

7-26-26 Message

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Paul's writings, Bible preservation, gospel message, revelation, apostle Paul, Scripture inspiration, Christian doctrine, algorithm influence, early church history, Paul's teachings, salvation, faith alone, dispensationalism, mystery of Christ, Grace Point.

SPEAKERS

Pastor Dow Boyer

Now, as we get started, I I feel like I don't even have to apologize because Bill took ample time sharing with you why I'm wearing a T-shirt today. So it's not a suit, it's not a collared shirt, it's a T-shirt, it's jeans. I'm comfortable. I hope that doesn't make you uncomfortable, by the way. So make sure you stick around at the end. You're going to find out how you can get one of these. And you know what? If the pastor's got one, you kind of want to look like him, don't you? Some of you, few of you. There's there. If you all come back with shaved heads, I'll know how true that is. All right, let's pray. Dear Heavenly Father, I thank you for this day, Lord. I thank you for the opportunity to to come and open up what's been on my heart, Lord, what I've been studying, and Lord, we pray that there wouldn't be any distractions. I I can't imagine, Lord, with all the things going on in the world today, and all the things going on in our lives, in our families, with our spouses, with our children, Lord, how distracted we come in, and how hard it is to focus on you. And Lord, we pray at this time, Lord, that we would be able to set aside everything else and just hear from you. Lord, we will not apologize at Grace Point for opening up the Word of God and giving plenty of Scripture. We do that week in and week out because it is about you. It's not about me. It is about you and what you have said in your Word. It's very important today what we're going to talk about-that we can trust every word in this completed Bible that we have supernaturally preserved for us today-and Lord, we just pray that you just be with us now. And we pray if there's anyone here who has not been saved, Lord, or who is checking checking things out, Lord, I pray today would be the day, Lord, that they would trust by faith in the finished work of Christ, for the salvation of their soul and the forgiveness of their sins, Lord, we thank you for the shed blood of Jesus Christ, Lord, and and His resurrection, Lord, and the hope that that gives us, Lord. I pray that that would be the center point in all we talk about in Jesus' name, Amen. So I don't know about the rest of you all, but sometimes you have weeks where the algorithm gets you. Some of you guys like I don't even know what he's talking about. Well, then you're probably the smart ones. But if you're on any type of social media, the algorithm is out to get you. Here's what I mean by that: If you just look at one thing, all of a sudden the algorithm says, "This must be what Dow likes. So that means every other video, the algorithm says this is what you want to see. Now the good thing about that was when we were planning our Scotland trip, I got reminded every 30 seconds of something you can't miss in Scotland, but now that I'm back and I'm looking at some scholar stuff, all I'm getting now are skeptics, and I'm like, how do I get out of this algorithm trap that I'm in? All these people saying, "Oh, well, this isn't real, or "You can't trust Scripture, or "This person here in Scripture, or "We hate Paul, and I'm like, I can't get out of the algorithm. Yeah, I checked on one thing, and all of a sudden, every other video is why Paul shouldn't be in the Bible. And I'm like, I

pastor at Grace Church. I mean, you're gonna have a hard time convincing me that Paul shouldn't be in the Bible, and then I ran across this quote, and it's a lengthy quote. But I just want you to know that probably in our little bubble here, when we're saying cover to cover, and we understand that all Scripture is for us, but maybe not all Scripture is necessary to us. But from cover to cover, the whole counsel of God, how critical it is, and how it's been supernaturally preserved for us, and how we value every bit of it. That there is an attack to say that there are parts of this that do not qualify, that should not be used, and there's a real effort to revise the Bible without the majority of Paul's works. This is a reality in your bubble. You may not see it, but I promise you, you check on one article, and the algorithm will show you. The information is there. Most of these trusted seminaries that that we grew up in, that our grandparents grew up in, who've now been so corrupted from the top, they are teaching more about external manuscripts and about things that should be pulled from the Bible, we are producing very liberal scholars today. It's a scary time. Now listen to this quote, and it's lengthy, so buckle in or buckle your seatbelts. We're going to be in for it for a little bit. It says nearly every religion that identifies as Christian use as a base text, a mainstream version of the Bible, which includes the letters of Paul. Now, here's what they say: those letters form more books of the Bible than from any other supposed author. Paul's words are often quoted more than Jesus and are used more often to formulate the Tenets of Christianity. The irony in this is that Paul's teachings are so completely different from Jesus that it has to be said that he has created his own cult, and that this Paulian cult, in most respects, is completely at odds with the teachings of Jesus. On first read of both Jesus and Paul's words. It is impossible to miss the difference in humility. Where Jesus was carefully humble, Paul shamefully and continually bragged about his importance and his superiority over other Christians. Where Jesus' focus was more on principles, Paul was entrenched on details of law. Where Jesus taught inclusion in love, Paul was instrumental in damning women, homosexuals, and instructed adherents to shun. There are also concepts which will forever shape Christianity, in quotations, and become useful for the Roman and future colonizing empires, where Jesus did not tolerate the religious leaders of the day, courageously calling them hypocrites, offspring of vipers and whitewashed graves, Paul introduced subservience, teaching his cult to be obedient. Possibly the most influential and arguably dangerous of Paul's teaching is that of the ransom sacrifice in Romans five. Within this concept, we are introduced to thinking that we are inherently flawed, doomed to death, and somehow at odds with nature, and therefore require the grace of the church. It becomes obvious why the early church disregarded the 1000s of early gospels, which likely incited disobedience, and then supplant their own teachings for a more useful and obedient cult of adherents, other than Peter calling someone named Paul a beloved brother-pretty weak evidence, according to them-there really is no reason whatsoever to consider Paul's words inspired. Quite simply, to follow Paul is to disregard Jesus. As the 1800s rose, and you had more and more scholars who were popping up on the scene, it would later introduce us the Revised Standard Version and such. The King James Version from 1611, even being revised all the way up to 1689, was used in schools and early schools and things like that. We started introducing a lot of other things, but in the 1800s, people like F. C. Bauer and later Nietzsche would state the God that Paul created is a negation of God. Modern scholars like Ehrman claims that researching early church history, that the Ebionites, or the Way as they were known, concluded by the second century that Paul was an apostate. There is anti-Pollyanism as you go and search that, and this part of their tenets is this: certain Jewish scholars and others within the Hebrew Roots movement have also criticized Paul, asserting that his teachings misrepresent the continuity of the Mosaic law in Christian life. These critics contend that Paul diverged from Jesus' Jewish identity and context, thus misguiding Gentile Christianity away from its true roots. I was talking to somebody last night, and I said, in my lifetime, I 100% believe that there will be a version of the Bible produced that has eliminated the majority of Paul's works. I believe that I will see that in my lifetime. And you may ask why? What is what is the attack? And it's been ongoing for a long time, when you research it, and and you may ask like why. But I would say a more important question to ask is, what are the I guess what are the repercussions if Paul was removed from the Bible? Where does that leave us? Would we have justification by faith alone if it weren't for Paul? We would not. Would we have the full

understanding of the death, burial, and resurrection of Jesus Christ without Paul, you wouldn't have. There are so many things that Jesus revealed to Paul for the body of Christ today that we would not have if all just stripped out. In fact, we and I'm assuming the majority in here would have to become proselytes into Judaism to get to God, keeping the law, the feasts, the commandments. That's the danger if you remove Paul and his writings. See, the thing is, they do notice a difference. I don't know if you picked that up on that, but the way that they say to solve the difference is to remove Paul from the equation, but could there be another solution? Could it be that that Jesus revealed a mystery that was kept secret before the world began, and that that was what was given to Paul to be delivered for the church information today? Could there be a reason? Paul tells Timothy in Second Timothy 2:15 that we are to study to show ourselves approved unto God, rightly dividing the word of truth or cutting it straight. And most of us say, "Well, yeah, of course we divide. There's an Old Testament and there's a New Testament, right? Or there's law and there is grace. Everybody divides the Bible. Trust me, there is nobody that is doing everything in the Bible, cover to cover. I think most of the cows are still safe. Rebellious children aren't all getting stoned to death, and there are several of you that are going to leave here today, and you're going to have pork, right? And don't even get me started on your clothing today. Some of y'all mixing threads here, an abomination. So what I'm saying is, you don't do everything cover to cover in this book, and that's because God has worked differently in different dispensations. What you have to understand is where you're at in the story. Now, if you understand that, you realize the Bible does not contradict itself, but they're trying to solve a contradiction by saying Paul's the contradiction. Remove him, and everything is solved. But there is major damage done if that is the solution. He is hated. He is blamed for slavery, for misogyny. Right? There is so much that is put at the feet of Paul that I'm like, it is crazy to me. I mean, we have Matthew, Mark, Luke, and John, where Jesus is telling people to go and sin no more. We've got Matthew, Mark, Luke, and John, where Jesus is proclaiming judgment upon nations who are going to stand against Israel. We've got Matthew, Mark, Luke, and John, where Jesus talks more about hell than heaven. But all we can say is love and inclusion with Jesus and Paul. He's the problem. So let's do a little digging on this. Hang on today. First, let's just talk about even Paul in his earthly ministry. What was happening? We think that people are fighting against him today, 2000 years later. It was happening in real time in Jesus's ministry, in Acts chapter 15, we have to realize that he goes and he's going to give an account for what's going on with the Gentiles, and the Jews did not know how to handle this at all. They wanted to hear more about this. So in verse one, it says, "Certain men which came from Judea taught the brethren and said, 'Except ye be circumcised after the manner of Moses, you cannot be saved. We are halfway through Acts, and they're still talking about circumcision needed for salvation. Let that sink in. I am pretty sure that there are those in this room who have participated in, seen, or sat through a baptismal service, but I'm confident none of you have sat through a circumcision service. Nor, nor have I. I would also go on to say there's probably not a church anywhere around here that requires proof of circumcision for membership. So, that being said, we don't hear either. So, so moving in here, Amen. All right. So it says you cannot be saved. He says unless you be circumcised after the manner of Moses. But then listen to what he says here. He says when therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. Like people are getting saved without being circumcised. We don't know what to do about this. We want you to come and give an account about this. So now they get called to the principal's office in a way, so they got to go talk to the apostles and explain what's going on. How are these how are these Gentiles getting saved apart from circumcision and apart from the law? Now, as this moves through here, verse three says, and being brought on their way by the church, they pass through Phoenix and Samaria, declaring the conversation. I'm sorry. The conversion of the Gentiles, and they caused great joy unto all the brethren. Who are these brethren? The Samaritans. The Samaritans were hated by the Jews too. The Samaritans were considered half-breeds. They heard, "Hey, people, people are getting saved. We love this. This is great. They're rejoicing, and as they're moving down to Jerusalem, says when they came to Jerusalem, they were

received of the church and of the apostles and elders, and they declared all things that God had done with them. But there rose 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 there would be a group everywhere that Paul went of Judaizers that would follow Paul from city to city to try to undo the words that Paul was teaching, causing mass confusion to the point in Galatians chapter one, he says. In verse six, I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel. He goes, I am amazed that the thing that saved you, that someone could divert you from this gospel message, and then he says this about it, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Those are strong words. That's why when people today they say it's all about the gospel. We can as long as we can agree about the gospel, then everything else is fine. We don't all agree about the gospel. That is the most important thing. It is what gives you eternal life. And there's a lot of people that says it's not by faith alone. It's plus plus plus. So we're not all talking about the same gospel, and this is not new. This was what was happening in the first century, right? As Paul's going around, he's establishing these churches in Galatia. He says, "I'm amazed that there be others who have come around, who and who have perverted the gospel which I preached unto you, and who have tried to create or pervert this gospel by adding to it circumcision and following the law, he says, "Let them be accursed. Now, in Second Timothy 4:16-17, even after Paul was faithfully starting all these churches, sending out letters, putting leadership in place, listen to what he says. At my first answer in verse 16 of chapter four, he says, "At my first answer, no man stood with me; all men forsook me. Even in Paul's ministry, even seeing people saved, the power of religion coming right behind him would pulling people away to the point where he says, "All men forsook me. Even in Paul's life, he was being discounted. Second Corinthians is a is an attempt for Paul to be able to qualify his apostleship. He was being called into question whether he was even an apostle, and he still is today. At the end of this, he says, "Notwithstanding, the Lord stood with me and strengthened me that by my preaching might be fully known, that all the Gentiles might hear, and I was delivered out of the mouth of the lion. So let me, in the time that we have together, I want to just address a few things for this. First of all, I think these things are going to help us understand a couple of things, and that is my hope. Hopefully, by the end of this, that things make a lot of sense. And the first is this point: Who wrote the words? This is the thing: Who wrote the words? Because the emphasis is on what Paul said, but the question is: Who wrote the words? It's seems to be an argument from scholars that, well, Paul's language is different here, or Paul's language is different here, or that Paul is contradicting this over here. So the question is, who wrote the words? And are we talking about who literally physically put their hand down, or who was behind the words on the pages? Well, in two Timothy 3:16, it says all Scripture is given by inspiration of God, not Paul. That means God breathed, and there's things about Scripture here, and some of it's not real popular. It says it's profitable for doctrine, for reproof, for correction and for instruction in righteousness. You know, it is my conclusion that the majority of the people don't really want their toes stepped on, and that's why they don't like Paul. They want a motivational speak, feel speech, and they want to feel good, a pat on the back, and walk out of here saying, "I was a good Christian. I went to church this week, and I think that there are a lot of things in Paul's writings that address some things that can be uncomfortable, but are they Paul's words? That's the question. Second Peter 1:20 through 21 says this, and we're going to stay in Peter just so you understand how he used this word. But says knowing first that no prophecy of the Scripture is of any private interpretation. He says, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. So I'm like, "Who are they really having a problem with? If through the scrutiny, where we have the canonization of Scripture, and it believe me, it wasn't light. It wasn't three guys sitting around with a pint of beer saying, "We like that book. We don't want that one. No, we had a process, people. God supernaturally allowed these to come together to create the finished word of God. And if you believe that's true. Then what else the Bible says about itself you have to believe is true, and that is He wrote it. God wrote it. The Holy Spirit

moved through men. This was not Paul just spurting. They're sprouting out his ideas. Now Paul might have wrote other things outside of Scripture. I have no idea. He might have wrote 1000s of letters, but what I can tell you is the 13 that are in here are inspired by God. Second Peter 3:15-16. Remember what Peter just said at the beginning of this book of his. He says, "An account that the long suffering of our Lord is salvation, even as our beloved brother Paul, who it's funny, the the critic earlier wanted to say if that's even the same Paul, and I'm like, we are really we're stretching here, aren't we? Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. But listen what he says next. He says, as also in all his epistles, speaking in them of these things in which are some things hard to be understood. This was Peter saying this to Jewish readers that Paul says things that are hard to be understood. To the Jew, they would be, but he moves on and he says, "Which they that are unlearned and unable wrest, as they do also the other scriptures, unto their own destruction. Peter associates Paul's letters as scripture. All scripture is given by inspiration of God. Scripture was what happened as a result of holy men of God speaking as they were moved by the Holy Ghost. So I think when you start attacking what has been canonized in Scripture and what Paul has said, you're really going after God. This is not Paul's opinion that he is writing, and we're trying to detach Paul's opinion, or that the Romans allowed Paul to be put in here for the sake of control, right? Because there was chaos in the early church, and so if we can let him to be sprinkled in, we can control the people. I mean, the theories are crazy. To me, I trust God. He has supernaturally preserved His Word, and He always Has remember Josiah? All of a sudden, the law pops up. It was gone, but it never really was gone. It was always found. 400 years of silence between Malachi and Matthew, but guess what? Always found its way back to the front. At least four manuscripts, even through manuscripts all the way through the Roman Empire that made their way through, God's word always has been preserved and made its way through, even through. And you read through whether we got the Assyrian invasion, the Babylonian invasion, but somehow the word always made it through. And I think for me, I believe it has been supernaturally preserved as we have it today. We have the completed work of God in these 66 books, 1500 years, 40 different authors, all put together in this one collection, and I believe it was all God. Jesus is even called the Word in John chapter one. So when we start questioning the words of Paul in this book, we are questioning God, and we're saying, "God, these aren't your words. So the second thing is, who did Paul see? Whose words were these, and who did Paul see? This is the other thing because they don't like the differences. They'll say, "This person that Paul saw on the road of Damascus, that wasn't even Jesus, and then this led him through this false vision that has produced this inerrancy that has been the cause of the problem of Christianity today. Well, let's wrestle with that a little bit. First of all, what do we know about Paul? That he was a Pharisee of the Pharisees. He studied under Gamaliel. So we know this: that if there was anybody who knew everything about the Torah and the Old Testament, it was Paul. Every detail. This guy was a literalist. So that being said, Acts chapter nine verses four and five, which was not written by Paul, it was written by Luke, by the way, as the Holy Spirit moved through him. So as Luke is recording this in Acts nine four and five. It says he fell to the earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me? And he said, "Who art thou, Lord? And the Lord said, "I am Jesus. Who was it that Paul saw? It was somebody claiming to be Jesus. In Acts 22 seven and eight, he doubles down. He's given a testimony, and as he's given this testimony, he says, "I fell to the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, "Who art thou, Lord? And he said unto me, "I am Jesus of Nazareth, whom thou persecutest." Over and over, there's another time in Scripture. I think I put the wrong one in here, where he says, "I he fell to the earth and he heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, "Who art thou, Lord? And he said, "I am Jesus, whom thou persecutest. On three different occasions, Paul says, "I saw Jesus at three different periods of time. I saw Jesus. He never wavered that who he saw was Jesus. Now, what's amazing is one of the greatest evidences for the resurrection of Christ is how the 12 behaved after they saw the resurrected Christ, right? That's that's what we that's one of the big evidences we talked about. How do these men who cowered at the time of trial are so bold? Well, they will die for what

they saw and what they believed. Why wouldn't you apply the same rhetoric to Paul? He was on his way to persecute Christians. Saw something that was willing to double down on and triple down on, and even give his life for. And you think he was misled by just some weird stranger on a road to Damascus? He gave up everything for what he saw on this on this one trip, it was the beginning. He gave up everything. He could have lived a comfortable life. He, by all accounts, he had money. Paul was he was esteemed highly. He gave it all up because it was a real encounter with Jesus, and it wasn't just once. I don't know why they attacked this one thing. I was like, "What do you do with the other times? It's absolutely crazy to me. So here's what happens with Paul. Just so we know, it wasn't just about this road to Damascus, but after after this, we know he goes to Damascus, and then under threat, he goes to Arabia, and for three years receives revelation from Jesus Christ in Arabia, which also happens to be where Mount Sinai is. As we talked about in our Galatian study, isn't it interesting what was given to Moses at Mount Sinai and what was most likely given to Paul at Mount Sinai, showing a different dispensation later in time, but for three years he had this interaction with Jesus, and then he tells us in Galatians chapter one that the gospel which he received was from Christ. That was a revelation. We know that when he's fleeing Corinth in Acts chapter 18, he has another revelation with Jesus as he's given him encouragement at that time, we know that in Ephesians three it says that He was given the revelation of the mystery. So that had to be involved in some of these revelations. That was more than just one time on the road to Damascus. And then, as further proof, in Second Corinthians 12 seven, as He's talking about the thorn in the flesh, Paul says, "Lest I should be exalted above measure through the abundance of the revelations. This wasn't a one time, one guy on the road. Now I'm blind. I think it was Jesus, and I'm just gonna now whatever this spirit said. I'm gonna write it down, and that's what we're gonna do. It was consistent revelation that was being produced. It was progressive revelation over and over and over and over again. A little bit more of the puzzle. A little bit more of the puzzle. A little bit more of the puzzle. And he says, "I was given this thorn in the flesh because of the abundance of the revelations, lest I be exalted. You know what's really interesting is after Acts 15, Peter's name is not mentioned again in the book of Acts. You see the word Cephas used one time. There was clearly a transition that took place. Even by Acts 21, it's James who's the head of the church, not Peter. I know that's going to challenge you all. That's for a different week. But moving down through here, could Paul really have been mistaken? A guy who was a study, a studier of the law, detail after detail, jot after jot, right? Could he have been misled by the one apparition that he saw on Damascus, right? And then all these other revelations, could he really have been so misled that he would go to his death. The answer I think is obviously no. If somebody would have picked out that hey I'm being duped or this person isn't what they're going to say, it would have been him. It wasn't just one revelation of one angel, one rogue angel somewhere. It was over and over and over again. Now I think part of the problem with this, and that's led to some of these contradictions. When we start talking about what did he see, who wrote the words, is this idea of contradictions. And I'm going to open this up with something that happened to me recently. I went to Dairy Queen, but I was told earlier by a doctor that this is no judgment zone. So I think I can safely say I ordered a blizzard, and as I'm sitting there in Dairy Queen, and this looks to be probably the owner of Dairy Queen, and so he brings my blizzard out, Choco Royal Extreme for those who want to treat your pastor, puts his hand out holding the blizzard. What does he do next? You've been to Dairy Queen. I'm gonna find. I'm gonna judge everybody right now. Okay, what do they do next when they pull when they pull the blizzard out there? What's the next thing they do? Turn them over, right? So we got eyes locked. Hand goes out. Moment of truth. Blizzard goes over, and it all just. I didn't know what to do. I don't think he knew what to do. There was this was a half second, but it felt like a minute of a stare off. Like, what do we do now? It splattered. Some of it got on my my door on the outside. He's looking at me. I think that probably the menu, the billboard on the outside, probably says I was supposed to get something free for that happening, but that wasn't discussed at all. It was a it was embarrassment. He was trying to play it cool. I didn't know what to do, and so it's pretty it's pretty much a somebody else got an evil look or whatever, and so we went over there, and then he brings me a new one. He's standing out here, moment of truth, okay. The thing stuck. Now, why did I say all

that? Because I think the best intentions are that they could get a blizzard, put the hand out the window, window, turn it over, and show you what they're making, right? And the best intentions are this thing's not going to come out. So, if I say the word Louis Klopsch to you, it may not ring any bells at all. But this was a man who I think had the best intentions. But what has happened since then has created part of this confusion. See, Louis Klopsch was a New York publisher. He was a big-time supporter of D. L. Moody, and he, along with other scholars, produced a New Testament in 1899, so merely just 127 years ago. This New Testament that they produced in 1899, the idea from Louis Klopsch was to put the words of Jesus in red. That's how new this idea is, by the way. So in 1899 they did this, and then they completed a whole Bible, which had like a little bit of like little red triangles in 1901. So, the red letters in the Bible. It wasn't as though when they were translating the Bible that they pulled out a quill and used red ink anytime Jesus spoke. And you may be like, "Oh, you're on slippery slope here with me, pal. You want me to come back? You better bring this full circle because you're going to offend me here in a second. I'm just telling you. I'm just giving you facts here. I'm not asking you to be mad at me. Please don't. But this is true, that this has only been going on since 1899. You pull any Bible prior to 1899, it will not have red letters in it. Here's why this matters. When portions of Scripture are in red, it shows importance over everything else that was written in the Bible, especially when it's attributed to Jesus. And it starts also taking us away from the fact that God has wrote the whole thing. So then, when Paul's words aren't read, we're saying it contradicts the red letters, without understanding that Jesus is still speaking. He's just revealing new mystery through the Apostle Paul, and what was meant for the best intentions, I believe, has caused great confusion amongst Christianity. It is why the majority of sermons will be preached out of Matthew, Mark, Luke, and John on this very day. Most instruction, most application-Matthew, Mark, Luke, and John-and they have their place in Scripture. I'm not saying they don't, but to say that Paul, because they weren't in red, because they're not as important, because it seems to be in disagreement with the words that are in red, need to be removed is an issue, and I would take issue with that. The idea is the red letters hold priority against anything in Scripture, and anything contrary to them has to be a contradiction. And so, I would say it's important that we go back to where we started: who wrote the words, who did Paul see, and third, what was the point of the revelations to begin with? And here's where it's going to get good and rapid fire. I'm probably going to need a couple extra minutes. First of all, Paul does not contradict the Bible. Paul reveals new revelation. That's a big difference. Here I'm going to rapid fire some of these verses here in Ephesians three three through six. Listen to what Paul says: How that by revelation he Jesus made known unto me the mystery. Mysteries were not revealed ahead of time, or they wouldn't be called a mystery. So he's saying Jesus revealed a mystery to me as I wrote it for in a few words, chapter one, 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. That's why Peter wasn't preaching the mystery of Christ. It was not known to Peter at the time. Peter was preaching the kingdom message to the Jews. Says 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 the promise in Christ by the gospel. Or in Romans 16:25, Paul says, "Now to him that has power to establish you according to my gospel, none of the other 12 ever called the gospel that they were preaching my gospel. Is this an arrogance on Paul's part, or a way to distinguish the gospel he was preaching from the other gospel messages, as we talked about in Galatians one six through nine. He says the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret before the world began. That meant that others before Paul could not have been preaching it. Galatians 1:11 and 12. I certify you, brethren, that the gospel which was preached of me is not after man. Well, he had that counsel. What do you mean? He was around the 12. He was at least around Peter some. He says it's not after man. I neither received it of man. Neither was I taught it, but by the revelation of Jesus Christ. The gospel that Paul is preaching was received by revelation of Jesus Christ and was not taught to him, or not taught to him by the 12. This is scripture. It's okay if you're uncomfortable, but read it, study it for yourself. What is this gospel? You find it summarized in First Corinthians 15 three and four. Moreover, brethren, I

declare unto you the gospel which I preached unto you, which also you have received, wherein you stand, by which also you are saved. If you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all which I also received, how that Christ died for our sins, according to the scriptures, he was buried, and he rose again the third day. According to the scriptures, that is the gospel plus nothing, and it gives you the adoption of sonship and a right relationship with God. He's no longer imputing sins to your account the moment that you are saved. It is not about your performance after that point. It's about your identity in Jesus Christ and what He did, and so Paul reveals that that's not revealed anywhere else in Scripture. But then Paul says in Romans 216, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel, that gospel that we just talked about, Second Timothy two eight. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. First Corinthians 310. According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon, and then there's Paul telling others to follow him, not because he's arrogant or because he has a cult, but because of what he has received from Christ in First Corinthians 416. Wherefore I beseech you, be ye followers of me. People may not like that, but that's not the context of what Paul is talking about, it's not because Paul thought of himself more highly than he ought to. He warns against that, and in First Corinthians 11 one, he clarifies. He says, "Be ye followers of me, even as I also am of Christ. Now, you heard a lot. Let me stress this: we do not worship Paul by saying Paul's words belong in here, and that he has a distinctive message, and is as the apostle to the Gentiles been given the message for the body of Christ today, does not mean that we worship him. And it's like you don't worship Peter if you believe that the church started in Acts chapter two. We do not worship him by recognizing what Jesus has done through Paul and is giving us today. In fact, I believe Christ is more magnified by Paul's message than being left just in Matthew, Mark, Luke, and John. And so, finishing this up, Paul says in Romans 1113, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify mine office. Even though he's an apostle, he says in Ephesians three seven through nine, whereof I was made a minister according to the gift of the grace of God unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is given grace that I should preach among the Gentiles the unsearchable riches of Christ, and to make 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. That doesn't sound to me like somebody who is full of arrogance. It sounds to me like somebody who's. I'm going to stand on what Christ has given me, and I'm going to make sure not everybody's misled. Because what has been given me is going to say that there has been one new man, one body of Christ that's been created, and it is no longer Jew here, Gentile here. It is Jews, Gentiles, male, female. It is it is the same. It is the those who are slaves, those who are free. Right? It's bond and free. It's all of us together. If we have faith alone in the death, burial, and resurrection of Jesus Christ, you're in the body of Christ, regardless of your background, regardless of your blood type, right? Regardless of your lineage, the middle wall has been broken down. This is the message that Paul's given. It's no Gentile coming up through and becoming a proselyte. We are fellow heirs with Christ. And at the end of this, I think we can learn this as we wrap this up. Paul said most of the way through his ministry in Acts 20, a very important statement. He says, "None of these things move me. Neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of grace of God. And I would say, I don't care what the algorithm says, right? When I think about well, the scholars will they'll discredit the work of Paul, and my thought is none of these things move me, because I believe what God has called me to do, and that this supernaturally is His finished work. And when they say Paul's a misogynist, he's divisive, and he brought the slavery problem. I don't care what you say. None of these things move me. I know what the truth is. We hope you receive the blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at gpindi.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. What does this mean for us today?

It's like, will we be moved when people say this about Paul, or when Paul shouldn't be in the Bible, or when they start going down this list, and they try to try to give you confusion to put you back under the law or keep you in the red letters. Will you be moved? Can you stand? Paul stood all the way until the end. He's like, I'm going to stand on business, and that is God's business. I'm going to speak for Jesus Christ and what He has given me. I'm going to stand on that. Will you stand as well? Because today, we know this from Paul that we are ambassadors. We've been given the ministry of reconciliation to have all men saved and to have all men see the mystery, so that all can be saved and come to the knowledge of the truth. And on this I stand, and I will not be moved. This is why he has left us here on this planet. It's not to have our best lives ever. It's great that we get to participate in a lot of things on this earth, but it is to see all men saved and come to the knowledge of the truth. That has been left with us as the body of Christ, and there is a real attempt to distract us from our job here on this earth. So, at the heart of rightly dividing, when we talk about it, it's understanding who Paul is. Next week, I want to be able to show the parallels between Moses and Paul, and then I want to be able to show with you guys maybe in another in the week after that what dispensationalism means and what it means to rightly divide the Word of God. But I want to give us some foundational pieces here because without knowing this about Paul, you may just discredit. Ah, doesn't matter what you say because I don't believe Paul. I wanted to set the standard right now that Paul is the inspired Word of God, and that what has been given to us can be trusted. I will have everybody stand at this time. We're going to pray. If you have been visiting and we haven't scared you away yet, then I invite you that if you'd like to come up, we'll have a couple of workers up front. If you have questions about serving in the church, also if you just want questions about the gospel that we were talking about today and clarification, or if you want to know, all right, now that I've been saved, what are my next steps? We invite you today as well. I'm going to have us all sing together and pray. Want to give you an opportunity to step out if you'd like, and then we will move on to dismissal. Heavenly Father, thank you for this day. Lord, I know I had a lot to say. I was trying to condense it, but Lord, I pray that I was not a distraction and that people heard the truth and that they'll go back and study for themselves to see if those things are true, Lord. We thank you that we can trust your word, Lord. In a world where everybody wants to discredit it, we can trust it. It's been supernaturally preserved, Lord, and that the words in here that were written by the apostle Paul, we believe, were direct revelation from Jesus Christ revealed to. The body of Christ today. It is where we will find our doctrine. We know that all Scripture is for us, but not all Scripture is directly to us. I think that anyone who's honest, regardless of their belief system, would be honest at least with that part. Lord, I pray that you would just be with the people now. Lord, as my heart that they become studiers, that they would grow in faith, and Lord, and that some of these things would unlock them, Lord, from from the prisons that they've been in, under stuck under legalism or stuck under the law or different parts of Scripture, that they would see the freedom that we have in this dispensation of grace. Lord, I pray that you would just be with the people now as they leave. I pray that they would understand their purpose to see men saved and come to the knowledge of the truth. They'd be looking for lost people during the weeks, and to have conversations with them, and Lord, just thank you so much for what you're doing here at Grace Point, Lord, and we just pray that you continue to protect us.