

The Men the King Chose, Part II

Brandon Phillips

The King and His Glory / Apostle; Peter; Christ / Matthew 10:2-4

In Matthew 10:2-4, Matthew deliberately names the twelve men upon whom Christ chose to build His church and advance His Kingdom.

Pre-Sermon Comments

Introduction

The Queen must honestly confess that She has (excepting in one case, the Bishop of Ripon) never found people promoted to the Episcopate remain what they were before. She hopes and thinks this will not be the case with the Dean. The Dean must not (be) discouraged or hurt by what She says here, but She cannot help just mentioning this, as it strikes her from experience. She feels sure that the Dean will not let himself be hampered by his future position. ~ Queen Victoria

1 Timothy 3:1-13 LSB

¹ It is a trustworthy saying: if any man aspires to the office of overseer, he desires a good work. ² An overseer, then, must be above reproach, the husband of one wife, temperate, sensible, respectable, hospitable, able to teach, ³ not addicted to wine or pugnacious, but considerate, peaceable, free from the love of money; ⁴ leading his own household well, having his children in submission with all dignity ⁵ (but if a man does not know how to lead his own household, how will he take care of the church of God?), ⁶ *and* not a new convert, so that he will not become conceited and fall into the condemnation of the devil. ⁷ And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil. ⁸ Deacons likewise *must be* dignified, not double-tongued, not indulging in much wine, not fond of dishonest gain, ⁹ *but*

holding to the mystery of the faith with a clear conscience.¹⁰ And these men must also first be tested; then let them serve as deacons if they are beyond reproach.¹¹ Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things.¹² Deacons must be husbands of *only* one wife, leading *their* children and their own households well.¹³ For those who have served well as deacons obtain for themselves a high standing and great boldness in the faith that is in Christ Jesus.

The church is looking for better methods; God is looking for better men...The Holy Ghost does not flow through methods, but through men. He does not come on machinery but oft men. He does not anoint plans but men—men of prayer. The name and honour of Jesus Christ, the advance of His cause, must be all in all. The preacher must have no inspiration but the name of Jesus Christ, no ambition but to have Him glorified, no toil but for Him. ~ E. M. Bounds, Power through Prayer (Baker).

Peter: A Picture of Christ-Shaped Leadership [Review]

1 Peter 4:12–16 LSB

¹² Beloved, do not be surprised at the fiery trial among you, which comes upon you for your testing, as though some strange thing were happening to you.¹³ But to the degree you are sharing the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.¹⁴ If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.¹⁵ Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler;¹⁶ but if *anyone* suffers as a Christian, he is not to be put to shame, but is to glorify God in this name.

Discussion Questions

The sermon began by addressing faithfulness in obscurity. In what areas of life do you most often feel unseen or overlooked?

Which opening statements resonated most with you (family responsibilities, work, daily routines, quiet service), and why?

How do you typically measure “success” or “impact” in your Christian life?

Where do those measures come from?

The sermon emphasized that God sees labor done in obscurity. How does this truth challenge the way our culture defines significance and value?

Why do you think faithfulness in ordinary life can feel less rewarding than visible or celebrated ministry?

How does the idea of being “rich toward God” reshape our understanding of blessing and reward?

The Queen Victoria illustration highlighted how power and position can change people. Why do you think leadership so often exposes pride or weakness?

Why is character more important than gifting or visibility when it comes to spiritual leadership?

How do the qualifications in [1 Timothy 3](#) guard both the church and the individual leader?

The apostles were described as men from obscure backgrounds. Why do you think Jesus intentionally chose men like fishermen, a tax collector, and a zealot?

How does knowing the apostles were largely unknown in their own lifetimes encourage you in your walk with Christ?

In what ways does this challenge the idea that God primarily uses the most talented, charismatic, or influential people?

Peter is portrayed as bold and prominent, while Andrew and James are quieter and less visible. Why is it important that Scripture includes both types of servants?

Which type of disciple do you personally identify with more—Peter or Andrew/James? Why?

How does God use different personalities and temperaments to accomplish the same mission?

The sermon stated that “the kingdom of God advances not only through bold leaders, but through steady servants.” What does steady service look like in everyday Christian life?

Where might God be calling you to greater faithfulness rather than greater visibility?

How can our small group better affirm and encourage quiet, consistent obedience among its members?

What practical steps can you take this week to serve Christ faithfully, even if no one else notices?

Sermon Text

Matthew 10:1-4 LSB

¹ And summoning His twelve disciples, *Jesus* gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. ² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

Proposition and Outline

In [Matthew 10:2-4](#), Matthew deliberately names the twelve men upon whom Christ chose to build His church and advance His Kingdom:

- **Andrew: A Picture of Christ-Cultivated Faithfulness**
- **James: A Picture of Sanctified Zeal**
- **John: A Picture of Transforming Love**

Andrew: A Picture of Christ-Cultivated Faithfulness

Mark 13:3 LSB

³ And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately,

Andrew's Character

Andrew, whose name means “manliness,” was a manly man, as were the rough and hardy fishermen of his time. ~ Herbert Lockyer

John 1:44 LSB

⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.

Andrew waited for the Messiah not vaguely and superstitiously, but actively and in living faith and was anxious to be found prepared to enter His service at His appearance. ~ Herbert Lockyer

John 1:36–37 LSB

³⁶ and he looked at Jesus as He walked, and said, **“Behold, the Lamb of God!”** ³⁷ And the two disciples heard him speak and followed Jesus.

Andrew as Evangelist

John 1:41–42 LSB

⁴¹ He first found his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ). ⁴² He brought him to Jesus. When Jesus looked at him, He said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).

Mark 1:29 LSB

²⁹ And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John.

As the spiritual father of Peter, Andrew was the spiritual grandfather of the three thousand souls who, on the day of Pentecost, repented of their sins and turned to the Savior. Thus, as the founder of personal evangelism in the cause of Christ, Andrew will ever remain an inspiration to the saints as they seek to win the nearest around them for the Savior. ~ Hebert Lockyer

Matthew 4:18–19 LSB

¹⁸ Now as *Jesus* was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ And He said to them, “Follow Me, and I will make you fishers of men.”

Matthew 4:20 LSB

²⁰ And immediately they left their nets and followed Him.

Content to Play Second Fiddle

John 12:20–22 LSB

²⁰ Now there were some Greeks among those who were going up to worship at the feast; ²¹ these then came to Philip, who was from Bethsaida of Galilee, and *began to ask him*, saying, “Sir, we wish to see Jesus.” ²² Philip came and told Andrew; Andrew and Philip came and told Jesus.

John 6:5–9 LSB

⁵ Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, “Where should we buy bread, so that these people may eat?” ⁶ And this He was saying to test him, for He Himself knew what He was going to do. ⁷ Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.”

John 6:8–9 LSB

⁸ One of His disciples, Andrew, Simon Peter's brother, said to Him, ⁹ "There is a boy here who has five barley loaves and two fish, but what are these for so many people?"

Andrew Stood in a Prominent Place

Acts 1:13-14 LSB

¹³ And when they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. ¹⁴ These all with one accord were continually devoting themselves to prayer, along with *the women*, and Mary the mother of Jesus, and His brothers.

Acts 2:14 LSB

¹⁴ But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

It never concerned this man of humble mind and generous heart that men talked more of Peter his brother, or of James and John than they did of him. All Andrew thought of was his work for Him who had chosen him to be an apostle. Ever concerned about his character and devotion to Christ, he was quite willing to leave his reputation to his Lord. Thus, Andrew will ever remain the father and type of all who labor quietly in humble places, whether at home or abroad, not with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart. ~ Herbert Lockyer

Gathering together the traces of character found in Scripture we have neither the writer of an Epistle nor the founder of a Church, nor a leading figure in the Apostolic Age, but simply an earnest seeker after truth, an intimate disciple of Jesus Christ, ever anxious that others should know the spring of spiritual joy and share the blessing he so highly prized. A man of very moderate endowment, who scarcely redeemed his early promise, simple minded and sympathetic, without

either dramatic power or heroic spirit, yet with that clinging confidence in Christ that brought him into that inner circle of the Twelve; a man of deep religious feeling with little power of expression, magnetic more than electric, better suited for the quiet walks of life than the stirring thoroughfares. ~ Daniel McLean

Discussion Questions

In [Matthew 10:1-4](#), Matthew lists the names of the twelve apostles. Why do you think Scripture records a list of names rather than immediately telling stories?

What stands out to you about the diversity of men Jesus chose (backgrounds, personalities, reputations)?

How does the fact that Jesus names these men shape how we should view ordinary believers today?

The sermon emphasized that we know far less about Andrew than Peter. What does that tell us about how God values faithfulness versus visibility?

Andrew is often described as “Peter’s brother.” How might that have shaped his ministry and reputation?

In [Mark 13:3](#), Andrew is included in a private conversation with Jesus. What does this suggest about his relationship with Christ, even if he was less prominent?

How does Andrew’s background as a fisherman help us understand his character and resilience?

What pattern do you notice in Andrew’s actions when he encounters opportunities to serve (bringing Peter, the Greeks, the boy with loaves)?

Why is it significant that Andrew consistently brings people to Jesus rather than drawing attention to himself?

How does Andrew’s response in [John 6](#) differ from Philip’s reaction to the feeding of the 5,000?

What does Andrew's willingness to bring "what little he had" teach us about faith and obedience?

The sermon repeatedly notes that Andrew labored "in the shadows." Why is obscurity often difficult for believers?

How does our culture's obsession with recognition and influence make Andrew's example countercultural?

In what ways might quiet faithfulness be just as significant—if not more—than public ministry?

What dangers arise when we begin measuring spiritual success by prominence rather than obedience?

Where has God placed you in a "supporting role" rather than a visible one?

Are there areas where you struggle with comparison, especially when others receive more recognition?

What would it look like for you to imitate Andrew's contentment and joy in serving Christ faithfully?

The sermon states that faithfulness does not always look quiet—it can be loud, confrontational, and costly. Why is it important to understand both sides of faithfulness?

How does Andrew's example prepare us to appreciate James's very different calling?

What does this contrast teach us about the many ways Christ uses His people in advancing His kingdom?

Which aspect of Andrew's life encourages you the most?

Where do you sense God calling you to greater faithfulness, even if it means remaining unseen?

James: A Picture of Sanctified Zeal

Matthew 10:2 LSB

² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

Matthew 10:2-4 LSB

² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

James' Intimate Relationship with Christ

Although he was one of the intimate companions of Christ, it is only on rare occasions that James emerges with distinctness in the record until the gleam of the sword ended his career in a flash of eloquent silence. ~ Herbert Lockyer

He passes before us in silhouette rather than in photograph the outline clear enough to make identity in portraiture recognisable, but not with enough of detail to enable us to catch that subtle play of feature in which perfect character is expressed. ~ Daniel McLean

James' Family

Matthew 4:21 LSB

²¹ And going on from there He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

Mark 1:19 LSB

¹⁹ And going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

Luke 5:10 LSB

¹⁰ and James and John, sons of Zebedee, who were partners with Simon, *were* also likewise *amazed*. And Jesus said to Simon, “Do not fear, from now on you will be catching men.”

Mary, surnamed Salome

Matthew 27:56 LSB

⁵⁶ Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Mark 15:40 LSB

⁴⁰ And there were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome,

John 19:25 LSB

²⁵ Therefore the soldiers did these things. **But** standing by the cross of Jesus were His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene.

Matthew 20:20–21 LSB

²⁰ Then the mother of the sons of Zebedee came to Him with her sons, bowing down and making a request of Him. ²¹ And He said to her, “What do you wish?” She said to Him, “Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.”

Mark 16:1 LSB

¹ And when the Sabbath passed, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him.

Altogether, Salome was a brave, true woman, willing, as were her sons, to give up all things for Christ, and we honor her as the worthy mother of two worthy sons, James and John, whose devotion she shared. ~ Herbert Lockyer

Zebedee, the husband of Salome

Mark 1:19–20 LSB

¹⁹ And going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. ²⁰ And immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.

Matthew 10:37 LSB

³⁷ “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

Matthew 19:29 LSB

²⁹ “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive one hundred times as much, and will inherit eternal life.

John 18:15–16 LSB

¹⁵ And Simon Peter was following Jesus, and so *was* another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

The Sons of Thunder

Luke 9:51–54 LSB

⁵¹ Now it happened that when the days for Him to be taken up were soon to be fulfilled, He set His face to go to Jerusalem; ⁵² and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. ⁵³ But they did not receive Him, because He was journeying with His face toward Jerusalem. ⁵⁴ And when His disciples James and John saw *this*, they said, “Lord, do You want us to command fire to come down from heaven and consume them?”

Luke 9:55–56 LSB

⁵⁵ But He turned and rebuked them, And they went on to another village.

Luke 9:49–50 LSB

⁴⁹ And John answered and said, “Master, we saw someone casting out demons in Your name, and we tried to hinder him because he does not follow along with us.” ⁵⁰ But Jesus said to him, “Do not hinder *him*, for he who is not against you is for you.”

Mark 10:35–37 LSB

³⁵ Then James and John, the two sons of Zebedee, came up to Jesus, saying to Him, “Teacher, we want You to do for us whatever we ask of You.” ³⁶ And He said to them, “What do you want Me to do for you?” ³⁷ And they said to Him, “Grant that we may sit, one on Your right and one on *Your* left, in Your glory.”

Mark 10:38 LSB

³⁸ But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?”

Mark 10:39–40 LSB

³⁹ And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. ⁴⁰ “But to sit on My right or on *My* left, *this* is not Mine to give; but it is for those for whom it has been prepared.”

Thus we can gather that James had an all-consuming zeal, a passion for his Master that must have vibrated in his voice and glowed in his face. He could do nothing by halves, and so espoused his Lord’s cause with an impetuosity which had but one rival among the apostles. ~ Herbert Lockyer

We can look upon Jehu as the Old Testament counterpart of James, who said: “Come ... see my zeal for the Lord,” and then uprooted the house of Ahab, and swept the worshipers of Baal from the land. In like manner, James may have used his thunderous voice as his weapon of reform; and Christ gradually

transformed his passionate zeal into power so directed as to conserve it for the highest and most effective service. ~ Herbert Lockyer

Acts 7:59–60 LSB

⁵⁹ They went on stoning Stephen as he was calling out and saying, “Lord Jesus, receive my spirit!” ⁶⁰ Then falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” And having said this, he fell asleep.

Acts 12:1–4 LSB

¹ Now about that time Herod the king laid hands on some who belonged to the church in order to harm them. ² And he had James the brother of John put to death with a sword. ³ And when he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread. ⁴ When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people.

Conclusion

Discussion Questions

In [Matthew 10:2–4](#), James is listed among the first apostles. Why do you think the order and grouping of names matter in this passage?

The sermon noted that Scripture gives us far fewer details about James than about Andrew or Peter. Why might God choose to tell us less about some faithful servants?

What stood out to you most about James from this study—his zeal, his silence, or his martyrdom?

James and John were called “sons of thunder.” Based on the sermon and the passages in [Luke 9](#) and [Mark 10](#), what does this nickname reveal about James’s personality?

Why do you think James's desire to call down fire on the Samaritans was rebuked by Jesus?

In [Mark 10:35-40](#), James confidently says, "We are able." What does this reveal about both the strength and immaturity of his zeal?

The sermon emphasized that Jesus did not try to eliminate James's zeal but to sanctify it. What is the difference between unrestrained zeal and sanctified zeal?

Can you think of examples where zeal for Christ, if not guided by wisdom and love, can cause harm?

How does Jesus patiently redirect James's ambition rather than crushing it?

James is the first of the Twelve to be martyred ([Acts 12:1-2](#)). Why do you think Scripture records his death so briefly?

How does James's martyrdom fulfill Jesus's words, "The cup that I drink you shall drink"?

What does James teach us about faithfulness when obedience to Christ leads to suffering rather than success?

Where do you see zeal in your own life—whether in service, convictions, or speech?

Are there areas where your zeal might need to be shaped by humility, patience, or love?

How can suffering or opposition refine our zeal instead of extinguishing it?

What does it look like to be faithful to Christ when it costs you comfort, reputation, or security?

James's life ended quickly and violently, while his brother John lived a long life of faithful endurance. Why is it important to recognize that God uses different paths to glorify Himself?

Which truth from James's life challenged you the most?

Where might God be calling you to greater faithfulness—even if it involves sacrifice?

How can our group encourage one another to pursue zeal that is shaped by Christ rather than driven by self?

John: A Picture of Transforming Love [Next Week]

Discussion Questions

The Gospel:

God

Created and owns everything

[Gen 1:1](#)—*In the beginning God created the Heavens and the Earth*

[Psalms 24:1](#)—*The earth is the Lord's, and all it contains, the world and those who dwell in it.*

Is Perfectly Holy

[1 John 1:5](#)—*This is the message we heard from Him and announce to you that God is light and in Him there is no darkness at all.*

[Matt 5:48](#)—*Therefore you are to be perfect as your heavenly Father is perfect.*

Requires perfect obedience to His Law

[James 2:10](#)—*for whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.*

Man

Has broken God's law

[Rom 3:10,23](#)—*there is none righteous, not even one...for all have sinned and fall short of the glory of God*

Will pay the eternal penalty for his sin

[Rom. 6:23](#)—*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord*

Cannot save himself by his good works

[Titus 3:5](#)—*He saved us not based on works which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.*

Christ

Came to earth both as God and sinless man

[Col 2:9](#)—*For in Him the fullness of deity dwells in bodily form*

Demonstrated God's love by dying on the cross to pay sin's penalty

[Rom 5:8](#)—*But God demonstrated His own love toward us, in that while we were yet sinners, Christ died for us*

[2 Cor 5:21](#)—*He made Him who knew no sin to be sin on our behalf so that we might become the righteousness of God in Him.*

Rose from the grave and is alive today

[1 Cor 15:4](#)—*And that He was buried, and that He was raised on the third day according to the Scriptures*

Sinners

Must repent of all that dishonors God

[Isa 55:7](#)—*Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him and to our God, for He will abundantly pardon.*

[Luke 9:23](#)—*if anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.*

Must believe in Christ as Lord and Savior

[Rom 10:9](#)—that if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you shall be saved.

Will you repent and believe in Christ?

[Acts 17:30](#)—therefore having overlooked the times of ignorance God is declaring to men that all everywhere should repent.

Don't hesitate to contact Pastor Brandon or Pastor Keith if you have any questions about this sermon or if you would like to know how to follow Christ.

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Additional Quotes

The man who is in the direct line from the Apostles is the man who preaches the doctrine of the Apostles, the man who has the spirit of the Apostles in him. *God's Sovereign Purpose*, 324 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

The total of twelve was significant: it corresponded to the number of the tribes of Israel, and may have marked the apostles out as leaders of the new Israel. ~ **Frederick Fyvie Bruce (Professor)**

It is thus emphasized that all the apostles (the Twelve, Matthias and Paul) were neither self-appointed, nor appointed by any human being, committee, synod or church, but were directly and personally chosen and appointed by Jesus Christ himself. ~ **John Robert Walmsley Stott (English Preacher)**

In other words, the twelve apostles symbolized judgment against the twelve tribes of Old Testament Israel. ~ **John F. MacArthur**

That Matthew, a former tax collector, and Simon, a former Zealot, could be part of the same company of twelve apostles is a testimony to the life-changing power and grace of Christ. ~ **John F. MacArthur**

The apostles at that time first preached the Gospel but later, by the will of God, they delivered it to us in the Scriptures, that it might be the foundation and pillar of our faith. ~ **Irenaeus; Jerome**

The Apostles and prophets are a class apart, and therefore for people to claim that they are as uniquely and directly and divinely inspired as the Apostles and prophets is to contradict the plain teaching of Scripture.

Walking with God, 124 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

But such wranglers are neatly refuted by just one word of the apostle. He testifies that the church is “built upon the foundation of the prophets and apostles” [[Eph. 2:20](#)]. If the teaching of the prophets and apostles is the foundation, this must have had authority before the church began to exist. ~ **John Calvin (French Reformer)**

The Sadducees could arrest the apostles, but not the gospel. ~ **John Robert Walmsley Stott (English Preacher)**

As having on her head *a crown of twelve stars*, that is, the doctrine of the gospel preached by the twelve apostles, which is a crown of glory to all true believers. ~ **Matthew Henry (Nonconformist Biblical Exegete)**

No, this is the message, the message that was given to John and his fellow Apostles; I have entered into fellowship with the Apostles and I am repeating their message. But the mystic says he has received a new and fresh message and that he is in a state of direct inspiration.

Fellowship with God, 94 ~ **David Martyn Lloyd-Jones (Welsh Preacher and Writer)**

Twelve Apostles ... why twelve? Because they constitute the new spiritual leadership of Israel. ~ **John F. MacArthur**

They are never spoken of as apostles of the church but always as apostles of Jesus Christ. ~ **John F. MacArthur**

No one of the Twelve Apostles was his equal in mental gifts and culture. ~ **Archibald Thomas Robertson**

The apostles also knew that they were to witness in an extraordinary, supernatural sense. Because they were apostles, God spoke authoritatively through them, so that what they said as apostles carried the force of divine teaching or Scripture. ~ **James Montgomery Boice**

We tend to use these words interchangeably, as if *twelve disciples* and *twelve apostles* must mean the same thing, but a disciple is simply a learner or a student. ~ **R. C. Sproul**

The apostles, then, have authority to write words that are God's own words, equal in truth status and authority to the words of the Old Testament Scriptures. ~ **Wayne Grudem**