In the preceding chapters I have argued that the traditions available to Papias and Luke about Philip concerned the same figure. It is now necessary to examine the occurrences of the name Philip in the Synoptic Gospels and the Fourth Gospel in order to assess the relation of their information to the material treated above. I will argue that the evidence makes the most sense when one recognizes that the Philip valorized in the lists of the twelve disciples in the Synoptic Gospels was none other than the Philip behind Luke’s accounts in Acts. Moreover, the presentation of Philip in John shows an enhanced awareness of traditions concerning this same Philip, especially in connection with the spread of the gospel to non-Jewish groups.

The Synoptic Gospels

In the Synoptic Gospels, the name Philip occurs only in the lists of the names of the twelve disciples/apostles (Mark 3:16–19a; Matt 10:2–4; Luke 6:14–16; see also Acts 1:13b). In each instance Philip is presented in fifth position. Papias knew that Philip shared the same status as the six others he listed with him, and the mere existence of the Philip traditions that Luke incorporated into Acts attests to the notoriety of this individual. It should occasion no surprise, then, that the figure celebrated by these traditions was also considered to be one of the Twelve.

Scholars are divided on the issue of whether the concept of the Twelve goes back to Jesus. Support for the origin of the concept with the historical Jesus has been and continues to be strong. Karl Heinrich Rengstorff (“δώδεκα,” TDNT 2:325–26), Günther Bornkamm (Jesus of Nazareth [trans. I. and F. McLuskey with J. M. Robinson; New York: Harper & Row, 1960], 150), Seán Freyne (The Twelve: Disciples and Apostles. A Study in the Theology of the First Three Gospels [London: Sheed and Ward, 1968], 33–36), Gerd Lüdemann (Early Christianity, 36), James H. Charlesworth (Jesus

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1 Andrew, Peter, Thomas, James, John, and Matthew. See Eusebius, Hist. eccl. 3.39.4, and the treatment of Papias in chapter one.

group is provided by the traditional formula taken over by Paul in 1 Cor 15:3–5. Additional early evidence may be offered by Matt 19:28/Luke 22:30:

You who have followed me . . . will sit on twelve thrones judging the twelve tribes of Israel (Matt 19:28).

You will sit on thrones judging the twelve tribes of Israel (Luke 22:30).

But Luke’s text, which lacks the word “twelve” before “thrones” more probably reflects what was available in Q. Mark’s use of the concept of the Twelve presumes its availability in the Jesus tradition. Yet Mark “is not basically interested in the twelve. He is able