

1Tim 24-02-25a

Good morning, welcome to the Sunday Morning Services at Grace & Truth Bible Church. This is the 25th day of February 2024. We are continuing our study on the Gospel of the Mystery that was entrusted to the Apostle Paul and delivered to us in the Pauline Epistles, how important it is, and having covered the sevenfold aspects of that Gospel, the unrevealed mysteries that Paul details, we are now going back and looking at each one of those mystery aspects and asking ourselves the question, so what? How should I then live? What is the application? What difference should it make? There should be a difference.

All Scripture is God-breathed and profitable, both Old Testament and New, and so if we are people who are defined by and encouraged by, motivated by, taught by these truths, what should the outcome be? And we began with the first point last time and we will review that very quickly and finish it and move forward. And I think we will find that this is extremely practical both for helping us to understand the world in which we currently live and our responsibilities in it, what we should do and what we should not do, is given to us in very clear detail in the Word of God. And it is great to know that we are on solid ground, that we know who we are and why we are here and we can thank God the Father and the Lord Jesus Christ for giving us this information specifically through the Apostle Paul.

Let's ask God's blessing on our fellowship and study and we will begin. Father, it is an awesome privilege to come before your throne, to enter into your presence and to represent ourselves through our great High Priest, the Lord Jesus Christ, your Son, our Savior, seated at your right hand, interceding and representing us. We are grateful for the standing and these tremendous privileges that we have in Him.

We pray that as we look at the Scriptures together this morning that the Holy Spirit will teach us, guide us, shine light on our path through your Word so that we can be able representatives of the Lord Jesus as His body. We can be thoroughly equipped for every good work and we can prepare ourselves for service and function both now and in the ages to come. We ask it in Jesus' name, Amen.

Very quickly, the notes are on the Timothy listing on the church website if you want to get the seven-fold mystery that is revealed in Paul's Gospel. It's quite detailed, innumerable passages, not the best typed set of notes I've ever created, but everything's in there that we've covered. But very quickly, the aspects, the seven aspects of the mystery, these were unrevealed not just before the Lord Jesus but before Paul.

There are a few that have anticipations, adumbrations, foreshadowings, seen through a glass darkly, but the fullness and the import and the applicational value comes in our

age and is explained by the Apostle Paul. Number one, the incarnation, death, and resurrection of Jesus Christ. This, of course, was foreshadowed in the Levitical offerings but it wasn't clear, you couldn't walk up to your average Israelite or even a Levitical priest and say, what is the meaning of these animal sacrifices? Well, this is how we enter into atonement and restoration to acceptability and we are no longer corrupt.

We've been through the Levitical offerings many times, the morning and evening sacrifice of a lamb, the day of atonement, the priest entering once a year to represent the nation and that there was a sin problem, sin separating us from God and blood sacrifice was required. But your average Israelite would not have said, and by the way, there's going to come a Redeemer and He's going to die on our behalf and He will end the Levitical system. If they understood that, it wouldn't have been such a surprise when Jesus did come and the religious leadership would have said, ah, finally, this is what we've been waiting for for 1,500 years.

But the incarnation, death, and resurrection of Jesus Christ, Paul says, this is my gospel. We gave the passages for that, 2 Timothy 2.8, 1 Corinthians 15, one through four is the primary passage there. And we are in the process now of looking at the so what? If Christ was incarnate, if He lived in human flesh and left, we are now body of Christ.

What should we be doing and what should we not be doing as the new incarnation, if you will, of Jesus Christ on this earth? Very quickly though, the second point of the mystery is the indwelling of Jesus Christ. This was not even foreshadowed in the Old Testament. Jesus doesn't mention it until the upper room.

One day before He enters the tomb, He tells His disciples after Judas leaves, He begins to reveal the mystery that He is in the Father and that we will be in Him and as a part of the high priestly prayer and that Jesus will come in the form and in the indwelling of the Lord Jesus, the indwelling of the Holy Spirit, the Lord Jesus and His Father will come and make His home with those who have His word and keep it. And all of that is John 14 through 17. That's the mystery of the indwelling Christ.

The third is the mystery of the church, that there would be a new people representing God on this earth unlike Israel, the people of God the Father in Old Testament days. And before that, we tend to overlook the days between Adam and Abraham, Adam and Jacob, Adam and Moses and the Israelites. There was still a representative people and these were the faithful, the patriarchs, Adam, Seth, Enosh, down through Noah, Shem and down to the days of Abraham.

But we just loosely say the Old Testament people are the people of Israel. Some of them were anticipating, others were in and so that is the mystery of the church is the third. And this of course is that it is no longer defined by a descent from Abraham, Isaac and Jacob.

It is no longer the nation of Israel. There is neither Jew nor Greek, slave nor free, male or female, that this is the people that are given to Jesus Christ and specifically represent Him. And we saw those passages, Ephesians 3, 1 through 10 is the primary passage there.

By revelation, God made known to me the mystery whereby you will understand the mystery of Christ. Other ages, it wasn't made known to the sons of men. It is now revealed and that the Gentiles should be fellow heirs of the same body and partakers of the Father's promise in Christ.

Completely new mystery truth. Jesus didn't teach it. This is through Paul.

And we saw other passages in that regard. Number four, the mystery of the blindness of Israel. If you're keeping track here, you've got the incarnation of Christ, death, burial, resurrection.

You can throw in ascension there. Number two, the mystery of the indwelling of Christ. That Christ having left the earth comes back and His indwelling is available to us.

What are its implications? What are its conditions? Not every believer is indwelt by Christ. Number three, the mystery of the church. This new creation.

If any man be in Christ, he is a new creation. Old things are passed away. It's all new.

Number four, the mystery of the blindness of Israel. This is revealed in Romans 11, 25, and 26. I would not, brethren, that you should be ignorant of this mystery.

You need to be aware of this previously unrevealed truth, lest you should be wise in your own conceits. You will draw false conclusions. You will make bad applications.

You will go off the rails and become anti-Semitic or any other sort of distortion that may arise from a misunderstanding that blindness in part is happened to Israel until the fullness of the Gentiles be come in. But when that day comes, when the fullness of the Gentiles comes in, all Israel shall be saved. This is the mystery of the setting aside of Israel.

In part, some that would normally have been Israel or a part of Israel enter the church where Jew and Greek are united. Mystery of the blindness of Israel. Number five, mystery of the translation of the church.

Translation of the church. The most that the Old Testament advanced believer could enter into, Job, Daniel, David, a few others, is that there would be a physical resurrection. But the translation of the church, that it has its own unique gathering unto God through Christ, this was a mystery.

1 Corinthians 15 through 58. 1550 through 58. 1 Corinthians.

Commonly called the rapture, although that's not a biblical term. I say this, brethren, flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption. But I show you a mystery.

I reveal to you a previously hidden truth. We shall not all sleep, but we shall all be changed in a moment. In the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall all be changed.

People want to mash together the second coming of Christ at the end of the tribulation period and the rapture, even in this passage, which doesn't directly address the apostasia and the revelation of the man of sin and so on. But when Paul says we, the dead in Christ, we who are alive and remain, that inclusive plural personal pronoun talks about the body of Christ, the apostles, the New Testament church. We shall not all sleep, but we shall all be changed.

And that we, he's not saying behold the dead, you know, those belonging to God of all ages. He says, we, and he's talking to the church in Corinth. And there are plenty of Jews there.

And he's not talking about Old Testament saints. We shall not sleep. We shall all be changed.

The dead shall be raised incorruptible and we shall all be changed. So 1550 through 52, especially the sixth aspect of the gospel of the mystery revealed exclusively by the apostle Paul is the mystery of iniquity. The mystery of iniquity.

And this is not just for the tribulation. This is not just the man of sin that's popularly known as the antichrist. This mystery of lawlessness, mystery of iniquity is revealed in second Thessalonians two one through nine.

We beseech you brethren by the coming of our Lord Jesus Christ and our gathering together unto him. Notice he invokes once again, the same concept we just saw in first Corinthians 15. We beseech you by the coming of our Lord Jesus Christ and our gathering together to him.

It's unique. It is not the same as Daniel 12, one and two. It's not the same as Job saying, I know my redeemer lives and those skin worms eat my flesh.

I will stand on my feet and see him in the last day. This is not that our gathering to him, us, we, church. I beseech you to not be soon shaken or troubled.

Let no man deceive you. That day, the people trying to deceive you into saying the day of the Lord has come already. And there's a huge number of preterists who say that all of the tribulational prophecies were fulfilled in 70 AD.

The abomination of desolation, fleet of the hills, here comes the bad guys. That was all the destruction of Jerusalem. They're saying that the day of the Lord has come already.

And that's just not scriptural, not biblical. It is an enormous misunderstanding and tragically so. Let no man deceive you.

That day will not come except there first comes the standing away. You can't find anybody who is willing to stand the ground and say that apostasy means standing away. They all want to say it's a heresy.

The problem is there have been heresies. How big a heresy does it have to be to beat the historical heresies we've seen over the last 2,000 years? How would you know it was the big heresy? There have been enormous ones. Look at the dominant, prevalent, ubiquitous corruptions and distortions of the Catholic Church in centuries gone by.

Look at the days of the Inquisition. You're going to find a bigger apostasy than that. You're going to find a bigger, ubiquitous slaughter of people and raping of women and pillaging of lands and hauling in of treasure back to Spain or back to Rome or wherever.

How would you know that, well, this is the biggest heresy yet? And looking at Paul's initial audience in Thessalonica, what kind of heresy would the Thessalonians see and say, oh, well, now Caesar's going to burn crosses on the Palatine Hill or what? It doesn't make any sense. Standing away makes sense. And in the context, it makes sense of his following comments.

That day will not come except there comes first the standing away and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped so that he sits as God in a temple of God, showing himself that he is God. It's going to be a threefold claim of deity. What do you know about a threefold claim of deity, a threefold, you know, unholy Trinity? There's of course, me, myself and I, but in the tribulation period, what is the unholy Trinity? You have the, you have Satan, the beast and the false prophet, right? Satan is like the father, neither seen nor heard on the earth.

You have the beast who is both seen and heard the way the Lord Jesus was. And you have the false prophet who is the one author, authenticating and preaching, you know, you, you need to worship this guy, which is the role of the Holy spirit. And so this idea opposing everything called God sits in a temple of God, showing himself that he is God.

This is unique in history. It will be recognizable. It will be unmistakable and it will not happen until the standing away happens.

First, Paul says, remember, I told you these things. Now, you know what withholds, what suppresses, what prevents the revelation of this threefold claim of a false God. You know what restrains, what withholds until it is taken out of the way so that he can be revealed

in his time for the mystery of iniquity is already at work.

What does that mean? Remember Jesus had a forerunner. Remember before that great and terrible day, I will send you Elijah, the prophet, and he will prepare the way, a voice crying in the wilderness, level the mountains, fill in the valleys, make the way of the Lord straight, get ready. There was preparation.

This is why Simeon and Anna and the shepherds and Elizabeth and Zachariah and Joseph and Mary and others were already anticipating the coming of the Messiah, because there was holy groundwork, sanctified groundwork, godly, divine, Holy Spirit-impelled preparation being made for the appearance of the Lord Jesus the first time. And Satan is copying that model. The mystery of iniquity is already at work, laying down the foundations of the lie, conditioning people, brainwashing people.

Our gospel is hid to those who are lost because the God of this world is blinding their minds. Otherwise, the light of the glorious gospel of Christ, who is the image of God, more about that this morning, would shine unto them. Well, Satan is not just going to pop the Antichrist out from nowhere.

He's laying groundwork. He is at work in the nations. The principalities and powers and rulers of the darkness of this age are making huge preparations, conditioning entire populations and deceiving, if it were possible, even the elect.

And I will tell you in this day, the church is massively, massively deceived. The water with the frog in it has been heated and it is almost boiling. And there is a lot of cooked frog in what purports to be the body of Christ and the church of God today.

Massive deception, ubiquitous, everywhere, all the time. Walk the aisles of a quote-unquote Christian bookstore. Look at Christian offerings on media of any sort, broadcast networks, social media, YouTube, GodTube, everywhere you look.

Blogs. Oh my goodness. It's so depressing to go read blogs and read back and forth between people, neither one of whom are right.

And they're just attacking each other, savaging each other, misrepresenting the word of God. There is a tragic blindness. You think blindness has happened in part to Israel.

There is a tragic blindness that has happened to what claims to be the church in the modern day. This is a part of the mystery of iniquity. And Paul says it is already at work.

It was at work in Paul's day and it has done nothing but increase its preparation. The forces of darkness were pounding out stakes and stretching strings and saying, this is how we're going to build this thing. It had 2,000 years of preparation for the unfolding of that revelation.

Satan knows he's got a Bible. Satan's got a Bible on his shelf. He knows that God's going to remove the church.

And at the point that he does, that's his time. He's got seven years to do what he can do. And he thinks that God has revealed his game plan and that he's going to be able to prevail.

But there's something that happens during the seven thunders that he doesn't know about. And the seven thunders precede the seven bowls of God's judgment. And there is a mystery that is still unrevealed in those thunders.

And this is what is going to unravel and undo all of this mystery of iniquity. But it's already at work. The groundwork has been being laid for centuries.

And it's going to come to fruition when God sends the Lord Jesus to call the church out of this world and the Holy Spirit with it. Stand by. That is the mystery of iniquity already at work.

2 Thessalonians 2, 1-4, 2, 1-9 really. And number seven, the mystery of the body of Christ. You say, well, didn't we already have the mystery of the indwelling of Christ? Didn't we already have the mystery of the church? These do overlap.

They are part of a whole. It's all a single gospel. And these are aspects or emphases.

But there is a difference between what we saw in number three, the mystery of the church and here, the mystery of the body of Christ. What is the difference? The mystery of the church is focused on its composition. Who is the church? That the Gentiles are going to be included.

That God has created something new to represent Him on this earth. It is no longer the nation of Israel. Now it is the church and the Gentiles are invited in.

And another part of that is the mystery of blindness that has happened to Israel. But here in number seven, the mystery of the body of Christ, this is the presence of Christ. His new incarnation, if you will, is the church.

So the mystery of the church itself looks inward at the church. What is it composed of? How does it work? What is the mystery of the Holy Spirit in composing the church and baptizing people into Christ and all of the benefits that we have in Christ? Number seven, the mystery of the body of Christ is its function, its role, its impact on the world. So the mystery of the body of Christ, Ephesians 5, this is submit to one another out of reverence for Christ.

Notice, don't submit to one another because they're superior. Don't submit to one another because you think it's a good look or you're going to get brownie points. You

submit to one another.

This doesn't mean everybody submit to everybody. It means whatever position you have and whomever you are supposed to submit to, accomplish that submission and do it motivated by reverence for Jesus Christ. People want to take this and say, well, everybody ought to submit to everybody and anybody that says a thing, everybody else ought to submit.

In the same way that you can't have all chiefs and no Indians, you can't have all Indians and no chiefs. Either way, you obviate the structure and the authority lines that God has established and ordained. Paul is saying, when you are in a role that requires submission, be submissive and do it out of reverence for Christ.

Again, Ephesians 5, 22, submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. Notice he never says, and husbands submit to your wives because everybody doesn't submit to everybody.

There is a structure. Wives, submit to your husbands as unto the Lord, out of reverence for Christ, recognizing that this is a part of God the Father's plan and that the Lord Jesus has reflected it and embodied it and we should do the same. Body of Christ should reflect proper submission to God's ordained plan, purpose, and authority.

Wives, submit to your husbands as to the Lord, as unto the Lord. For the husband is the head of the wife, as Christ is the head of the church, his body. Christ is the head of the church, his body.

Notice, again, we're not talking about composition that the Gentiles are in and God's made a new creation and this unique group of believers are going to belong uniquely and especially to the Lord Jesus. This is functional now. This is the testimony, the witness.

This is how the light shines. Husband is the head of the wife, as Christ is the head of the church, his body, of which he is the Savior. How did Jesus accomplish that salvation? Self-sacrifice.

Philippians 2. Now, as the church submits to Christ, so also wives should submit to their husbands. You're not going to like this last phrase, in everything. In everything.

Love that. You can do a great study on in everything. In everything, give thanks for this is the will of God concerning you.

But if you start that study, you're going to hit this verse, as the church submits to Christ. Is there any way in which the church should not submit to Christ? Well, I know Christ said this, but I've got a better idea. I'm going to go my own way.

In everything. As the church submits to Christ, so also wives should submit to their husbands. In everything.

I didn't write it. I'm just reading it. So, that's 5.22-24. Verse 25.

Husbands, love your wives just as Christ loved the church and gave himself up for her. Here's the balance. How does Christ treat the church? Does he stomp around saying, submit? Let me get a Bible.

I'm going to beat you over the head with it. Christ loved the and gave himself up for her. Why? For her benefit, for her blessing, to sanctify her, to cleanse her by the washing of water through the word, and to present her to himself glorious.

Husbands, when you finish loving a submissive wife, she should be benefited and glorious. Christ did that for the church, sanctified us, delivered us, saved us, and did it to present her to himself as a glorious church without stain or wrinkle or any such blemish. Holy and blameless.

What a tremendous work done on our behalf. Verse 28. In the same way, husbands ought to love their wives.

In the same way. Women are still stuck back there on in everything. Well, men, you can be stuck on in the same way.

What should love for our wives look like? Verses 25-27. Self-sacrificial, beneficial, ending up with a glorious, benefited, happy wife. In the same way, husbands ought to love their wives as their own bodies.

Christ loved the church as his own body because it is his body. Husbands, you should have the same attitude, the same concern as your own body. He who loves his wife loves himself.

Indeed, no one ever hated his own body, but he nourishes it and cherishes it, just as Christ does the church. To love your wife is to nourish and cherish. That's how Christ treats the church.

That's how husbands treat their wives. For we are members of his body. We are members of his body.

For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh. There is a balance here. It's a wonderful thing to remember that whenever you find a teaching in scripture, there will be at least one other teaching in scripture that balances it and keeps us from taking it to an extreme.

What is the balancing concept in scripture for leave your father and mother and cleave unto your wife? How about the 10 commandments? Honor your father and mother that

your days may be long in the land which your Lord, your God gives you. So you leave them and cleave to your wife. That doesn't dismiss you from the responsibility to honor your father and mother.

And remember the condemnation of the Lord Jesus on the Pharisees and the religious leaders who should be caring for their parents and refused saying, my possessions, I've declared them to be a gift to God. And when I die, they're going to the synagogue, they're going to the temple. And so sorry, I can't support you and you're on your own.

You can starve. And Jesus condemned it. And he said, you who declare your goods Corban are violating the law.

You think you've found a loophole where, you know, out of this fake reverence for God, you're not honoring your father and mother. This reason, a man will leave his father and be united to his wife. The two will become one flesh.

Ephesians 5 32. This mystery is profound as I speak of Christ and the church, the headship of Christ, the church as his body and the example that it sets for us is the seventh mystery, the mystery of the body of Christ. This is a great mystery, a profound mystery.

I'm speaking of Christ and the church and notice the implications, the applications that come out of that. That's our seven fold mystery. We have gone back now because we want to see, well, if these are true and I know them, what difference should it make to me? And so we've gone back to number one, which is the incarnation, death and resurrection of Jesus Christ.

As I said, these are rose petals that connect and reflect one another. They overlap. You can talk about the incarnation of Christ and you can talk about the church as the body of Christ.

That my list is almost a chiasm there. Number one and number seven reflect on each other and partake of each other. So if in his incarnation, Jesus did certain things, how should we then live? Well, we should live as Christ lived facing the devil in the wilderness.

He said, man shall not live by bread alone, but by every word that proceeds out of the mouth of God. That's how Jesus lived in his flesh. He was guided by the word of God.

What did we look at? Jesus in John chapter 14 says, the one who has my words and keeps them. He is the one who loves me, right? He is the one who loves me. I and my father will come to him and make our home with him.

So as the Lord Jesus was guided by and fulfilled in every aspect of his life, the word of his father, every word that proceeds from the mouth of God, we as the body of Christ with

Christ as our head should have his words and keep them. The one who has my words and keeps them. He is the one who loves me.

We will come to him. There will be the indwelling of the Holy spirit, which comes at salvation, but through having and keeping and remember that word keep is to reo, which means to value, to preserve, to guard, to, to treat as treasure, to watch over and preserve. It doesn't necessarily emphasize obedience, but if you value and treasure those words, you are certainly going to live by them.

But the focus is on recognizing that this is the most important thing. What would you run into the house to rescue? If it was on fire to reo, the one who has my words and treasures them, he does it because he loves me and I and the father will come to him and make our home with him. So what are the words of the Lord? This is what we started looking at last time.

We looked at the first 20, number one, when you stand praying, forgive Mark 11, 25, number two, remain in me and I will remain in you remain in me. That's John 15 for the vine and the branches idea. Number three, let your light shine before men.

You're a city on the Hill. You're a lamp on a lamp stand, Matthew five, 14 and 16. Let your light shine before men that they may see your good works and praise glorify your father.

A worthy wife reflects wonderfully on a godly husband. And in the same way, the church, the body of Christ reflects glory on its head. Let your light shine before men.

And this of course is an old Testament age exhortation, but it is an eternal truth. Let your light shine, glorify your father in heaven. Number four, settle matters quickly with an adversary.

If you've got a controversy, as they say in England, if you've got a beef, somebody is adverse. They are opposed. Settle matters quickly with an adversary who is so upset with you.

He's taking you to court. Do it while you're still with him on the way. You don't want to be handed over to the judge.

You don't want to be, have the judge hand you to the officer and be thrown into prison. Don't let it get to the point that it's got to be adjudicated by outsiders. Settle it with him.

Don't let it go to court. That's a command of the Lord Jesus. Settle matters quickly with your adversary.

Number five, get rid of whatever causes you to sin. I offend you, pluck it out. Hand offends you, cut it off.

Better for you to lose a part of your body than for your whole body to go into Gehenna, to lose opportunity and blessing and reward in the eternal future. All of the fruit of your life becomes wood, hay and stubble and goes up in a flash fire at the judgment. Matthew 5, 29 and 30.

Number six, do not swear at all. This doesn't mean don't use foul language, although using foul language is a bad idea. This is your yay should be yay and your nay should be nay.

Don't invoke your Christianity. Don't invoke your relationship with God to try to convince somebody to do business with you or to trust you or to enter into an agreement with you. Don't invoke God when you are making a personal pledge or engaging in a personal transaction.

Dragging God into it and getting people to try to trust you more because you have sworn by heaven or sworn by the altar or whatever. You know, I mentioned last time putting a cross on your business card because you hope Christians will come. Oh, well, you know, we're a club.

Jesus forbids it. Don't invoke heaven in your earthly dealings. Your integrity ought to speak for itself.

Let your integrity speak. Your yes means yes. Your no means no.

You're good for it. When you say it, it's a promise. It's an oath.

It's a vow. Keep your vows. Number seven, do not resist an evil person.

This is the turning the other cheek idea. Don't let your pride get in the way of representing Jesus Christ. In the Old Testament age, representing God.

Don't make an issue out of yourself and your grievance and your personal benefit. You're a representative in the Old Testament of God the Father. In the New Testament, we represent Christ and our representation of him is more important than our personal comfort, our personal pride, our sense of grievance or oppression or unfairness being perpetrated on us.

If that becomes the issue, you've lost your light. You've lost your purpose. You're not representing Christ anymore, making an issue out of ourself, becoming subjective.

So don't resist an evil person. Your cheek gets slapped. Let him slap the other one.

Number eight, if someone wants to sue you and take your tunic, let him have your cloak as well. Once again, this is reflecting faith in God. I've never seen the righteous go hungry or beg bread.

Look at the lilies, the birds of the air. They toil not, neither do they spin. God looks after their needs.

Take no thought what you will eat, what you will wear. If you've given away your cloak and tunic and you've done it for the right reasons as a testimony of your relationship to God through Christ, my God shall supply all your needs according to his riches in glory. Take no thought.

Give more than is demanded. Someone forces you to go a mile, go with him too. Give to the one who asks you.

Do not turn away from the one who wants to borrow from you. Once again, this is, are you interested in reflecting God on this earth or are you interested in protecting yourself? Number nine, love your enemies. You've heard it said, love your neighbor, hate your enemy.

I say, love your enemies. Pray for those who persecute you so that you may be sons of your father in heaven. Notice, you want to be reflecting God on this earth.

As an Israelite, you're sons of your father. New Testament age, you are body of Christ and the issue needs to be Christ, not you are unfair to me. I'm going to get mine.

And eye for an eye, tooth for a tooth, life for a life. God says, vengeance is mine. I will repay.

So, that's as far as we got on Wednesday night. It's as far as we're going to get in our first session. But it's important to get the context here for what we're going to look at in the second session.

There's plenty to chew on here in terms of who are we? Why are we here? And these mystery truths revealed through Paul make it clear. It's unavoidable. You can't get away from it.

We have responsibilities and opportunities as body of Christ. He was incarnate. He has left.

We are now his incarnation on this earth. And it is our first and foremost mission to represent Jesus Christ, to reflect Him in His absence. And that's a tall order.

We'll see more when we come back from the break.