



Three Rivers Fellowship

The Pauline Bootcamp (Session 4)

The Pauline Apostleship

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1. Abstract

This outline¹ provides an introduction to the series of Bootcamp modules devoted to Pauline Ecclesiology. In it we examine the important words that are found in the inspired text that specifically address Paul's Apostleship and the men that formed that bond. We also look at the permanency of this apostleship showing that it ends with the death of the great apostle himself. Thus, in this regard the Pauline Apostleship is a temporary extension of Paul's ministry to the Body of Christ and does not contain the characteristic of eternal succession as heretically claimed by the Papacy (with regard to Peter). If time permits we shall also show that the Pauline Apostleship is a completely different one than that of the Israel's Twelve (Mat 19:28).

2. The Pertinent Words

In this study on the Pauline Apostleship, four Greek words jump out as being fundamental to this topic. These words are:

- (1) **ἀπόστολος**. ἀπόστολος is a masculine noun and means *one who is sent from*. It occurs 81 times in the New Testament; 34 times in Paul and 47 times outside of Paul.
- (2) **ἀποστέλλω**. ἀποστέλλω is a verb typically translated *send*. It occurs 133 times in the New Testament; 8 times in Paul and 125 times outside of Paul.
- (3) **ἀποστολή**. ἀποστολή is a feminine noun and means *one who is sent from*. It occurs only 4 times in the New Testament and is consistently translated *apostleship*; occurring 3 times in Paul and once outside of Paul.
- (4) **πέμπω**. πέμπω is a verb and typically translated *sent*. It occurs 81 times in the New Testament; 15 times in Paul and 66 times elsewhere.

An apostle is *one who is sent to perform a task on behalf of the one who sent them*. This is similar to our modern-day concept of "ambassador", but with at least one possible exception. The exception being that an apostle speaks for the "sender" with virtually full authority, unlike an ambassador (e.g., an American ambassador cannot declare war). Thus, our Biblical usage is more closely related to the term *legate*, as one who speaks for the sender in every respect. This idea is immediately seen in Paul:

Rom 1:1 Paul, a servant of Jesus Christ, called *to be an apostle*, separated unto the gospel of God

As well as the non-Pauline New Testament:

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Here we know that the Twelve Apostles of Israel will be adjudicating the civil, legal, and theological affairs of Israel and speak for Messiah (as the Lamb, Who was "worthy to open the book" [Rev 6:2, 9]) on behalf of the Father.

Christ Himself is the Apostle of the Father to the nation:

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

¹ This outline is adapted from the original Bootcamp Session, entitled *The Pauline Apostleship*, by Stephen Rodabaugh, 1995, revised 2005. In several instances the text is directly incorporated. The spirit and general flow is very close to the original 2005 outline. The adaptor has taken liberty in some areas to re-order the presentation of information and has taken some information completely out for sake of brevity. The original outline is a very nice work.

For the Father being the *Sender* see the context as established in the first chapter of Hebrews, which continues through chapter 3, clearly showing that Christ is the Sent One (Apostle) from the Father.

The act of sending is seen in the verbs ἀποστέλλω and πέμπω where both words mean *to send*. I remember when taking Koine Greek that our instructor stated that these two words without exception are used distinctly. That one cannot be substituted for the other since they emphasize two differing aspects of the act of being sent. At the time I thought little of this, but certainly made a mental note of his statement. However, a quick study using any Greek concordance shows something different than explained by my Greek instructor.

John 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent (ἀπόστολος) greater than he that sent (πέμπω) him.

Notice how John in this single verse equates the “act of being sent” with the “apostelizing” of the one who is to be an apostle or “sent one”. Thus, my Greek teacher was clearly wrong and I have often wondered now why he erroneously held to this position. I suspect he learned it from his own professors and never checked it out for himself.²

Regarding the distinctive usage of the two nouns ἀπόστολος (masculine) and ἀποστολή (feminine), the first emphasizes the “individual” who has been apostelized, while the latter emphasizes the “office” to which the individual has been apostelized. The latter is consistently translated *apostleship*.

3. The Pauline Apostleship

Here we shall provide an introduction to Paul’s own apostleship along with those he apostelized to be members of his apostleship.

3.1. Paul Himself is the Apostle to the Body of Christ

(A) The Scriptures are clear that the Father and Son apostelized Paul to be the apostle to the Body of Christ.

- (1) Rom 1:1 Paul, a servant of Jesus Christ, called *to be an apostle*, separated unto the gospel of God,
- (2) 1 Cor 1:1a,b Paul, called *to be an apostle of Jesus Christ* through the *will of God*,
- (3) Eph 1:1 Paul, *an apostle of Jesus Christ* by the *will of God*, to the saints (e.g., the Body of Christ) which are at Ephesus, and to the “faithful in Christ Jesus” (e.g., the body of Christ)
- (4) See each of Paul’s other greetings: 2 Cor 1:1; Gal 1:1; Col 1:1; 1 Tim 1:1; 2 Tim 1:1; 2 Tim 1:1; Tit 1:1

(B) Paul’s Apostleship is not through man neither by the power, authority, or agency of man.

- (1) Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

In Gal 1:1 Paul uses very strong language to state that his apostleship is not of men.

- a. **not of men** (οὐκ ἀπ’ ἀνθρώπων). Here Paul uses the strong negation οὐκ to categorically claim independence from any other authorities to which he could be associated. This includes the apostleship of the Twelve. Paul’s apostleship is absolutely not a part or an extension of the

² See also the S.E.Rodabaugh, *The Pauline Apostleship, TGF Bootcamp Series, Session IV*, TGF, Pittsburgh, PA, 15015, 1995, revised 2015, p. IV-2. My experience in Greek class vindicates Steve’s argument.

Twelve's.

- b. **neither by man** (οὐδὲ δι' ἀνθρώπου). Again, here Paul uses the strong negation (οὐδὲ) to separate the agency of his apostleship from any other agency (δια), including the Twelve's.

(C) Paul's Temporary Dual Ministry to Israel's Kingdom

Acts 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of [Barnabas and Saul].

.

Acts 12:25 And [Barnabas and Saul] returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Paul is clearly working on behalf of the Twelve as he is with Barnabas, who is in fact commissioned by the Twelve and Elders of Antioch. Here we see Paul presenting and defending the hope of Israel. This as will be seen at some later point is a way of authenticating his Body Ministry, which we implicitly see in Acts 13. Given what we learned above, this ministry of Paul cannot be connected to his Apostleship to the Body of Christ since that Apostleship includes the distinctive nature of the Body of Christ and the heavenly hope to which it has been called. This hope is in great contrast to Israel's earthly hope as we have seen over and over again.

Acts 13:46 Then [Paul and Barnabas] waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

After Paul's name change, Barnabas' name appears before Paul's only twice (Acts 15:12, 25) because of their relationship with the Jerusalem assembly. Henceforth, Paul is in full authority and the disputation between Paul and Barnabas over John-Mark may have been a convenient opportunity.

It is important to remember that Paul's Body Apostleship was not given through or by men, but the ministry in which Paul assisted Barnabas was given through the leadership of the Antioch Synagogue. Furthermore, the purpose of this Barnabasian ministry was to focus on the saints in Diaspora and teach them that Messiah has come in the Person of Jesus of Nazareth.

3.2. Paul's Extended Body Apostleship

As we saw above, Paul received his apostleship by the Father and the Savior Himself. Just as Moses chose 70 elders from among Israel to help him lead Israel around the Wilderness, so Paul chose certain men who were to be members of Paul's extended apostleship. Each member spoke for Paul as if Paul was present. In this regard, each of these men were Paul's legates and communicated the complete Pauline Gospel to the Body saints.

3.2.1. The Organization of the Pauline Apostleship

Figure 1 below, illustrates the extension of Paul's Apostleship and the men that made up his apostolic extension. Each of these men:

- (1) Were apostelized by Paul
- (2) Represented him in his absence
- (3) Worked with Paul in his presence
- (4) Preached Paul's gospel
- (5) Defended Paul's gospel
- (6) Formed local assemblies of Body saints
- (7) Ordained officers in those assemblies
- (8) Authored Scripture

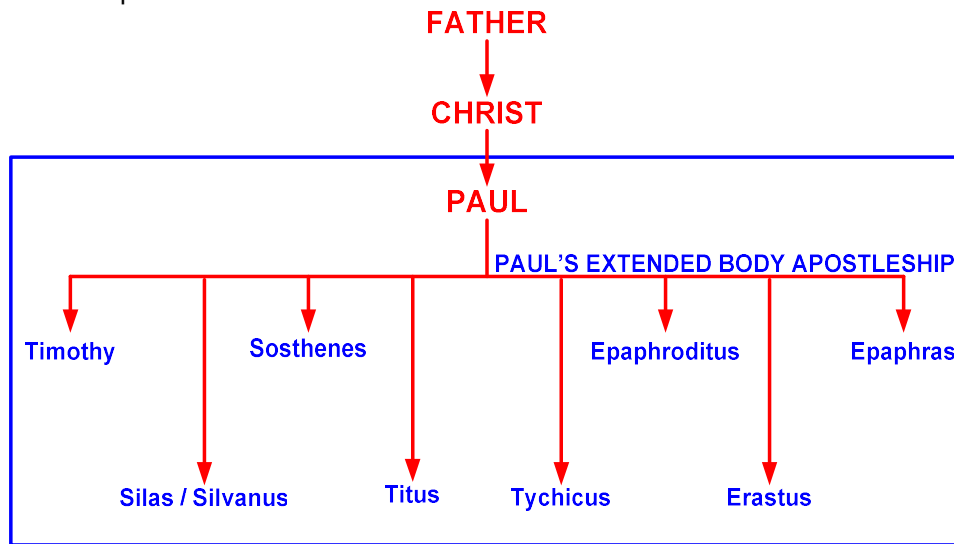


Figure 1. Paul's Extended Body Apostleship

Let's take a quick look at each of these men individually.

(1) Timothy

Apostelized by Paul

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent (ἀποστέλλω) into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Sent (Pempo-ed) by Paul (to edify, mature, and father the Corinthian saints)

1 Cor 4:14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent (πέμπω) unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Worked with and authored Scripture with Paul

1 Thes 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thes 2:6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

A Body Member of the Canon Committee (CC)

2 Tim 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. [CC = Paul, Timothy, Luke, John-Mark]

(2) Silas / Silvanus

A Member of the Pauline Apostleship and Authored Scripture

See 1 Thes 1:1 and 2:6.

(3) Sosthenes

A Member of the Pauline Apostleship and Authored Scripture

1 Cor 1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

1 Cor 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1 Cor 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

(4) Titus

Apostelized by Paul

2 Cor 12:17 Did I make a gain of you by any of them whom I sent (συν-ἀποστέλλω [jointly-apostelized, equally-apostelized, apostelized with]) unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

Explicitly Labeled a Body Apostle

2 Cor 8:23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers (ἀπόστολος) of the churches, *and* the glory of Christ.

(5) Epaphroditus

An Pauline Apostle and Sent (Pempoed) by Paul

Philip 2:25 Yet I supposed it necessary to send (πέμπω) to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger (ἀπόστολος), and he that ministered to my wants.

(6) Tychicus**Apostelized by Paul**

2 Tim 4:12 And Tychicus have I sent (ἀποστέλλω) to Ephesus.

Sent (Pempoed) by Paul

Eph 6:21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent (πέμπω) unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Col 4: 7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent (πέμπω) unto you for the same purpose, that he might know your estate, and comfort your hearts;

(7) Erastus**Apostelized by Paul**

See Acts 19:22

(8) Epaphras**Analogous Terms**

Epaphras is a Pauline apostle: joint-minister with Paul to Colossian assembly: Col. 1:7.

Note the following terms are used of these apostles: *joint-minister* (Timothy in Philip. 1:1, Tychicus in Eph. 6:21–21) and *joint-laborer* (Timothy in I Thes. 3:2).³

(9) Other Body Saints

Can be possibly shown that other members of the Body of Christ were part of the Pauline Apostleship by using these analogous terms where they are characterized in context with the working out of the Pauline Apostleship.

3.2.2. Paul's Relationship to His Extended Apostleship

Paul shared a unique and wonderful relationship with those who were part of his apostleship. This fatherly relationship is seen elsewhere in Scripture with saints of other dispensations, such as Elijah and Elisha (2 Kings 2; Phil 2:22; 1 Tim 1:2; Tit 1:4). In Paul we see this fatherly relationship explicitly mentioned with Timothy and Titus.

(1) The Incarnate Christ (as Head) spoke directly to Paul**Paul's Regeneration on the Damascus Road**

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

³ S.E. Rodabaugh, *op cit*, p. IV-3.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

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Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

Face-to-Face Tutoring in the Third Heaven (Body's Paradise)

2 Corinthians 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

By the One Spirit (Holy Spirit, Third Person of the Trinity)

1 Thes 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost (no articles), and in much assurance; as ye know what manner of men we were among you for your sake.

(2) The Incarnate Christ Spoke to Other Pauline Apostles through His Spirit (the One Spirit)

- a. Timothy: I Thess. 1:5, I Tim. 1:18; 4:14–16; 6:11, II Tim. 1:6,13–15.
- b. Silvanus: I Thess. 1:5
- c. Sosthenes: I Cor. 2:6–16.
- d. Pauline apostleship generally, referred to via hendiadys as the truly prophetic apostles: Eph. 2:20; 3:5.
- e. Pauline gospel needed more than one human witness: II Cor. 13:1.
- f. Same Principle for prophets in local assembly confirming Pauline revelation by the Spirit: I Cor. 14:37.⁴

⁴ S.E.Rodabaugh, *op cit*, p. IV-4

(3) The Pauline Apostles Jointly Share Paul's Apostolic Office and are Viewed as an Extension of His Apostleship

Much of what is seen above implicitly confirms this fact. In particular, the joint-writing of Scripture requires this joint-apostleship and thus these men "extend" Paul's work.

- (a) I Corinthians: Paul and Sosthenes
- (b) II Corinthians: Paul and Timothy
- (c) Galatians: Paul and the brethren with him
- (d) Philippians: Paul and Timothy
- (e) Colossians: Paul and Timothy
- (f) I Thessalonians: Paul, and Silvanus, and Timothy
- (g) II Thessalonians: Paul, and Silvanus, and Timothy⁵

(4) Paul and the Pauline Apostleship and Moses and the Mosaic Prophethood

Similar to Paul, the pre-Incarnate Christ spoke directly to Moses on Mount Sinai, but protected Moses by Shekinah⁶ (See Ex 33:18-23), and spoke to the other prophets by his Spirit or spirits (angels) [Num 12:6-8; Eze 1:12, 20, 21; 10:17; Dan 10:16, 17, 19; 12:8].

4. Paul and His Apostleship are Different from Peter and His Apostleship

Below are summary topics that clearly indicate that the Pauline Apostleship is distinct from the Peterine Apostleship.

4.1. Circumcision and Uncircumcision

Paul explicitly states that the Circumcision Gospel was given to Peter (and hence the Twelve) and that the Uncircumcision Gospel was given unto Paul.

Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;
8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Note that the "apostleship" of the circumcision is mentioned with regard to Peter, referring to the Twelve and their extended Apostleship. Thus, the entire kingdom program is given to Peter; remembering that it was Peter who was given the keys to the Kingdom.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Peter had apostolic authority to singularly speak, whereas others required "in the mouth of two or three witnesses shall a thing be established". Clearly however this was no longer the case in Acts 15, where James is now speaking on behalf of the Apostles, since the Kingdom program has come to a temporary end (Acts 8 & 9).

Back to Galatians, Paul contrasts the following between Peter and him (!= means not equal to):

- (1) Circumcision Gospel != Uncircumcision Gospel
- (2) Circumcision Apostleship != Uncircumcision Apostleship

⁵ S.E.Rodabaugh, *op cit*, p. IV-5

⁶ Note however, whereas Moses and Israel cannot directly withstand the presence of the Logos, the hope of the Body of Christ includes being changed in a "twinkling of an eye" to sit within the very Shekinah Cloud upon the Father's throne (Eph 1:19-23; 2:6; Col 1:12, cmp. Rev 3:21).

Furthermore, by “Uncircumcision Gospel Paul means that “circumcision” and “uncircumcision” play no role whatsoever in the Gospel given to him by the post-ascended Christ.

All of this strongly suggests (Figure of Understatement) that the Pauline Apostleship and the Petrine Apostleship are disjoint. By disjoint we mean “mutually exclusive”. The following Venn Diagram illustrates the relationship between the Pauline and Petrine Apostleships.

Disjoint = No Overlap, no Intersection

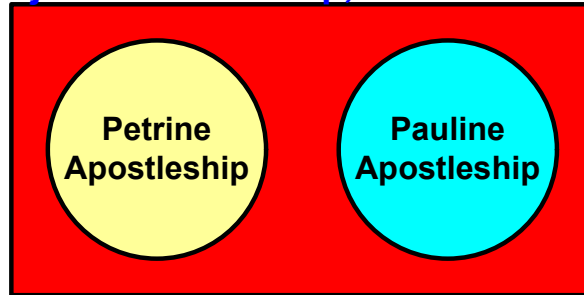


Figure 2. The Disjoint Relationship Between the Pauline and Petrine Apostleships

There is no “over-lapping” of these apostleships. A ramification of this conclusion is that Paul’s Body Apostleship did not include his dual ministry to Israel. What we see Paul explicitly doing in Acts is explicitly not part of his Pauline Apostleship. Only by correlating with the doctrinal books with the events in Acts can we understand what Paul is doing in the Acts of the Apostles (the Twelve).

4.2. The Seven One’s verses the Seven Manys

In contrast to the Gospel given to Israel (and hence Peter) Paul’s Gospel is defined by the Seven Ones in Eph 4:4-6.

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
 5 One Lord, one faith, one baptism,
 6 One God and Father of all, who *is* above all, and through all, and in you all.

The seven ones enumerated above are characteristics found only in Paul’s Gospel. The context in understanding the meaning behind these seven ones is found in chapter two where Paul explicitly provides his audience with an example on how to understand these elements. Like a good Algebra teacher, Paul provides a solution to a typical problem and leaves the rest up to the class to solve. The example Paul gives in chapter 2 is the bringing together into one non-ethnic body both Jews and Gentiles by his atonement. Thus, where Paul’s Gospel has only “ONE”, Israel’s Earthly Kingdom Gospel has “MANY”.

To summarize:

- (1) Whereas Paul’s Gospel is characterized by only ONE non-ethnic body, the Kingdom Gospel has MANY ethnic bodies, namely Israel and her Gentile nations.
- (2) Whereas Paul’s Gospel is characterized by only ONE Spirit, Kingdom Gospel is characterized by MANY spirits, namely the Holy Spirit and the angels.
- (3) Whereas Paul’s Gospel is characterized by only ONE hope, Kingdom Gospel is characterized by MANY hopes, namely the Israel and her Gentiles’ hopes.
- (4) Whereas Paul’s Gospel is characterized by only ONE Lord, Kingdom Gospel is characterized by MANY lords, namely the Lord and the holy angels (Dan 12:8).

- (5) Whereas Paul's Gospel is characterized by only ONE faith, Kingdom Gospel is characterized by MANY faiths, namely the faiths of Israel and her Gentiles. Where the specific faith given to a Kingdom saint drives them to master their own hope (recall the Ethiopian Eunuch, Syro-Phonician Woman, etc.). Thus, the specific faith given to the saint is a function of the eternal hope to which they have been redeemed.
- (6) Whereas Paul's Gospel is characterized by only ONE baptism (Holy Spirit baptizing into the Body of Christ), Kingdom Gospel is characterized by many baptisms, Spirit Baptism (placing the saint into his/her specific nation), John's Baptism, Priestly Baptism, Diet Baptisms, Hygiene Baptisms, etc.
- (7) Whereas Paul's Gospel is characterized by only ONE God (the Father), Kingdom Gospel has MANY gods, namely the Father and the holy angels (Psm 104).

4.3. Paul Explicitly Distinguishes Himself from the Twelve

Correlating the discussion above in 3.1(B) by pulling in 1 Cor 15 we see that Paul's Body Apostleship is strictly separate or distinct from that of Israel's Apostleship in the Twelve.

1 Cor 15:5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

So to provide the flow above, after His resurrection Christ was seen by:

- (1) Peter [First]
- (2) The Twelve (including Peter again) [Second]
- (3) Five Hundred Brethren [Third]
- (4) James [Fourth]
- (5) All of the Apostles [Fifth]⁷
- (6) Paul [Sixth] – Seen by Paul some years after the first five groups above

After Christ was seen by the entire Jewish Apostleship, years later he was lastly seen by Paul, making Paul clearly outside of Israel's Apostleship, since he was "aborted" out of due time; Saved too late to be part of Israel's program – after Israel's Second Generation.⁸ The very Gospel given to Paul was not after the will of men (including the Twelve) "Gal 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it (by man), but by the revelation of Jesus Christ.*"

See also, Gal 2:1-10 for further evidence that Paul's Apostleship is not of Israel's.

⁷ These apostles are an extension to those of the Twelve, but include the Twelve. In other words, Israel's Apostleship includes more than just the formal and official Twelve. Israel's Apostleship includes an *extended* Apostleship, strictly under the authority of the Twelve. Barnabas is an example of Israel's extended Apostleship.

⁸ For a detailed discussion on the Prophetic Generations of Israel, see R.E. Walsh, *The Clock of Generations*, Three Rivers Fellowship, 15015. This is an update to the original outline submitted to and presented at the 1997 Trinity Grace Fellowship Bible Conference.

5. Conclusion

Paul's Apostleship ended when Paul was martyred and for this reason Paul's Apostleship is an extension of his ministry; once he died his ministry ended. There is no such notion as Pauline Apostolic Succession. It is interesting that the Papacy gets it grossly incorrect on two levels: (1) There is no apostolic succession taught in Scripture and (2) They picked the wrong apostle to start the succession!