

9. Full-Time Workers

******1. Based on 1 Corinthians 9:1-14, what “right” does every apostle have? See Acts 6:1-4, Titus 3:13.**

REVIEW: What is an “apostle” (1Co 9:1)? From *apostolos*, “envoy, ambassador, messenger, sent one” (Brown, *NIDNTT*, 126). The verb *apostello* carries the idea of “to send with a particular purpose” (*NBD*, 57-60). It was rendered in the Latin *Vulgate* using the root *missio*, basis for our word “missionary.” See previous lesson on “Apostles”.

What obvious answers are expected to each of the questions in 1 Corinthians 9:4 and 9:5? (Answer in the form of a sentence).

In 1 Corinthians 9:5, who besides the apostles evidently made a living from their ministry? The Lord’s brothers, who were not apostles.

2. What is implied about Paul and Barnabas from 1 Corinthians 9:6? See 9:12a & 15, Ac 20:34, 2Th 3:7-9.

3. What three examples did Paul cite in 1 Corinthians 9:7 to illustrate his point about an apostle’s right to financial support? Soldier, vineyard keeper, shepherd.

What is the answer to each of these questions (9:7)?

Reread 1 Corinthians 9:8-10; exactly how does the Law of Moses say the same thing? See Deuteronomy 25:4 (the oxen principle).

What is the answer to the question in 9:9? 9:10a. No; God’s greater concern is for people.

Why is the answer “yes”? See 9:10b

4. How would you answer the questions of 1 Corinthians 9:11 and 9:12a?

What general principle can we derive from 1 Corinthians 9:11? See Romans 15:26-27.

What additional information are we given about Paul and Barnabas in 1 Corinthians 9:12b? See 1 Corinthians 9:6.

5. How could using this “right” have hindered the gospel in Paul’s case (1Co 9:12)? See 1Co 8:9, 10:32-33, 1Th 2:1-10.

6. What Old Testament example did Paul offer in 1 Corinthians 9:13? See De 18:1-8, Lk 1:8-10, Nu 35:1-5, Jos 21:1-42 (esp. 21:1-3, 41-42).

NOTE: Some of the priests of the Old Testament evidently worked at the temple only on rotation. That is, their time of service at the temple was limited, compare **Luke 1:8-10**. While they did live off the sacrifices while on duty, it was not necessarily a career for them! When not working at the temple, they were farmers. Land for the Levites to use was set apart around each of the Levitical cities that were scattered throughout Israel. See **Numbers 35:1-5, Joshua 21:1-42**.

7. According to 1 Corinthians 9:14, what has the Lord “commanded”? See Ec 3:13, Mt 10:9-11, Lk 10:7.

What are people who “preach the gospel” (1Co 9:14) called in the New Testament? See Ep 4:11. Evangelists.

In what context is the word “preach” (1Co 9:14) consistently used in the New Testament? From *kataggello*, to “proclaim” verbally (in the sense of evangelism). Preaching, in the New Testament, was associated with evangelism and occurred apart from gatherings of the church. It is wrong to read 1 Corinthians 9 and envision a modern day pastor preaching to his congregation! Instead, this refers to what people like Billy Graham do: preach the gospel to the unconverted.

Does the New Testament usage of “gospel” (1Co 9:14) refer to something spoken, written, or both? Why? The word “gospel” (*euangelion*, “good news”) always in the New Testament refers to a verbal message and never to anything written, such as a book or a letter (Brown, *NIDNTT*, II, p. 113). The titles given to the “Gospels” of Matthew, Mark, Luke and John were applied after the books themselves were written and reflect a later usage of the word “gospel.” Thus, the reference to those who preach the gospel did not in any way refer to pastors (“preachers”) who teach/preach the Bible to the church.

SUMMARY: We thus see that at least three groups made their livings from their ministries when Paul wrote this: **1.)** Apostles, **2.)** The Lord’s brothers, and **3.)** Evangelists. **What justified this?**

- 1.)** A human point of view (soldier, vineyard keeper, shepherd).
- 2.)** The Law of Moses (oxen, temple priests).
- 3.)** Spiritual principle/logic (spiritual seed/material harvest, (9:11)).
- 4.)** The words of Jesus (9:14).

******In 1 Corinthians 9:15-18, what “reward” did Paul get for preaching the gospel? 9:18.**

8. IMPORTANT: Since Paul did not write this in hope that the Corinthians would give him support (1Co 9:15), then why did he write this? In 1 Corinthians 9, Paul took the principle of evangelists being supported by the church and extended it to apostles. Amazingly, 1 Corinthians 9 is a parenthetical remark! Paul's main topic began in 1 Corinthians 8 and concerned not being a stumbling block to others (re: food sacrificed to idols, 8:9). Paul's waiver of his "right" to full-time support (1Co 9) illustrated just how far Paul was willing to go to avoid hindering the gospel (**9:12b, 15**). Then, in 1 Corinthians 10, Paul continued on with his main topic, concluding with "Do not cause anyone to stumble, whether Jews, Greeks or the church of God" (**1Co 10:31-32**). **Thus, Paul's objective in writing 1 Corinthians 9 was neither to limit nor extend the categories of those who had the "right" to support from the church.** It was merely an illustration. As such, it reveals that Paul had a very liberal approach to supporting church workers ("Is it about oxen that God is concerned?" "If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?").

9. What in the following texts suggests that Paul didn't always pay his own way? Ro 15:24, 1Co 16:5-6, 2Co 1:15-16, 11:7-9, Php 4:10-19, Phm 22.

10. How do these verses show that the apostles asked the churches to support their ministries (and those of their fellow workers)? Ro 15:23-24, 1Co 16:5-6, 16:10-11, 2Co 1:16, Tit 3:13-14, 3Jn 5-8.

11. Upon whom did Paul not depend for support? Why not? Acts 20:32-35 (compare 18:1-4), 1Co 9:1, 18, 2Co 12:14-18, 1Th 2:6b-9, 2Th 3:6-10. Paul did not look for support from those he was evangelizing or ministering to on site. This was so that his motives would be above question. He seems, however, to have gladly accepted support from places that he had already been. Also, there seemed to be some unique situation with the Corinthian church that caused Paul especially to not look to them for much assistance. Their lack of interest in supporting Paul said volumes about their spiritual maturity level.

SUMMARY: Paul did not generally look to those he was currently evangelizing/training for support. However, those he had already ministered to did support him.

TRANSITION: According to 1 Corinthians 9, both evangelists and apostles have the right to make their living from the church. Is it reasonable then to extend this “right” of support to pastors also? We shall see as we examine other passages dealing with this subject!

******In Acts 20:17, to whom was Paul about to speak?** To the Ephesian elders; 20:17-38 constitutes the essence of his instructions.

Famous are words of Jesus that it is “more blessed to give than to receive.” Not so well known is the context in which those words were spoken. Found nowhere in the Gospel accounts, these words of our Lord were quoted by the Apostle Paul at this pastor’s conference. **RHETORICAL: Did Paul quote Jesus to encourage the church at large to give, or was Paul’s point that elders were to be in a position of giving financially to the church, rather than receiving from it? That is, should pastors make their living off of the church? Shepherds live off their flocks of sheep, why not elders? Since Levitical priests ate of the animals offered at the temple, is there not a principle to apply to church overseers? The laborer is worthy of his hire, is he not? Should this apply to elders?**

******A person’s last words are often his most significant. What, in Acts 20:32-38, were Paul’s final instructions to the Ephesian elders (Acts 20:17)?**

What did Paul say in 20:32 that evidently prompted him to think of silver, gold and clothing (Acts 20:33)? Paul had just mentioned having an inheritance among the saints. The idea of an inheritance evidently brought to mind silver, gold and clothing.

According to Acts 20:34, how did Paul meet his operating expenses?

Exactly how had Paul’s hands supplied his own needs (Acts 20:34)? See Acts 18:1-3.

How many traveling companions did Paul support (Acts 20:34)? See Acts 20:4-5. Eight.

According to Acts 20:35, “everything” that Paul did with respect to supplying his own needs was designed to show the elders something — what?

From the immediate context, what is it that Paul wanted the elders to be giving rather than receiving (Acts 20:35)? 20:33.

12. What does Acts 20:32-35 indicate in general about whether an elder (Acts 20:17) should make his living from his ministry?

APPLICATION: It would seem that elders are generally to be in a financial position of *giving* silver, gold and clothing to the church, not *receiving* from it!

13. How can Acts 20:32-35 be harmonized with 1 Corinthians 9? (Isn't what's good for the goose also good for the gander?) 1 Corinthians 9 deals specifically with the rights of an apostle, not an elder. In fact, 1 Corinthians 9 makes Paul's words to the elders of Acts 20 all the more poignant and meaningful. Paul, as an apostle, had the right to make his living from the gospel. However, Paul voluntarily waived his right to do so and used this as an example to the elders that they, like Paul, were to work hard with their own hands so as to be in a position of giving silver and gold to the church, not receiving from it. If this was truly Paul's intent, then although apostles have the right to earn a living from their ministries, most elders will not exercise this right. But, based on the principles expressed in 1 Corinthians 9, it would not be committing the unpardonable sin for an elder to make his living from the church!

TRANSITION: Based on solely on Acts 20, it would seem that pastors (elders) are generally not to receive financial support for their ministries. However, Acts 20 is not the only passage dealing with this subject!

******Based on 1 Timothy 1:3, where was Timothy stationed when Paul wrote this letter to him?** In Ephesus, the same city that the elders of Acts 20 came from to meet Paul on Miletus.

******According to 1 Timothy 5:17-20, which Ephesian elders were worthy of "double" honor?**

INSIGHT: Not all elders are equally skilled (or motivated) at management and/or teaching.

14. In 1 Timothy 5:3-16 (re: widows), what did Paul mean by the use of the Greek word *time* ("proper recognition", NIV)? See Mark 7:9-13. The Greek word *time* fundamentally means "respect." However, it is obvious from its usage in several New Testament passages that it can entail giving material support to those who qualify for it. Here it obviously refers to material support.

NOTE: Dan Walker has observed that, “Nowhere does the Scripture say that the widows received funds from a common purse. That is an assumption. It very well could have just been a list saying who's approved for giving, to give guidance to who justly deserved individual gifts from the other believers. In other words, the giving could have been believer to believer. The only common purses in New Testament are temporary ones — Paul's fellow workers bringing money from Macedonia, the two Jerusalem poor offerings, the "in-common" purse in Acts, one (but not both) of the delegations sent out by Jesus. Of course, Jesus and the Twelve had a common purse, and look what happened: Judas stole from it! In short, common purses are like warfare or divorce: sometimes necessary, but not an ideal to be pursued.”

15. In 1 Timothy 6:1-2 (re: slaves), how did Paul use *time* (“respect”)? Here it *clearly* has nothing to do with money, and means merely respect.

16. Putting 1 Timothy 5:3-16 (widows) together with 1 Timothy 6:1-2 (slaves), what is this “double” honor for qualified elders all about (5:17-20)? See **Acts 28:10**. At the very least it would refer to esteem, but most probably it refers to something above and beyond mere respect: financial support, an “honorarium”.

17. Where and why has Paul already used an argument similar to 1 Timothy 5:18? In **1 Corinthians 9:9-10**, as a part of the argument as to why apostles have a “right” to make their living from the church. See **De 25:4, Lk 10:7**. Notice Paul’s logic: Just as an ox deserves grain, just as a worker deserves wages, so also qualified elders deserve double honor (not only esteem but also material support).

How does 1 Timothy 5:19-20 logically follow 5:17-18? Cp 1Th 5:12-13. 1Ti 5:19 follows 5:18 awkwardly if “honor” refers only to monetary compensation. However, it follows perfectly if half of the “honor” refers to respect.

REVIEW: Where was Timothy when Paul wrote this letter to him? Cp 1:3. Ephesus.

REVIEW: To whom was Paul speaking in Acts 20? The Ephesian elders.

18. The elders of 1 Timothy 5 are the same men who heard Paul in Acts 20. How can Acts 20 (elders to supply their own needs) be reconciled with 1 Timothy 5 (double honor)? **Acts 20** is addressed to elders in general. In general, elders are to be bi-vocational and will thus be in a position of giving monetarily to the church, rather than receiving from it. The exception to this generalization is **1 Timothy 5**, written with reference to those elders who not only “rule well” but who also “labor in the word and doctrine” (NKJV). Though all elders are worthy of honor (**1Th 5:12-13**), some elders are worthy of double

honor. This “double” honor most likely is a reference to financial support from the church. And, regardless of how an elder earns income (secular or sacred), he is to give generously to the needy.

Blending Acts 20 with 1 Timothy 5 would also suggest that even those elders worthy of double honor (financial support) be willing and trained to work some secular vocation if local conditions require it (i.e., times of economic depression, poverty-stricken third world countries, very small churches, etc.).

SYNTHESIS: First, Jesus commanded that those who preach the gospel (evangelists) should make their living from the gospel. Paul, in an illustration, applied this same principle to apostles (1Co 9). Finally, it was applied at least partially to qualified elders (1Ti 5), using the same arguments found in 1 Corinthians 9.

PRACTICAL CONSIDERATIONS: Suppose a man trained as a physician and moved to a remote part of some third world country where there were no doctors for a hundred miles. Yet, this doctor had the conviction that it would be wrong to make his living as a doctor, and instead got a job there as a ditch digger. All day long people would come to him, begging for medical aid, but he would have to turn them away, explaining that he had a secular job to do, and to come back that night after he had put his kids in the bed. This scenario is ludicrous, but that is the situation that exists in some circumstances where a Christian worker insists on working a secular job, turning down ministry opportunities and pleas for help. Similarly, elders who work full-time secular jobs and who are the kind of husband and father that God desires will not have much time left over for Bible study nor ministry to the church. Yet, the Bible and the church are far too important to be relegated to mere hobby status! See **Acts 6:1-2**. Just to properly understand and teach the Bible requires hours upon hours of diligent study and preparation. Factor in the time needed to teach those studies and to counsel people needing advice and at least a part-time ministry is easily created. Paul paid his own way where necessary, but when the funds were available, he stopped tent-making and ministered.

19. There is a specific Greek word for “wages” (used in 1Ti 5:18, *misthos*). Why do you suppose Paul used *time* (“honor”) instead of *misthos* in 5:17? Perhaps because the elder’s relationship to the church is not to be as a hireling. Nor is he to “charge” for his services. Jonathan Campbell has wisely stated, “There is a difference between being paid to do a job and being released to do a work.” Concerning voluntary giving (an honorarium) versus a salaried position, Dan Walker has warned, “The widows of 1 Timothy 5:3-16 weren’t earning a salary, they were receiving charity. And “the laborer is worthy of his hire” quote in Luke 10 referred obviously not to disciples receiving a salary or wages, but hospitality (eat and drink what’s set before you, etc.). The word “wages” in the Old Testament quotation (1Ti 5:18) is obviously metaphorical (just like the unmuzzled ox eating straw is metaphorical). If you

push that metaphor too far, we'll have Christian workers eating straw! Another example of the metaphorical use of "wages" is where Paul wrote to the Corinthians that he had robbed other churches so as not to accept wages from Corinthians. Vines states that the word "wages" in 2 Corinthians 11:8 is clearly metaphorical, which it, of course, is. I don't think its anybody's business to complain if a Christian worker (whether apostle, prophet, elder, teacher, or whatever) receives voluntary offerings from anybody for whatever reason. But the minute a salary or wages is paid, the principle of voluntary giving of service to the body is violated, the principle of clergy-less Christianity is violated, the priesthood of all believers is violated, etc. I'm not getting on that train, because its heading over the cliff. The number one stench in the institutional church is money, plain and simple. It is an abomination, a disgrace not only to God, but to the human race. And once we open the door with a hiring clergy, we are finished. In conclusion, if Paul had meant "double wages" in 1 Timothy 5:17, why didn't he say "double *misthos*," or "double *opsonion*", two perfectly clear words which mean "wages" and would have conveyed what he meant? And if he meant wages, why didn't the early church follow his example? I challenge anyone anywhere to show me one case where the early church paid wages to Christian workers." **What is the difference between a pay check and an honorarium?**

******Does 1 Peter 5:1-4 imply that receiving money occasionally went along with the ministry of elder? Explain.**

20. How might someone who was "greedy for money" (1Pe 5:1-4) have used the office of elder to get money? Not just because the church gave monetary gifts to qualified elders, but also because the office of elder could be used to advance one's secular business. For instance, someone greedy for money might desire the position of elder in order to increase his social contacts, which would result in more clients if he was a dentist, doctor, insurance salesman, store owner, etc.

On the flip side, it may be possible that most elders would be well established in their line of secular work and at the peak of their earnings potential. Peter could have been telling these successful businessmen elders to spend more time in church work and less in business, even though it might mean less income.

WORD STUDY: In 1 Peter 5:2, "greedy for money" is from *aischrokerdes*; *aischros* means "shame, disgrace" and *kerdos* means "gain." Thus, the NASV renders it "not for sordid gain." Also used in Titus 1:7.

A TAMED CYNIC: Reinhold Niebuhr was a pastor who published *Leaves from the Notebook of a Tamed Cynic*, extracts from his diary. The following is his

reaction to news in 1924 that a church was hiring a new pastor for a salary of \$15,000 (an exorbitant amount in 1924. For instance, in 1930, a new Model A could be purchased for about \$500):

“I don’t know whether that was the factor which finally solved their problem, but at any rate they have the man they want. I suppose it is not easy to get a combination of Aristotle and Demosthenes, and on the current market, that ought to be worth \$15,000. Nevertheless there must be some limit to this matter of oversized salaries.

There ought to be some questioning too about the growing tendencies of churches to build their congregations around pulpit eloquence. What kind of fundamental ethical question can a man be eloquent about when he draws that much cash, particularly since a Croesus or two usually has to supply an undue proportion of it? I don’t know anything about the prophet of the Lord who accepted this call, but I venture to prophesy that no sinner in that pagan city will quake in his boots in anticipation of his coming.

This idea of a professional good man is difficult enough for all of us who are professionally engaged as teachers of the moral ideal. Of course, ‘a man must live’ and it is promised that if we seek first the kingdom and its righteousness ‘all these things shall be added unto us.’ But I doubt whether Jesus had a \$15,000 salary in mind. If the things that are added become too numerous they distract your attention terribly. To try to keep your eye on the main purpose may only result in making you squint-eyed. I hope the new prophet won’t begin his pastorate with a sermon on the text, ‘I count all things but loss’.”

21. The typical New Testament congregation was no bigger than would fit into someone’s living room (a house church). From a practical perspective, how could an elder make his living from a church this size?

See Ep 4:7-16, Tit 1:5. Churches that are no bigger than can meet in someone’s living room may be doing well to have even one elder, much less a plurality of elders, and much, much less an elder who is worthy of “double honor.” And, in a church that small the need for a full-time elder is much less, as are the resources to support such a worker. Since the ministries listed in Ep 4:11 are largely itinerant, some have concluded that the ministry of “pastor-teacher” is also itinerant, touching the lives of multiple house churches within the same city. If so, such an elder could more easily make his living from his ministry as he ministered to the city-wide church as whole (rather than in a single, isolated house church).

CAUTIONS:

1.) Suggesting that the church is obligated to support those elders deemed worthy of “double honor” does not mean that these elders are somehow higher in rank than the other elders. One elder may be more gifted than another, or

more influential, but there is no such thing in the New Testament as an official “senior” elder, nor of a hierarchy of elders.

2.) To be avoided are elders (especially those worthy of double honor) who dominate the 1 Corinthians 14 meeting. If an elder receives financial support that enables him to study the Word, it's possible that he will have so much more to teach, and be expected to do so, that the other brothers won't feel as free to teach. That would squelch the priesthood of believers and violate 1 Corinthians 14:26. Such meetings are not to be pastor-centered. Instead, the elder's in-depth teachings could come during a midweek Bible study or apostolic-type meeting.

3.) The “pastor-teacher” mentioned in Ephesians 4 is not somehow “over” all the churches of a city. Instead, he is the servant to all the churches of the city. As Beresford Job would say, there is to be no “big cheese” in charge.

4.) Despite the evidence that qualified elders may make their livings from their ministries, there is to be no clergy-laity distinction. Authority resides in the church as a whole, not with its leaders. The leaders are to be humble servants, not lords. Rusty Entrekin warns: “Although we know that pastor-teachers are supposed to be servants and not in a special ‘clergy’ class, those who are not pastor-teachers will still have a tendency to regard them that way, especially because of our modern institutional church mind-set regarding professional pastors. Even if the pastor teacher doesn't think that way about himself initially, if he doesn't watch himself, he could very easily begin to gradually, perhaps imperceptibly, adopt that mind-set. Since the godly, sincere, and vibrant believers of the late first century and early second century church fell victim to this mind set, just think of how easily we could today, with the peer pressure of conventional “wisdom,” centuries of traditions, and lukewarm spirituality encouraging us to do so! We need to be very, very careful not only to guard against the priesthood being robbed of their God-given rights, but also to exhort them not to give their rights away.”

Some hold that “elders” should indeed work at a secular vocation, but that a “pastor” is different from an elder in that the pastor is permitted to make a career of his ministry. How does such a distinction square with the Biblical usage of these two words? This distinction is in common use today. For instance, in the book, *A Guide To Hospital Calling*, the subtitle is “For Deacons, Elders and Other Laypersons” (thus implying that elders are, by definition, laypersons). However, such a distinction between elders and pastors is both artificial and confusing. The only New Testament warrant for this notion that pastors are professionals and elders are mere amateurs is extracted from Ephesians 4:11 (see question 18, above), but really it is an unbiblical distinction.

22. What can be concluded about the idea of full-time church workers?

1. The New Testament clearly teaches that apostles and evangelists are to be supported full-time by the church

2. There is no historical pattern in the New Testament either for or against full-time elders. It is silent.
 3. There is a general command in **Acts 20** for elders to follow Paul's example of supplying their own needs so as to be in a position of giving silver and gold and clothing to the church, rather than receiving from it.
 4. All elders are worthy of honor (esteem), **1 Thessalonians 5**.
 5. Qualified elders, those who rule and teach well, are worthy of "double honor" (financial support, **1Ti 5**). Whether this infers full-time support seems to be an area of freedom.
 6. Elders are not to be motivated by the desire for "sordid gain" from their ministry (i.e., not just in it for the money, nor using the office to gain sales contacts or clients), **1 Peter 5**. Peter's warning could also be for the elder to be willing to forgo potentially lucrative business ventures to instead give their time to serving as elders.
 7. We need to financially support those who are evangelists, apostles, teachers, and elders, **1 Corinthians 9**. Along these lines, it is the New Testament pattern to give to support people, not property. Give your money toward areas that God thinks are important.
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******How does Galatians 6:6 relate to the concept of career church workers?** (Study the context, 6:1-6). "All good things" does not necessarily refer to money. The context (6:1-5) suggests that what is to be shared is the spiritual progress of those fallen ones who were counseled back to spiritual health. However, based on the principle of sowing spiritual seed and reaping a material harvest, giving voluntary monetary gifts to a teacher/counselor is certainly an appropriate thing to do.

23. What lessons do 2 Corinthians 2:17 and 1 Timothy 6:3-5 hold for full-time church workers? Clearly, they are not to charge a fee for their services nor are they to be men motivated by greed.

******What principle did John establish in 3 John 5-8? See Nu 31:27, 1Sa 30:24-25.** Those who contribute to the support of a church worker are fellow workers for the truth.

24. In *House Church: Simple, Strategic, Scriptural*, read "Full Time Ministers." What new insights did you glean from this chapter that were not covered above?

OPTIONAL FURTHER READING: *The Normal Christian Church Life* by Watchman Nee. Available on-line at www.flash.net/~paidion/nee.htm

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Revised 05/11/09

8. Apostles

1. What are “apostles” (1Co 12:28)? (word study).
2. In Lk 6:12-13, who picked the original NT apostles? How many were there? Who were they? Compare Mt 12:2-3. (Note: for purposes of this study, those apostles hand picked by Jesus shall be referred to as “Jesus” apostles.)
3. What unique promises were made to the Jesus apostles that were not made to anyone else in the NT? 1.) Jn 13:20, 15:16, 20 2.) Jn 14:25-26 3.) Jn 16:12-13.
4. In Ac 2:42, why do you suppose that the early church devoted themselves to the apostles’ teaching rather than to Jesus’ teaching? Compare 1:1-3.
5. What qualified someone to be a Jesus apostle? Jn 15:16 (Ga 1:1, 11-12), Jn 17:18, Ac 1:15-22, 1Co 9:1, 15:3-9.
6. What, according to 2Co 12:11-12 (Compare Ac 5:12a, Ro 15:18-19), proved that a person really was a Jesus apostle?
7. Based on Mt 28:16-20, what did the Jesus apostles do (what was their job description)? Compare Ac 1:1-8, Ep 4:11-13.
8. What types of activities were the apostles of Jesus involved with in Ac 2:14-41, 2:42, 4:18-20, 4:33, 5:41-42, 6:1-2, 8:25, Ro 1:11-13 1Co 9:1-2, 9:14, 2Co 5:20, Ep 4:11-12, 6:19-20, Col 1:28-29, 2Ti 1:11, 2:10?

9. Based on the verses in the above question, plus those following, how long did the Jesus apostles stay in Jerusalem, and what were they doing there? Ac 1:1-7, 8:12, 15:1-2 (Compare Ga 1:11, 1:18, 2:1, 2:9), Ac 21:17-18.

10. Paul is known for his apostolic travels. He did, however, occasionally become stationary. How long was Paul in Corinth (Ac 18:11, 18), Ephesus (Ac 20:31) and Rome (Ac 18:30)?

11. What did Jesus say in Mt 19:27-28 that signaled the unique and never to be repeated ministry of the Twelve? Compare Re 21:9-14.

12. What in Ep 2:19-22 suggests that the ministry of the Jesus apostles is now complete?

13. What does Jude 3 imply about the need for having Jesus apostles around for all ages?

14. In 2Pe 1:12-19, why did Peter keep reminding them of the apostolic message? Compare 3:1-3.

15. The word *apostolos* is used in Php 2:25, but is not translated as "apostle." Why would you suppose the translators chose a new word ("messenger") to translate it here? Compare 2Co 8:23 ("representatives").

16. Who, besides the Twelve, is called an apostle in 1Th 1:1 (Compare to 2:6b), Ac 14:1 (Compare to 14:4) Ga 1:18-19 and Ro 16:7?

17. What do the following texts reveal about the differences between a "Jesus" apostle and a "church" apostle? (By "church" apostle we mean an apostle not picked by Jesus in person)

1.) Ga 1:1 vs. Ac 13:1-3, 2Co 8:23, Php 2:25.

2.) 1Co 14:37, 2Pe 3:15-16 vs. 1Ti 4:13.

3.) Jn 14:26 (Ac 2:42) vs. 1Co 4:16-17, 1Ti 3:14-15, 2Ti 2:2

18. Based on the following texts, what kinds of things did the church apostles do?

1.) 2Co 10:14, 1Th 3:32, 2Ti 4:5

2.) Ep 6:21-22, 1Ti 1:3-4, 1Ti 2 & 3, 1Ti 4:6 (Compare 4:1-5), 4:11-13, 6:1-2b, 6:17-18, 2Ti 2:14a, 2:24-26, 4:1-3, 4:5, Tit 1:5, 2:1, 2, 3, 6, 9, 15, 3:1

3.) 2Ti 4:9-13, 19-21, Tit 3:12-13.

19. How might modern church apostles serve local fellowships? 2Ti 4:5, 1Th 3:2, 2Ti 2:2, 2Co 2:17, Mt 5:8b, 1Ti 1:3, Col 1:15, 2Co 13:4.

20. What can we learn about the apostles' leadership style from 1Th 2:6b-7, Phlm 8-9, Ac 17:15, & 1Ti 1:18?

21. In *Ekklesia: To The Roots of Biblical Church Life*, read the chapter entitled, "Evangelism." What did you learn about apostles from this chapter? www.ntrf.org