

Luke (likely also the author of Acts) tells the story of Paul differently than Paul does himself. One important way he does this is by keeping the number of apostles (literally, “ones who are sent”) to 12 where Paul lists several. On top of that, Paul is always clear that God is the one who has sent him (see Galatians 1:1). Acts 13:1-3 notes that Paul and Barnabas are “sent off” (from the same root as apostles in Greek) by the leadership of Antioch; thus, it is unclear whether Luke sees Paul as an apostle in the same way.

Luke:

**Luke 6:13-16** – Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Judas son of James, and Judas Iscariot

**Acts 1:26** – Judas Iscariot replaced by Matthias

**Acts 14:4 & 14** – only places that Luke calls Barnabas & Paul apostles, but does Luke consider them sent by God or by human leadership at Antioch (as noted above)?

Paul:

**Multiple Places** – Paul himself (see especially the first verse or two of every letter)

**Romans 16:7** – Andronicus & Junia (a woman) are prominent among the apostles

**1 Corinthians 4:9** – Paul talks about “us apostles” after talking about Cephas (Peter), Apollos, and himself.

**1 Corinthians 15:7** – Paul talks about the risen Christ appearing to “all of the apostles” after already mentioning Cephas (Peter) and the twelve (of which he may be excluding Peter? - see also 1 Corinthians 9:5).

**1 Thessalonians 2:7** – The letter is from Paul, Silvanus, and Timothy. In this verse, he says, “we might have made demands as apostles of Christ.” He might be including Silvanus & Timothy as apostles.

**Galatians 1:19** – James the Lord's brother

<i>The following passages are in the NRSV translation:</i>	
<b><u>Galatians 2:1-10</u></b> written circa 55CE	<b><u>Acts 15:1-29</u></b> written circa 80-100CE
<p><b>1</b> Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <b>2</b> I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. <b>3</b> But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. <b>4</b> But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us— <b>5</b> we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.</p>	<p><b>1</b> Then certain individuals came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <b>2</b> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. <b>3</b> So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. <b>4</b> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. <b>5</b> But some believers who belonged to the sect of the Pharisees stood up and said, "It is necessary for them to be circumcised and ordered to keep the law of Moses."</p>
<p><b>6</b> And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)—those leaders contributed nothing to me. <b>7</b> On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised <b>8</b> (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), <b>9</b> and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised.</p>	<p><b>6</b> The apostles and the elders met together to consider this matter. <b>7</b> After there had been much debate, Peter stood up and said to them, "My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. <b>8</b> And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; <b>9</b> and in cleansing their hearts by faith he has made no distinction between them and us. <b>10</b> Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? <b>11</b> On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will." <b>12</b> The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. <b>13</b> After they finished speaking, James replied, "My brothers, listen to me. <b>14</b> Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. <b>15</b> This agrees with the words of the prophets, as it is written, <b>16</b> "After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, <b>17</b> so that all other peoples may seek the Lord—even all the Gentiles over whom my name has been called. Thus says the Lord, who has been making these things <b>18</b> known from long ago."</p>
<p><b>10</b> They asked only one thing, that we remember the poor, which was actually what I was eager to do.</p>	<p><b>19</b> Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, <b>20</b> but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. <b>21</b> For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues."</p>