

11-30-25 Rightly Dividing

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Dear Heavenly Father, I thank you for this day. Lord, this is the day that you have made, and we will rejoice and be glad in it. Lord, and I just pray, Lord, that You would protect all those who are out on the roads today. Lord, those who couldn't make it because of maybe the trek and and the weather. Lord, we just pray that you'd protect them right now as well. And Lord, we just pray all those watching online, Lord that your word would just speak true to all of us today. And Lord, we just thank you so much for for this time that we've had this past week where we've been able to focus on the idea of thankfulness, Lord, and we thank you for sending Jesus to die on the cross for our sins, and that He was buried and rose again three days later. So if we will just place our faith in that alone, Lord, we will be with you in heaven for all eternity. Lord, we thank you for the opportunity to be able to proclaim Your word freely and openly, Lord, in this country still and so we just pray today, Lord, that it would go out and it would bring about change in our lives. And we certainly pray that if there's anyone here or who's listening, who has not placed their faith in the death, burial and resurrection, that today would be the day Lord, that they would be wonderfully saved, Lord, we thank you so much for the opportunity in Jesus. Name Amen. Well, we have, actually, it's hard to believe that tomorrow is December 1. I just when I love Thanksgiving. It's my favorite day of the year, but when it's a late Thanksgiving, I feel like you blink and we don't have much of a Christmas season. But don't worry, consumerism has changed that we now. As soon as Halloween is done, we start celebrating Christmas. So I feel like eventually Thanksgiving is just going to get pushed aside and we're just going to have a large Christmas season. I'll always be a traditionalist, though, because of thanksgiving. So hopefully you all enjoyed the time with your families there. This was the theme this month, and so we've actually had five Sundays that leaves less Sundays than to talk about Christmas, which we will go into next week. But we started out by focusing on the idea of, it's the will of God to be thankful. And that's what First Thessalonians 5:18 is talking about. It says, and everything, give thanks for. This is the will of God in Christ, Jesus, concerning you, in Ephesians, 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus, Christ. So that was kind of the framework that got us going this month, right? And then from there, and I'm going to pick up the pace a little bit, because today's topic I want to spend time on. So I don't want to spend all my time on recap, but if you want more information, or if you missed any of the last four weeks, then they're available on YouTube and live stream. The first week was about grace, and this is where we were talking about how not only are we saved by grace today, but what it really means the gift of grace, what it looks like today in this dispensation of grace. Week two, we talked about marriage and the how the social norm, historically has always been heterosexual, monogamous. And we talked about how that was in Genesis. Chapter Two, Matthew 19, Ephesians five, so the Bible triples down on itself in that messaging. And so we are thankful for marriage. Week three was thankful for family. That's where we're talking about the nuclear family, generational curses and whatnot. So if you want to check those out, those are all available on live stream, and I'm sorry, yeah, on the on the live and as well as on YouTube. Thanks. Called Live Stream anyway. And last week, we talked about the gospel and talked about the simplicity of Christ and talk about how God is not the author of confusion. And we spent a great deal of time talking about the gospel in first, Corinthians 15, one through four. And then we finished on talking about who did the work. It was Christ and Ephesians, 2:8,9, talks about how we are saved through faith, and that, not of ourselves, is the gift of God, not of works, lest any man should boast. So those have been how we got to today. I felt like there was no way I was going to do a

thankful series without focusing eventually on right division, and that is what we're going to talk about today. But to get us started a little bit, we're going to talk about a general by the name of Charles Cornwallis. Now, to many of us, I don't even know, hopefully I still talk about him in school today, but this is certainly going back to the Revolutionary War, and he was known as basically an amazing, I guess. I guess tactical, I guess would be this way, amazing, tactical, German or general. And so there was a time, though, when he was vastly outnumbered. This was the Battle of Camden. It was August 16 of 1780, and this was an interesting battle, because you had the American general, which was Gates, General Horatio. Gates, he had twice as many men as Cornwallis. And sure enough, Cornwallis defeated him. And it got to the point where actually Gates was basically did. Charged, and he was considered to be disorganized and chaotic. And it kind of this was interesting going back and looking at because most of the time we think about Yorktown when we think about Cornwallis and the surrendering there. And I'm a big fan of the movie The Patriot. I don't know if anybody else in here likes it. Five of you, great. Six of you, great. My wife and I will watch it, even if the rest of you don't, but anyway, but there is a part in that movie where Benjamin Gates, which is Mel Gibson's character, is reading the correspondence of General Cornwallis, and he's talking to some of the militia around him, and he's like, I've been in the mind of basically, I've been in the mind of somebody who is unbelievable when it comes to tactical warfare. And he's like, looking at this, and they're kind of thinking, How in the world are we going to win this war? That's the kind of reputation that Cornwallis had. And it got me thinking about that. I was like, All right, as great as that was anybody during that period of time, if they would have picked up that book, right, whether historical or whether fictional or whatever, if they would have had Cornwallis's plans, and they would have said, This is how you win a war back then, all right? And everybody, universally, would say he was a great general, and he was very tactical, right? And that he could win a war right now, let's take that letter, and let's give that letter to today's Navy, and let's or today's army. Let's say, probably a better example we say today, here's the blueprint. How to win the war on terror, you just have to do exactly what Cornwallis did in 1780 in that battle of Camden. You just line people up in regiments out there in the middle of the battlefield, right the opening ones. We're probably gonna take a lot of casualties. We got this front. We got this front row here, and we'll put bayonets on them or whatever, and then we'll have some cannons in the back. And this is how we would win the war, like against ISIS or of terror. I think most of us in there would say there's no way that that would work today. No way. First of all, drone strike. Boom, all right, Cornwallis, you're dead. I mean, it's a different time today, but at one point in time, that would have been considered the blueprint how to win a war. And so I was thinking about this week that when we talk about right division, it's so important to understand what the orders are for today, because when you're looking at the Bible, there's a lot of things said at different points in time for specific reasons, but not all of it would be for us today. We think about really where it starts. It's Second Timothy 2:15, and that verse says, Study to show thyself approved unto God a workman that need not to be ashamed, rightly dividing the word of truth and we've, if you've been in this church long enough, you have heard that that verse, in fact, you probably think you know that verse better than the verse that's on the wall up here. But let's talk about this a little bit today. The first thing is, when he's talking about this, he says the word study not read. Now, there are a lot of people who read a lot of books, read a lot of literature, read a lot on your phone, but study is different than reading. See, the Bible is a book to be studied, and that's really where a lot of our problem comes today. We really just want to read it. In fact, we don't even really want to read it. We want to read a couple of verses. They want somebody else. We want to read what somebody else says about those two verses. And that's our devotion for the day. We've gotten pretty lazy, but majority of Christianity Today, if they're in it at all, they're reading it. They're not studying it. What's interesting is when this verse starts out, it says, study, and what's the result of studying? You show yourself approved unto God. And he says, a workman, need not to be ashamed. And that idea of a workman, right? Is somebody who does the work, which is the study part, but he says, rightly dividing the word of truth. And he wrote this before we even had the full canon of Scripture. So really, even at this point, when Paul is sending this message to Timothy, before Paul goes off the scene, he's telling him the

information that we have this, these letters that I've been writing and the law right, even back then with what they had, he says, You have to rightly divide it, or you have to cut it straight. Now today, we have the the finished work of God, right? We have, we have everything we need right here, the full, complete canon of Scripture. When Paul was writing this to Timothy, they did not it was not in this form, but even then, he was saying, rightly divide. Even more. So today we should be able to rightly divide. We have the full canon of Scripture today. So this really comes down to when you're talking about Rightly dividing. And was. Definitely a famous study Bible, you know, going now, probably about 150 years ago, you know, that broke out kind of these different dispensations in the Bible. And I kind of wanted to show you guys a thing or two, because a lot of people say, Well, I just wish that the Bible was chronological. In fact, some people will even go and buy a Chronological Bible, and I'm like, okay, so it's not chronological. Well, how was it written dispensationally? And the funny thing about is, it's like, Oh, you got it's just the King James Version. Blah, blah, blah. Well, you can grab any translation, I wouldn't recommend it, but you can grab any translation, yes, what order you would find it in dispensationally, not even chronologically. God supernaturally preserved his word dispensationally. And here's what I mean by this. When you start looking at it right from the very beginning, you see the first dispensation is probably described as innocence by a lot of people. I'm going to use different people's terminology here, and I'm going to give you a more simplified way to look at it, but you have this innocence, which is basically creation to fall. Then you've got a dispensation of conscience now that sin had entered in, so this is basically fall to the flood. Now you're just traveling right through your Bible. You see God's dealing a little bit different with mankind after sin entered in. Now we have this idea of conscience. Eventually we're going to get to human government as a dispensation. We're going to get to a promise, right? The dispensation of promise. And that's going to lead us to one of three of these important covenants that were made in the Bible, the first one being the Abrahamic Covenant. Now these are very important to understand where we're at today in Genesis, chapter 12, verses one through three, this would bring on the dispensation of promise, alright, and this says the LORD said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house unto a land, a real, physical land. This was a promise that was made, a promise by God, who cannot lie. It goes on to say, and I will show thee, and I will make thee a great nation. This would be Israel, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse them that curseth thee, and thee shall all the families of the earth be blessed three chapters later, is a little bit more as far as the size of this people that's kind of added to this covenant. It says he brought him forth abroad and said, Look now toward heaven and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be more than the stars. And he believed in the Lord, and He counted it to him for righteousness. This was that dispensation of promise. And at this point, really, Abraham, you know, we got about 2000 years of history before God makes this promise. So he's dealing primarily with mankind, or, if you want to be specific, that we can look backwards, really Gentiles for the first 2000 years, but now he's calling himself out a people, and we're going to learn a little bit more about these people when we look at the next covenant. So what now we're going to get into the dispensation of law, and this is Moses, and this is the 10 Commandments, and so more covenant is given to him. God starts dealing a little bit differently in Exodus, 19, five and six, it says, Now, therefore, if you will obey my voice indeed and keep my covenant, then you shall be a peculiar treasure unto me above all people. For all the earth is mine, you shall be, unto me, a kingdom of priests, a holy nation. These are the words which thou shalt speak unto the children of Israel. So now he's telling they're going to be a kingdom of priests. There's going to be a land, there's going to be this promises that there is going to be more of them, basically, than the than the stars, right? That there's going to be a huge population of them. We're getting a little bit more of the puzzle, as God has revealed, a little bit more progressively in the dispensation of the law, later in Deuteronomy, 4:13, 14, it says he declared unto you His covenant, which he commanded you to perform even 10 Commandments, and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach the statutes and judgments that you might go, that you might do them in the land, going back to Genesis in the land, whither you go, over

to possess it. Deuteronomy, four one says, Now therefore Hearken, O Israel, unto the statutes and into 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 So, pretty much anybody with the Bible recognizes these things, right? This is nothing new. I learned about these in a Baptist Bible College. Nothing out of the ordinary here. We're going to get to a third covenant that's going to give even a little bit more information, still under the law, but this would be the Davidic Covenant. This was what was made to David. So second, Corinthians, or sorry, second, Samuel, chapter seven, starting in verse 12, it says, And when thy days be fulfilled and thou shalt sleep with thy fathers. I will set up thy seed after thee which shall proceed out of thy bowels. And I will establish His kingdom. He shall build a house for my name. I will establish the throne of his kingdom forever. I will be his father. He shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men, but my mercy shall not depart away from him as I took it from Saul, whom I put away before thee, and thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever. So now we're talking about a real kingdom, a real throne, and a real land with Israel and Israel, then will bless all the nations. This is all future has been talked about here. These are these first few dispensations. The next dispensation is the dispensation of grace, you know, and this is, this is the part when you start looking at things, and we'll kind of hop back into this here in a second. This is the part where we're like, Agree, Agree, Agree. Well, I don't know about this part when you start talking about Rightly dividing, this is where people get hung up a little bit. It's like, when does law end and when does Grace begin? So you got Paul, which basically all the way until the rapture. You know you're going to be dealing with Paul. And this is Romans through Philemon, and then there's going to be a new dispensation. It's going to be the dispensation of the kingdom, and that's going to give you the tribulation to the Great White Throne, judgment and eternity future. This is essentially how the Bible is broke up dispensationally. Right now we are living in the dispensation of grace. Now, a simplified approach to this would be probably found in Ephesians. Chapter Two. It's probably preferred by a lot of people. There are three ways that Paul basically breaks things down in Ephesians chapter two. And the first phrase he uses his time past Ephesians chapter two, verses 11 and 12, he says, Wherefore, remember that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands that at that time ye were without Christ. You see the time element used over and over again in these verses. Then there's the but now, he says, time passed, but now and right now is the but now for us as well. Right He says, in Ephesians, 2:13 But now in Christ, Jesus, ye who were sometimes were afar off, are made nigh by the blood of Christ. That's us right now, who are saved. That's the body of Christ. And then he talks about a third grouping, and that is ages to come, Ephesians, two, seven, That in the ages to come He might show the exceeding riches of His grace and His kindness toward us through Christ, Jesus, Colossians, 2:17 which are a shadow of things to come, but the body is of Christ. So it's another way. If you, if you think the dispensations, you get hung up kind of on that, then another way to kind of understand the Bible is time passed, but now and ages to come. If that helps you a little bit. So as I'm working through this, and I'm like, we've heard this over and over again, it's just going to be simple. Today. We're talking about this is something that we are thankful for. So how can we kind of say, Well, really, where is the differences? I think most people would say, I have a Bible. It divides itself. There's an old testament, and there's a New Testament. Some would say that there's law and grace as kind of a dividing point. Everybody divides the Bible. By the way, we're not a bunch of crazy people in here. Everybody divides the Bible. We don't see people out there doing animal sacrifices, going to priests or stoning rebellious children. People are not doing everything that's in the Word of God. They recognize that there are things that are not for them today, they do not do. And the majority of Christianity Today, we don't keep the Jewish feast. We don't keep the Sabbath. Why not? They're in the Bible, it's not mandatory to circumcise your kids today, right? But in the Bible, it talks about it. It's because we're already recognizing that not all of us, all this is for us. Everybody who's true to the Word of God is dividing it and recognizing that it's not all to them, right? Are we really crazy? I don't see the other stuff going on. That's because we all recognize there's some stuff that's

not for us today. So the real question is, then, what makes this different? Where is. Is the dividing point. And I think this is the sticky part. This is where it gets confusing. And I think it boils down to two things. So people say, okay, the cut happens when Jesus comes on the scene, Matthew, Mark, Luke and John. That's how you divide it. That's the cut. Well, let's talk about that a little bit, because here's what we know previously, where in this dispensation of the law, if somehow it ended at Matthew then that would mean that, what about land? What about the kingdom of priests? What about the law? What about this throne in the kingdom? Seems like, if we're in a new dispensation, that maybe those things wouldn't be that important or prominent, but those were big indicators in the dispensation of promise and law. Well, let's test it. Are they in the gospels, starting in Matthew 10, five and six, these 12, Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles. And in any city of the Samaritans enter you not, but rather go to the lost sheep of the house of Israel. You have to understand Matthew, Mark, Luke and John. Was Jesus earthly ministry going to the lost sheep of the house of Israel, to prepare Israel to go through tribulation, to get her kingdom. That is true. We try to twist it. We try to pull different things in. It's the red letters. It preaches well, but the reality is, that's who the audience was. That was the purpose of Matthew, Mark, Luke and John. You even see in this verse here, he just, point blank, says it. And then what about the Canaanite woman in Matthew 1524, through 26 he answered and said, I am not sent but unto the lost sheep of the house of Israel. How do you get around that? We just say, Oh, well, the cross hadn't happened yet, so we're still moving the goal posts to what should be divided. And then she came and she worshiped Him, saying, Lord, help me. But he answered and said, It is not me to take the children Israel's bread and cast it to the dogs the Gentiles. This was in the Gospels. Or what about this? Matthew Three, two, and saying, Repent ye, for the kingdom of heaven is at hand. Still goes back to Israel. They were promised a land. There's going to be a throne on that land. We talked about that in second. Samuel, right? The audience was purely Jewish. They would have understood everything that Jesus was saying. But what about the what about the people like you and me at this time? Us Gentiles, we would have had to become a proselyte. We would have to go through Israel to get to God, and we would have to keep everything that Israel keeps. We would have to keep the law. We would be under the law. So if we're going to go back and say that's where the cut is today, then wouldn't we have to be fair and say that's how we get to God today as well. If that's where the cut was, Luke 1834, it says, Then he took unto him the 12, 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 and shall be mocked, spitefully entreated, spit it on and they shall scourge him and put him to death, and the third day he shall rise again. Sounds like the gospel, right? Verse 34 they understood none of these things, and this saying was hid from them. Neither knew they the things which were spoken, but yet they were sent out to preach the kingdom of God. They weren't preaching the gospel message that saves today that we talked about last week. So we're even talking widely about an audience who didn't even understand that it was the death, burial and resurrection that would be available to all mankind to make people right with God. So if we're camping out Matthew, Mark, Luke and John, I think what we're going to see with the more verses we look at, they're still very much under the dispensation of law. What changed? It was the same program going on. It was just Jesus coming down and the kingdom was going to be offered, John 29 it says, For as yet they knew not the scripture that he must rise again from the dead. What were they preaching? Not the death, burial and resurrection of Jesus Christ, because they didn't understand it, but they were preaching to a Jewish audience, Repent for the kingdom is at hand. Now the question you would have to ask yourself is, is that message for you? Is that promise for you? Should we be repenting for the kingdom is at hand. Are we looking forward to an earthly kingdom here on earth? That was a promise made to Israel. Okay? So if it's not, if the cut shouldn't be made, right, when Jesus comes on the scene, then surely the cut should be made in Acts chapter two, right? Surely, that's when the church began. Surely, that's how we rightly divide. Right at Acts chapter two, let's talk about that Was there really a change acts one, three, says to whom, also he showed himself alive. This was right before the ascension, after his passion, by many infallible proofs being seen, of them 40 days, speaking of the

things pertaining to the kingdom of God, even after Jesus rose from the grave and he's ministering for 40 days, he's still preaching the kingdom. Message, acts one six. This would make sense. Listen, it says, when they therefore were come together, they asked of him, saying, Lord, will thou at this time restore again the kingdom to Israel. Where was the focus? Where was the priority? They're ready for that kingdom offer. They're like, when's the kingdom coming? Are you going to do this now for Israel, Lord? Or in verse eight, when it says, You shall receive power after that the Holy Ghost has come upon you. You shall be witnesses unto me both in Jerusalem and in Judea and in Samaria unto the uttermost part of the earth. That was always the plan Israel first and then bless the Gentiles through Israel during the kingdom. Nothing. What had changed in Acts chapter two. So when you get to the day of Pentecost, the audience is completely Jewish. You have some proselytes come in here. They're all coming to to Israel, right? They're all coming to Jerusalem for this feast. And through this feast, as Peter starts preaching, he tells them, You have murdered your Messiah. It's a sermon we would never preach today, but we would definitely just get we just scoot right past it into verse 38 and try to make it for us today. Acts 238 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. So the question is, what has changed? See, Israel had to be baptized. They had to be ceremonially cleansed because they were going to be a kingdom of priests. A priest has to be ceremonially cleansed to go into office, something like people get baptized today. I mean, I won't camp out there the whole time because of how much time we have left, but I will say this, excuse me, I will say this, that if baptism was something brand new that just came out in Matthew with John the Baptist, don't you think there would have been some questions, what is this new thing you're doing? John? What are you having us to do? We have no idea. Can you explain it to us? You don't. You see one question recorded in Scripture that I can find in Matthew, Mark, Luke and John about baptism, and you find that in John chapter three, and it's about purification, which nobody gets baptized for purification today, but to a priest being purified to go into office. Absolutely. Israel knew that's why they weren't asking questions. They knew that when the because it goes back to the covenant, they were made a promise by God that they were to be a kingdom of priests. So John the Baptist saying, behold, the kingdom is at hand. Okay, we have to get our stuff in order, because we're going to be priests in this kingdom. You have acts 238, Peter, 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. Unless we think that this is for us today, read Acts 319, because as a nation, Israel was not even forgiven of her sins, not until the day of restitution. But yet we would say we're forgiven immediately today, not if we're preaching out of acts 238, we're not this is what makes all this so different. Paul was given something very distinctive. That's why Paul himself is telling Timothy, rightly divide it, cut it straight. Now let's talk about Paul, for example, Romans, 1625, Paul says, Now to him that is of power to establish you according to my gospel, no other apostle ever called the gospel, my gospel. Paul wanted to make sure that there was no confusion. If you don't believe that, read Galatians chapter one, verses six through nine, there is one gospel that saves today. He says, establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, what Paul was revealing was something that was kept hidden. Everything else that we looked at up to this point was prophesied. Israel was told there's going to be a kingdom. They were told there were going to be a people. They. They were told that there's going to be Jesus sitting on the throne. They're looking forward to that. But what Paul's revealing? He says this has been kept secret. Paul does not just going on and continuing what was said before him. This dispensation is different. Second Timothy two eight. Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel. Romans 216, and the day when God shall judge the secrets of men by Jesus Christ, according to my gospel, on the road to Damascus, on his way to persecute the church, having nothing to offer God at all. He was saved by grace, through faith, he was to be the apostle to the Gentiles, and we know once he was put into office, he was told how many great things he must suffer for that sake. He was given this dispensation of grace, so that it was no longer about Israel, as we learn later in Romans, nine through 11 was set aside, but God was doing something new. And

today, whether you're Jew, Gentile, male or female, Galatians 3:28 says we are all saved by faith alone into one body. That's new. No one else has ever talked about the body of Christ in the Bible, the body church only mentioned through the Apostle Paul Ephesians, chapter three, starting verse two, it says, if you have heard of the dispensation of the grace of God, which is given me, not to the 12, given me to you word how that by revelation, he made known unto me. Notice the pronouns he's saying. Something was revealed to me directly by Jesus Christ. It is the mystery, as I wrote afore in a few words, whereby when you read, you may understand my knowledge in the mystery, which in other ages was not made known, that's key. It was not made known unto the sons of men, as is now revealed unto His holy apostles and prophets by the spirit that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel, whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power unto me, who am less than the least of all the saints. Is this grace given that I should preach among the Gentiles the unsearchable riches of Christ and 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. Does this sound like the law? Paul is revealing something that was not made known prior. So it couldn't been the law. When Paul is talking to Timothy, and he says that a workman need not to be ashamed, rightly dividing the word of truth, he's revealing to Timothy that the fall of Israel has led to the openness of the gospel to the Gentiles and to the world today to basically, it's the fall of Israel that has led to this dispensation of grace. And it's important to understand, when we're saying Rightly dividing, that we're seeing that there is this specific dispensation that is for the church today. These are the instructions that are for the church today. It goes so far that Paul and you would think that maybe he's arrogant when he says this, he's not being arrogant. He's trying to make sure that the right doctrine is being followed in First Corinthians, 11:1, he says, Be ye followers of me. I mean, you'd have to go back to Jesus. Jesus telling people to follow him. The 12 never said, Follow me. But Paul is being distinctive here. He says, be followers of me, even as I also am of Christ. In First Timothy 1:16 he says, how be it for this cause, I obtained mercy that in me, first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting. Now I remember the Easter play that we used to put on at Emmanuel. It was a huge production and a lot of stress. I think I always remember Stan being able to breathe a little bit once we got to the last performance and we were done with it for a year. Remember Bev writing scripts there, and it's just such a glorious time all of us who participate in that it's always going to have a a really fond memory to each and every one of us, right? But, but I, I noticed that all these disciples outfits, you know? And I was Judas, sorry. I had to sing a song called. 30 silver coins. I'm never going to live it down. But anyway, you had to start with one of these outfits, and then the ladies would kind of pass this off, and they would make multiple outfits off of this first outfit that was made. It was to be the pattern, so we could put everybody in what looked to be authentic gear, you know? So we had our little head pieces, we had, we basically had, I guess, a tunic, I guess, and stuff wrapped around us. So we went all out for this thing. But you had to start with a pattern in order to make all the other outfits, right? And that's kind of what I'm looking at this for. Paul. He says, My life and my how I got saved by faith alone in the Gospel alone is the pattern that hereafter. This is how other people after me are going to get saved. This is once again, Paul saying me first follow me my gospel. That's because Paul was given something very distinctive for how God is going to work today, when we understand that this, this word dispensation means basically house law, if you will, right? And so in the house law that is today, the one over the house giving the rules, right, Paul is revealing what the House law is today under this dispensation of grace, and this is the doctrine until we're raptured out of here. So that means that it's for us today. So it's so important that when we talk about the things that we are thankful for, it's in this dispensation of grace that we understand what unconditional forgiveness means. We see the full revelation of what the Cross did we understand what the body of Christ is today? Right? We understand once saved, always saved through the apostle Paul, right? We understand that we are seated in heavenly places, and that we have all spiritual blessings in heavenly places, not looking for an earthly kingdom. We see a distinction that Paul gives us today, and I'm thankful for that. It

changes everything when you understand in this dispensation of grace between Romans and Philemon what we are and what our identity is in Christ, but if we mix it all together, then we're going to be really confused. I'm thankful we don't have to be the Bible was written dispensationally, and right now where we're sitting, we are Romans through Philemon. So we're not going to go back and grab the law and try to live in accordance to the law in the same way that our military today wouldn't take general corn Wallace's plans and say, Yes, this is how we're going to win the war on terror. And it makes no mockery of what has happened before at all. It's just this is how God is dealing with mankind today, and will until the rapture, and then he will begin his dealings with Israel. Again. In Romans nine through 11, it says that Israel is in blindness, and they've been set aside, but they will be saved. He will start working with them again, and that's where you have the rest of the Hebrew epistles in Revelation is God's dealing with Israel again. The Bible does not have to be complicated. It does not have to be littered with contradictions. It just has to be studied to be rightly divided, and I'm thankful that we live in the dispensation of grace and that we can understand what the Word of God is saying, and that we don't have to be confused, and that we understand what it means that all the ordinances have been nailed to the cross, and we're not under the law today. We're not keeping the Sabbath today, right? We're not saying the Lord's Prayer and then hoping that if we didn't forget to forgive somebody, that the Lord will forgive us. We are forgiven everything today, the very moment that we are saved, we are sealed with the Holy Spirit of promise, and nothing can separate us from the love of God. It is an amazing time to be alive as a believer. And so I thought, coming right out of this true gospel message that's only found in the dispensation of grace that we take a moment we say we are thankful for right division. Let's pray, Dear Heavenly Father, thank you for this day. Thank you for Rightly dividing, and thank you for Pastor Jim taking a stand on this. So many of our lives were touched because he preached the truth about this, and now we've studied it for ourselves. We were good Bereans, and now we believe it, and we're sharing it with others, just as Paul says he wanted to see all men to see the fellowship of the mystery. He wanted to see all of them to see that should be our desire. We should want all men to be saved and come to the knowledge of the truth. And we should want all men to see the mystery, because it will unlock everything for them. It will pull them out of tradition and religion. And give them liberty in Christ, it will make the scriptures come alive like never before. And I am thankful for Rightly dividing, Lord. I'm thankful for a gospel that's found in right division, that says, if you'll just place your faith alone in a death, burial and resurrection of Jesus Christ, you will be saved. I'm thankful to know that his righteousness is now put to my account and my sin was put to his account on that cross, and the debt has been paid. What a glorious time to be alive Lord. We just thank you for that. We, thank you for the gift of salvation. We, thank you for Rightly dividing and we, thank you for the people of grace. Point, Lord, I pray you just be with us now as we move forward, protect our church and help us to go forward for your honor and glory, to see all men saved and come to knowledge of the truth in Jesus. Name, Amen.