

"believing" is associated with salvation, he in at least some cases intentionally violates his own principle and translates it as a single act, as if it were an aorist participle—e.g. John 1:12, "place their trust," and John 3:15-16, "places his trust." (His position is made quite clear in his previous book, *The Practical Use of the Greek New Testament*, pp. 46, 52-53.)

Wuest's *Expanded Translation* is helpful at some points for non-scholarly readers. At the same time, its helpful material must be so carefully screened that it cannot be recommended for the very readers for whom it was intended, those without adequate acquaintance with New Testament Greek. It would be a distinct shock to the Gospel writers to read what is here claimed to provide the "full English equivalent" of what they wrote. This reviewer finds hardly a breath of the "exhilarating atmosphere of the original Greek manuscripts" which is promised (p. 12). Although the author has written prolifically on the Greek New Testament, it is difficult to avoid the conclusion that he simply is not qualified to make the translation which he has undertaken.

J. Harold Greenlee

Bible Key Words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament. Apostleship*, by Karl Heinrich Rengstorf, translated and edited by J. R. Coates.

This work begins with a thorough examination of Greek and Jewish usage.

I. Greek Usage

1. General.

The verb *apostellein* 'to send' carries with it ideas of special purpose, mission, or commission, authorization and responsibility. The word *apostolos*, however, rarely has in classical Greek anything like the meaning which it has in the New Testament. In the older period it belongs to the vocabulary of seafaring, meaning the sending out of a fleet, then the fleet itself, or a naval expedition. Later it can mean any group of men sent out for a special purpose, e.g. a band of colonists; or it may mean the leader of an expedition, e.g. an admiral. The Christian use of the word was quite new, so that the Romans did not translate the term, but gave it a Latin form. The LXX, Josephus, Philo, and the Papyri all fail to provide an example of *apostolos* being used in anything like the Christian sense. (In the Papyri it means a bill or invoice or passport, developments from the classical usage.)

2. Hellenistic missionaries.

There is very little in the Greek world corresponding to the Christian apostolate. The nearest superficial resemblance is presented

by the teachers of the Cynico-Stoic philosophy, who were conscious of being "sent by Zeus"; but although *apostellein*, as we learn from Epictetus, was the technical term for this divine commission and authorization, the one sent is not called 'apostle' but *angelos* 'messenger', *kēruks* 'herald', *kataskopos* 'inspector', and his duty, as a teacher, is to be an *episkopōn* 'overseer'. Paul's appearance in Athens (Acts. 17:16ff.) outwardly resembled one of these. The apostles therefore are no novelty on Greek soil as regards their outward appearance; they seem outwardly to be just another set of missionaries of yet another form of worship. But inwardly they are completely different. The Cynics' missionary consciousness was self-consciousness, not God-consciousness. He spoke arrogantly on his own authority, assuming the title "divine man" (*theios anthrōpos*). The Christian apostle's authority resides not in himself but in God who sent him.

II. Jewish Usage

Among Greek-speaking Jews the word *apostolos* seems to have had little currency. The only occurrence in the LXX is at 1 Kings 14:6, where it is attested by Codex Alexandrinus, but not by Codex Vaticanus: *egō eimi apostolos*, literally 'I am a sent-one', spoken by the prophet Ahijah to Jeroboam's wife. The word represents the Hebrew *shaluah*, signifying the divine authorization of the prophet as sent by God. This approaches to the Christian sense, but has not yet reached a fixed connotation. It refers only to a specific *ad hoc* sending in a particular concrete situation. Aquila also reads *apostolos* at 1 Kings 14:6. Symmachus at Isaiah 18:2 has *apostolous* (plural) for the Hebrew *tsirim*; this is the only place where *apostolos* is the equivalent of *tsir*.

In Rabbinic Judaism *shaliah* has its recognized place as a noun, and its usage provides the nearest parallel to that of the New Testament *apostolos*. Early Christian writers were impressed by the relationship. Jerome (on Gal. 1:1) speaks of *Slias* as the title borne by those Jews who may be compared with the apostles, and that is nothing else but the Latin form of *shāliha*. The institution of the *shālūhim* is ancient, probably going back to a period before the postexilic time (2 Chron. 17:7-9). The designation emphasizes their authorization by those who send them to discharge definite commissions, whether financial, legal, or religious. The one sent fully represents the sender. A service to the one sent indicates readiness to perform the same service for the sender. (1 Sam. 25:40ff.) A king's ambassador is as the king himself. To accept or reject him who is sent is to accept or reject the sender (c.f. Matt. 10:40; Mark 9:41; Luke 10:16; John 12:44, 13:20, 5:23, 15:23).

Rabbis, authorized by the great Sanhedrin to carry out a mission, bear with them the authority of the whole community. On the other hand, Jewish missionaries, who were plentiful at the time of Jesus (c.f. Matt. 23:15), were never called *shālūhim*, and the words *shalah* and *apostellein* play no part in connection with them. Their work was carried on without authorization, through the community in the strict sense, being personal in character, though without losing substance or meaning thereby. So the term "apostle" was not simply the Greek

equivalent of *shaliah*. We cannot speak of Jewish "apostles" in the time of Jesus. There were no authorized Jewish missionaries before A.D. 70.

The rabbis frequently applied the term *shaliah* to the priesthood as a whole, and to a small number of significant personalities, especially Moses, Elijah, Elisha, and Ezekial, as commissioned and authorized by God; but they never spoke of a prophet as a *shaliah* of God. The avoidance of the term in the case of the prophets and missionaries means that to speak of God in His name is not sufficient to represent Him. The essential meaning of *shaliah* is that he represents another in action. Thus Ezekiel is *shaliah* not as a prophet, but as a worker of miracles.

III. New Testament Usage

The word *apostolos* occurs in the New Testament seventy-nine times (apart from a few secondary readings, e.g. Luke 9:1; Acts 5:34). Matthew, Mark, and John each have it once; Paul, twenty-nine times, including four in Ephesians, once on Colossians, and five times in the Pastoral Epistles; Luke, thirty-four times, twenty-eight in Acts and six in the Gospel; Hebrews, 1 Peter, and Jude, each once; 2 Peter, twice; Revelation, three times.¹ Thus Paul and his companion Luke provide four fifths of the examples, and most of the material for studying the meaning of the word. It means 'an authorized ambassador'. At John 13:16 *apostolos* represents the Jewish term *shaliah* and legally describes the valid representation of another person and his business, and the principle that the sender is greater than the one who is sent. Corresponding to *shaliah*, *apostolos* means also the one who is commissioned by a community. This is illustrated at 2 Cor. 8:23, where Paul applies the term to those who conveyed the gift of the Greek communities to the saints at Jerusalem. In exactly the same way Epaphroditus is the apostle of the Philippians to Paul (Phil. 2:25). In these cases "apostle," having to do with expressions of love, is not only a legal, but also a religious term.

Generally "apostles" are the bearers of the Gospel. First of all, the name is borne by the Twelve (the number being maintained after the disappearance of Judas, Acts 2:26; 1 Cor. 15:5). The sender here is Jesus. This usage dominates Luke-Acts, but is found also in Matt. 10:2 and Mark 4:30. Further, "apostle" is the title given to the first Christian missionaries or their leading representatives, and also to men who belonged to the wider circle of disciples: e.g. Paul and Barnabas (Acts 14:4, 14), James, the Lord's brother (Gal. 2:9), Junias and Andronicus (Rom. 16:7); and a wide circle, including James, is indicated at 1 Cor. 15:7. The essence of apostleship is encounter with the risen Christ and the reception of a commission from Him as His apostle. Apollos and Timothy are never called apostles. Commissioning by the risen Christ is expressly named at 1 Clement 42:1ff. as the basis

¹ There seems to be a mistake in the arithmetic somewhere. This distribution of instances gives a total of seventy-four, not seventy-nine. The number for Paul should be thirty-four. See Moulton and Geden, *Concordance to the Greek Testament*.

of apostleship. Paul himself connects his apostolic consciousness with the memory of his meeting with the risen Christ (1 Cor. 9:1, 15:8ff.) The apostolate (1 Cor. 12:28ff.) is not an office created by the community, or a synonym for its leaders, but an appointment of Jesus creating the church.

Finally, Jesus Himself is called the Apostle and High Priest of our confession (Heb. 3:1). "Apostle" here means that in Jesus, Whom God sent, the final revelation of God has taken place (1:2). In the Son God Himself speaks and acts. "Apostle" signifies authorization for His word and "High Priest" for His work.

IV. Christian Apostleship

The Apostles, like the Twelve, form a group within the larger community of disciples. The Twelve were apostles (Matt. 10:2), but the two terms are not synonymous. The Twelve were sent out by Jesus (Matt. 10:1; Mark 6:7; Luke 9:1) who bestowed upon them His authority (*exousia*) to preach and to help. They were His *shaluhim* and returned later to report on their achievements (Mark 6:30; Luke 9:10). The apostolate was a commission, not an office. It was not limited to the Twelve; otherwise the mission of the Seventy (Luke 10:1) could not appear in the tradition.

The Twelve were not at that time appointed as Christ's permanent representatives. Their commission as apostles in its final form took place after the Lord's resurrection (Matt. 28:16ff.; Luke 24:48f.; Acts 1:8). The Apostles are witnesses of the Resurrection, though not all the witnesses became apostles. No women were included, although women were the first to see Jesus after he had risen and the church contained prophetic women (Acts 21:9). Besides an encounter with the risen Lord, a personal commission was the only ground of apostleship. The Twelve were the first to receive this commission because of their association with the earthly life of Jesus, who had specially prepared them. All the apostles, including the Twelve, were missionaries; and this missionary element fundamentally differentiates the New Testament apostleship from the Jewish *shaliah* institution. The apostles were appointed by the risen Christ as his missionary representatives, not this time for a definite period, but for the whole time between Easter and His return, a period whose length no man knows (Acts 1:6f.). That is why there is now only one appointment, and it follows that the apostolate is limited to the first generation, and does not become a permanent office in the church. The apostles went forth as the representatives of the risen Christ, endowed with His authority and equipped with the resources of the Holy Spirit.

This authorization of the apostles to represent Jesus in obedience and service is well brought out in the Fourth Gospel, although it has the actual word "apostle" only once, in a general sense not limited to the envoys of Jesus (13:16). Peter is entrusted with the feeding of Christ's flock in love (21:15f.). At 20:21 *apostellein* refers to the grounding of Christ's authority in that of the Father, and *pempein* 'to send' refers to God's sharing in the work. Exactly the same usage

is found when Jesus commissions his envoys: the work which they have to do is ultimately His work, for He sends them, and He Himself is their strength and bears their burden.

The ground of New Testament apostleship as a whole is to be found in the will and commission of the risen Lord. A "false apostle" (2 Cor. 11:13) is one who gives himself out as an apostle of Christ without having His authorization. Paul is the classical example of a New Testament apostle. His call to apostleship came as a break in his life which he compared to the coming of light at the Creation (2 Cor. 4:6), something beyond human attainment, arising solely from the eternal will of God, to which he surrendered himself in his encounter with the risen Lord.

This examination of apostleship admirably clarifies the issues and makes a valuable contribution to the debate on "Apostolic Succession." It shows that apostleship in its essence is not an office, but a function, and in its New Testament sense is limited to the first generation. It was bestowed not by one apostle upon another, but directly by the risen Lord Himself, in Whom the apostle's authority resides.

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