

11-2-25 Message -Grace

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Grace giving challenge, summer preparation, tithing, generosity, thankfulness, dispensation of grace, Jerusalem Council, Gentiles, circumcision, Holy Spirit, salvation, faith, rightly dividing, marriage, gospel.

SPEAKERS

Pastor Dow Boyer

Before service starts. One of the things that we are about a month into now is a grace giving challenge that that we kind of dropped at the very beginning of October. So I want to give you guys an update of where we are at. You probably have your bulletins, but not all of you look at the bulletins so but so far, we've had \$3,386.45 I think that's right, that has come in through this week so far. So with this amounts all going into a separate account, and that account is basically going to help us for summer next year. But wanted to make sure I kind of communicated well. As far as what we were hoping to accomplish with this, it was two fold. One was to be able to kind of have a little bit of a cushion when next year and everybody's taking their vacations over the summer. I'm not going to ask you not to take your vacations, but this will help us to prepare, since giving is a little bit lower over the summer, maybe a little bit more than a little bit, but it goes down in the summer, and what we're trying to avoid was having to make any major changes, or going to certain donors and putting all the pressure on three or four different people. And so one of the ways that was praying through this, guess it was been the end of September, was the idea of a Starbucks, right? It's \$10 a week additional to what you're doing, or maybe you haven't been able to do anything yet, \$10 even dollar or \$5 but, but if we consistently, if everybody stepped up \$10 a month and spread that out, or \$10 a week and spread that out, that's \$4,000 a week, we can start putting some of that kind of back there. So that was the idea behind it, but I want to make sure that I communicate a couple of things about that. One is, we're gonna read a little bit scripture, Malachi, chapter three, verses eight through 10, and you're gonna understand why I'm reading these here in a moment. But Will a man rob God? Yet ye have robbed me, But ye say, Wherein have we robbed thee? In tithes and offerings, Ye are cursed with a curse, for you have robbed me, even this whole nation. Bring you all the tithes into the storehouse that there may be meat in mine house and prove me now there with saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it, and that absolutely is not for you today. So when I'm saying \$10 that's just the idea of us as a community being a little bit more generous, not with the hopes of getting a blessing, not for the threat of robbing God. A lot of churches hold this over people's head. We know when we rightly divide. This is not for us today. Instead, second, Corinthians nine, seven, says every man according as he purposes in his heart. So let him give, not grudgingly or of necessity, for God loveth a cheerful giver, and that's why we give, right? We give out of our generosity to be able to see all men saved, that's the first part, and then come to knowledge of the faith, to be grown up in the faith, to come to grace and grow in faith. We want to use every penny that we have in here to use this church as a vehicle and able to be able to do that. So I didn't want to give the wrong idea. You giving an extra \$10 a week isn't going to be some promise that God is going to bless you and it's

going to be overflowing because you did that. This is more of you just saying, You know what? I'd probably blow \$10 a week. So instead of doing that, maybe that's one less Starbucks. Maybe it's one less movie. You know what? I could do a little bit more. I can give a little bit more to the cause. That was the point behind it. So I want to make sure that we don't start throwing ourselves under tides and things like that. So you understand grace. Giving is as a man purposes cheerfully out of his heart, not grudgingly. It should not be like, oh gosh, here's my \$10 if that's the case, just keep it, but cheerfully, because you know, it's going to a great cause, right? So we can support missionaries, so that we can continue to do the work here. So that was kind of the point, but I want to make sure that by the end of this, Jane, the first week in January, I want us to be able to look back and say, This is what we did as a community, right? So often we have an issue that comes up and three or four people step up and give a lot, maybe it puts a lot of pressure on them. And I, I would like us to be able to say, hey, all of us working together, it doesn't take a whole lot. We can do a little bit more. You know, nobody's asking you to go in debt or anything like that. So just wanted to do that and make sure that we kind of understand. But it's also I'm going somewhere with this in the month of Thanksgiving, or I call it that, sorry, it's my favorite day of the year. I gotta be honest, out of all of them, Thanksgiving is my favorite day of the year, but in the month of November, I want to do a series talking about being thankful, and I want to make sure that we're covering different things. Today we're going to cover. For Grace. That's why I was talking about grace giving. We're going to talk about the institution of marriage. We're going to talk about the one true gospel that we're thankful for. We're going to talk about thankful for Rightly dividing. It's going to be a great month of November, so please come back, bring people. It's going to be amazing. But starting this out, we are going to talk about grace. And I think this is a great place to start. When we start looking at the month of November, we obviously know when I talked about the will of God, and you guys have heard a couple of these verses. But first, Thessalonians, 5:18 tells us, in everything, give thanks for this. Being thankful is the will of God in Christ, Jesus, concerning you, or Ephesians, 5:20 it says giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ. So I want to take a month and just say we're going to do that, and we're going to take care of some things that I think are very important to be thankful for. And so this idea of grace, it's not only the first name of our church, it's how each and every one of us who are children of God in here, how you are saved today. So I think it's important the word grace, it means benefit or unmerited favor, some will say, getting what we don't deserve, and I think we probably know a little bit of the definition. But what does it really look like? What is how does Grace really play out? What does it do? What do we really have today in this dispensation of grace? So I thought it might be nice to be able to share this a little bit today. I want to start out with the story. Though I was when I was a lot younger. I think I was driving my Chevy Beretta. I don't even know if they make these anymore. I'm not really a car guy, but I had a 1989 red Chevy Beretta, and I was going a little bit over the speed limit one time. It was only one time little lightning bolt comes down. But okay, maybe I was going quite a bit over and all of a sudden, you know, I didn't know if it was Halloween decorations or Christmas, but I saw lights behind me, but they were flashing. Somebody was trying to get my attention, black and white car, yeah, I think they wanted me to pull over, so I but I knew I was going pretty fast, and I was freaking out in that moment. I was like, all right. I was thinking myself, like, how can I make up an excuse? I maybe I'm the only one who's been there. I don't think I am, but and immediately I'm thinking, what am I going to say? What I'm going to do? So I took this Mountain Dew can that I had and I poured it all over the floorboard, and because I had this bright idea that when the cop came up, I was like, sorry, I was I was erratic, and I was speeding because my Mountain Dew spilled. I don't even remember if I got a ticket or not, but I remember how idiotic that was. I mean, it took me so long to get all that sticky syrup out of out of the floor mats. I mean, I'm sure he wasn't impressed at all. I remember I told him the story, but the bottom line, I was thinking through this, and I was like, I was, I was trying to work for him to show me grace. I mean, it's really what I was after, there I was, I wanted him to come to the car and say, I'm just going to give you a warning this time, but me in my flesh, I was like, I need to be able to make an excuse or prove that I do not deserve this ticket. And I think this is a real problem with understanding grace. It is

unmerited favor. If you do anything, it is no longer grace. And I think it is very important that we grasp this, and it's something we should very much be thankful for, because we live in an unbelievable period of time to be alive in this dispensation of grace. So a passage that came to my mind, I'm going to give you guys three places, because if you'd like to turn I'll make it easy for you today. So primarily we're going to see some acts 15. We're going to be in Galatians, pretty much the first two chapters, and in Acts chapter 10. And I'm going to try to build kind of this story for you, but we're going to deal with the Jerusalem Council. This is a really interesting passage, because we are pretty far into the book of Acts 15 chapters, and some of the things being discussed here will make a lot of sense why the things spoken prior to with the exception of a sermon in Acts 13, really is still very much under the law. But starting in Acts 15, one and two, yeah, just got through Barnabas and Saul, they've been out, or Paul Barnabas and Paul, they were out doing ministry, and there has been some word spreading that the Gentiles are getting saved. And they're not even being circumcised. So this words here they are at Antioch. This word has come, and people are now starting to discuss this, and they're like, I don't know how I feel about this, and eventually they're going to send them down to Jerusalem to have a council about it. But let's start in verse one. It says certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other men should go up to Jerusalem unto the apostles and elders about this question. So it says certain men, they came down, they're, they're teaching people one thing, and then Paul and Barnabas are standing up, and they're, there's like this dis, it basically says dissension, but there's an argument here going on, saying you're wrong. No, you're wrong, you're wrong, you're wrong, and Paul and Barnabas were unwilling to yield as a result to this. You know, the people at Antioch the church are like, well, we've got to figure out something. So we're going to send you down to the apostles and the elders so they can basically pronounce a judgment over what's going on here. Can the gentiles be saved apart from circumcision and the law, so it says certain others that were with Paul. Now, one of them we know from Galatians is Titus. In Galatians two one says 14 years after I went up again to Jerusalem with Barnabas and took Titus with me. Also. There was a separate Council in 21 or to Acts chapter 21 but this is clearly acts 15. I think that the evidence of Galatians bears that out. So we know that it is definitely Paul and Barnabas. So you got two Jewish guys there, but they've got themselves an uncircumcised Greek that is with them. So we pick up verse three being brought on their way by the church, they passed through Phineas and Samaria declaring conversion of the Gentiles. Now, this is what's interesting. This says this caused great joy unto all the brethren. Well, of course it would. The Samaritans of all people, know what it's like to be considered an outcast. Remember the woman, the Samaritan woman, I guess it's John chapter four. You know, there is meeting at the well, and Jews didn't have relationships with the Samaritans. In fact, they would go from Galilee, which was up north, they would cross over the Jordan River, go south to bypass Samaria, and then they would start going to Jerusalem and Judea that way, because they couldn't stand them. They were considered half breeds. So here they're hearing that, oh, the gospel is being to present it to people who were on the outside. They could get behind that. So there was joy from people in Jewish and from the Samaritans, alright? Now it says joy when they're dealing with this, I think it's important. We've been going through the book of Philippians, as we've been on Wednesday night. So if you care to join us, it's a shameless plug, so we'd love to have you. We're in chapter three right now. I'm sorry, chapter two, right now. Alright, so verse four of acts 15, it says when they were come to Jerusalem. So now they've made their way south to Jerusalem. It says they were received of the church and of the apostles and the elders, they declared all things that God had done with them. So we are thankful that we have some commentary on this in the book of Galatians, so we can kind of see what's going on behind the scenes, primarily, like I said in chapter two. So in the next couple verses, it's where it gets interesting. It says, There arose up certain of the sect of the Pharisees which believed saying that it was needful to circumcise them and to command them to keep the Law of Moses. And the apostles and elders came together to consider this matter. So this was the debate. Now, here's the interesting thing.

We're in Acts 15. This is what the apostles and the elders are having to have a consultation about. That pretty much leads you to believe that every time you see a Jewish audience prior to Acts 15, at least, we know it's more than that. All had to be under the law. I mean, that's important for you to be able to understand here, we didn't have some great epiphany in Acts chapter 10 with Peter, which we will get to here in a moment. So here they're, they're having to come together, and they're like, well, let's make sense of this. The Gentiles are they're having the Holy Spirit. They're getting saved without being circumcised. What do we do about this? Well, these Pharisees. So we had certain people that were up north. Now we have these Pharisees down here in Jerusalem. So in verse four of Galatians, chapter five, I don't think that's supposed to be Galatians. Chapter Two, I believe. So, yep, it's supposed to be Galatians. Chapter Two, of two, four, but it says and that because. Of false brethren, unawares. This is the Pharisees brought in. And what were they doing? They privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. This is a key word so to follow the law or to be circumcised. Paul is calling this bondage right here. Alright. Now backing up Galatians, two, two. It says, I went up by revelation. I want to pause there for a second. Yes, there were men who sent them down, but he's saying I went by revelation. I knew I was going down. The people were just used in order to do what God had revealed to me. He says I went up by revelation. And what did I do? I communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain. Now bear with me. I know this is a lot, so now he's saying that even privately, he's having a meeting with those of reputation, and he's sharing the gospel that he's preaching to the Gentiles. Again, he doesn't need to share it if they're both preaching the same thing. They clearly are not. So who are these men of reputation, and the apostles and elders? We know a little bit from a previous chapter of Galatians, chapter one about something that happened three years earlier. And then we know a little bit that's going to be revealed in Acts. But we know this in Galatians one, it says, After three years, I went up to Jerusalem to see Peter and abode with him 15 days. But other of the apostles saw I, none save James, the Lord's brother. Through this process, James, not Peter at the day of Pentecost, but James has basically become the leader of the church. There's been actually a little decrease in Peter at this point. Later, we're told James Cephas and John and Galatians. Chapter Two, he called them to be the pillars. So this is who he's meeting with at this point, Galatians, two, three. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. So even though they were having this meeting, it didn't change anything. Titus didn't go up and get circumcised. Verse seven, when they had been much disputing this is going back to sorry, back to Acts. We're going back and forth, back in the conference acts 15 after there had been much disputing, Peter rose up and said unto them, Men and brethren, you know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the gospel and believe. Here's something really interesting I did not catch till this week. The name of Peter and the words of Peter stop right here. Peter is not mentioned again in the rest of the book of Acts. Peter's words are not mentioned again in the book of Acts. This is the last time we hear from Peter, kind of crazy. Blew my mind. Maybe it doesn't yours, but right here at this verse, is as far as his name. Now, why Peter? I believe wholeheartedly that he experienced what he experienced in Acts chapter 10 with Cornelius, and that conversion, not because Peter saw the light, but in an individual moment, so that Peter could be the eyewitness account. In order to give Paul validity, I believe that 100% if not, what would have happened to Paul at this moment, if Peter couldn't stand up and say this, there was already a little conference. Now it's being opened up. In fact, if you look at there's probably three or four separate conferences that are going on here. But acts 10:19 it says while Peter thought on the vision. Remember, he got that vision. He's like, wait, I can't eat of these things. But it says this, while Peter thought on the vision, the Spirit said unto him, Behold, three men seek Thee, arise therefore and get thee down and go with them. Now here's a key phrase, doubting nothing, for I have sent them. Peter had to be convinced, because he was so far removed and not doing any ministry with the Gentiles that right here, the spirit even had to say, doubt nothing, because Peter would have said, Oh, I can't do this. This is Acts 10. We've already had Peter involved quite a bit going on in the early chapters of Acts, and they were always

either Jewish or Jewish proselytes, not Gentiles. Acts 10:28, he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation. But God hath showed me that I should not call any man common or unclean. Peter's even saying at this point that it is unlawful. Awful that a Jew to keep company with those of another nation. Acts. Chapter 10:28, still staying in Acts. Chapter 10, a few verses later, in 44 while Peter yet spake these words, the Holy Ghost fell on all of them which heard the words. Sounds a lot like the day of Pentecost, and they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we and he commanded them to be baptized in the name of the Lord. Then prayed. They him to tarry certain days, Peter chose the exact same process as he did in Acts chapter two, with these people who received the Holy Ghost, Peter didn't preach anything new. Took them right down. He just he's confused, because he's like, these are Gentiles. But what are we going to do with this? They clearly have the Holy Spirit? Well, we're going to treat him like they would a Jew, and we're going to take him right down like we would any Jew who got saved. That's very important to understand through this, Peter didn't change his whole message in Acts chapter 10. And this is clear, because when you read his next two times, he's in the Bible, are his epistles written to the Jews. In fact, he's even talking about how hard it is to understand the things of Paul at the end of his second epistle. If they were saying the same thing, he would have no reason to say that. Back to Acts 15, starting in verse eight, now, and God, which knoweth the hearts bear them witness, giving them the Holy Ghost. This is Peter. He's proclaiming this even as he did unto us, and he put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt you God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear, but we believe great verse here, through the grace of the Lord Jesus, we shall be saved even as they I know this verse is the subject of a lot of debate to me, though I think when I look at the tense of words being used, shall be is not present as they was talking about the Gentiles, and clearly he was sharing here of the mode of salvation that He was even recognizing that something was going to be changing a little bit here. So Peter treated Cornelius as though they were Jews at Pentecost right now, here's something very interesting to to catch Matthew 28:19 and 20. We know this. This is the quote, unquote, Great Commission, go, you therefore teach all nations. All nations never got to that point baptizing them in the name of the Father and of the Son and of the Holy Ghost. Remember, Peter just said it is unlawful for him to basically interact with anybody outside the nation. But here in Matthew 28 they were supposed to go therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I've commanded you low. I'm with you alway, even until the end of the world, amen, or even acts one eight before Jesus is ascended, and he says, You shall receive power after that the Holy Ghost has come upon you. You shall be witnesses unto me, both in Jerusalem, Judea, Samaria, Unto the uttermost parts of the earth. It was always Israel. First, they were still stuck on the Israel part. Now, something that's very interesting. We know the end of this council, and I'll share that here in a moment. But there was a separate Council in Acts 21 so time had already been gone right at this point. 21:18 says the day following Paul went in on us unto James and all the elders were present again. James has been ascended at this point. It says, When he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. Now listen to how they responded when they heard it. They glorified the Lord and said unto him, Thou seest Brother, how many 1000s of Jews there are which believe and they are all zealous of the law. Nothing changed on the Jewish side, or on James side or Peter's side, from Acts 15, they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. So got to the point where now they're saying, Paul, we're understanding that you're even telling the the Jews they don't have to circumcise. Remember, we came up to a little agreement. At the end of acts 15, they were only given like five things to basically send out for the Gentiles to do. That was it. There was not the whole law. At that point in Acts 15, they had come. This

conclusion, there's something different. At least have them do this right. Stay away from fornication and things with blood and blah, blah, blah. So going back to Galatians, chapter two, verse five, this is interesting. Paul says to whom, going back to the conference in Acts 15, whom We gave place by subjection. No, not for an hour. He said, Yeah, we didn't we didn't move the goal post. We stayed firm. We didn't listen to him, not even for an hour. We stayed the course. They did not persuade us. We did not change. We did not meld the two gospels together. He said, Not for an hour that the truth of the gospel might continue with you. But of these who seem to be somewhat whatsoever they were, it maketh no matter to me, God accepted No Man's person. He said, even though that they were elders and of the church, I didn't bow down to him. I did not back off the truth of the gospel. And he says, For they who seem to be somewhat in the conference, they added nothing to me. Nothing changed with Paul from that meeting, and nothing changed with them. And the solution was found in these verses here, verse seven contrary wise when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter, for he brought effectually in Peter to the apostleship of the circumcision. The same was mighty in me towards the Gentiles. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go into the heathen, and they unto the circumcision. And that's exactly what both parties did. Verse 11 of Acts, chapter 15, though going back to it, is where I'm going to kind of park here. A little bit says we believe, through the grace of the Lord Jesus, that we shall be saved even as they there's an acknowledgement here, and it's the grace of the Lord Jesus Christ. I was thinking about some differences right now. We're going to talk, we're going to spend a whole week on this, at the end of the month talking about Rightly dividing. I understand that, but the importance of grace and how things we think God has always shown grace, but things are not like what they are today in the dispensation of grace. That's a big difference. Like some people would say, Well, what about John? What about the book of John? What about the woman caught in adultery? How do we explain that one well, let's talk about it. John, chapter eight, verses 10 and 11. It says, When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee. She said, No man Lord. And Jesus said unto her, Neither do I condemn thee. Go and sin no more. Jesus didn't violate the law, but the law stated, if there are no accusers, then there was no punishment for death. Well, Jesus worked in this situation. Wasn't bypassing things, but all the accusers went away, and that's when he's able to say, where are your accusers? And then he says, Neither do I accuse thee. In this dispensation of grace, there's something really important I think we need to understand, and it kind of deals with this idea of accusations. Because I think we can get behind that fact that we are saved by grace, through faith, right? Ephesians, 289, that everybody in here realizes that there was a point, and if not, that, maybe today is the day that you believe this, right? That there was a point that your sin, you realize, separated you from God. The Bible says all have sinned to come short of the glory of God. Nobody has ever escaped that. And the Bible says, as a result of our sin, the punishment of that, the wages of sin, is death. That's not just physical death, but it's spiritual death, separated from God for all eternity. And that was our plight. That is our plight, right? But God commendeth his love, or demonstrate His love toward us, and that while we were in that state, Christ died for us. See God saw us in that state, that no hope, state as sinners separated from Him for all eternity, and he said, but I love mankind. I created them in my image. I'm going to make a way, but I'm not going to twist their arm, but I'm going to make it to where they just have to trust what I've done. When Jesus died on the cross and shed His precious blood, it was payment for our sin. There's no such thing as a free sin. The wages of sin is death, but God made that payment by coming down in flesh and dying on the cross, and He died and rose again three days later. And the Bible says today that if we will place our faith in that alone, not in anything you can do, but that alone. You are saved. And I think we get that. A lot of people understand, yeah, I'm saved by grace, through faith. They understand they're not good enough to get to God, but it's afterwards they feel like, well, I can be good enough to get God's grace, though, as a believer in this life, it's still the same definition. You cannot do anything to help God with grace. It is an unmerited favor, and you have

embarrassed the name of grace by trying to work for it. You can't. It had been like if the police officer would have looked at my license and he would have said, well, you've not had any tickets here for last three years. So I'm going to give you a warning, right? It wouldn't have been at that moment there, from a human perspective, we could say, well, because of my good behavior, the cop chose to show me grace in that matter with God, we that would never work. We can't say, Hey, God, I deserve a better marriage. I've been a really good husband for the last five years, right? It's, it's not about that. It's about his grace when he works in our lives today, we cannot work for Grace at all, or it no longer is grace. Now, going back to the story, this is interesting kind of way to wrap this up. It's going to be outside the box, so bear with me. Revelation, 12:10, says something very interesting. It says I heard a loud voice saying, in heaven now has come salvation and strength in the kingdom of our God and the power of his Christ, for the accuser of the brethren is cast down which accused them before our God, day and night, if you want to see a big difference between being under the dispensation of law and the dispensation of grace. It's really this here previously, when the accuser could go to God and say, This believer or this child of yours did this, this, and this God would have to sit back and say, I've got to answer that. I've got to handle that. I've got to respond to the accuser. And a lot of us today in grace circles, even, even though we are saved by grace, we still think we're kind of in this mode. We allow the demon, if you will, devil, we allow Him to accuse us day and night before God. But here's the thing we know today in Ephesians two, tells us it's the dispensation of grace, which was given to Paul to you word, it's not just a day of grace. It's the dispensation of grace. It is a period of time that, right now, God is dispensing grace. And today, let's see if we look at this a little differently. First, Timothy two, five, says there is one God, one mediator between God and men, the man Christ, Jesus. So today, in the dispensation of grace, when the devil comes up and he says, Yeah, this, this person claims to be a child of God, but, but they've, they've messed up, they've they've looked at pornography, they've been drunk, they've done this, they've cheated on their spouse, they've, they list all these things. They've been divorced, all these things to God, and God being a holy, just God says there's a mediator. I can't even hear your words right now, because of Jesus. Jesus stands between God and the adversary advocating on our behalf, saying they're mine. I paid for them, and all God can see is Christ's righteousness, and not all the things that the adversary is saying to me. That's an unbelievable time to be alive and understand what grace really has given to us. In fact, the way I like to picture it in my head is God Stan standing up there and being able to set in fact, Satan, you're not even a credible witness. You're not a credible witness at all, because, look what you've done. You're called a murderer. You're called a liar. You got a heart full of pride. You want to be like the Most High you led a rebellion of a third of the angels to a place where I had to create a special place in hell called Tartarus, where we're going to house them for all eternity. You are not a credible witness. Get out of the courtroom. See, that's what grace does, because today, Jesus is right there. So even when we fall short as a believer, today, God is looking at Christ's righteousness, and nothing is being added to our account. The Bible says in Second Corinthians, chapter five, he is not imputing sin to our account. Today. This makes this so different, even though you can find parallels all throughout Bible. Tell me where you can find that outside the dispensation of grace, you can't. Shouldn't we be thankful for grace, not only for our salvation, but also for our lives, the way we live them moving forward. Shouldn't it be at the top of that list? I'm so thankful for grace. Not only can it save me, but it teaches me how to live wholly and obediently in this life. Life and I cannot be condemned. Today, we think about what Grace has done for us in the form of the cross. We've received the atonement. So what can be levied at our account? We've been justified. What can make us unjustified? We are accepted. What can make us unaccepted? It says we can receive no condemnation in Romans eight one, it says nothing can separate us in Romans, 8:35, 39 what can the adversary say? Nothing. That's the beauty of this dispensation of grace and the price that Jesus paid. I'm so thankful to be alive during that time. So I know there's a lot of you in here, and myself included, where the enemy is going to win. Is going to whisper in our ears. He's going to remind us of all the things that we've done, how we're not worthy, how we've messed everything up in our lives. We destroy relationships. Nobody loves us. He's going to whisper in our ears over and over again, and he may even be right

sometimes, I'll tell you what he's wrong about is ever thinking he can become come between us and God. He say whatever he wants to say, but it does not matter, because the blood of Jesus, Christ, and Faith alone and death, peril and resurrection of Christ gave me a standing with God that no man, no enemy of darkness, no minion, no Satan could ever Disrupt. That is what grace looks like, and that should motivate us to live holy, just lives in this world. It's not a license to sin. Why would we want to do that when we received so much. That's what motivates us. We want to live right for him because of all that He's given us and and the standing that we have with him, Grace motivates us when used properly, to be holy in this present, dark, evil age. So if we know this about grace, and we can believe this and accept this about grace. Why do we have such a hard time dispensing it to other people? That blows my mind, the things we fight over, argue over and cause division over it, and it's like we want all this grace from God, and we'll drink it in like a fountain, but one person does one thing to us, and we're like you're cut off. So we're going to willingly withhold from others the thing we so earnestly desire from God. Make that make sense. Part of living in this dispensation of grace is also realizing that everybody else who is a believer specifically is getting that same grace as I just told you about. So maybe we could be a little bit more gracious, be a little bit more forgiving, realizing all that we've been forgiven, all the grace that we've been given, so not only accepting it by faith so that we can be saved, but living it out as believers and then dispensing it to others. I for one, I'm excited, I'm thankful, I'm grateful, and I'm forever changed by the grace of God, I'm going to have everybody to stand right now. Appreciate your patience today, and if there's anybody here and they've been praying about wanting to come and be a part of what we're doing here. Like to join the church, or maybe recently, that you've just in your in your seat, you've been saved, and you've placed your faith in the death, burial and resurrection of Jesus Christ. And we now, we need to start working on the second part of this, growing in the knowledge of the truth. And you want to come forward and find out. What are those next steps. We'd love to talk with you. Love to get you set up with some materials and maybe put into a small group or something like that. We want to help you to grow now that you're saved. But whatever, the reason we can even ask is everybody standing up now. We're going to sing a song in a moment, and I'll pray before that. But you can slip out if you'd like to talk to somebody, if you're still uncomfortable with that, but you really want to talk to somebody, that's fine. You can catch people at the Welcome Desk. I try to make myself available afterwards, but we would love to talk to you. We're so grateful for you who might be visiting today, and if you are, I'd love to meet you as well. I'm going to close this in a word of prayer. Well, actually, I'm going to pray, and then Stan is going to sing a song, then I'll dismiss you. But have everybody bow their heads right now. You can start coming forward if you wanted to for one of the other two reasons, Dear Heavenly Father, I thank you for this day. I thank you so much for grace, Lord. I have seen it put my marriage back together. I've seen it put me in a position to even lead people. I will always err on the side of grace, as pastor Jim did, and I will always be thankful for the grace He has shown me, where we think about what it means to be thankful for all things. I think that grace gets left out a lot, and I am, I'm for one going to constantly bring it to the forefront. I know I am what I am by the grace of God. And I know that is the same for every other child of God in this room. And Lord, I pray that this would encourage those who have maybe fallen, fallen away a little bit, or who have struggled to struggled with their walk, to understand what they have in you and who they are in you, and to get back up and to start doing the right things, start living a life that's indicative of that grace. Lord, I just pray you be with each and every person here. If there's anyone here that does not know where they're going to spend eternity, I pray today would be the day that they would place their faith in the death, burial and resurrection of Jesus Christ, so that shed blood of Jesus can wash away their sins and give them eternal life with you. I pray today would be that day, Lord, today is the day of salvation. I pray no one would leave this room without placing their faith in that alone, even if they've got questions that they can get questions answered. But Lord, please let us all go to heaven together one day. Lord, I just pray that you just be with our congregation. Now we're excited this month to focus on things we are thankful for, since that is your will. And Lord, next week, as we focus on the institution of marriage, I

pray Lord, that there be a good turnout. We maybe even bring some people that would like to hear that. And Lord, we just pray that You would just be glorified in everything that we say and do. Lord, we love You and praise You. Amen.