

8-9-26 Message

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Pastor Dow Boyer, salvation, Romans chapter eight, Paul's writings, Moses' law, body of Christ, Acts chapter two, Peter's role, Gentiles, resurrection, kingdom of God, justification by faith, dispensations, progressive revelation, gospel.

SPEAKERS

Pastor Dow Boyer, Speaker 1

Let's pray, Heavenly Father, Lord. We thank you for all that you've done, Lord. We thank you, Lord, that we have overcome. As we read in Romans chapter eight, there's nothing that can separate us from your love, Lord. We thank you, Lord, for your Faithfulness, always and forever, Lord. And we thank you for the gift of salvation, Lord. Right now, as we open up your Word, I pray, Lord, there wouldn't be any distractions. That your Word would ring true, Lord, and that we would go home and study these things to see if they are true, Lord, and that our faith would be enlarged today as a result of studying your Word. We love you and praise you in Jesus' name, Amen. So now I got to make up time. So thanks, Rach. Appreciate it. Week one, we talked about how there's a constant attempt to discredit or to just remove Paul and his writings from the Word of God, and so we asked a couple questions: Who actually wrote the words? Was it Paul? We learned that it was God. All Scripture is given by inspiration of God. Holy men and God spoke as they were moved by the Holy Ghost, right? And so then we talked about what did Paul actually see? It wasn't just some guy. He doubled down on that testimony two other times, and then in fact he mentions that he had an abundance of revelations. We talked a little bit about the good intentions of the red letters, with contradictory consequences over the years. Last week we talked about Moses. We talked about the law of Moses, and and contrasted that with when Paul would say my gospel again. Whose words? They were God's words, not Moses's words. Both of these men were mouthpieces of God for their dispensations. Both of them received multiple revelations. Both were humble and meek, and their words to follow them wasn't out of arrogance. So just like with Paul, Moses was being recognized as the messenger in his dispensation. Moses didn't come up with these words. Paul didn't come up with these words. Scripture shares exactly how they received them, both of them. And even Paul says in one Corinthians 4:15 through 16 is how he left it last week. He says, "For though we have 10,000 instructors in Christ, yet have yet not many fathers. For in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be followers of me. There was a man, and he died, and as we all will one day. And he's standing before Saint Peter in the pearly gates, and as he's standing there, Saint Peter says, "You know, there's been record here that you've done some good things, but you've also done some bad things. In fact, I'm kind of looking. Is there maybe something that you did that will kind of tilt the scales a little bit? And the man sitting there, he's perplexed. He knows that this is a big decision. This is a pivotal decision. Can you imagine if, at that moment in time, it's up to you to come up with the one good thing that would tilt the scales so that you could get into heaven? So he's thinking, and he's thinking. He goes, actually, there was this time. So I was driving in the desert, and as I'm driving, I saw a motorcycle gang, and they were all out, and the closer I got, they were pushing this woman

around and beating on her in the middle. And I was like, "I can either drive by, or I've got to do something about this. He said, "So I pulled over and I grabbed a tire iron. He says, "I went over there with this tire iron. He said, "I was trying to identify which one of them was the leader. He says, "I walked up to one whose shirt was off, and he had a chain that was connected by two piercings. Use your imagination. And he said, "He goes, I went up and I grabbed that chain and I ripped it down. And then I looked at the rest of them and I said, 'Now that I have your attention, you all need to get out of here and you need to leave this woman alone. And Peter's hearing this, and he says, "Wow, that is impressive! How long ago did this happen? And he said, "Five minutes. We're going to talk about Peter today. It is amazing, though. All the best jokes when it comes to pearly gates always involve Peter, right? A lot of that's because of the general consensus is he is the father of the church, the modern church today. So please understand that what I'm going to do and what I'm not going to do today. All right, the first thing I want you guys to understand is that I just want to share from Scripture what Peter could have known by the time he supposedly started the church in Acts chapter two, but I'm not going to do is completely discredit maybe what Peter might have known at the end of his life based on what he says at the end of Second Peter. The debate isn't about that, but the big debate is. When did the body of Christ start? And a lot of people will say, "Okay, well, I get it. You talked about Paul a couple weeks ago, but it's fine with me because I don't I don't cast any of that out of the Bible. And you talked about Moses last week. That's okay. I'm not under the law, so I believe the full 66 books. And you know what? I hear you say this term, rightly dividing. And you know what? I divide my Bible too. I divide it into Old Testament and a New Testament. In fact, I'll go a little bit further, and I'll say that the church began with Peter in Acts chapter two. And really, to be honest with you, that is probably the majority position today: is that the church began in Acts chapter two, and so that's the focus we really want to keep today with Peter. Could Peter have started the church in Acts chapter two? Could the body of Christ maybe began with Peter in Acts chapter two? So I hope we see this through that lens today, and not an attempt to totally discredit or dislodge different things in Scripture or different people in Scripture. So that is my hope. But I think, in fairness, let's find out as close as we can to Acts chapter two. Let's build it up from Peter. What could he have known? And then let's talk about Acts chapter two, and then let's kind of move on from there. That's the hope. So in Matthew chapter 10, verses one and two, it says, "When he had called unto him his 12 disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease. Now the names of the 12 apostles are these: the first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother. So clearly, in 10 one and two, one of the 12 was Peter, so in verse five, just a few verses later, these 12, which would include Peter, Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. So what we will find consistently in Matthew, Mark, Luke, and John, is that Peter, as with the other 12, as with the teachings of Jesus's earthly ministry, did not go to the Gentiles. This is an important fact to establish before we go much further. So here he's part of the group, and he says, "Go not in the way of the Gentiles. He actually receives a commandment to go not in the way of the Gentiles, in Matthew 15:22, And behold, a woman of Canaan came out of the same coast and cried unto him, saying, "Have mercy on me, O Lord, thou son of David. My daughter is grievously vexed with a devil. But he answered her not a word, and his disciples came and besought him, saying, "Send her away, for she crieth after us. I mean, the consensus would have been that Peter had been part of this group that was urging Jesus to send this woman away, who Jesus was ignoring, by the way. And as we move through here, it says in verse 24, he answered and said, "I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, "Lord, help me! But he answered and said, "It is not meet to take the children's bread and to cast it to dogs, as he was referencing the Gentiles. And we've heard many of these verses before. This is a bit of a recap here. In Luke chapter nine, verses one and two, he called his 12 disciples together, gave them power and authority over all devils. This is kind of Luke's account of Matthew 10, to cure diseases, and he sent them to preach the kingdom of God and to heal the sick. A few verses later, in verse six, they departed and went through the towns, preaching the gospel and

healing everywhere. So there was a group preaching the gospel in Luke chapter nine. We're on the same page. This group would have included Peter. Later in Luke chapter nine, it says, "Let these sayings sink down into your ears in verse 44 and 45, for the Son of Man shall be delivered unto the hands of man. But they understood not this saying, and it was hid from them, and they perceived it not, and they feared to ask him of that saying. Nine chapters later, in Luke 18 verses 31, he took unto him the 12, which would have been Peter, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, shall be mocked and spitefully entreated, and spitted on, and they shall scourge him and put him to death. And the third day he shall rise again, and they understood none of these things, and this saying was hid from them. Neither they neither knew they the things which were spoken. Clearly, Peter was part of a group that was preaching a gospel that did not include the death barrel. Resurrection of Jesus Christ could not have been because they understood not. It was hid from them. These are important facts to establish. And then we know these famous verses. Well, what about the church? That's the issue, right? And you can go into a whole discussion about the church, right? Even the group in the wilderness, as Peter is being stoned during that big sermon, he calls the group in the wilderness a church. For example, so I think it's a dangerous position to say, "Well, the church name just happened here, and it happens with Peter. That's not true. And so again, I was like, "I'm going to be short on time today, but that may be something we could do on a different day, or you can go home and study. But I would start with the sermon of Stephen in Acts chapter seven, but in Matthew 16 18-19, Jesus talking. He says, "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Or John chapter 21 verses 15 through 17. So this is after the ascension, part of the 40 days in which he was seen by 500 witnesses and seen seen the the apostles. In verse 15, you know they're out fishing, and then he's on the, he's over there on the shore, and he's basically it starts with this whole bringing him back in, and this discussion happens. Verse 15, when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? And he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things. Thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Jesus came for the lost sheep of the house of Israel. The lens was the sheep, the lost sheep of the house of Israel, is this making sense? Even when we get to the Great Commission, the Great Commission-I preached on that before-but Matthew 28 19 and 20. Remember that it wasn't merely just being baptized in the name of the Father, Son, the Holy Ghost, but it was observing all things which I have commanded you. That was what was coming out of that, right? Makes sense. So all things, all that was commanded, was to be taught, not merely just repent and be baptized. So that leads us to Acts chapter one. I've sped up as much as I could here. All right, Acts chapter one, verse six. So now they're waiting in the upper room, as they were told. Verse six. When they therefore were come together, they asked of him. So this is what they asked Jesus: Lord, will thou at this time in Acts chapter one restore again the kingdom to Israel. What was on their mind? With the resurrected Christ, the idea was, "Will thou restore unto us again the kingdom? And it would make sense because Peter heard that the keys were going to be delivered during the kingdom, right? So of course, the kingdom. Now, as we start moving into Acts chapter two, this is what we built so far, right? That Peter at this point was told not to go to the Gentiles. They know from Matthew 28 19 and 20, and then when you add Acts one eight with it, that they were supposed to start with Israel. This goes back to something that was prophesied with Abraham that Israel then would be a blessing to all the nations. That's why they had to start with Israel. So in this passage here, Acts one, he's asking, "Will thou restore the kingdom at this time? Acts chapter two, verse five. The audience starts to be revealed, all right. So

we start having the Holy Spirit descending upon them. This special gift where they're speaking with tongues, and it's like it's like fire, right? And so this was what was happening here. In Acts two five says, and there were dwelling at Jerusalem Jews, devout men out of every nation under heaven, Parthians, Medes, Elamites, the dwellers of Mesopotamia and in Judea and Cappadocia and Pontus and Asia, Phrygia, Pamphylia in Egypt and in all parts of Libya, about Cyrene and strangers of Rome, Jews and proselytes, Cretes and Arabians. We do hear the. Speak in our tongues the wonderful works of God. Now let me just stop there for a second. Even in the Gospels, a Gentile could get to God by becoming a proselyte. But even in the temple, they had their own court. It was the court of the Gentiles, so they could be recognized as following the Torah, and they could have fellowship with those Gentiles who became proselytes. The only people present that we see in Scripture at Acts chapter two are Jews and proselytes. In fact, it's interesting when Peter writes his first epistle, and he's writing to the tribes scattered abroad. He says he's writing to those in Cappadocia, Pontus, and Asia, people who would have come at the day of Pentecost. It's pretty interesting. So in verse 14, it says, "Peter, standing up with the 11, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words. Eight verses later, in verse 22, ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as yourselves also know. It is pretty clear. We don't have to even get into the Greek. Look at the early church fathers to understand what Scripture is plainly saying is the audience here in Acts chapter two. There wasn't an epiphany that Peter received for Acts chapter two of what the church was going to look like, and furthermore, why Paul? Why do we even need Paul if Peter had it all to Acts chapter two, it doesn't make sense to me, and it shouldn't to you either. But it doesn't discount what Peter was doing here, right? It's not to trash Peter. None of this. It's just to accurately present what was going on. In verse 23, this is what he tells this group of Jews and proselytes, him being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands and have crucified and slain. So to this audience, he is saying, "You have crucified your Messiah. Verse 24, whom God hath raised up, so we do have the resurrection here. Peter clearly saw the resurrected Christ, so even though he was preaching the gospel earlier and did not understand it, at this point in Acts chapter two, he has seen the resurrected Christ. He is telling this Jewish audience that they crucified their Messiah, but he rose again. His point here is he is the Messiah. A bigger point to all this starts becoming in the fact that there is one of the seed of David who is going to sit on a physical, literal throne. So the fact that he's alive is another thing to this audience, knowing there is one who will sit on the throne, which means we have what we need to set up this kingdom. He's telling them to repent. It's important that we understand the point of this. Now he gets down to verses 36 through 38. You'll see this in a lot of church doctrinal statements. You will not hear sermons like Peter's, but they will jump to verses 36 through 38. But they will not preach that you all are Jews who have crucified your Messiah. That sermon doesn't get preached, but it was preached by Peter to this group, and now he says, therefore, in verse 36, let all the house of Israel know assuredly that God hath made that same Jesus who you have crucified both Lord and Christ. And now, when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. That is what Peter knew at this moment in time, and this is what Peter was preaching at this moment in time. I think it's interesting, though. The very next chapter I think is what's commonly known as the offering of the kingdom. Listen to what he says here in verses 19 through 21 of chapter three. Repent, ye therefore. And be converted, that your sins may be blotted out. When, when the times of refreshing shall come from the presence of the Lord, ye shall sin, and He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, and there's a few nuggets in here. One, Peter is presenting something that was not a secret. He says, "Spoken by the mouth of all the holy prophets since the world began. What Paul is consistently saying is, "I'm revealing a secret which has

been kept secret since the world began. Peter did not know the secret. It was not given to him, but Peter was being faithful with what he was called to do at this moment in time. However, today these are not instructions in Acts two and three for the body of Christ today. This is not the start of the body of Christ. Now, whether or not you know these early believers were in Christ or not in Christ or in the body, not in the in the body, that does not prove anything as far as Paul's legitimacy of what was given to him and what is for the body of Christ today. Right? There's something that's obviously done with these people, and these people are believing in this. Now, I want to contrast this. We see the offering of the kingdom. Peter's still in the mind of, "Hey, this kingdom's about to happen. This same Jesus will come down. He will sit on the throne. We have to repent as a nation, right? We have to do this. Now, none of that is for us today. We as a nation, God's not coming down when we as a nation repent, right? When we as a group of people repent, and I think we get a little torn here. That's why so many worship songs today are about about the kingdom coming here. I think they truly believe from the doctrine because they mix it all together, that they're going to usher in the kingdom. We are not going to usher in the kingdom. That's not what we are going to do. The kingdom will come, absolutely in a literal physical place. But they're not. It's not waiting on people to repent or a revival to take place. We're not waiting for the latter rain, right? There is some stuff here that happens when you mix it all together. Peter was talking to an audience about information that was prophesied before, telling them the time is now if they were pent. But we know in Acts chapter seven, that was the last strike. They stoned Stephen. Jesus is standing in judgment, and the nation of Israel is set aside. Which then starts the clock of God doing something different. Now let's contrast this with Paul's first public sermon. It's pretty interesting in Acts 13:38 through 39 how different this sounds from Peter. Even the sermon altogether, even there's a lot of history in this sermon. But getting down to verses 38 and 39, Paul says, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which you could not be justified from the law of Moses. Now, at this point, Paul has been saved on the road to Damascus. He's been in Mount Sinai for three years. He is receiving information from Jesus, even though at this point he has progressively not received all of it, but enough to be able to produce here justification by faith alone in the death, burial, and resurrection of Jesus Christ. This was different, and you may say, "Well, what about Acts chapter 10? Which I would say is after Acts seven or Acts nine, and that's important, right? Because Peter did have a vision in Acts chapter 10, and did at the house of Cornelius have interaction with Gentiles. But it was after Israel was set aside in Acts chapter seven. It was after Paul has been called in Acts chapter nine, and it was in advance, I guess I would say, in advanced foreknowledge of God to be a great testimony to Paul in a council in Acts 15. So in Acts 10:34 through 35, after Paul, after Peter had received this vision and after he saw these incredible circumstances with Cornelius. It says Peter opened his mouth and said, "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. So it wasn't until Acts chapter 10 that Peter could say, "God is no respecter of persons." Acts 10. Now it doesn't mean that he was given the full mystery or anything like that, but his eyes get opened to the fact that God's going to be doing something with Gentiles. In fact, in verse 45, he says, "And they of the circumcision, which believed, were astonished at what was happening. Those Jews could not believe what they just saw, and as many that came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. I'm like, wait a second, they didn't become proselytes, they didn't keep portions of the of the law. Of course, they would be astonished. Peter had not seen this, and we're in Acts chapter 10. So tell me, how could the church have started in Acts chapter two? Now I think Peter's knowledge grew in this area, absolutely, which we'll look at here in a second. But not in Acts chapter two. That was not the instructions for the body of Christ today. In fact, there's only one author in Scripture who even uses the phrase "body of Christ, and it's the Apostle Paul. Even though there's some acknowledgment of some terminology, the phrase "body of Christ" is only used by the Apostle Paul. Later in Acts 15 verses 7 through 9, it says, "When they had much disputing, Peter rose up. Now this is when these Judaizers were following Paul around, and they were like, "Oh, these guys, these Gentiles, like these people, similar to what

happened to Peter in Acts 10, they have to be circumcised. In fact, it is interesting that right after this thing happens with Peter, his initial response is, "Well, where's some water? We've got to water baptize these guys. It's because it's all he knew at that point. But by Acts 15, we get this early part: these Judaizers following Paul around, and they're like, "Hey, these guys. Unless they've been circumcised, they're not really saved. And so it began to be a dispute. They send them up to James and Peter and the group, and they said, "All right, we're going to give an account for this. And so now there's this council, and it says this in verse seven: When there had been much disputing, Peter rose up and said unto them, "Men and brethren, he's talking to Jewish people at this point. Ye know 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, and God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith. Verse 11, He would say, "We shall be saved even as they. At this time, I would say that Peter has learned some things at this point, and here's the point: God's put him in a place to be a key witness for Paul. And I'm wondering what happens if Peter's not in that position. Does Paul maybe get crucified, or does he not maybe get beaten to death, stoned to death? I think that Peter plays a key role into this. Now, in Acts chapter 21, though several years later, James catches word. He's like, "Hey, I gave you instructions, four commandments for the Gentiles to keep. But James gets some information that actually Paul's trying to impose those same things onto the Jews. So, in verse 21 it says, "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. What is it therefore? The multitude must needs come together, for they will hear that thou art come. So in as late as Acts 21, James is still trying to ask Paul what he's doing. Now it seems like the Jews are being given the same instructions as the Gentiles. James wants to have a conference about this. In Galatians 2:6 and 7, but of those who seem to be somewhat whatsoever they are, it maketh no matter to me. God accepteth no man's person, for they who seem to be somewhat in conference added nothing to me. But contrariwise, when they saw the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter. Okay, that was a lot. Now, I threw up a bunch of scripture there, probably literally threw it up. So I think the point that we want to see here is that Peter, especially early Peter and Paul, were not talking about the same thing, but they both were doing what God wanted them to do. I mean, what we have to realize here is that Acts two was before Israel was set aside. The rules started changing, but what I believe-not to what degree is kind of up, up for like the debate-but I believe Peter, as he aged, understood more of the. Mystery message, then sometimes we give him credit for. Second Peter 3:15-16 says, and account that the long suffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him. So he's recognizing that there was specific wisdom given to Paul, which I think is good. He's not sitting here saying debating. Don't listen to Paul, right? He says special wisdom given unto him. Remember, in Acts 15, it was purely on what Peter had experienced, but now he's telling this Jewish audience he's acknowledging the wisdom that Paul has received. Two different things here, right? And so he says, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction. This would have been a great opportunity for Peter just to go back and say, "By my mouth, the Gentiles received such and such. But he's talking to a Jewish audience here, and he's acknowledging Paul. He's acknowledging that Paul was given specific wisdom. Boy, it is quiet in here. He is acknowledging that these things are hard to be understood for a Jewish person. This is very important as we kind of look through here, because there's still a lot of what Peter says that is about the nation of Israel, but then there's a lot that kind of ties in what Paul was preaching. Now, saying all this, early Paul, I mean early Peter, could not have started the church, could not have been the start of the body of Christ, but late Peter is following in line with what Paul was teaching regarding the body of Christ, but he was doing it specifically to the Jews at that point in time. It is super quiet in here. How might get something thrown at me today?

Peter is acknowledging Paul's wisdom. Peter doesn't claim that Paul didn't receive a mystery kept secret before the world began. Peter didn't accuse Paul of preaching a false gospel, but Paul would have done that, and Paul did do that in Galatians one to any who were preaching a false gospel. But yet Peter did not come after Paul for the gospel he was preaching. What does that tell you? Is that at that point, Peter understood that it was the death, burial, and resurrection of Jesus Christ that could put one in Christ. Point blank, I don't know how else you put it. The dispensation of grace did not start with Peter in Acts chapter two. It started with Paul in mid Acts, and I get that. I mean, you might say, "Well, I'm a chapter seven. I'm a chapter nine. I'm a chapter 11. I'm a chapter 13. I think there's room, right? It's mid Acts, right? It starts in mid. We hope you received a blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at gpendy.net, or contact us by phone at 317-535-3512. For more options to watch, just click on demand on the website. Until next broadcast, may God bless you. Is our prayer. But what Peter would be preaching in Acts chapter two would have been repent, be baptized, full national forgiveness hadn't taken place yet in Acts chapter three verse 19. We're ready to set up this kingdom. That part is a continuation of Matthew, Mark, Luke, and John. He, I think, understood by the time he writes Second Peter that Israel probably as a nation was set aside. He did not understand that in Acts chapter two because it hadn't happened yet. So I think you have to understand that even though we want to say yet the church started with Peter, right? It's Acts chapter two. If that's true, then we have a lot of other issues that need to be resolved. One is how forgiveness is dealt out today, whether we have it or not. I think that's a big part. How do we have justification by faith alone in the death, burial, and resurrection of Jesus Christ? We we have got more message than when Peter was preaching a kingdom of the gospel and not understanding that Jesus died, but still not what Paul had, and I think that is the point of today: being able to acknowledge the fact that there are some differences. But I think what you can say unequivocally is that there's no way the church could have started in Acts chapter two as far as the body of Christ today. To say that says that there's really no reason. That Paul even had to be saved or was given any information, if it's just a continuation of Peter, and the fact that Peter then doesn't discount what Paul is saying by the end, and he's writing Second Peter chapter three verses 15 through 16, I think tells you all you need to know because remember the early conferences were all about calling Paul in, and by the end of it, Peter's acknowledging. He's telling a Jewish audience, "Hey, beloved brother Paul, not heretic Paul, things are hard to be understood. He was given direct wisdom. Should tell you all that you need to know. There was a change that was even acknowledged, I think, by the 12, to some degree, as they got older and as they were further along. So the point of today was just to hopefully squelch the Acts two thing without just saying dismiss Peter altogether. That was my hope. I hope it came off that way today. That we see Peter's progression much like Paul's progression, right? We see progressive revelation all throughout Scripture. The idea that Peter couldn't have grown, couldn't have grown in his knowledge by the end of his life is kind of silly because we see that all throughout Scripture. So anyway, I hope that was encouragement for you today. Today, where we find our doctrine, our main doctrine for the body of Christ is going to be Paul receiving this mystery program. Romans, we're talking about Romans through Philemon is the main stuff, but you find pieces of it in other places. But the main doctrine absolutely is from Paul. It's when he's saying, "I've been given this mystery, kept secret before the world began. Specifically, it starts with the gospel. And if you're sitting here today and you're like, "This all is interesting, what I really want to know is how do I get to heaven? Well, I'm glad you asked. I'm going to tell you as we close this out. Today there is only one way to get to heaven, and it's not found in beating up bikers for a good deed. It's not found in emptying your pocketbook when the plate gets passed, it's not found in helping as many elderly people clean up their yards as possible. Although those are good things, right? We can bring nothing to the table. Ephesians 2:8-9 says, "For by grace are ye saved through faith, and that not of yourselves. This is the gift of God, not of works, lest any man should boast. We're told in Titus three five, not through works of righteousness which we have done, but according to his mercy he hath saved us. We all, according to Scripture, have sinned and come short of the glory of God. We cannot be in the presence of God because of our

sin, but God commendeth his love toward us. In Romans five eight, God commits His love to us in that while we were yet sinners, Christ died for us in our very worst, separated, far off state. Christ died for us, and if we will believe today and receive the gift of salvation, we will be brought nigh to God, and that is how you get to heaven. Faith alone, and what Jesus did, not what you can do. Faith alone, and Jesus' horrific death, and the shedding of His blood to pay for your sin debt on the cross, and three days later rising from the grave, proving He wasn't merely a man who died, but He was God. And God saying there never has to be another another drop of blood shed for sins. It was all done at the cross, and it was accepted. Today, that alone-not a fiery sermon in Acts chapter two, not even the words that I say on a daily basis. What the word says as far as you and I, whether we are Jew or Gentile, faith alone in the death, burial, and resurrection of Jesus Christ, and you will be in heaven for all eternity. And for that, God extends that invitation and says, "Today is the day of salvation, and all you have to do is believe. You don't have to come forward and make make a spectacle of yourself. You don't have to sign anything. It's belief in your heart, even where you're sitting right now or where you're listening at home. It is my prayer that everyone hears that message today, and that today is the day of salvation. If you want to come up afterwards and say, "Okay, well now that I've done that, what do I do next? We'd love to help you with next steps. We won't call you out or embarrass you or anything like that, or have you raise your hand. But if you want to talk to us, that's fine. If you want to join the church or want more information, you can do that as well. Since Paul, or since Paul stuck on Paul, right? Since Stan is not here today, I am just going to have everybody stand. I'm going to close this in a word of prayer. Next week, I will be going through as we set this foundation for three key people. There are many more, but these three seem to cause the most confusion. Next week we're going to go over the different dispensations, and at the end we're going to give a summary of the dispensations, so you can kind of see how God has worked and how this all fits together. Let's pray, Heavenly Father. I thank you for today, and I hope this made sense, Lord. I spent a lot of time preparing this week, and I hope that I got out of the way and that you're. Word just spoke for itself. We gave a lot of scripture, so I pray people would go back and research these things and to see if they're true, just like the Bereans did. Lord, just pray that if there's anyone here who was listening today, then if they heard nothing else, I pray they heard the gospel at the end, and that today would be the day that they would place their faith in that death, burial, and resurrection of Jesus Christ, that they would receive that gift. It's already been done. All they have to do is receive it. And Lord, I pray that today would be that day. Lord, I pray that you just be with our people now as they move forward. I pray they'd have a great week. Lord, thank you for everything and.