

The Pauline Foundation

- Why was another apostle, such as Paul, necessary, since there were already twelve?
- The twelve were explicitly told not to go to gentiles but to go to the lost sheep of Israel (Matt. 10:5-6) and were given a clear purpose for their apostleship (Matt. 19:28).
- The great commission was not a command to go to gentiles necessarily but to the remnant of Israel scattered among the nations during the 70th week, hence Peter's reluctance to go to Cornelius and his statement in Acts 10:28. If you accept Matthew 28's commission, you must also accept the commissions in Mark 16 and John 20, since they are parallel accounts. Gentiles, such as Cornelius and the Ethiopian eunuch, could be grafted into Israel's kingdom program and their spiritual life (that is, the olive tree—not necessarily their religious life, the fig tree, see Romans 11:24, Gen. 3:7) and receive blessing through them as a fulfillment of the promise made to Abraham.
- Judas fell by transgression, and was lawfully, Scripturally replaced by Matthias (Acts 1:20, Psalm 69:25, Psalm 109:8). Neither did Paul meet the qualifications of the apostles to be Judas' replacement (Acts 1:21-22).
- Paul did not meet any of the requirements made by the Lord in His ministry to Israel to be even considered a saint—he didn't believe Jesus was the Christ, didn't get baptized, or sell his possessions to follow Christ; he was in active rebellion against the Lord. So *why* a new apostle?
- Paul was the first in the body of Christ set forth as a pattern (1 Tim. 1:16) demonstrating Christ's death, not just for his friends (John 15:13-14, Matt. 26:28), but for His enemies (Rom. 5:8, 5:10), that is, the whole world (1 Tim. 2:4), since God has concluded all under sin (Gal. 3:22).
- Paul received a dispensation from Christ (1 Corinth. 9:17, Ephesians 3:2, Colossians 1:25); that is, God's operation in his dealings with humanity changed, and he revealed the corresponding new doctrine for that operation to Paul.
- Paul received his gospel from Christ directly (Galatians 1:11-12), by a revelation, that is, an appearing, of Christ to Paul. His gospel was not after man, meaning, he did not learn it from men. Paul's gospel is the gospel of the uncircumcision, while Peter's was the gospel of the circumcision (Gal. 2:7-9); the uncircumcision including the gentiles *and* unbelieving Jews, who were uncircumcised in heart and ears (Acts 7:51). Paul's gospel was distinct from the kingdom gospel to the circumcision, this is why Paul calls it "my gospel" (Rom. 2:16, Rom. 16:25, 2 Tim. 2:8). The gospel Peter preached after the

resurrection used the death and resurrection as proof of Jesus as the Messiah and King of Israel, the cross as a murder indictment against Israel, and repentance and baptism for the remission of sins (Acts 2:23, 36-38), whereas Paul teaches the death and resurrection as proof that Christ was the head of all principality and power (Col. 2:10) and the last Adam (1 Corinth. 15:45) and the means of salvation of all men by grace without water baptism or covenants (1 Corinth. 1:17, Eph. 2:14-15, Col. 2:14). Gentiles in time past were strangers from the covenants of promise, but now have been made nigh to God by the blood of Christ (Eph. 2:11-12).

- Paul laid a foundation and every man must take heed how he builds upon it (1 Corinth. 3:10), and his crowning is dependent upon him striving lawfully (2 Tim. 2:5-6), that is, according to the mystery information given to Paul FOR the Body of Christ exclusively, the preaching of Jesus Christ according to the revelation of the mystery (Rom. 16:25).
- Paul strove to preach the gospel, but not where Christ was named, that is, Judea, lest he build on another man's foundation—in this we see Paul obeying Christ's directive (Acts 22:18) and respecting the agreement he made with the circumcision (Gal. 2:9).
- Paul is the apostle explicitly stated to be the apostle to the gentiles (Rom. 11:13, Rom. 15:16, 1 Timothy 2:7, 2 Timothy 1:11).
- The things Paul wrote were the commandments of the Lord (1 Corinth. 14:37) and commands the Body of Christ is to follow him in pattern and doctrine (1 Corinth. 11:1, Philippians 3:17).
- These are not suggestions, they reflect God's choices in dealing with humanity and His commandments, and so if you are not following that which he revealed for the Body of Christ through Paul, then you are not following Christ.