Full Apostolic Gospel Standard of Experience and Doctrine," *Asian Journal of Pentecostal Studies*: 26–27. Cf. Calvin's view of apostolic discontinuity in Beth Langstaff, "A Case of Apostolic Discontinuity: John Calvin on the Anointing of the Sick for Healing," *Stone-Campbell Journal* 16 (Fall, 2013): 217–233.
103. Zizioulas, *Apostolic Continuity and Orthodox Theology*, 92.
104. Veli-Matti Kärkkäinen, "Apostolicity of Free Churches: A Contradiction in Terms or an Ecumenical Break-through?" *European Journal of Theology* 11:1 (2002) 43.
105. Don Dent, "Apostles Even Now," in *Discovering the Mission of God*, Mark Barnett and Robin Martin, eds., (Downers Grove, IL: IVP Academic, 2012), 361.
106. F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 314. Cf. Larry W. Caldwell, *Sent Out: Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today* (Pasadena, CA: William Carey Library, 1992), 83–92.
107. *Shepherd of Hermas*, 5.13.1; <http://www.earlychristianwritings.com/text/shepherd-lightfoot.html> (Accessed Sept. 3, 2016).
108. Irenaeus of Lyons, *Against Heresies*, 3.3.4; <http://www.newadvent.org/fathers/0103303.htm> (Accessed Sept. 1, 2016).
109. Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 168.
110. Scudieri, *The Apostolic Church*, 18.
111. Howard A. Snyder, *The Community of the King* (Downers Grove, IL: Inter Varsity, 1977), 84–85.
112. Lincoln, *Ephesians*, 250; Stephen E. Foul, *Ephesians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2012), 140.
113. Andrew T. Lincoln, *Ephesians* (Nashville: Thomas Nelson Publishers, 1990), 249. Cf. Adolf Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, trans. by James Moffatt (Gloucester, MA: Peter Smith, 1972), 327, 344–346.
114. Gilliard, "The Apostolicity of Gallic Churches," *Harvard Theological Review*: 21, 33. The discussion of this question (functions versus positions) has often been plagued by imposing on the evidence false dichotomies between "dynamic" and "static" categories, between charisma and institution, between ministry as event and ministry as office. Lincoln, *Ephesians*, 252.
115. Bosch, *Transforming Mission*, 120.
116. Karl Barth, *Church Dogmatics*, IV/1 (Bloomsbury: T & T Clark, 2004), 724.
117. Faith and Order Paper, No. 153 in *Confessing the One Faith*, 89; Kärkkäinen, "Apostolicity of Free Churches," *European Journal of Theology*, 43.
118. Tormod Engelsen, "The Church as both Local and Global: A Missiological Perspective" in *The Church Going Global: Mission and Globalisation*, Tormod Engelsen et al. (eds.): (Oxford: Regnum, 2011), 51–69; Flett, *Apostolicity*, 23.
119. Scudieri, *The Apostolic Church*, 4.
120. The Porvoo Statement, prepared by the Fourth Plenary Meeting held at Järvenpää, Finland, October 1992, http://www.porvoocommunion.org/porvoo_communion/statement/the-statement-in-english/ (Accessed Nov. 1, 2016). Cf. Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006), 66–67; Flett, *Apostolicity*, 65–67.
121. Carl Braaten, *The Apostolic Imperative* (Minneapolis: Augsburg Press, 1985), 125.
122. Ott and Strauss, *Encountering Theology of Mission*, 193.
123. Christopher J. H. Wright, *The Mission of God's People* (Grand Rapids: Zondervan, 2010), 93.
124. Andrew Kirk, *What Is Mission? Theological Explorations* (Minneapolis: Fortress Press, 2000), 31, cited in Ott and Strauss, *Encountering Theology of Mission*, 193. Kirk appeals to sharing the gospel in word and deed. Dent emphasizes both too saying: "Missionaries may be involved in community development, education, or other practical ministries to meet human needs, but they must focus on sharing the gospel if they want to be apostolic." Dent, "Apostles Even Now," in *Discovering the Mission of God*, 367.
125. Bosch, *Transforming Mission*, 212, 248–249.
126. Belgic Confession, Article 29, in *Doctrinal standards of the Christian Reformed Church Consisting of the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort* (Grand Rapids, Publication Committee of the Christian Reformed Church, 1962).
127. Flett, *Apostolicity*, 26–34, 51.
128. John Howard Yoder, *Theology of Mission: A Believers Church Perspective* (Downers Grove: IVP Academic, 2014), 185.
129. *Ibid.*, 189.

130. Ibid., 192.

131. Johann Gerhard refers to Matt. 23:2 and Acts 20:29, and says “we must ... consider the order of the ministry that could be among the impure and those corrupt in doctrine, just as the scribes and Pharisee once sat ‘on Moses’ seat” and “...there are times when wolves teaching perverse things can succeed orthodox pastors.” Gerhard, “Are Evangelical Ministers Successors of the Apostles?” *Logia*, 21–22.

132. On an individual level, Paul advised Timothy: “Watch your life and doctrine closely,” (2 Tim. 1:13). Paul knew this equally for himself and said: “... lest after preaching to others, I myself should be disqualified” (1 Cor. 9:27). Certainly for Judas Iscariot, the apostolate was conditional.

133. Alistair E. McGrath, *Christianity's Dangerous Idea: The Protestant Revolution—A History from the Sixteenth Century to the Twenty-first* (New York: HarperOne, 2007), 177; Kenneth J. Steward, “Calvinism and Missions: The Contested Relationship Revisited,” *Themelios* 34.1 (2009): 66.

134. Bosch, *Transforming Mission*, 252.

135. Ibid.

136. Ibid., 255.

137. Hirsch, *The Forgotten Ways*, 152.

138. R. C. H. Lenski, *St. Paul's Epistle to the Romans* (Minneapolis: Augsburg, 1936), 46, cited in Caldwell, *Sent Out*, 59.

139. John 3:34; 4:34; 5:36–38; 6:57; 7:28–29; 17:18; 20:21.

140. Darrell Guder, ed., *Missional Church*, 11–12; Ross Hastings, *Missional God, Missional Church: Hope for Re-Evangelizing the West* (Downers Grove, IL: Inter Varsity Academic, 2012), 143.