

What Does it Mean to be Apostolic People

There is a term 'apostle' which is biblical and refers to Jesus' 12 disciples that he commissioned to set up his *ekklesia*¹ after his ascension. The term is used today to refer to those who operate in a similar way to the original ones and who have been purposely commissioned by our King. These carry the anointing for the task of focussing on Heaven and seeing what the Lord wants instilled and installed in his *ekklesia*.

There is also a term 'apostolic' that is used to refer to those with the mantle of an apostle, of 'apostolic succession', 'apostolic church', and also to what is called 'apostolic people'. These terms need to be examined and explained so that they are used properly.

'Apostolic' is not a biblical word, even though 'apostle' is. 'Apostolic' does not appear in Vine's Expository Dictionary of New Testament Words. The term 'apostolic' comes from the Anglicised translation of the bible and appears in a few versions – e.g. “my apostolic authority”² in the ISV. It is an adjective that Christians use to identify something that has its basis in the things relating to an apostle.

'Apostolic succession', 'apostolic church' & 'apostolic people' are therefore non-biblical terms. They can't be because the descriptive adjective in the phrase is not biblical.

'**APOSTOLIC SUCCESSION**' is a Roman Catholic (RC) term used to reinforce their belief on the masses that their supreme leader (the pope, 'el papa') has received the anointing that Apostle Peter had through the succession of popes since the RC organisation began in the 2nd century. 'Apostolic succession' has no biblical or spiritual foundation and is a statement devised by institutional religion.

NOTE: Read “Is Apostolic Succession Biblical?”³ for a good explanation of this error.

'**APOSTOLIC CHURCH**' is a term based on the Apostle's Creed where it states: “I believe in the One, Holy, Catholic, and Apostolic Church”. This creed comes from the RC system, even though it is recited by many protestant denominations. 'Apostolic church' is explained in the following summary of the RC catechism:

“Dear Brothers and Sisters: When we profess the Creed, we affirm that the Church is catholic and apostolic. The word catholic signifies that she is universal. This means that the Church is found everywhere and teaches the whole truth regarding the heavens and the earth.

The Church shows her catholicity by speaking all languages which is the effect of Pentecost, when the Holy Spirit gave to the Apostles and the whole Church the gift of proclaiming the Good News of God's salvation and love to all, even to the ends of the earth.

The Church then is of her nature missionary, given to evangelization and encounter; that is, she is apostolic. Founded on the Apostles and in continuity with them, the Church is called to proclaim the Gospel to everyone, and to show the tenderness and power of God...

May we always live in solidarity with all of humanity, and never closed in on ourselves. May we go out, in communion with the Successors of the Apostles, to announce Christ and his love to all. And may we always be a sign of the Church our Mother: holy, catholic and apostolic.”⁴

So, this doesn't mean that the church is apostolic according to the RCs in the same sense that it is with the Christian groups that call themselves an apostolic church.

NOTE: Read “What is the Apostolic Church, and what do Apostolics believe?”⁵ for a good explanation of genuine modern apostolic Christianity.

1 – Jesus' descriptive name for his people (see Matthew 16:18, 18:17)

2 – 1 Corinthians 9:2

3 – www.gotquestions.org/apostolic-succession.html

4 – “Pope explains the meaning behind 'Catholic and Apostolic' Church” [17-9-2014]

(www.romereports.com/2014/09/17/pope-explains-the-meaning-behind-catholic-and-apostolic-church)

5 – www.gotquestions.org/Apostolic-church.html

'APOSTOLIC PEOPLE' is a term used by John Kingsley Alley in his book "The Apostolic Revelation"⁶. The book is a valuable tool to release an important revelation for the restoration of genuine apostleship in Australia and worldwide. He defines 'the apostolic' as a description of those who totally surrender to the Jesus.

Watching John's teaching video⁷ on what it means to be an apostolic people gives rise to a number of points that need clarification because he is still in the church system, despite his mighty revelation of the genuine apostolic:

1. John believes in apostolic succession, but not in the RC sense. He said that apostles produce a succession by laying hands on other novice apostles and releasing them to move out into the world – This is not succession, instead, it's apostolic reproduction. Apostles have the responsibility to raise others up for service in the Kingdom, including more apostles.
2. John appears to believe that the laying on of hands imparts the apostolic gift to the recipient – In reality, the apostolic ability is a gift given by the Spirit directly to a person. This is what can be called an 'apostolic mantle' and it will be given much earlier than the laying on of hands. In fact, a person's apostolic mantle manifests itself in their life so that others see it and recognise it. It's at this point that apostolic training (schooling, mentoring) can begin to raise them up into their posting. The laying on of hands is a blessing to go with them when they are released. This can be accompanied by other spiritual gifts⁸ which are released as the Spirit desires, not by man's declaration.
3. John bases the term 'apostolic people' on the fact that Jesus is our apostle⁹ – This may have come from genuine revelation, or it may have come from his intellect as a bible teacher of many years.
4. John believes Jesus was the first apostle – He takes his definition of 'apostle' from Jesus' lifestyle and describes it as those who give everything up for Father. This is because Jesus stated that he was only on Earth to do Father's business.¹⁰ He exemplified this by only doing what Father showed him, only speaking what father told him, and only doing the good works that father set up for him. So, he faithfully represented Father on Earth.
5. John states that Jesus was an apostle before the others were (one who existed before his 12 apostles) – This is true. If we apply the proper NT meaning of 'apostle' from the 1st century this is correct. It is also what the first church's believers understood 'apostle' to mean.¹¹

An apostle in the *ekklesia* has the same function as a Roman *apostolos* (ἀπόστολος). This is where 'apostle' comes from. NT believers understood this word because it was a Roman word from the Greek. An *apostolos* (apostle) was a general sent out from the king/emperor to set up the homeland kingdom in a new land after its conquest, following the wishes and plans of the monarch. The *apostolos*, like an ambassador, was totally devoted to the ruler's wishes to transform the nouveau territory so that it looked and functions like the motherland. This is what Jesus did for Father, and the 13¹² original Apostles did for him as their King later on.

6. John stated that we are all to be apostolic people – This is correctly based on Jesus our apostle and his example to us as our prototype. Jesus was sent by Father, as a totally submitted **son**, to only do his will¹³ and to set up the Kingdom of Heaven on Earth as it was originally. This is what a Roman *apostolos* did. This is what we are also to do – through obedience to our King we work to re-establish The Kingdom on Earth. BTW: There is no biblical precedent to call all believers

6 – Free PDF copy here: www.peace.org.au/books-for-free-download

7 – "Defining the Nature of the True Apostolic Church 2 - John Alley" (www.youtube.com/watch?v=w7VVjBqJUHc)

8 – 1 Timothy 4:14; 2 Timothy 1:6

9 – Hebrews 3:1

10 – John 5:30

11 – If someone from another country reads our expression, 'he's the real McCoy', they may think that the person's name is McCoy. They don't understand it is a Western idiom that means the person is genuine. In the same way, the people of NT times knew what 'apostle' meant without explanation. We however don't really understand the term.

12 – I've included Paul in the number

13 – Read "Apostolic Surrender" (canberraforerunners.org/wp-content/uploads/2013/11/Apostolic-Surrender.pdf)

'apostolic'.

7. John referred to submission as a freeing activity – Correct. Jack Frost¹⁴ stated something like this once on one of his teaching CDs: “The freest place to be is in total submission”. Like a little child who totally depends on their parents for protection and for all their needs, surrendering to oversight in submission allows them to take all the burden and responsibility, while you relax and go about your life. It's very liberation. However, our independent spirit these days cannot comprehend the freedom that submission releases.
8. John supports submission to church leaders – This stance is dangerous as it must be done in a Kingdom fashion. Firstly, there are no church leaders, only oversight (i.e. plural eldership & apostles). 'Leader' or 'leadership' are not NT terms, except when referring to Jewish leaders under Judaism. Jesus set in place serving, not leadership (ruling over) and this is the model we are to follow.¹⁵ Paul wrote that his readers were to submit to “the household of Stephanas” and to “such, and to everyone who works and labours with us”. This is not a command to bow and scrape to them and let them lord over the believers. Nor is it to leaders, but submission to those (everyone) who serves in the Kingdom. Kingdom submission refers to getting under someone and supporting them by lifting them up to allow them to achieve their purpose in the ekklesia, the home¹⁶ or society¹⁷. Paul also reinforced that we are to submit to each other¹⁸ – that doesn't mean being bossy.
9. John states that apostles must be submitted to another – On most occasions when he referred to this he inferred that there was a leader/apostle of 'higher ranking' that they were overseen by. On one occasion he stated that they were to submit to Jesus. This is confusing and a cause for concern. Yes, apostles are to be fully submitted to our King, but there is no requisite spiritual demand for another human to be their oversight. In the Kingdom it's submission to one another and in openness and transparency, accountable to each other. Interestingly, according to Ian Clayton's understanding from being taught in Heaven, apostles and prophets are part of the plural eldership (Bet Din) and are accountable to each other.

So, in a sense, each one of us is to be apostolic. As a community, we're an apostolic people. This is why we focus so much on doing what the Spirit shows us and also, the importance of being about Father's business.

There is a lot for us to do to become an apostolic people, totally submitted to God. This is why it is critical to focus strongly on what the Spirit is asking us to do and not being intent on 'doing our own thing'. This goes for daily life as well as our dreams and our destiny.

Being Spirit-led is not an option for apostolic people.

(Some resources on the topic are listed over the page)

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13-5-2017

(www.CanberraForerunners.org)

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14 – Founder of Shiloh Place Ministries

15 – Matthew 20:25-26

16 – Ephesians 5:22; Colossians 3:18

17 – 1 Peter 2:13; Romans 13:1

18 – Ephesians 5:21 (Also 1 Peter 5:5)

RESOURCES

- “Everyone is Apostolic - as an Apostolic People” – John Alley [2002]
(www.peace.org.au/apostolic/the-apostolic-revelation/everyone-is-meant-to-be-apostolic)
- “Defining an Apostolic People” video – John Alley [4th September 2016]
(www.peace.org.au/defining-an-apostolic-people)
- “Defining an Apostolic People 1 - John Alley” [video]
(www.youtube.com/watch?v=gJP2iMiGzbc)
- “Defining the Nature of the True Apostolic Church 2 - John Alley” [video]
(www.youtube.com/watch?v=w7VVjBqJUHc)