

8-2-26 Message

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SPEAKERS

Pastor Dow Boyer

Dear Heavenly Father, we certainly my involvement with with the youth, Lord. I it's always heavy on my heart when the school year starts. You just don't know what you're going to get, Lord. I thank you that we are able to continue the after school Bible study at Whiteland, and that that will start this Wednesday. I pray you give us opportunities to be able to continue to share the gospel while we let the kids lead, but Lord, build relationships. It's great when we see families in here that start growing in their faith. Lord, we pray for all of our kids, Lord, whether they went to Woodlands or Crossings, Lord. We had so many kids go to camp this summer who are now going back to school, and and Lord, they made decisions for you over the summer. They got, they grew in their faith, and Lord, in some ways they were in bubbles, but now they go back to the real thing. And so I pray you protect them. I pray that they would stand in their faith, Lord, and that they would hold one another up. And Lord, we pray for those people in here who are teachers, Lord. And I know we have several in here, Lord, or teachers or teachers' assistants. And I thank you, Lord, that they are willing to step in there because it is man, it has changed so much in this country. But Lord, they're in now-they're basically have mission fields now, Lord. And I pray that they would have the opportunity to to be good role models to these kids, Lord, and that the ones that you give them watch care over, that they would be a godly influence to, Lord, and help them to take a stand and not compromise what they believe, Lord. I pray that you would just be with all that Kim is doing, Lord, at the state level, Lord, that you would strengthen her, Lord, and give her wisdom, Lord. Continue to give her courage as she fights on that front line, on that portion, Lord. And we just pray that you would just be with them, helping to be a great year, Lord, where we see kids saved, we see our kids take a stand, grow in their faith, and make sure they take what they're growing in, and Lord, that as they move forward, Lord, in their school, that they would be more bold this year and not compromise. Lord, we thank you for all of this. Lord, we pray you be with our service now. We love you and praise you in Jesus' name, Amen. We also have kids going to college, like like mine. So, so definitely be praying for them as well. So last week we talked about the the constant attempt to discredit Paul, and we're going to continue this for a few weeks, and it's going to lead us into here in a couple weeks where we're going to go through the seven dispensations. But I wanted to take some time and do this a little differently to develop some of these these main voices in these dispensations, and hopefully that will help you and encourage you as we move forward. And I hope that maybe for some of you watching, or if you're hearing this for the first time, some things are going to make a lot of sense. It's going to help you unlock all of Scripture. So last week we talked about with Paul, like the attempts of some even trying to remove Paul from the Bible, remove his words, and the question would be, what would you have left if you removed all

Paul's writings from Scripture. What doctrines would you lose if you remove everything that Paul said? As we talked about, the two main questions are: Who wrote the words? As the accusations come from, it's the Apostle Paul. It's just his opinion, or it was a forgery. It wasn't even Paul. And the either we trust the Word of God or we don't. We trust that it was all Scripture given by God, and it was breathed right that it is God's words, not Paul's words, right? Paul had a lot of words to say. I'm sure that he probably wrote a lot of letters. He's he's referenced that, but it's only the ones that are in here that has been canonized and supernaturally preserved that is Scripture for today, and that's really what we're talking about, aren't we? Right, and so we talked about that. We talked about who actually wrote the words and what did Paul actually see. Because another complaint is who did Paul actually see on the road to Damascus, and they try to discredit that. They might give a little bit of credibility to the fact that Paul saw something, but then they say, ah, because the teaching's so different, he couldn't have seen Jesus, so we talked about how he gave testimony multiple times. We'll bring that back in a little bit today. Talked about how he had multiple revelations, right? So how could he have been fooled when you have that many revelations? And so those were some things that kind of got started. And then I figured there's only going to be 50 people that came back after last week because we talked about those red letters and how it was a good intention, but has been used to really confuse a lot of people, and how the first Bible that actually ever had red letters was in 1899, and then by 1901 we had our first full version. So it's still a relatively new idea. It wasn't as though when they were writing things down, that they actually said, "Well, give me the red ink for this one. Give me the red quill, right? We're going to write this one in red because this is what Jesus said. But the problem with that is it now has elevated those to being the most important words in Scripture, and that's why the majority sermons are taught out of Matthew, Mark, Luke, and John, which then leads you to a path of doing everything in Matthew, Mark, Luke, and John, which is very challenging because not many of you sold everything that you had this week and gave to the poor. You're not even laughing. That's how true I know that is. Yeah, yeah. You should be saying, "Praise God for this church, praise God for the truth of doctrine. And it really got me thinking this week. I was like, "Just imagine, just just imagine this. How crazy this sounds for a moment, right? You're following a murderer, one who claims to have multiple direct revelations with God, a messenger with instructions that they claim was straight from God, that someone who refers to himself hundreds of times in the first person, emphasizing "I" in regards to what he taught, lacked dynamic charisma as a communicator. Yet Moses was given the first five books of the Bible and the law. I was not talking about Paul, but but here's the crazy thing: is all of you thought that because there are so many parallels between Moses and Paul, but yet Paul gets put on the chopping block, and we just kind of forget how similar Moses's story is to Paul's. So my hope today, as we build off Paul, is I want to show you the similarities between how Moses received revelation, how he was a dispenser during his time, and how similar that is to what we have in the Apostle Paul. And part of this is to show you guys that we don't worship Paul; we recognize that Paul is the apostle to the Gentiles. He's the apostle for this dispensation of grace, much like others have been in Scripture. It's not that Paul was just this weirdo that came out of nowhere and God's doing something He's never done, but progressively, Paul is where we get our doctrine today, and it's not enough for us to agree on 95% because the 5% can be very damning to your faith. So the hope today is we establish some framework about Moses and compare him to Paul. So this is a little bit different for you guys today. So I hope that you guys are encouraged, and that this gives you a chance to go back and study what I've said, and that we see how it aligns. So, first thing, let's just start with the same questions. With Moses, whose words were they? Right, next is 19 one through six. It says, "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai, for they were departed from Rephidim, and they came to the desert of Sinai and had pitched in the wilderness, and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shall thou say to the house of Jacob, and tell the children of Israel, you have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you into myself. 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. And you shall be unto me a kingdom of priests and a holy nation, these are the words which thou shalt speak unto the children of Israel. Now, here is something unique. Did this happen right as Israel passed over? No. Did it happen right when they got into the wilderness, no. Moses was not given this revelation and dispensation of the law that he's going to dispense right away. This is an important piece because we assume some things about Paul, but we forget until we pull Galatians into it that he spent three years in Arabia, having direct revelation from Jesus Christ and learning and being prepared to deliver this dispensation of grace message. Moses didn't have it right away either. That's an important thing here. But what did he have here? So this is kind of where we start here. It's stone tablets. It's 10 commandments and a total of 613 commandments of the law, and there's no real argument that Moses received this from God. However, listen to these verses, and it should really resonate with what I said last week. In Joshua 8:1 through 32, and we're going to be here for a minute, so I'm preparing you. Joshua 8:1 through 32. As Moses, the servant of the Lord, commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones over which no man hath lifted up any iron, and they offered thereupon or thereon burnt offerings unto the Lord and sacrificed peace offerings. He wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. In First Kings chapter two verse three, this is as David is passing away and he's telling Solomon. How he is to live, and he says this to him. He says, "Keep the charge of the Lord thy God to walk in His ways. But listen to what he says here: keep his statutes, his commandments, and his judgments and his testimonies, as is written in the law of Moses. We seeing a trend here, he says that thou may prosper in all thou doest whithersoever thou turnest. Or how about Ezra? We're coming back from the captivity, right? So Ezra and Nehemiah, Ezra chapter three verse two. It says, then stood up, Jeshua the son of Jozadak and his brethren the priest, and Zerubbabel the son of Shelteel and his brethren, and they builded the altar of the God of Israel to offer burnt offerings thereon, as it is written in the law of Moses, the man of God. So, what you see with Nehemiah and Ezra is the captivity is coming back. It's like we've got to build the walls. The house of the Lord lays in desolation. The walls are all kind of crumbling down. So we've made it through the captivity. We're coming back, right? And so we got to build the walls so we have the safety, and then we're going to build the temple back. It's Rebel's temple and all this. And so now the law is being back reintroduced again, and it is called the Law of Moses. In fact, you would see four verses later in verse seven that Ezra doubles down and calls it the Law of Moses again. When you get to Nehemiah eight one, we've now built the wall. We start transitioning things, and so in eight one says all the people gathered themselves together as one man into the street that was before the Watergate, and they spake unto Ezra the scribe to bring the book of the Law of Moses, which the Lord had commanded to Israel, and then we got the prophets. So Daniel in chapter nine, and bear with me, I'm building this case through a lot of different authors in Scripture for a reason. Daniel chapter nine verses 11 through 13. I think really maybe focus on verse 11, but it says, "Yea, all Israel have transgressed thy law, even by departing. He's talking to God here, that they might not obey the voice. Therefore, the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against Him, God. Verse 13 doubles down, law of Moses, but it's interesting. Verse 10 was voice of the Lord. How about Jesus? Mark chapter one verse 42. It says, "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. Verse 43. He straitly charged him, forthwith sent him away, and said unto him, See thou say nothing to any man, but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them. That's Jesus talking. Was Jesus putting Moses over himself or over God's word? No. Mark 10:2 through 3, the Pharisees came to him and asked him, "Is it lawful for a man to put away his wife, tempting him? And he answered and said unto him, "I don't want to answer you, but what did Moses command you? I added a little bit there, but it's interesting. The response is, "What did Moses command you? Is it uncomfortable in here? Quiet or boring? I can't understand. I'm trying to. I'm trying to read the room. I'd rather read it than leave it. But all right. So, so we've got Jesus talking about what did Moses command you? The things which Moses commanded.

How about the Apostle Paul? First public sermon. We'll look at this a little bit next week as we do. We're going to bring Peter into the equation next week. But Acts 13:39. By him, all that believe are justified from all things which you could not be justified by the law of Moses. First Corinthians nine eight. So now he's received more of this dispensational message. He's he's writing to the Corinthians, and he says in verse nine or chapter nine verses eight nine says, "Say I these things as a man, or sayeth not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn, doth God not take care of the oxen? Now you're like, why did we just do that? And some of you had to use your inhaler. I get that, but as we talked about last week, one of the big arguments against Paul is his use of my gospel, we have all these references and all these dispensations as the law being attributed to Moses. It's not because Moses wrote these because it was an idea that he had. He was the dispenser of the law, which was God's word. And the apostle Paul is the dispenser of this dispensation of grace and this gospel, which is for us today. Not because Paul dreamed it up, but just like with Moses, God dispensed it through Paul. Why does one get attacked and say this is arrogance? This is shouldn't be in here, but we just give Moses a big pass in all these different dispensations. We're seeing it's the law of Moses, and there was another part of this. It was to clarify: you weren't to follow something else in this dispensation of law. When this was given to Moses, it wasn't given to others, and at that time, you could go and you could see like the Code of Hammurabi, and there was other things going on. Not to go down that rabbit trail today, but the distinction was the law of Moses. Not because it was Moses' words, but Moses was the dispenser of what God gave. Does that make sense? These weren't Moses's words, and they weren't Paul's words. It's important that we understand the distinction. Here's the other question we asked last week: What did Moses see? Just like what did Paul see last week? Well, we know this. I'm sorry, I just skipped a very important part. Boy, I got going and I missed the most important part. Just as we talk about the law of Moses, when Paul would talk about my gospel, I think it bears record that we should be able to talk about this for just a moment. As Moses was recognized as the law of Moses and following those commandments that Moses had given, Paul says in Galatians 1:11 and 12. I certify you, brethren, that the gospel which was preached of me is not after man. I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. So, it's when we Paul says my gospel. It was Jesus's words to Paul to reveal. Do you understand that? And this is what Paul's claim here. At no point when Paul says my gospel, he says, "I thought this through pretty well. I went to Gamaliel and I said, 'Eh, you're one of the top Pharisees. I've been studying under you. I've got all this information. I think this should be how people get to heaven. That's not what was happening at all in Romans 16:25 he says now to him that has the power to establish you according to my gospel, but where did he get the gospel? He was merely just the dispenser of what was given to him when he says this. He says the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began. That's how, in Romans 2:16, he says, "In the day when God shall judge the secrets of man by Jesus Christ, according to my gospel. I just need to be clear here. Paul will not be playing a role in judging anybody. It is the gospel of Jesus Christ that was given to Paul. It is the same principle regarding the law and Moses. And for you and I today, as we can see the similarities here, let's also talk about the distinction. Because what Jesus revealed to Paul was not revealed to Moses in regards to how you and I will be in heaven one day. You will only find that in Paul's writings, and the problem is a lot of people want to just mix it all together, put it in a blender, and come out with a really cool gospel that involves altar cries, prayers, and water baptism, and doing a lot of religious actions. However, Paul makes it clear what I've received, what I'm preaching to you. I received directly from Jesus, and what was that? How that Jesus died on the cross for our sins, and that He was buried according to the Scriptures, and three days later rose again. And that's it. For anybody sitting in this room or watching, or maybe watching later, there is one way to have a seat in heaven, in this dispensation, and that is faith alone, and the death, burial, and resurrection of Jesus Christ-that death where He shed His blood to make payment for each and every one of our sins, even the stuff we haven't done yet. And if He didn't do it, you would make payment for it, and you would be separated from God in a real place called hell, making payment for that sin, but God commendeth

His love toward us, and that while we were yet sinners, Christ died for us. And thankfully, today, as you live and as I live, all we have to do is to accept that that was done for you. Believe you have heard it, you trust it, and you believe it, and then you're sealed with the Holy Spirit of promise in Ephesians 1:13. The very moment that you believe, you are saved. That's the distinctive message, distinctive message that Paul was given. That would have been an important part to miss. I'm glad I didn't cut it out completely. So what did Moses see? This is the other thing. Remember, last week it was like, what did Paul see? Who was that on the road to Damascus? Well, we know this that Moses in Exodus 33:11, the Lord spake unto Moses face to face as a man speaketh unto his friend, and he turned again into the camp, but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle. And I know you can go down a rabbit trail of Theophanies, and you know, was this you know God the Father here? Was this the pre-incarnate Christ? I think the important thing is that Moses had a distinctive way of receiving his dispensational message—that is the point here. Numbers 12:6 through 9, in fact, says, and we're going to pull this back in at the end. But this is when Aaron and Miriam were kind of stepping in there, kind of being disgruntled against their brother a little bit here. And it says, and he said, "Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so. He wasn't just another prophet. He says, "Who is faithful in all mine house? With him will I speak mouth to mouth, even apparently, and not in dark speeches. In the multitude of the Lord shall he behold. Wherefore, when there, when then, where were you not afraid to speak against my servant Moses? That's interesting. Even here, we're seeing that there wasn't many that were given the dispensational law. The Lord could speak through prophets, but He says, when it comes to Moses, my dispenser of the law, I will speak to him differently, and him alone, and him face to face. And also, you would see, man, there was a burning bush, there was Sinai, there was in a cloud, multiple revelations for Moses. Here is Paul. We know in Acts 9:3 through 5, he journeyed. He came near Damascus. Suddenly, there shined about him a light from heaven. He fell to the earth, and he 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. In fact, this happens three times with Paul, where he talks about this. Right, so Acts 9:3, we have actually Luke's account here in Acts 22 and Acts 26. Both times when he is standing and giving his testimony, he doubles and triples down that he saw Jesus. And years have passed. You know, at this point, you think, "Yeah, it's been enough time. Was it really Jesus? He could have just said, "I saw something. He could have said, "I had a dream. He said, "I saw Jesus. He wasn't confused. Moses knew who he was talking to as well, in two Corinthians 12:7, Paul says, "Lest I should be exalted above measure through the abundance of the revelations. There was more than just the road to Damascus. You know, we talked about all those last week. If you want to pull that back up, similar to Moses, and there's the whole issue about the arrogance versus humility thing. That's kind of what started last week, right? It's like Paul is just so arrogant. Jesus is so meek and mild, and and man, they are so contrary to one another. But I want to encourage you that some of the things that we would apply to arrogance for Paul, you kind of see the same thing with Moses. You know, in Deuteronomy 4:1 through 5, listen to some of these pronouns. He says, "Now therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them that you may live and go in and possess the land which the Lord God of your fathers giveth you. You shall not add unto the word which I command you. This is the stuff we got all over Paul about. Neither shall you diminish aught from it, that you may keep the commandments of the Lord your God, which I command you. Your eyes have seen what the Lord did because of Baalpeor, and all the men follow Baalpeor. The Lord thy God hath destroyed them from among you. But ye shall do, but ye that did cleave unto the Lord your God are alive, every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me that it should not do so in the land whither you shall go to possess it. But on the contrary thing, in Numbers 12:3 it says, "Now the man of Moses was the man Moses was very meek above all the men which were upon the face of the earth. You're like, well, that that's pretty arrogant, you know. Moses' name, I, I do the things I've commanded you to do. And then there's Paul. First Corinthians 4:16. Wherefore I beseech you, be

followers of me. Or in First Corinthians 11 one, be followers of me, even as I am also of Christ, and and that's where people start having a problem with Paul. But Moses did the same thing, and neither one of them. It was out of arrogance. It was understanding their specific calling to be the dispenser of information for God, the mouthpiece from that dispensation, right? Whether it was the law or grace, and what they're telling the hearers is, follow me as we follow or were told to follow the Lord. And here's what you see about the Apostle Paul. Does this sound arrogant to me? It does not. First Timothy 115. This is a faithful saying, worthy of all acceptance. Christ Jesus came into the world to save sinners, of whom I am chief. Or Ephesians three eight, unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ? Or First Corinthians 15 nine: For I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the church of God. Doesn't that sound pretty humble to you? I mean, he tells us in Romans 12 three that let none of you think think of yourself more highly than you ought to think. I mean, you can read Philippians two three and four as it starts leading into the mind of Christ in verse five, and it tells you do nothing through rivalry or conceit, but in lowliness of mind consider others more significant than yourselves. Paul's constant exhortation, even to the believers, is to put others above yourself and to be humble. He's even told at the end of Ephesians chapter four, after the putting on and putting off of the new man and the old man, the very last verse in 32 says, "Be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Not only was Paul humble in reflection of who he was, but he exhorted others to be humble and put others first. So where is this pride and arrogancy that he gets accused of? Because he's willing to stand up and say, "I have received something from God, and you are to follow it, not because it was Paul's idea; it's because Paul was the dispenser of this information and this dispensation of grace. Does that make sense? So the question becomes: Why give Paul a hard time and elevate Moses. Shouldn't the same criteria be the same for both of these? And if the criteria is the same of why their words should be excluded, why not just take the law out with Paul? And then what do you have? You can't do either. They all had a purpose, you know. As the teens have been going through the the seven dispensations, and I know if you guys are interested, and we'll actually talk about this in a couple weeks. I know Eric Fisher did a wonderful chart. It's been, gosh, I've used this for probably has to be 15 years now, and it's great. And you can summarize all the dispensations with a time pass, but now and things to come. I realize that, but seeing how God has worked in each one of these dispensations sure doesn't make Paul look like a weirdo. You just see God has progressively done this sort of thing over and over again, and they never went back to the previous dispensation. Some things might have overlapped, but there was always, when there was new information, that's what they were supposed to follow. That's where we are at today. The law was committed to Moses alone, not to the prophets, not to anyone. Said was committed to Moses alone. Now, as they grew and as they put that information out, they clearly reference it. But what do they always call it. You tell us over and over again. There was always some reference point that we call it the law of Moses, recognizing not Moses per se, but who the person was who was given the information. Much like in this dispensation, you could say, "Well, there, there's Timothy, there's Titus. Agreed. They are teaching what Paul had shared to them about this dispensation of grace that he received, excuse me, by direct revelation. It is the same. Now I want to take you back to Numbers 12 six through nine. Here and hope this makes sense. This was the passage that deals with Aaron and Miriam as they're kind of talking against Moses, but in verse six says, "Hear my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. So it's the acknowledgment of the role that a prophet would have played during that period of time. But notice the difference. My servant Moses is not so. Who is faithful in all my house? With him will I speak mouth to mouth, even apparently, and not in dark speeches. And this multitude the Lord shall behold. Wherefore then were ye not afraid to speak against my servant Moses. Now, I know Acts is a transitional book, but if you are fair to Scripture and you go from verse one to last verse of the book of Acts, I hope you realize this, especially after the council in Acts 15, Peter is not mentioned again. Half the book of Acts does not even utter the word Peter, and what you stop seeing

after Acts 15 are revelations from Jesus with anyone else other than Paul, you have to realize that, and you can read First Peter and Second Peter, and there's no claims of additional revelations that Peter received. I don't want to get too far ahead of myself for next week. It's important though that we understand in the same way he was recognizing as God is talking that, hey, you know what? Through visions through dreams, I may speak to the prophets, but I will not speak to the others as the dispenser of the law, like I will with Moses face to face. Now you're like, where am I going with this? First Corinthians 4:15 through 16. For though ye have 10,000 instructors in Christ, yet have not many fathers. And this isn't a question. It was a statement followed by a colon. He wasn't asking them, "Do you have many fathers? He is making a statement. Though you have 10,000 instructors in Christ. Now let me just pause there for a second. Sometimes we say the more voices, the better, right? The more people are out there saying stuff. The Corinthians were the most carnal group that Paul wrote letters to. He is correcting their behavior from the first chapter all the way through the end. I say, how good was it for them to have 10,000 instructors? What did it produce in them? He says, "For in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be followers of me singularly. Did you see how we got to the lowest common denominator in this passage? He says, "From 10,000 voices to one. It is important today that we recognize in the same way under Moses, not that the Lord hasn't saved and given gifts as far as people who can study, understand, and proclaim the Word of God. Many pastors, right? But the singular doctrine to follow for today in this dispensation of grace is Paul's, not because of Paul, but understanding what God has given to the church today in this dispensation of grace. There's a lot of noise. There's a lot of confusion from a lot of different places, and that's exactly what it breeds. By the way, you will be confused if you are listening to 10,000 instructors in Christ, you will be confused. If you are trying to take 40 different authors over 1600 years and say it's all for today as well, all Scripture is for us, but not all of it is to us. The clarity that comes from one message, is what we see in this dispensation of grace. It unlocks so many of these apparent issues or contradictions in the Bible when you understand just the different time periods. Paul actually says in First Timothy 1:12 through 16, he says, "I thank Christ Jesus our Lord, who hath enabled me, for He hath counted me faithful, putting me into the ministry. Who was before a blasphemer and a persecutor and injurious, injurious, but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief. Howbeit, for this cause I obtain mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern, and it's a pattern to them which should hereafter believe on. Him to life everlasting, in order for him to be the pattern. It meant that others were to follow. You know the thing that Paul is representing here is that on the road to Damascus, he brought nothing to the table. It wasn't his good behavior. Far from it that God would choose him to be the dispenser of grace, right? He found a murderer on the backside of a desert in Moses, but it was Paul a way where he could only say it was by grace. He could not claim I've been a really good follower. He did nothing but persecute the church, the ones who were acknowledging Jesus Christ as the Messiah, he persecuted them, had them put to death, and put had them put to prison. And he was on his way to do that when the light shone down. The pattern he gives us today is that you and I can bring nothing to the table that will make God say he's a pretty good guy. I'll let him in. What he's revealing today is that none of us could get in on our own merit? For by grace are you saved through faith, that not yourselves is the gift of God, not of works, lest any man should boast. Not through works of righteousness which we have done, but according to His mercy He hath saved us. Paul is the pattern for how people get saved today. He was given the gospel for how people get saved today. So the hope for me today, before as we wrapped it up, was to encourage you that Paul wasn't some weirdo. Paul wasn't somebody who just came out of nowhere and just received this message, and somehow it was canonized in Scripture, and it should be removed today. And if you're going to play those rules, if you're going to apply those rules to him, you would have to apply those to Moses too, because there is too many similarities between the two. God had done it before through Moses, and He's doing it today through the Apostle Paul for us. If you want to go a little bit further in this, I know Stan wrote a

book called Moses and Paul, and it's like a 90-page book. But if you're like, I want to know more about this, that'd be a great place to start on there. I think he did a great job as a collection of articles that he did in the 50s in the searchlight and put them all into a compilation, put them in a little book. If you need help on getting that, we can get some in our bookstore if we don't already have some. But if you want more information or want to go deeper in that topic, that would be a great book to have. So I want to encourage you guys with that today. Next week, though, the real question for people today also becomes, but what about Peter? So we'll do some Peter and Paul side by side next week. The week after, we're going to do the seven dispensations. I'm trying to give you guys a good foundation so we got enough new people coming in, and then we'll go on to something different. So I'm going to have everybody stand up, if you will. If you've been visiting, or if you'd like to be a part of what we're doing here, you want to serve, or you've been sitting for a while, and you're like, "I'm ready to get involved. We've got small groups starting back up right around the corner, as we talked about earlier. We we need help with teachers. We we always need people serving in here, and so we thank you so much for all that you all do here. But if this is something that the the Lord has really been working on your heart about getting more involved, we invite you to come forward. There'll be a couple guys up front. They're willing to talk to you about some different opportunities. If you have questions about salvation and you've recently been saved, and you're like, okay, but this is exciting. I understand salvation, but what do I do now? Well, come forward. We'll give you some next steps here. One of the first things you can do is keep coming on Sundays. We've got opportunities for you to come and learn and grow in other areas. But we're so happy to have you here today. I'm going to pray with us, then we'll sing and dismiss, dear Heavenly Father. We thank you for this day, Lord. We thank you for sending Jesus to die on the cross for our sins, and that when He shed His precious blood, Lord, it wasn't like the blood of an animal; it was perfect, sinless blood. And Lord, He was buried, and three days later rose again. And you said there doesn't need to be another sacrifice, there doesn't need to be another work, but what Jesus did on the cross was enough. And Lord, I pray that if there's anyone here today who's still working through their role in the salvation process or what they need to do to get saved, that today it would be the death of those beliefs, Lord, and that they would just place their faith in the death, burial, and resurrection of Jesus Christ alone. Lord, all we have to do is receive this great gift that you've given us. But Lord, we only find that information in this dispensation of grace. We should not be embarrassed by that. Of course, we teach the whole counsel of God here, but we should not be embarrassed of following what we are told to follow for this dispensation. Acknowledging Paul's distinctive ministry and the impact that that has, it removes that 5% when people say, "Well, 95% of the people all get it right. First of all, I think it's a high percentage, but Paul removes that 5% and gives clarity. Lord, we pray that you just be with the people now. If they've just heard this for the first time, I pray that they'd go and study this for themselves. That they wouldn't be mad or upset or angry at us, but Lord, that they would go and see what your word says. I've tried to accurately present through Scripture, Lord, and I pray I did not get in the way today. So, Lord, we certainly pray. That those who are learning this for the first time, that they would study and go deeper in it. It's not only your will to see people saved, but to grow in the knowledge of the truth. So, Lord, I pray be with the people this week. That'd be an amazing week. I pray you be with those also going away to college that I neglected earlier to talk about. Lord, I pray that you just be with each and every person. Lord, we know that you're already there with us, but Lord, that they would just be strengthened in their inner man, Lord. We know that that every time that they're in the Word of God, their faith is going to grow, Lord. So I pray that you would just be with the people right now, Lord, through your Word, and I I pray that you be with our teachers, our students, Lord, that you'd be with legislation, Lord, you'd be with the college students. There's a lot that goes on behind the scenes, Lord, when it comes to education, and Lord, we just pray that you'd protect all the people involved. Lord, just be with us now. We love you and praise you in Jesus' name. Amen.