

8-16-26 Message- Dispensations

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SPEAKERS

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We have come to this place in these four weeks where we're going to kind of wrap this up. I wanted to talk the three previous weeks about three main people who seem to be involved quite a bit as people try to wrestle with this idea of dispensations or dispensationally or dispensationalism, I should say, and those three main people that that really come to the forefront in week one we talked about Paul, right? We talked about how these weren't just Paul's words; he was penning to paper. However, this was God speaking, as we have Scripture, and all Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. Jesus is the Word, right? So, what did or who did Paul actually see? He saw Jesus, and he doubled down on that two separate times. We talked week two about Moses and the similarities between the law of Moses and Paul using the term "my gospel." We talked about the similarities of both of them receiving multiple revelations, right? But yet one is highly scrutinized; the other is not. But just like with Paul, Moses was being recognized as the messenger in his dispensation. Moses didn't come up with his words; they were God's words. Scripture shares exactly how he received them, the same with Paul. And then last week, we talked about Peter, because he's the other one that gets brought up. And it's like, okay, well, I get Moses, I get Paul, I recognize all 66 books, all Scripture that's put together, it's been supernaturally preserved. However, what about Peter? Didn't Peter start the church? Didn't wasn't Peter given maybe a dispensation, if you will? And so we talked about that last week. How there is no way that the body of Christ could have started in Acts chapter two. It hadn't even been revealed to Paul yet, and here Peter was still offering the kingdom in Acts chapter three, verses 19 through 21. Now this doesn't discount, I think, and as I mentioned last week, Lord, by the end of Peter's writings and in Second Peter, he's clearly acknowledging Paul in chapter three, verses 15 and 16. He's acknowledging that Paul received revelation. He's not correcting Paul at all. So I think that Peter becomes twice. I think once in Acts chapter 15 at the council, but then also in Second Peter three, becomes a voice that affirms Paul's special apostleship. So that brings us to today, and what I want to talk about today are the different dispensations. And I know there's people on both sides of the fence about whether they like to use these numbers or not, and I will say this: We're going to show it both ways today, so that way I should cover it all. Does that sound okay? So this word dispensation is actually in the Bible. It's not made up. It's not something that somebody just came up with later. But when you look at the word, it really breaks down to when you're looking at the Greek, two words really being formed together, and it really means house law. It gives the idea of the administration of a household and a chosen steward to be the administrator during that dispensation, and that's important because when you start seeing scripture, like that's a big word. What does that mean? I mean, we don't we don't get like a newspaper today. I mean, the Daily Journal isn't dispensational journal today, you know. So I

mean, we don't use that word a lot, but it is in Scripture. So it is important to see how it's used. And I think a lot of us understand this idea of house law. I remember when we lived in Shelbyville, we had this house, and it had this carport that kind of basically instead of a garage, we had a carport, and I thought that was kind of normal. But since I've not had been in that house, I don't see a whole lot of those. But but we had one back then, and I remember there was a time when I was eating dinner, and I don't I had to be really young before us because I know we didn't. Gosh, I was think I was up here by time I was six or seven, somewhere around there, but but I remember Dad said you have to eat everything on your plate, and so they had left the room. I had I knew I had to present a clean plate. I didn't want to eat what was on the plate, so I promptly walked to the trash can, forked a plate, all goes right into the trash. Come back, set the plate down, and I'm like, I finished my food, and remember Dad coming in talking to me, and now as a father, I can only imagine how comical this must have been, because who eats their plate in such a way that it all streaks in the same direction? Somehow, I thought no physical food, but I didn't get rid of the residue. I didn't. Rid of the evidence, and so it didn't take long for him to look at that, and then figure out and look in the trash what I had done. Because here's the thing: I lived in that house. The house law was for me to finish what was on my plate. I recognized that I broke that law. We're going to see that a lot in Scripture today, but it's funny that today I still always finish my plate. I overeat as a result of that, but it goes back. I still remember that. And so Rachel and I, when we were in Scotland, 2016, I was recommended to eat this burger. I'm a big burger guy, and it was the grossest thing I'd ever eaten. Highland cows are so cute; they should not be eaten. They should be on pictures on calendars, but they shouldn't eat them, right? So I this is my first introduction to Highland beef, and she said I was like turning yellow and green, and she and my goal was I ordered it. I have to finish this because it goes back to the house law, right? And she was like Dow Boyer, and when she says both names, I feel like she's parenting me, and I'm like, okay, fine, I won't eat the rest of this thing. But it's funny that that house law still sticks with me even today, right? And when you think about in Scripture that it's kind of like that. There's a set period of time where somebody is dispensing the law for the household during that time period, and if you think that we have one house law, one household throughout the entire Bible, all 66 books, then you're not going to know what to keep, what to do, what not to do. In fact, you're going to find a lot of discrepancies. You're going to find a lot of things in the Bible that contradict it itself, and then you're probably going to just finally give up on your faith because you're not going to be able to follow everything in that book. That's why it's so important to understand how it is laid out. This idea of dispensations is mentioned plenty of times. First Corinthians 9:17, Paul says, "For if I do this thing willingly, I have a reward. But if against my will, a dispensation of the gospel is committed unto me. And you're going to see a pattern that when Paul, the majority of times when Paul uses this word, he then says, "Committed unto me. Well, Paul wasn't around the whole Old Testament. We didn't see him in Matthew, Mark, Luke, and John. But what he's saying is there has been a dispensation, a house law, a stewardship that has been entrusted to me, right? Colossians 1:25. Wherefore I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. It's interesting. He's telling the Colossians in order for you to fulfill the word of God, you have to follow God's dispensation that He gave to me. Think about that for a second. Ephesians 3:2. If you have heard of the dispensation of the grace of God, which is given me to you, word, or Ephesians 1:9 through 10. Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times he might gather to one and might gather together in one all things in Christ, both which are in heaven and which are on the earth, even to him or even in him. Now that one he words a little differently because that's going to be a dispensation he is not over. And but this idea of a master setting one over, setting one to be the administrator over a household while the master is gone is not new. In fact, most of Jesus's parables deal with this concept. We even see in Luke 12:42, the Lord said, "Who then is that faithful and wise steward whom his Lord shall make ruler over his household to give them portion of meat in due season? It's not a strange new concept that just happened with Paul. In fact, you can actually chase this idea clear back to even the Egyptians practiced this idea with Potiphar and Joseph. And the

reason this is important is because thinking that something new happened just when Paul comes on the scene and introduces a topic and an idea that had never been there before would be a false assumption. In this regard, God has always dealt with mankind clear back from Genesis one. But he has dealt differently with them in different dispensations. So what we want to look at today is the seven dispensations, which were popularized by Schofield. And now I know some people are like, we just need the Word of God. We don't need man's ideas. And some people kind of buck at the seven. I think the one thing that I would say is, it's pretty clear in Scripture that these things happen, and God started doing things differently. I think it's very important that we look at that, but then we will the second time around come back and look at where most rightly dividers like to camp out, and that is in Ephesians. But I do think it's important to see both today, and so I want to do this, and the goal of this is I want you to understand how you can do what God is asking you to do today, and where you find it. It's so important for your growth that you understand what is for you today, and it is not all for you, and that's not you being anti-biblical, but it's understanding how God was working at different times, and that helps you so much. So you're not just grabbing every verse that sounds good, every bumper sticker, every reel that goes by, and just think, "Ooh, I really like this verse. Some of these promises are not to you, and then when you claim them, and it doesn't happen, now you're walking away from the faith. You get discouraged when your loved ones don't get healed. You start questioning whether you had enough faith because it's in the book. You start fighting to keep things like the Sabbath and religious holidays, thinking it will somehow earn you favor or put you in a right standing with God, and it won't. So I think it's important we see these, and the first one, and I think what Schofield liked doing, he liked to say that each one of these dispensations was identified by a testing, failure, and judgment. I like Eric Fisher's chart that he put together, which kind of deals more with responsibility instead of testings. But here's how we're going to break this down. We're going to kind of speed through these so we can get to the main point. We're going to leave these up as we go through them, so that you guys can look at this, take a picture if you want, or or whatever. But at least you have a visual, and it'll probably take you away from looking at me. And that's probably amen for most of you. So, and the first one is this: right at the beginning, it was this dispensation of innocence, and it starts out with this: the responsibility or the testing, if you will, was multiply. We saw this in Genesis chapter one, and then the other part of it was don't eat Genesis chapter two verses 15 and 17, really 1617 says the Lord God commanded the man saying of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that you eat thereof thou shalt surely die. So we have the multiplication in chapter one, verses 26 through 28, and then we have this. However, we have the next part that you see over and over in these dispensations, and that is failure. What was the failure? They ate. Now I think we look at this. Genesis three six says, "When the woman saw that the tree was good for food, that it was pleasant to the eyes, it was a tree to be desired to make one wise. She took the fruit thereof, and she ate, and then she gave unto her husband with her, and he did eat. So, God set a house law. Man failed. Then we see judgment, and that judgment is the fall. In Genesis 315 through 17, I will put enmity between thee and the woman, and thy between thy seed and her seed. It shall bruise thy head; thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband. He shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it. Cursed is the ground for thy sake, and sorrow shall thou eat of it all the days of thy life? Now, my idea today is to give you a very high, loose overview. You can spend a lot more time going through these, and I would encourage you to go home and say these things out in more detail. So, this is for overview purposes, just so you understand, so that's why I'm summarizing some of this. So then we get to a new dispensation. God starts dealing differently with mankind. It's no longer just the garden, right? Because things have been violated. God's starting starting over a little bit, and it's it's this idea of conscience. This is when you see Cain and Abel, and the idea behind this is. Do good and bring blood sacrifices, and so Genesis four four. Abel also brought of the firstlings of his flock and the fat thereof, and the Lord had respect unto Abel

and to his offering. So we begin a period of time where mankind is going to be offering sacrifice and doing good, and as time progressed. Mankind failed to the point where God looks down in Genesis chapter six and five or six five, and He says, "I'm just going to destroy it all. There's a lot to this story, but we have flood is the judgment because mankind during this era of conscience and this dispensation of conscience failed to the point where Genesis six five says God saw that the wickedness of every man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. I mean, we see Cain, but it wasn't just Cain. This period of time, while this is going on, this is what happens with mankind, and we know there's some great spiritual things going on here as well. And so the judgment was the flood. The fall was the judgment in the first dispensation. The second one was the flood. I will destroy man. But there was a boat, there was a family, and God said, "Let's do this from here out. So this brings on the next dispensation, which is human government, and what was told to Noah was multiplied. But there also was something else that was that was wrinkled into here. Genesis eight six and seven. It says, "Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made he man, and you be ye fruitful and multiply, bring forth abundantly in the earth and multiply therein. And God spake unto Noah and his sons with him. So we have the idea of multiply, replenish the earth, but also punishment of death for those who kill. So, what ended up happening during this dispensation? Well, there was some replenishing going on, but all of a sudden, the people they didn't scatter; they gathered together, and they created the Tower of Babel. And during the Tower of Babel, which I love, I love in the first parts of Genesis chapter 11, mankind's desire to create something to get to God, right? This unified tower that they're doing to get closer to God. But then in early parts of Genesis chapter 11, it says the Lord came down to see. Just see how far off they really were to where the Lord had to come down to see it, and that is human religion, right? No matter how hard you work, you will never get close to God, right? Because it takes being without sin to be in His presence. So it's interesting as we see this, but in verses six and seven, the Lord said, "Behold, the people is one; they have all one language. This they began to do, and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language that they may not understand one another's speech. So God's going to force them to scatter. So now He's going to start dealing with Abraham, which is going to bring in the fourth dispensation, which is the promise, in Genesis chapter 12 one, he's saying, "Hey Abraham, he's saying get thee out of thy country and go into a land. So Genesis 12 two says, "I will make thee a great nation. I will bless thee and make thy name great. Thou shalt be a blessing. This is that Abrahamic covenant, but then and Will's been talking about this in a teen class last couple of weeks, but but Abraham went to Egypt. This was this failure during the promise period, and we know eventually this this time in Egypt is going to eventually lead to slavery, so we had the fall, right? We had we had the fall in the first dispensation. Make sure I get all this right. We had in the second dispensation the flood, the third dispensation was the tower, and then this one is the slavery. So we see in Exodus one eight, or sorry, Exodus one eight. I put put this wrong on mine. We see the idea that there's a pharaoh that's going to raise up who no longer knows Joseph. So there was this period of time where you're like, yeah, well God supernaturally through Egypt and through Joseph kept the line alive, right? And then Joseph, Joseph, when he was gone, and there was a pharaoh that no longer knew Him, yep. As he as as Israel multiplied and became a great many people, they also became a great many worker. And so now that there was no connection to Joseph, they were made slaves. That was the judgment, and that one. So now it's going to bring you to the big one, right? So this is when it starts. Making sense to people, but there were these other things that happened first. This will lead us into Moses, and it's going to lead us into the dispensation of the law. This is your Old Testament. This is your Old Covenant at this point, and what was the expectation? It was to keep the law. Exodus 19 five and six. Now therefore, if you will obey my voice indeed and keep my covenant, then you shall be a peculiar treasure unto me above all people, for all the earth is mine. You shall be unto me a kingdom of priests, a holy nation. These are the words which thou shalt speak unto the children of Israel. However, even though this period would last, there would end up being failure by the people, and these failures are summarized in a rejection of the Trinity. Remember, they killed the

prophets and basically blasphemed against God in the Old Testament, and then when the Son came, they crucified Him. Essentially, blasphemed against the sun, and then we get to Acts chapter seven with the stoning of Stephen, and this was the final straw. In Acts 7:56, it says, "Behold, I see the heavens open and the Son of Man standing on the right hand of God. And if you want more on this, I preached a sermon on this a few months ago. You can go back and pull this information up. Jesus isn't standing because he's proud of Stephen. He is standing in judgment of Israel. This was when Israel gets set aside. This was what happens as they fail? They had now rejected all three parts of the Godhead, and that judgment was going to come in the form of initially being dispersed, but eventually the great tribulation or Jacob's trouble. This is Matthew 24:21. Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. That part, even though the disbursement part happened in real time, this part has not happened yet, which leads us to a dispensation that was kept secret before the world began, which is the dispensation of grace. This came along with the Apostle Paul. We're going to talk more about this in a moment, but basically, the responsibility during this dispensation is faith alone in the death, burial, and resurrection of Jesus Christ. It's neither Jew nor Gentile, right? It's important that we understand this. And Ephesians 1:13 talks about this process. Says in whom also you trusted, after that you've heard the word of truth, the gospel of your salvation, and whom also after you have believed, it says ye were sealed with that Holy Spirit of promise. Today in this dispensation with the apostle Paul, it's not going through Israel to become a proselyte and keeping Israel's law in order to get to God, with our special little court of the Gentiles outside of where the Jews get to worship. No, it is about having direct access and being near to God by the blood of Jesus Christ. See, we live in a period of time where now it has been revealed what actually happened on the cross and with the resurrection of Jesus Christ, and here's what happened: is that when Jesus shed His blood on the cross, it paid for everyone's sins. How was that payment? Because Jesus had never sinned; it was pure blood that was shed. In fact, the Father said there doesn't need to be another sacrifice, not one more drop of blood, because we've had the perfect sacrifice. And then He rose again three days later, proving He wasn't just a man who died, but that He was God. And God says He's commended His love toward us, and that while we were yet sinners, Christ died for us. We're in a period of time right now. Not saying it's greater or less than other dispensations. What I am saying is it's where we're living today. And as a response to that, if we will just believe by faith that Jesus has died on the cross for our sins and shed His blood to pay payment for our sins, and that he was buried and rose again three days later. The Bible says, at that very moment, we are sealed with the Holy Spirit. We're going to be in heaven for all eternity. There's therefore now no condemnation, and nothing will ever separate you from the love of God. All because of what Jesus did, not because of what you could do, or could ever do, or have done. And that's for everybody in here today, in the dispensation you live, this is how you get saved, and it takes so much pressure, so much pressure off of you, because when you start making it about works, how much is enough? How much is too little? Can you tip the scales in God's favor? Boy, that's a dangerous way to live. It's exhausting. It will lead you to dry legalism with no life, rigid rules, ritualistic, and you see other people worshiping freely and liberty, and then you you you're antagonistic towards them. You're like, how can they be enjoying that when I have to keep all these rigid rules, hoping you'd done enough, and this dispensation it is faith alone in the death, burial, and resurrection of Jesus Christ. But the failure comes when we want to work for salvation, when we want to add to that salvation, when we want to not accept Christ. And as a result of that, for people who do that, you will participate in that tribulation if you are around when that happens, but if you've already died, there's a different judgment for you, which leads to the seventh dispensation, which is the kingdom. This isn't some spiritual thing that's happening today, but a real physical kingdom where Jesus is going to sit on the throne. This is the kingdom of heaven. That's why every one of these parables that Jesus is talking about is preparing Israel for the kingdom of heaven. It's preparing Israel to inherit the earth. You notice that the body of Christ never told to inherit the earth. The reason they're going to be on the earth is because Christ is going to be on the throne, and the 12 are going to be judging alongside him, and in all the nations are going to be blessed through Israel. This is what

was prophesied going back to the Abrahamic covenant. Zechariah 14 nine says, "And the Lord shall be king over all the earth. In that day, there shall be one Lord, and His name one. This is this future heavenly kingdom that Israel is looking forward to, but even through this there will be failure, because the Bible says even after 1000 years of everything that's going to happen on this earth, that there will be a final rebellion of Satan, and somehow he's going to convince a group of people to go against what they just saw for 1000 years, and this is found in Revelation 27 through nine, and this is that last battle. And then God's final judgment will be the final judgment for the lost of all ages. Revelation 20 14 and 15, death and hell were cast into the lake of fire. This is the second death. Whosoever was not found written in the book of life was cast into the lake of Fire. Now, those are the seven dispensations that were kind of laid out by Schofield and have been adapted over the years. But I think a lot of people today say, "I really just like what Ephesians says. Like, how do we reconcile both these things together? And I'm going to read through these, but I will say this: It's a lot for me. It's like when Paul gives all the details of the gospel in First Corinthians 15 one through four. But then there's other times when Paul just says, "I preach Christ crucified. It's not that he's saying something different, but if the audience has already placed their faith in the death, burial, and resurrection of Jesus Christ. He is now kind of in short form saying, "I preach Christ crucified. He's preaching the entire gospel. That is what he's saying. I feel like Ephesians three summarizes the dispensations, and that's I think kind of what's going on here. So let's go through this one here. It's important to understand that Hebrews one one and two, even the author of Hebrews it says, God who at sundry times and divers manners spake in time past unto the fathers by the prophets, but hath in these last days spoken unto us by His Son whom He hath appointed heir of all things, by whom also he made the worlds. I think this is an interesting little summary here too. It's acknowledging that God did different things with different people in the past, but by these last days, it is by His Son. But what is unique is that His Son, then, as the Master who's kind of gone away chose Paul to be the steward of the household while he is away, and here's where this breaks down into the dispensations as it talks about in Ephesians two, Ephesians 211 and 12. Wherefore remember that ye being in time past. So this is when people like to summarize. Really, what they're saying is that there is a time past, there is a but now, and there is an ages to come. And this is where they get this from. Ephesians 211 and 12. Wherefore remember that ye being in time past Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God and the world. And I would say that what is the context here? It's about a time when Gentiles were strangers from the covenants of Israel. So that could only pertain. To the dispensation of law, so it makes sense as he's saying, "This time passed, but now things to come. Ephesians 213, he says, "But now, so he says, "In time past, you Gentiles, but now, in Christ Jesus, you who were far off are made nigh by the blood of Christ, and this those verses around here and verses 1415 are dealing with breaking down the middle wall, making of twain one new man, the body of Christ, which leads you to the third one listed in Ephesians two, and verses or starting in verse seven. Well, we're just going to look at verse seven. Says that in the ages to come, he might show the exceeding riches of his grace and his kindness towards us through Christ Jesus. So this is the ages to come. I find that both of these serve a lot of purposes, but it is amazing sometimes how divisive people can be over whether you say there's seven or whether you say there's three or whether you say there's four. It reminds me of something that I read a long time ago, and I was going to try to memorize this, but I was like, this is too much. So we're going to read it. Heard a story told by a grace believer who met another grace believer in the middle of the Golden Gate Bridge, Golden Gate Bridge. I'm not aware of the Golden Gate Bridge. Must not be that great if I haven't heard of it. So, anyway, he says I was standing in the middle of the Golden Gate Bridge. He was standing in the middle of that bridge, admiring the view when another tourist walked up alongside of me, and he said, "Hmm, what an awesome God. Well, I turned to him and I said, "You a Christian? He said, "Yes, I am a Christian. I said, "So am I, and we shook hands. And I said, "Are you a liberal? Are you a fundamental Christian? He said, "Well, I'm a fundamental Christian, and I said, "So

am I. And we smiled and we nodded at each other. I said, "Are you a covenant or a dispensational fundamental Christian? And he says, "Well, I'm a dispensational fundamental Christian. I said, "So am I, and we slapped one another on the back. And I said, "Are you an early acts, mid-axe, or late acts dispensational fundamental Christian? He said, "Well, I'm a mid-axe dispensational fundamental Christian, and I said, "So am I, and we agreed to exchange Christmas cards each year. Then I looked at him and I said, "Are you an Acts nine or Acts 13 mid-Acts dispensational fundamental Christian? And he said, "I'm an Acts nine mid-acts dispensational fundamental Christian. And I said, "So am I. And we hugged one another on the bridge. And I said, "Are you a pre-trib or post-trib Acts nine mid-Ax dispensational fundamental Christian? And he said, "I'm a pre-trib Acts nine mid-acts dispensation dispensational fundamental Christian. I said, "So am I, and we decided to exchange kids for the summer. And I said, "Are you a 12 in or 12 out pre-trib Acts nine mid-axis dispensational fundamental Christian? And he said, "I'm a 12-in pre-trib Acts nine mid-axis dispensational fundamental Christian. And I said, "You heretic! And I pushed him off the bridge. Now, I know that's been out for a long time on the Berean Bible Society, but there is some truth to that. You know, this whole fighting over the seven dispensations or the three dispensations in Ephesians chapter two. We are the body of Christ, and whether whether you think that yes, seven is too much, I would say I will make a plea for you not to say that. I'm not saying don't use what's on my Ephesians, but I will say this: when you get too close to the line of there being two of something, it really lines up with your Bible, Old Testament, New Testament. It really lines up with law, grace. It really makes it easy for somebody to be agreeing with you, but saying that the the second dispensation really starts in Matthew one one, or maybe Acts two. The thing that offering all seven does is it shows you that God didn't just do two things. God has been working since. The very beginning, and he has worked with people differently multiple times. So I would say, don't be afraid of of saying there are seven dispensations, and also it should not be something that divides the body of Christ, especially if you're mid acts believers who place faith alone in the death, burial, and resurrection of Jesus Christ acknowledge that Paul is the apostle to the Gentiles; that he is preaching a mystery message that was kept secret before the world began. We are on the same team. You know, whether you're seven, 911, and 13, I think sometimes we kind of have a reverse legalism as grace believers, and it really doesn't look good to the unbelievers. They just say all I see inside this movement is more division, but we have the answer that solves these divisions. So I think if anybody should get along, it should be the mid-axis people. So that was why I shared kind of that story there. Now, wrapping this up, Ephesians three two through nine. Paul says, "If you have heard of the dispensation of the grace of God, which is given me to you, word, how that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby when you read you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs and of the same body, partakers of his promise in Christ by the gospel, whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all the saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ, and here's the point of me reading that, because I want you to have the same response that he has in verse nine. What was the point of today? Was it just to puff us up with knowledge? Was it just so we could have a secret knowledge and we could understand and no one else? No, and that wasn't why Paul was revealing it either. But in verse nine, to make all men see. If you grasp it, if you understand it, it is your job to present it to others. It is your job to make sure that all men are saved and come to the knowledge of the truth. You are ambassadors who have been given the ministry of reconciliation to see all men saved and come to the knowledge of the truth. It does no good to sit in a group or sit in a room where we all pat each other on the back, bring charts out, and just keep puffing ourselves up, but we never share this with anyone else. We leave all of our neighbors lost and on their way to hell, but we knew a chart. We knew how to argue our position. Seven, 911, 13. The point of all this is to see all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ to make all men see, and that is the same

challenge for us. It was a mystery that was kept hidden that will reveal justification by faith alone. It will reveal the new man, the body of Christ. It will reveal the forgiveness of sin now, today, complete forgiveness of sins. It will reveal the catching away or the rapture of the church. It will reveal the one baptism, and then it will reveal that the ordinances are nailed to the cross. It will reveal the liberty of holiness driven by our love for Christ and not the law. So all men must see that in a world where they're mixing it all up, trusting in what they can do, putting emphasis on the early church fathers and scholarship to get them to God one day, and they'll never get there that way. The reason we go through this, and the reason that you understand Scripture dispensationally, is to understand what is for you today and how to live it out today, acknowledging that there was a lot of different things people have done all throughout the Bible. It also helps you to be able to understand and explain to other people who say that the Bible contradicts itself. It does not. You're just mixing it up. That was the hope today for me to make it more simple, and I did that by bringing up three key players: Moses, dispensation of the law; Peter, dispensation of the law; Peter did not usher in a new dispensation; Paul. Dispensation of grace. That's why we spent the last three weeks talking about those three. I'm gonna have everybody stand right now as we wrap things out. First of all, if you've been visiting or if you've been praying about this, and you feel like the Lord wants you to be a part of what we're doing here, we certainly want to invite you. We do have workers up front. If you'd like to have more, I guess more answers to what we do here and how you can serve. If between now and previously coming you have been saved and you've placed your faith in the death, burial, and resurrection of Jesus Christ, but you want to know what do I do now, we want to invite you up here. Just as long as we stress that it's you coming up here played no role in your salvation, but it is good to know how do I grow, how do I move forward, dear Heavenly Father. We thank you so much for opportunity to come together as the body of Christ and be edified by your words today. I pray that the people would go home and study these things out for themselves, Lord. We know that a large part of why these dispensations exist was the work of Satan trying to dispel everything that you had set in motion, but we also know that the reason that the mystery was kept secret before the world began is because they never would have crucified the Lord of Glory had they had known your plan, Lord. That's why the Apostle Paul had to come. That's why he had to give this message, Lord. And so we just thank you, Lord, that we live in this dispensation of grace. That it is clear what we are to do in this dispensation of grace. But I pray that we would be encouraged to know that you have left us as ambassadors, and we're supposed to do something with this knowledge. And specifically, Lord, the knowledge of salvation-how one is to be saved again. I pray, Lord, that you give us a burden to be able to share that with everybody we come in contact with, starting from our family and then branching out from our friends to those that we don't know. But Lord, I pray we'd be intentional that we'd pray about it. Lord, we know that the intention was to have all men see the fellowship of this mystery, Lord, this mystery program. Lord, is it your will to see all men saved and come to the knowledge of the truth? I pray that you would ignite in us a passion to do just that. In Jesus' name, Amen.