

1Tim 24-02-18a

Good morning. Welcome to the Sunday morning services here at Grace & Truth Bible Church. We're continuing our study in 1 Timothy with a special look, which we continued this past Wednesday, on Paul's Gospel of the Mystery. I have three pages of notes here, all of which we will get through this morning, Lord willing.

So let's ask God's blessing on our fellowship and study, and we'll begin. Father, we're so grateful for the revelation of your truth to us through the pages of Scripture, and with the aid, presence, and ongoing ministry of your Holy Spirit, we are given the ability to understand and to see the pertinence and applicability of these truths. We pray that as we look at this wonderful topic this morning, that we will find it understandable and helpful and applicable so that the presence and the glory of the Lord Jesus Christ will shine in us and through it.

We ask it in Jesus' name. Amen.

We begin with Romans chapter 1, verses 1 through 6. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God.

We've noted that there are different kinds of good news in the Scripture, and there are different addressees for that good news. Israel has the good news of the kingdom. There is the gospel of God, the gospel of Christ.

Paul says, "My gospel," in a number of places. And so, it is important when we see the word gospel to figure out which one is being spoken of. Here, Paul being set apart for the gospel of God, this is really from God.

There is a gospel from God, a set of concepts of revelations that are good news given to Paul. The gospel of God, which he promised beforehand through his prophets in the Holy Scriptures, concerning his Son. We saw that the Lord Jesus is central to all pieces of good news in the Bible.

There is no kingdom without the King. There is no salvation without the Savior. There is no redemption without the Redeemer.

And there is no relationship with God the Father without a mediator. So again, we're in Romans chapter 1, verse 6. The gospel of God, which he promised beforehand through his prophets in the Holy Scriptures. This was anticipated.

It was seen at a distance. "I see him now, but not near," Balaam says, concerning his Son, who was descended from David. Underline it: descended from David.

He is the seed of David according to the flesh, and declared to be the Son of God in power, by power, according to the Spirit of holiness, the Holy Spirit, by his resurrection from the dead. Underline it. The two features of this gospel from God entrusted to the Apostle Paul is the Lord Jesus Christ of the seed of David according to the flesh, a son of David according to the flesh, Son of God demonstrated, declared by the Holy Spirit through the resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all nations, including you who are called to belong to Jesus Christ.

We've underlined seed of David. We've underlined Son of God authenticated by the resurrection, and the purpose of Paul's apostleship, the grace which he has received to communicate this message, is to bring about the obedience of faith, underline it, for the sake of his name among all nations. This stretches beyond the original people of God, the nation of Israel, to everybody, and of course that's us, including you who are called to belong to Jesus Christ.

Many are called, few are chosen because few respond. The call is not effectual. God calls all men everywhere to repentance, but not all men everywhere repent, and that should tell Calvinists that it is not an effectual call and that people who don't respond, God never called them. That's just unscriptural.

Paul's apostleship, the grace given to him, is designed to bring about the obedience of faith among all nations, everywhere. It is not the will of God that any should perish but that all come to repentance, but all don't because God has not imposed his will on creatures to whom he has granted their own free will. That's Romans 1:1-6.

That's Paul's overall description of his gospel. He says in 1 Corinthians 1, verses 10-17, he has another description of his mission, his calling, especially in the latter part of that passage around verse 17. At any rate, Paul says in Galatians 1, verses 6-9, Paul says, "I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel."

Not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. That is happening, it has happened down through history, it is happening in spades in the world today. There is a distorted, a corrupted, a modified and changed, redefined gospel of Christ.

It began before Paul had even exited this life. There are some who trouble you and want to distort the gospel of Christ. Even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you—Paul and his associates, Timothy, Titus, Barnabas, Silas—if anyone preaches any other gospel, let him be accursed.

As we have said before, so now I say again, if anyone is preaching to you a gospel contrary to the one you received from us, let him be accursed. The content of Paul's gospel is critically important. You cannot live the Christian life, you cannot understand God's plan and purpose for believers in this age, the body of Christ, you can't understand it if you don't study Paul.

It is not in the Gospels revealed; it is anticipated. Even then, only when you get to along about halfway through John chapter 13 and into 14, 15, and 16, there is a preview of coming attractions that the Lord Jesus gives to the 11 after Judas leaves. But it is still anticipatory, and they still had difficulty understanding it and comprehending it.

There was a lot going on that night. Any gospel other than the one Paul preaches, let him be accursed. So we started this past Wednesday looking at the sevenfold facets, seven aspects of Paul's gospel of Christ, the gospel of the mystery that is entrusted to him.

These aren't necessarily in the chronological order that Paul communicated them in his letters. The order doesn't really matter. I've put them in more of a logical order for myself.

So the first is the incarnation of the Lord Jesus, and we just saw this in Romans chapter 1. So Paul says in 2 Timothy 2, verse 8, 2 Timothy 2, verse 8, "My gospel. Remember that Jesus Christ of the seed of David," reiterated. We saw it in Romans. Here he is telling Timothy, "Remember that Jesus Christ of the seed of David was raised from the dead." We just saw that in Romans chapter 1. "According to my gospel, my gospel, Jesus Christ of the seed of David according to the flesh, declared to be the Son of God in power by the Holy Spirit through the resurrection from the dead." These are the essential elements of the gospel. Jesus Christ was human, tribe of Judah, seed of David.

Two different genealogies in the Gospels emphasize this, Matthew and Luke. Seed of David, it's important. And why does Paul preach this gospel? You continue in 2 Timothy chapter 2: "I suffer trouble as an evildoer even unto chains, but the word of God is not chained." I'm in bonds; the word of God is not bound.

"Therefore I endure all things for the elect's sake," those who respond to the call, those who enter into chosen status. God chooses those who choose him. That's how it works. Reformed theology has it backwards: well, God chooses us, and then we choose him at some point.

No. God extends the call to all men everywhere to repent. Those who respond are the called, are the chosen. Romans 8:28, "All things work together for good to those who love God, to those who are the called in accordance with his purpose." He reveals his purpose, says, "I want you. Draw near to God so that he can draw near to you."

When you respond, you are elect, you are called. In Ephesians chapter 1, elect in him, chosen in him before the foundation of the world. He is the chosen. When we accept him as our Savior, we are elect, we are chosen.

The choosing isn't because God looked down through the waves of history and the swaths and seas of people and said, "Well, there's old Sam. I'm just going to choose him. I'm going to forelove him. I'm going to love him beforehand." It isn't love; it is foreknowledge, not foreloving.

And it's a weird twist to say Adam knew his wife Eve, knowing is loving, therefore God foreloved the elect. In Reformed theology, it's just crazy town. That is not what the Bible teaches. God knows his Son, and if you choose the Son, you are in the Son.

Now you share his sonship, his heirship, his priesthood, his election, his choosing, his destiny to be a little lower than the angels and eventually raised in power and glory by God in his grace, in his mercy, on account of the work of his Son. In him we have, in him we are, the sevenfold menorah of gifts that we have in Christ. Adoption as sons: the only reason we are sons is we are in Christ and Christ is the Son.

That's why it is so important that he is declared to be the Son of God in power by the Holy Spirit through the resurrection. And in him we live, in him we have died to sin, and in him we are going to be raised. It is all in Christ.

The gospel centers on Jesus Christ, not on us. If any other gospel is preached—God chose you personally, individual, for inscrutable, mysterious, unexplained reasons of his own in eternity past—that is another gospel. And those who preach it are cursed.

That's what Paul says, and it's just, that's what Scripture says. You can't insert yourself ahead of Jesus Christ in the elective will of God. God chooses Jesus Christ.

God chooses his Son. God saves the world through his Son. God chooses us through his Son.

When we choose the Son, we are chosen in him. That's how it works. So again, “I suffer trouble,” Paul says in 2 Timothy 2:9, “as an evildoer, even unto bonds, but the word of God is not bound.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” It's a part of the gospel. In him we are saved.

Salvation is in Christ. There is none other name under heaven given among men whereby we must be saved. It's Jesus Christ.

And we obtain salvation in Christ Jesus with eternal glory. Underline it. Glory is a part of the gospel.

It is the god of this world who blinds the minds of those who believe not. Otherwise, the light of the glorious gospel of Christ, who is the image of God, would shine unto them. There is glory in the gospel.

I'm quoting, “If our gospel be hid, it is hid to them that are lost, in whom the god of this world”—this is the alternate to choosing the Lord Jesus Christ—“if our gospel be hid, it is hid to those who are lost.” This is 2 Corinthians 4:3-6. The light of the glorious gospel of Christ will not shine if you refuse to believe.

If our gospel is hidden, our gospel, Paul's gospel, if it is inscrutable, the god of this world has blinded the minds. Otherwise, the light of that glorious gospel of Christ, who is the image of God, the Son of God, the fullness of deity in bodily form, would shine unto them. The gospel that is being circulated today in progressive circles and reconstruct circles and dissident disciple Jesus follower circles is focused on the human side of Jesus.

They don't talk about the seed of David. They don't talk about the kingship. They want to talk about the servant Christ, about unconditional love from Jesus Christ. He came the first time as the suffering servant, but there is little to no emphasis on his second coming, riding a white horse with a robe dipped in blood, with a name on his thigh, which is King of Kings and Lord of Lords.

He is the Word of God, and there is judgment, and there is separation, and there is reward and glory on the one hand, and there is destruction and annihilation on the other hand. They don't want the destroying Jesus. They don't want the judgmental Jesus.

They don't want the Son of God. He is the image of God. God is the righteous judge.

God separates the wheat from the chaff. God delivers some and eradicates others. He is a holy and righteous God.

Our God is a consuming fire, and if you say Jesus is the express image of his person and the fullness of deity in bodily form, then somewhere looking at Jesus you are going to see the consuming fire. People say, "Well, he's just going to consume sin, and he's going to be a fire against evil." If people do not receive salvation and separate themselves from that sin and from that evil, when the fire burns, they're burning with it, and when the fire destroys, they're getting destroyed with it.

You cannot separate the sinner and the sin when the sinner is unrepentant, does not change his mind. Read the last half of Romans chapter 1. If they suppress the truth of God in unrighteousness, God will give them over.

He doesn't give their practices and their sins over. He gives them over. They receive in themselves judgment, and the blackness of darkness is reserved forever for those who take that path.

2 Corinthians 4:3-6. It is a glorious gospel of Christ, and it ought to shine unto us. If the gospel doesn't shine unto us, the god of this world is blinding us.

2 Timothy 2:8. Again, my gospel, the essence of it is Jesus' true humanity, seed of David, and true divinity, Son of God, in one person, the hypostatic union that's called in seminary. So this is under point one, the incarnation, death, and resurrection of Jesus Christ.

This was not fully revealed in the Old Testament. We knew that the suffering servant would be bruised for iniquity; by his stripes, God's people would be healed. But the incarnation, Emmanuel, God with us, was largely unrevealed in the Old Testament as it is now given in detail.

Part, the second part here, if you want to call that part A, Jesus Christ, the incarnation, death, and resurrection of the God-man, that's new. That's the first and essential element. Another part of that, this is also called the mystery of godliness.

This would be B under point one. The mystery of the incarnation, death, and resurrection of Christ is the mystery of godliness. We have this in 1 Timothy 3:16. We just saw this.

1 Timothy 3:16: "Confessedly, great is the mystery of godliness: who was revealed in the flesh," seed of David, "justified in spirit." I personally think this is a lowercase s. I don't think the Holy Spirit is in view here.

These are the component parts of the humanity of the Lord Jesus. He is revealed in human flesh. He is justified, declared righteous, found blameless, sinless, in spirit; was seen by angels.

This could be the holy heavenly angels. This could be the fallen angels. This could be messengers.

Angelos often means human messengers. And I personally think that when Jesus said, "You have been with me from the beginning, you will be witnesses unto me," to the 11, and later he spends time teaching and training the Apostle Paul, that these are our angels. You talk about the law being delivered by angels.

It could be heavenly angels, but they're not mentioned in Exodus. Moses and Joshua are the messengers of the law to Israel, so much so that they call it the law of Moses. It's God's law, but it is so identified with the messenger that it becomes the law delivered by messengers.

He was seen by messengers, seen by witnesses, seen by eyewitnesses who can say, "That which our eyes have seen, which our hands have handled, this is what we declare to you," as John does in 1 John. We're still in 1 Timothy 3:16. He is proclaimed among the nations.

All of these are passive: revealed in flesh, justified in spirit, seen by messengers, proclaimed among nations. That's new. Since when is the salvation of God proclaimed among the Gentiles? That didn't happen in the Old Testament.

Even Jonah going to Nineveh, he just says, "You're going to get wiped out in 40 days." They say, "Whatever God is doing this to us, we need to try to appease him." They humble themselves in sackcloth and ashes, and God revokes the destruction decree.

God uses this as an example to Israel. The eternal salvation of the Ninevites is not in view. God uses their example.

Anybody under threat of a righteous and holy God ought to repent. Gentiles are smarter than you Israelites. They turn at my reproof.

You don't. What's the matter with you, Yonah, Dove, flighty, uncommitted people? Proclaimed among the nations. Believed on.

This is the expression of faith. This is from *pisteuō*, but it's a passive. It's an aorist passive indicative.

He is believed on. He is the object of faith. The object of faith in the world, the cosmos, and taken up.

Again, passive, raised up, picked up. Paul writing in 2 Timothy says, "When you come through, pick up Mark." Same verb. Picked up in glory.

It begins with the incarnation, revealed in the flesh, manifested in the flesh, and it ends in glory. Raised, elevated, declared to be the Son of God, resurrection, ascension, glory. Glory is the result.

So that is what Paul calls the mystery of godliness in our current passage in 1 Timothy chapter 3. Number three, or part C, I should say under number one here, you got A, my gospel, the seed of David. You got B, the mystery of godliness. C is 1 Corinthians 15, 1 through 4.

We saw this when we did the 1 Corinthians 15, 1 through 4. "I declare to you as of first importance that which I also received." And this is what you have taken your stand on.

I want to remind you of the gospel. "I declare to you the gospel which I preached to you, which you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you." Paul's gospel.

Isn't it amazing how many passages, once you're sensitized to the fact that Paul is uniquely a steward of the gospel of Christ? He's the only one in the whole New Testament that uses that phrase, by the way. Romans 1:16, "I am not ashamed of the gospel of Christ." Only Paul uses that phrase.

John never uses it. Peter never uses it. The gospel of Christ is Paul's unique stewardship.

"You will be saved by this gospel, which I preached to you," Paul says, "if you hold fast to the word, the substance, the material I proclaimed to you." Otherwise, your faith is empty. You have believed in vain.

You have trusted in vain if you don't hold fast to these concepts that you and I are going over this morning. Your salvation in practical terms, not necessarily your eternal destination, but entering into salvation, enjoying the fruits of the work of Jesus Christ, the grace that the Lord Jesus has left us in the person and power and presence of the Holy Spirit, the light that shines from the word of God—all of that is obviated, is missing, is ineffectual if we do not hold fast the word of the gospel as preached by God's chosen messenger, Paul.

This would be the same in the Old Testament. We think, "Well, gosh, isn't this kind of raising Paul up to a super glorious state?" It's not Paul the person. It is Paul's message.

In the same way that in the Old Testament, it wasn't Moses the man. It was the message that Moses wrote down and codified in the books of the law. It's associated with Moses, but its source is not Moses.

This gospel is associated with Paul. Paul is Moses for the church. In the same way that the law of Moses testified to the God of Israel, the gospel of Paul testifies to the Lord Jesus Christ.

And if you want to understand Christ, you're not going to get it in the Gospels. Not to diminish the Gospels. We've done all four of them verse by verse, wonderful study.

It doesn't get better than looking at the Lord Jesus, his words and his works, and appreciating his faithfulness to God as an obedient Son. He learned obedience through the things he suffered. Just as we are taking nothing away from that, you cannot understand our calling, our salvation, our opportunity to reflect God's glory and represent the Lord Jesus Christ, if you ignore the Apostle Paul.

If you want to evaluate ministries that are currently spreading themselves through media of all different forms, printed media, online media, videos, television, networks, and so on, productions of any kind, look for the content of the epistles of Paul. If they are not communicating what we learned through Paul, it is another gospel.

There is no church gospel apart from what God entrusted to Paul. I can't say it emphatically enough. You can't get there.

If you subtract the Pauline epistles—and these things have been under attack—they've started saying, “Paul didn't write 2 Timothy. Well, Paul didn't write this one. Paul didn't write that one.” Let me tell you what Paul wrote.

Who are you speaking eventually from the darkness which is outside because you are preaching another gospel? Paul says, “Any gospel other than the gospel I am preaching, the man who preaches it, let him be accursed.” And he says it twice.

And he says, “I've told you this before.” So this is three times that Paul has told these folks, any gospel other than mine—he's talking to the Galatians—let him be accursed. If I could only have a small segment of the Bible on my desert island, I would hope I've got Romans through Hebrews, Romans through Hebrews.

Just give me that. Everything else will be referenced in it. “If you keep in memory,” the old King James says, “if you keep in memory what I preached unto you, unless your faith is a waste of time, unless you believed in vain.”

Verse 3, 1 Corinthians 15: “For what I received, I passed on to you as of first importance.” Remember what we underlined in Romans 1: descended from David, the resurrection from the dead. Remember what we underlined in 2 Timothy chapter 2: manifested in the flesh, justified in spirit, raised, received up into glory. That's the resurrection.

First importance: Christ died for our sins according to the Scriptures. Christ died, that implies incarnation. You've got to be flesh to die.

Divinity, deity does not die. Christ died and he died for a purpose. He died for our sins according to the Scriptures.

And he was buried and he was raised on the third day according to the Scriptures. He fulfilled Old Testament prophecy in that regard, and that could have been known. It was revealed in the Old Testament sacrificial system.

What was not revealed is the effect, the outcome and the application, what that would do in the world. So when you start looking at the outcome and the effect, he appears to these various ones that Paul lists. And in verse 10, he says, “By the grace of God, I am what I am.”

I was like one born out of time. Jesus appeared to his apostles and to upwards of 500 in one place. And then last of all, he appeared to me as to one born out of time.

I'm the least of the apostles, unworthy to be called an apostle because I persecuted the church. But by the grace of God, I am what I am. And his grace to me was not in vain.

Paul says, you're not going to enter into salvation if your faith is in vain. His grace to me was not in vain. I worked harder than all of them, yet not I, but the grace of God that was with me.

It's not Paul the man, it is the Pauline message. It is the gospel of Paul, which is the gospel of Christ, which is the mystery of godliness. Whether then it was I or they, this is what we preach.

And this is what you believed. Then he goes on to talk about the importance of and centrality of resurrection in that gospel. So Christ died for our sins, according to the Scriptures, buried, raised the third day, according to the Scriptures.

That is first and foremost, that is the centrality of the Lord Jesus Christ in Paul's gospel of the mystery. And that mystery, that God would come in the flesh and would allow himself to be executed so that our sins could be removed: redemption, reconciliation, propitiation, atonement. These were foreshadowed.

I think some of the more advanced believers in the Old Testament, like David and Daniel, got to touch the hem of that garment, but it was largely a mystery not to be revealed until after the cross. If the principalities had known what was coming, they would not have crucified the Lord of glory. Remember that on Wednesday?

God purposely hid these things to ensure the defeat of our foe, Satan, and those who follow him. Number two of the sevenfold facets is the mystery of the indwelling of Jesus Christ. We looked at this a bit on Wednesday.

Colossians 1:25, whereof this is Christ's afflictions for the sake of his body, which is the church. If you pick up in verse 24 of Colossians 1, Paul says, "I rejoice in my sufferings." He was talking about what he endures in 1 Corinthians 15.

Now he's talking about it in Colossians 1:24 and following. "I rejoice in my sufferings for you, and I fill up in my flesh what is lacking in regard to Christ's afflictions for the sake of his body, which is the church." His body, the church.

That's the second aspect of the mystery. "I became its servant by the commission God gave me to fully proclaim to you the word of God, the mystery that was hidden for ages and generations, but is now revealed to his saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory."

Notice the end result is glory, the glorious gospel of Christ. God has chosen to make known among the Gentiles—who is the apostle to the Gentiles? Who is it that rejoices in his sufferings and fills up in his flesh what's lacking in Christ's sufferings, his body, the church? We're going to be coming to that, but this mystery, Paul says, this was heretofore unrevealed, hidden for ages and generations, now revealed to his sanctified ones, to those who are on the road to maturity: Christ in you, the hope of glory.

So, verse 28, "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone complete, mature, developed." This word *teleios*, translated perfect, it means developed. You take a picture, you expose the film; depending on whether you're looking at the negative or the print, you've got to go through a process, and when the process finishes, that negative is ready to use, that print is ready to view.

You start a painting and you're in the process of painting it. When you put on the last few brush strokes and sign the thing in the corner, it's *teleios*, it's finished, we're finished, we're ready for use. "So that we may present"—we may present, Paul says. He doesn't say so that God will bring you in as, or Jesus will present you. "We will present everyone" finished in Christ.

"To this end I labor, striving with all his energy, working powerfully within me." It is the grace and power of God, it is the message from God, but it works in and through Paul. He doesn't say so that we, all us apostles, may present you. It's we, it's him, it's Paul.

And I think he's underappreciated in the modern day for his role in giving the body of Christ, those in whom Christ can dwell. This mystery was hidden, that Christ could come and dwell in our hearts by faith. Christ in you, the hope of glory.

2 Thessalonians 2:13. This is point B under number two, indwelling of Christ, the mystery. 2 Thessalonians 2:13: "We should thank God for you brothers who are loved by the Lord because God has chosen you from the beginning to be saved by the sanctification of the Spirit and belief in the truth," faith in the truth.

"To this he called you through our gospel." He has called you through our gospel, Paul says, "so that you may share in the glory of our Lord Jesus Christ." There's that glory again.

All of this redounds to the glory of the Lord Jesus. We reflect it, we share in it, we enjoy it, we appreciate it. We are a part of it.

2 Thessalonians 2:13. Again, this is 14. “To this he called you through our gospel so that you may share in the glory of our Lord Jesus Christ.” Verse 15: “Therefore brothers stand firm and cling to the teachings we taught you, whether by speech or by letter.”

If you're getting it out of the Scriptures, whether you happen to hear Paul preach live and in person, cling to the teaching, cling to the gospel, to these revealed truths uniquely entrusted to Paul as a stewardship. Point C, Galatians 4:19: “My children, I am again in the pains of childbirth until Christ is formed in you.”

I am in the pains of childbirth. He doesn't say Jesus in heaven is tapping his fingers. He doesn't say God the Father is waiting and watching.

He says, “I am in the pains of childbirth until Christ is formed in you,” the indwelling of Jesus Christ. Jesus anticipates this. You remember in John 14:22-24, Judas, the other Judas—there's two of every disciple, two Simons, two Jameses, there's two Judases—Judas, not Iscariot, in John 14:22 says, “Lord, why are you going to reveal yourself to us and not to the world?”

Isn't that great? Isn't it great that the Lord Jesus will reveal himself to us and not to the world? Jesus answered, “If anyone loves me, he will keep my word.”

Interestingly, this is not keep in the sense of obey. This is the word tereo, T-E-R-E-O, and it means to guard, to watch over, to preserve. Don't let anybody tamper with it.

Don't let anybody corrupt it or divide it or piece it out or chop it into bits and reorganize it. You guard it. You preserve it.

You ensure that it remains intact. “If anyone loves me, he will guard. He will watch over.

He will value and protect with his life my word. My Father will love him.” The one who values my word so much, he won't let anything happen to it, guards it, watches over it—“my Father will love him, and we will come to him, and we will make our home with him.” That's new.

If you wanted the presence of God in the Old Testament, where did you have to go? Look for the pillar of cloud or the pillar of fire. Look for the glory in the tabernacle or the temple.

Look for the whirlwind. Look for God in the storm and the thunder on Mount Sinai. Jesus says the Father and the Son will come to the one who places such a high value on his word and will abide.

“We will make our home with him.” Reminds you of Revelation 3:20, doesn't it? “I stand at the door and knock. If any man will hear my voice, hear my word, value it, respond to it, open the door, I will come in, and we will fellowship at the table, I with him, and he with me.”

Verse 24, John 14: “Whoever does not love me does not keep my words.” And by the way, all of the words that the Apostle Paul communicates, whose words are those? Those are the words of Christ.

Is the law the word of Moses or the word of God? Is the gospel of Paul the gospel of the mystery? Is it Paul's words or is it Jesus' words? This is Jesus speaking through the Apostle, through his angel, through his messenger, Paul. He's human, of course, but he's a messenger, an angelos.

When Jesus says whoever does not love me does not keep my words, when Jesus sends his words through an Apostle and you don't listen to the Apostle, remember Jesus said to his disciples before they even became Apostles, “If they reject you, they're rejecting me. If they reject your words, they're rejecting my words.” To belittle, to diminish, to set aside, to obviate and disrespect the writings of the Apostle Paul, “if you've done it to the least of these my brethren”—Paul says, “I'm the least of the Apostles”—“if you've done it to the least of these my brethren, you've done it unto me,” Jesus says.

“Whoever does not love me does not keep my words. The word that you hear is not my own, but it is from the Father who sent me.” There is a chain of custody. It's like a chain of evidence in a crime case.

God the Father issued the words and entrusted them to the Lord Jesus. The Lord Jesus called the Apostle Paul on the road to Damascus and commissioned him to be his Apostle to the Gentiles and to give his words. "These words are not my own," Jesus says, "but from the Father who sent me."

The Advocate, now we're down to verse 26, John 14:26. The Advocate, the Holy Spirit, whom the Father will send in my name. The Father is going to send the Spirit in my name, in my interest, on my behalf.

He will teach you all things and will remind you of everything I have told you. The Holy Spirit. Remember Paul talking about the gospel that he delivers, and he says, "I didn't come to you in swelling words of wisdom.

I came knowing nothing but Jesus Christ and him crucified, and in demonstrations of the Spirit," authentication from the Spirit. The Spirit will come. He will teach you all things and remind you of all of my words, everything I've told you.

So that is the potential for the presence and the indwelling, the power and the fellowship of the Lord Jesus Christ and through him, God the Father himself. "We will come and make our home with him," the indwelling. And you have, there's not a better Trinity passage in the Bible.

People want to say, you know, there are three that dwell in heaven, the Father, Son, and Spirit, and these three are one. And it's kind of a spurious verse over in John, but here, look at the verse. The Father will send the Spirit in my name.

He will remind you of what I have told you. The Father, the Son, and the Spirit are all individually distinguished and identified in John 14:26. Anybody says, "Where's the Trinity in Scripture?" John 14:26.

Tell me any one of those three is not a person and is not divine. Well, this brings us to the third aspect of the gospel of the mystery, and this is the mystery of the church, the body of Christ. This is us.

This is we now representing the Lord Jesus on this earth. And we're going to have four subpoints under that, and that's where we'll go when we come back from the break.