

# *Why Paul?*

## Unveiling Practical Truth Veiled by Tradition

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**T**he risen Lord (II Corinthians 5:15;) committed to Paul, the apostle, the dispensation of grace (Romans 16:25), dealing with God's Heavenly purpose "The Body of Christ" (Ephesians 3:2; Colossians 1:25; Ephesians 3:9; I Corinthians 9:17).

In contrast, the dispensation of law was committed to Moses, dealing with Israel and the Nations – God's earthly purpose. The student of the Bible should not fail to recognize its two major divine purposes. Nothing but confusion can arise from reading into one dispensation that which relates to another (II Timothy 2:15).

As the law of Moses was authoritative over Israel, so Pauline revelation is equally authoritative over the church, the Body of Christ.

1. **Paul the Chosen Vessel: Why Paul?** Permit Scripture to answer this most crucial question (Acts 9:15-16; 22:14-15, 21; Galatians 1:15-16; Ephesians 3:2, 8-9) – the "unsearchable riches" are restricted to Paul's Gospel.
2. **Paul the Apostle of the Gentiles:** Romans 11:13; 15:16; Acts 22:18-21; I Timothy 2:5-7; II Timothy 1:10-12; I Corinthians 9:1-2; II Timothy 4:16-17. Notice the definite article in the first reference, not merely another of Jesus' helpers, as taught in many Sunday School curriculums. Paul's office should not be confused with that of the twelve disciples.
3. **The Gospel of the Grace of God Committed to Paul:** Acts 20:24; Galatians 1:11-12; 2:7; I Timothy 1:11; Titus 1:2-3; I Thessalonians 2:4; I Corinthians 1:18, 23, 24; II Corinthians 4:6-7; Colossians 1:28; Ephesians 3:8.

4. **Paul Presents the Gospel of Salvation (by Grace) for the Dispensation of Grace:** Romans 1:16-17; 3:10, 23; 4:4-5; 5:15-19; 6:23; I Timothy 1:15 (*c.f.* Luke 19:10 – salvation under law, for the Jews); I Corinthians 15:1-4; 1:17-24; II Corinthians 4:3-4; 5:19; 11:3; Ephesians 1:13; 2:8-10; Titus 3:5-8; 2:11-15. Note that all this stands in vivid contrast to the gospel preached by John the Baptist, the Lord Himself on earth, the twelve, Peter at Pentecost of Acts 2, and in the house of Cornelius in Acts 10.
5. **The Mystery (Sacred Secret) God’s Eternal Heavenly Purpose,** revealed to and through Paul the Apostle: Ephesians 3:1-11; 1:4-9; Colossians 1:24-27; Romans 8:28-30; 16:25; II Timothy 1:8-9; I Corinthians 2:6-10. Prophecy and the Mystery are not to be confused, nor the Mystery of the Kingdom of Heaven (Matthew 13:11) with the above.
6. **Paul’s “My Gospel”:** Romans 2:16; 16:25; II Timothy 2:8. Embracing the Gospel of God’s Grace and the Mystery; God’s secret heavenly purpose, which was kept secret since the world began, was committed to Paul. A glorious message distinct from that of the twelve. Note, in contrast the Gospel of the Kingdom preached by Peter and the eleven (Matthew 9:35; 10:5-10; Mark 16:15-20; Acts 2:36-47; 3:19-21). The heavenly and the earthly are sharply contrasted in the Word of God. If our gospel is not Pauline, it is not the Gospel of the Grace of God.
7. **Paul’s Imprisonment for Proclaiming the Mystery:** Ephesians 6:19-20; Colossians 4:3; II Timothy 2:9.
8. **Paul’s Prayer for All Believers Concerning the Mystery:** which from the beginning of the world hath been hid in God; “BUT NOW” – “IN DUE TIME” revealed to and through Paul the apostle: Ephesians 2:1-22; 1:15-23; 3:14-21; Colossians 1:3-6, 9-14; 2:1-3; Philippians 1:3-11; I Thessalonians 1:2-10. All this is in sharp contrast to the “Thy Kingdom Come” prayer of Matthew 6 related to the Legal Dispensation.
9. **Paul’s Unique Ministry, Excerpts:** Acts 22:12-22 (note that Paul was saved under the Law); 26:9-19 (note whom and where persecuted); Romans 5:1-10; 3:21-28; 8:1-17, 31-39; I Corinthians 13; 12:15-19; II Corinthians 3:1 - 4:7; 12:1-10; Galatians 3:1-3; Ephesians 2:4-7; 4:1-6; Philippians 2:5-11; 3:1-9; Colossians 2:1-23; I Timothy 3:1-16. By way of contrast, compare Romans 15:16 with 15:8. Also please observe carefully the dispensational aspects of verses 8-12: the Jews in their future earthly kingdom with the Gentile Nations (*c.f.* Isaiah 56:8; John 10:16; Amos 9:11-12; Acts 15:17-18; Matthew 25:34).
10. **Paul Employs the Term “Begotten” in Connection with Salvation:** I Corinthians 4:14-15; Philemon 10; Galatians 4:19. It should be noted that Paul does not use the term “Born Again,” in harmony with a nation born in a day (Isaiah 66:8).
11. **Paul, the Pattern:** I Timothy 1:15-16; Acts 9:16; Colossians 1:24; Philippians 2:16-18 – *c.f.* Romans 8:2; 15:16; Philippians 1:21; 3:8-9; Galatians 2:20; 6:14, 17; II Timothy 2:19-22. Note: This is a sharp contrast with that which is set forth in the first chapters of Acts, belonging to another dispensation. The church which is His Body was founded

upon Pauline revelation, not a continuation of the kingdom program. Yes, a new divine purpose.

12. **Paul the Wise Master-BUILDER:** I Corinthians 3:9-11, 16; 6:19; Ephesians 2:20; I Timothy 3:15; Acts 17:24-25. The believers constitute the house of God in the dispensation of Grace, not the meeting place.
13. **Paul Exclusively Refers to the church of God** (in the dispensation of Grace) as the **One Body** and the **Body of Christ:** Romans 12:4; I Corinthians 12:12-13, 27; Ephesians 1:22-23; 4:4, 12; Colossians 1:18, 24. This was the Mystery hidden in God, not hidden in the Scriptures. The Body of Christ should not be confused with the Holy City of Ezekiel 48 and Revelation 21 (*i.e.*, the bride). For Bible doctrine concerning the Church which is His Body we must turn to Pauline revelation alone. As the Scofield Reference Bible (page 1252) so aptly puts it, "In his (Paul's) writings alone we find the doctrine, position, walk, and destiny of the church."
14. **Paul Affirms How Believing Sinners Become Members of the "One Body":** I Corinthians 12:13; Ephesians 4:5; 5:30 (No reference to membership in some human organization. Membership in a church is foreign to Scripture. Pauline truth is opposed to religion: Galatians 3:3; 4:9-11; Colossians 2:6-23; Philippians 3:2-9; II Corinthians 11:3). It is the Holy Spirit who does the baptizing, individually, in response to faith in Christ. In contrast see Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16, and note that in each instance it is the Lord Jesus who is the baptizer, addressed to Israel under another dispensation. The careful student of the Bible will readily observe these distinctions, and not read I Corinthians 12:13 (later revelation) into Acts 2:38. *c.f.* Ephesians 1:4; II Timothy 1:9.
15. **Believer's Identification or Union with Christ:** Romans 6:3-4; Galatians 3:27; Colossians 2:11-12; Colossians 2:9-10. Note carefully, HIS DEATH BAPTISM, not water baptism. By way of a parallel see I Corinthians 10:1-2. The word baptism does not always imply water baptism. The believers identification with Christ is the most glorious truth in the Bible and should not be reduced to a mere ritual. Indeed, to do so is to minimize the work of the Cross. All who are thus identified with Christ can say with Paul: "I am crucified with Christ (Galatians 2:20); Buried with Christ (Romans 6:4); Raised with Christ (Colossians 2:12); Quickened together with Christ (Colossians 2:13); Seated in heavenly places in Christ (Ephesians 1:3). *c.f.* Ephesians 2:4-7.
16. **Paul's Epistles Alone Reveal the Blessed Hope** of the Redeemed of the Dispensation of Grace: I Corinthians 15:51-52; I Thessalonians 4:13-18; Colossians 3:4; Titus 2:13.
17. **Paul says "Follow Me":** I Corinthians 4:15-17; 11:1; Philippians 3:17; II Timothy 3:10-14; Note carefully these are not merely Paul's words, but God's inspired word directed to us through Paul (I Corinthians 14:37).

18. **Paul's Exhortation "I beseech you":** Romans 12:1-2; 15:30; 16:17-18; I Corinthians 1:10; 4:16; II Corinthians 6:1; 10:1-2; Ephesians 4:1-6; I Thessalonians 4:1, 9-10; 5:12, 14; Philippians 4:1-2; Philemon 9-10. Surely, there is a great need of getting back to the Pauline concept of exhortation.
19. **The Gospel of the Grace of God Sent to the Gentiles through Paul,** at Israel's Fall: (When? Acts 13:46; 18:5-6; 28:25-28 – Period of Transition). Israel's fall sent salvation to the Gentiles (Romans 11:11, 15, 30-32). See also Israel's blindness (Isaiah 6:8-10; Jeremiah 5:21; Ezekiel 12:2; Acts 28:26-27; Romans 11:8, 25-27). Notice also the dispensational aspects of Romans 9-11, dealing primarily with the nation of Israel and the Gentile Nations.
20. **Paul's Heavenly Commission, Our Commission:** II Timothy 2:2; II Corinthians 5:14-21; Ephesians 3:9; I Corinthians 1:17). Compare verse 19 of the II Corinthians passage with Peter's message (under the Kingdom Commission) to the House of Israel in Acts 2:22-23, 36-38; 3:19-26), and note carefully Acts 2:16; 3:18, 24. PROPHECIC, not MYSTERY. The clock of PROPHECY was still ticking at that time.
21. **Paul's Healing Power During His Early Ministry:** Acts 14:8-10; 19:11-12; 20:9-12; 28:7-9. After having received God's complete revelation (which completed the Word of God – Colossians 1:25; I Thessalonians 2:13 – the cap-stone of divine revelation), it is evident that he no longer possessed this power (I Timothy 5:23; II Timothy 4:20; Philippians 2:25-27; II Corinthians 4:16-18; 12:8-10). Observe also that James was addressed to the "twelve tribes" (James 1:1) and not to the members of the "Body of Christ." This would eliminate the healers of our day.
22. **Paul's Epistles Are Addressed Directly to the Members of the Body of Christ:** I Corinthians 10:11; 14:37; II Timothy 1:13; Galatians 1:20; Romans 15:4. Paul's letters were written for our obedience (Romans 16:25-26). Whereas, "*whatsoever things were written aforetime were written for our learning*" (Romans 15:4). Should we not recognize the distinctiveness and authoritativeness of the Pauline revelation?
23. **Paul Says "For God is My Witness":** Acts 22:15; 23:11; Romans 1:9; 9:1; II Corinthians 1:23; 11:31; 12:19; Galatians 1:20; Philippians 1:8; I Thessalonians 2:5, 10; I Timothy 2:7. Should we reject God's Word TO US through His chosen vessel Paul? [As William R. Newell said "To reject Paul's words is to reject Christ. 'Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me' (John 13:20)."]
24. **The Popular Expression (as used by many today) "The Great Commission"** found in Matthew 28:19-20; Mark 16:15-18; Acts 1:8 has reference to the gospel of the Kingdom (Matthew 3:1-2; 4:17, 23; 9:35; 10:5-10). The good news concerning God's purpose (with the nation of Israel and the Gentile Nations); the establishment of a righteous Messianic kingdom on earth in fulfillment of the Abrahamic and Davidic Covenants (Genesis 12:1-3; 17:1-8; II Samuel 7:8-16; Psalm 89:20-37; Jeremiah 33:17-26; Luke 1:32-

33; Acts 15:13-18; Matthew 25:34; Romans 15:8-12). The Kingdom of Heaven is the theme of O.T. prophets (but silent concerning the Mystery); announced, and proclaimed by John the Baptist, by the Lord while on earth, by the twelve, Peter using the keys of the Kingdom of Heaven (Matthew 16:19; 19:28); admitting Israel on the day of Pentecost (Acts 2:38); and the Gentiles (Acts 10:34-48). Note carefully the terms of salvation in both these instances under the Kingdom commission: repentance and water baptism were requisites for the remission of sins, and water baptism was commanded in connection with Gentile salvation. The Kingdom of Heaven is now in abeyance and the Kingdom gospel suspended, because of Israel's fall. To practice and apply these passages to the dispensation of Grace denies the revelation given to Paul the apostle. Bear in mind that the "kingdom of heaven" and the "body of Christ" are two distinct divine purposes, and to merge them only veils the truth.

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