

1Tim 24-04-10a

Greetings. This is the 10th of April, 2024. We're here at Grace and Truth Bible Church. We are prosecuting an investigation of the apostle Paul's mystery gospel, the elements of the gospel that were previously undisclosed, even in the days of the Lord Jesus, even in the earliest days of the church and the apostles, but were entrusted to and communicated to us by Paul.

It's been a fascinating study for me, certainly, and we're moving forward. We have covered the idea where Paul uses the possessive term, "my gospel," "our gospel," so many times where he could have said "the gospel," and we have enumerated the seven elements. We've seen the first of these in great detail, which is the incarnation, death, and resurrection of the Lord Jesus.

The implications of the incarnation, where the Lord Jesus is the eternal Word, but He becomes flesh and dwelt among us, according to John chapter 1, and then our role as the new incarnation of the Lord Jesus, His body on this earth during this age. Tonight, we're going to move forward and continue the second point, which is the indwelling of Jesus Christ. This is something that was unforeseen, unanticipated, that rather than God's glory shining forth from the Holy of Holies in the temple, or illuminating the top of a mountain, or being apparent in a burning bush, or thunder and a great cloud, a whirlwind, it would instead be residing in the temple, which is the body of Christ. In the way that an individual is indwelt by the Holy Spirit, the body of Christ is characterized by, led, guided, energized as a body by God's Holy Spirit.

This is our second point, and we're going to continue looking at it. Let's take a moment to ask God's blessing on our fellowship and our study, and we'll begin.

Father, it is such a privilege that You have imparted to us these wonderful truths. You have let us enter into the inner sanctum of Your counsels to see the purposes and outworkings of Your plans, the reflection of Your glory most personally and explicitly in the Lord Jesus Christ Himself, our union with Him, our partaking of so many blessings and privileges in Him. And we are grateful that it is Your Holy Spirit that enables us to be aware and to understand not only the truth of these things, but also their meaning and their application, and how we can live in a way that pleases You and glorifies the Lord Jesus. We pray that our study tonight will contribute to that goal, that we will find in Your Word those truths that will motivate and encourage each one of us and shine light on our path so that we can truly travel the narrow road through the straight gate that leads to life. We ask it in Jesus' name, amen.

Point number two. I'm so tempted to review point one, but I'm not going to. Point two in our study is the indwelling of the Lord Jesus Christ, and this is labeled a mystery by Paul in Colossians 1:25. You might turn to Colossians chapter 1. I like having the Word straight in front of us; it greatly reduces the possibility of misquoting and therefore misunderstanding it. Galatians, Ephesians, Philippians, Colossians. And in chapter 1, Paul is talking about his gospel, and I never think of Colossians without thinking of what we call Ephesians, which is actually Laodiceans.

And he says in verse 24, "I rejoice in my sufferings for you, and I fill up in my flesh what is lacking in the afflictions of Christ." You want to talk about a couple of seminary classes that had questions and discussion: how is Paul filling up the sufferings of Christ? Was there something inadequate and insufficient and incomplete and undone in Christ's suffering that Paul needed to come in and bat cleanup? That was a real fraught subject. But notice: what is lacking in the afflictions of Christ? Why? "For the sake of His body, which is the church."

Remember the emphasis on the church as the body of Christ, Christ as its head, in Ephesians chapter 1, toward the end of the chapter and forward. And you have the same emphasis in this letter, which traveled in the very same carrying pouch. So, this filling up what is lacking for the sake of His body, which is the church, "of which I became a minister according to the stewardship from God, which was given to me for you to fulfill the Word of God." This is why context is so important.

What is it that is filled up in the afflictions of Christ? It is this communication of the Word of God. It is to explain the afflictions of Christ, to communicate the meaning and the purpose and the substance of the suffering of Christ. And it is far more than Jesus giving Himself as a willing example of our evil, that we would do such a heinous thing to someone, and we really need some help to be better people. Paul is the apostle that elaborates the redemption, reconciliation, propitiation, justification, sanctification that is ours through the sufferings of Christ, not only on the cross, but the suffering He endured in partaking of human flesh and enduring the reactions as well as the responses to His message from the Father.

And notice that this stewardship that has been given to Paul from God for us to fulfill the Word of God, verse 26: “The mystery, which has been hidden from ages and from generations, but now has been revealed to His sanctified ones.” His sanctified ones—sanctification, one of the central doctrines related to the suffering of Christ. “He made Him to be sin for us who knew no sin, that we might be made the righteousness of God.” And justification and sanctification don't happen if we do not lay hold of righteousness, if we do not have righteousness assigned to us and granted to us by the justice of God the Father.

To them God willed to make known—these generations and sanctified ones, current-day saints, sanctified ones—to them God willed to make known what are the riches of the glory of this mystery among the ethnai, among the masses. Sometimes “nations” misses the thrust of the Greek term, which means we're not just talking about Israel, we're not just talking about barbarians or Greeks or Scythians. It's everyone; it's the masses, to the world at large. It's not really respecting national boundaries per se. It's ethnai. “Ethnicities” would be a good colloquial translation in our modern American English. To whatever your ethnic background is, not just Israel, make known the mystery among the ethnicities, among the ethnai, the Gentiles. What is this mystery? Christ in you, the indwelling Christ, being renewed according to the image of the Creator. “Through Him all things were made, and without Him not anything was made that was made,” says John.

And the image of God—and we've spent several weeks looking at the Scriptures and what they reveal about the image of God—the mystery: Christ in you, the hope of glory. And it's so wonderful that God chooses to not only tell us what happened, but why it happens. And so, what is the purpose of the indwelling Christ? What is the advantage? If we have the indwelling of the Holy Spirit, why would Jesus come to us and make His home with us? Why would the Father accompany the Son, as we'll see in our passages tonight, and make His home, and we have all three members of the Trinity potentially dwelling within us? What is the purpose of that? Paul tells us right here.

We even—church confessions and creeds and councils have said, well, what is the ultimate purpose of man? Why does God create man? For His glory. That's a wonderful abstraction, but how does that happen? Where does the glory of God gain traction and start to move and glow and accomplish its purpose? Well, Christ in us creates the potential, the hope, the expectation, the anticipation of glory. That's how the glory of God actually happens. That's the light that is going to shine from the lampstand and draw others to the Father through Christ. They see us, they see our life, they see our works, and they what? To the Father. Jesus said, “Let your light so shine before men that they will see your works and do what? Come to the Father, worship the Father, believe the Father, glorify your Father.” Glory. Christ in you, the hope of glory.

I love finding out the practicalities. It's one thing to talk about glory. I want glory to happen. I want God's glory to be a real thing that actually accomplishes God's purpose. Well, here it is. If I want God's glory to shine forth in my life, I need to cultivate the indwelling Christ. Christ in you is the hope of glory. This is how it happens. So I say, all right, I got the indwelling of the Holy Spirit at salvation. I know this from the five things that happened at salvation with the Holy Spirit: the sealing, indwelling, filling, gifting, baptizing, and so on. Well, how do I get the indwelling of Christ? This is what we are talking about. This is our point two. This is the mystery that is explicated by Paul.

Jesus talks about it in the upper room after Judas leaves, John 13:35 or thereabouts. Jesus switches: “I no longer call you servants; I call you friends.” And Jesus Himself teaches church-age truth from John 13 through John 17. They call 17 the high priestly prayer. Thirteen through 17, Jesus Himself—it's red ink in your red-letter Bible—church-age truth. This is the vine and the branches. This is Jesus praying to the Father: “I in You, You in Me, they in Me, they in You. Abide in Me. My words abide in you. You will bear fruit. If you abide in Me, you will abide in the Father, because I abide in the Father.” And you have these wonderful truths never previously communicated. None of this is in the Old Testament. God is in the temple. “God is in His holy temple; let all the earth keep silence.” God's throne is above the chaotic waters of the sea, and so on. There is no indwelling of God in the Old Testament anywhere. This is a mystery truth, and the explaining of it and the filling out of these outlines that Jesus gives in the upper room comes from Paul. Paul explains it. Paul says, “Here's the how and the why and the when and the where and the how much and what prevents it and what encourages it.” It's all from Paul.

So we begin by looking at this passage, which is Colossians. You can go to 2 Timothy, where we saw the mystery revealed, but Colossians 1:25 through 28, this is our central passage. Then you can turn over to 2 Thessalonians chapter 2. Thessalonians comes right after Colossians. You go to the second letter, 2 Thessalonians chapter 2, 13 and 14 here. Two, 13 and 14.

“We are bound to give thanks to God always for you, brethren beloved by the Lord.” Doesn't this kind of stand out now that we've looked at the one another's and the realm in which reciprocal, Holy Spirit-fueled, God-protected love can take place? When you see the apostles writing in the New Testament and they say “brethren,” “brothers,” “children of God,” this is the arena in which the fulsomeness of the love of God that is shed abroad in our hearts can be expressed, because it is reciprocal, and pitching and catching are superintended by the presence and power and guidance of the Holy Spirit.

So he says, “We are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for deliverance,” salvation. But remember, salvation has got such a galvanized covering on it now that we sometimes forget that this is not just, “I asked Jesus into my heart,” or “I'm not going to go to the lake of fire” salvation. This is deliverance. Paul talks about deliverance out of this present evil age, deliverance from testing, deliverance from persecution. There's all kinds of soterion, soterios that are mentioned in Scripture, and so we want to leave room for the word salvation to breathe and to get its meaning from context.

“God from the beginning chose you for deliverance through sanctification.” Notice salvation proper is by grace through faith. This deliverance here speaks of something more. You would have to believe in salvation by works, because this is salvation, this is deliverance, soteria, by sanctification and belief in the truth. But we are delivered. We're delivered from our fallen nature. We're delivered from the hardship inflicted by others. We're delivered in circumstances. We're delivered in trials. We're delivered in sufferings. We're delivered from the inevitable corruption that creeps in and on us from the world. We are daily experiencing deliverance. It's the progress of our salvation. The salvation that we work out in fear and trembling is not the initial being born again; it is an ongoing process.

And so God has chosen us for this. God from the beginning chose us, and this is chosen by category: chosen, those who place their faith in Christ. This is not an individual choosing. This is not a predestination by name, and God in eternity past, your name here, my name here, these people are going to be chosen. Chosen you in that collective sense, those who place their faith in Christ in this age are chosen as a gift from the Father to the Son. In the ancient Semitic cultures, the father would often arrange the marriage, and the bride would be chosen and brought to the son. And arranged marriage is not inveighed against in the Bible. It's not argued for either, but the picture is that God the Father has chosen the bride for the Son in the way that He chose Eve and constructed Eve for Adam.

And we have the privilege of all of the believers in all of the ages of being in the age where God has decreed that whoever comes to faith in this age is body of Christ. And we say bride of Christ, although that's kind of an implication. But Israel is not the body of Christ, Israel is not the church, and the church is not Israel. These are unique truths never before revealed. They are revealed in and through Paul.

So, we're bound to give thanks for you. You have been chosen for deliverance through sanctification by the Spirit and belief in the truth. Remember, the Spirit was not given in the Old Testament. Their sanctification came in other ways. You could request the Spirit, and you could hold an office where God would grant the Spirit to a judge or to a leader in Israel. “To which He called you by our gospel,” Paul says—not the gospel, not Christ's gospel—our gospel, “for obtaining of the glory of our Lord Jesus Christ.” Obtaining of the glory. “Therefore stand fast and hold the teachings which you were taught.” Traditions there is just teachings. Hold fast to the teachings.

The key to the hope of glory, the key to the residing presence of the Lord Jesus Christ and with Him God the Father Himself, is holding fast to the teachings. We have been called to this so that we may share, again verse 14, “for the obtaining of the glory of our Lord Jesus Christ.” Christ in you, the hope of glory; holding fast the teachings, obtaining of the glory. It's the same idea. It's about the glory of God, making that happen for real, no kidding, glory of God in our life. We have been called to this by Paul's gospel, entrusted to him by the Lord Jesus Himself. Therefore, brethren, stand fast and hold to the teachings you have been taught, whether by word or epistle.

Would have been great to understand Greek or Aramaic and listen to Paul in person. We don't see him by face; we get it by epistle, just like people in the first century. Many of them only knew Paul by his writings, whether by word or by epistle. Notice the doxology here: “Now may our Lord Jesus Christ Himself and our God and Father, who has loved us and given us everlasting consolation and good hope by grace”—what kind of hope? Hope of the glory of God—“comfort your hearts and establish you in every good word and work.” A solid foundation under how we speak and what we do. Can't ask for more than that.

Turn back a few pages to Galatians chapter 4. If you're keeping track of the points here, the first passage was Colossians chapter 1, verses 25 through 28. The second passage is 2 Thessalonians 2, 13 and following. This third one is Galatians chapter 4, verse 19. Remember, Paul is addressing a lot of issues and problems in the region of Galatia. There are Judaizers in there talking about circumcision and keeping the law and so on. And Paul says, "My little children, for whom I labor in birth again until Christ is formed in you."

You're moving in the wrong direction from the indwelling of Christ, from the presence and power and the glory of God in Christ, when these people who are arguing, "Oh, foolish Galatians," at the beginning of chapter 3, "who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?" Remember point 1 in the mystery gospel aspects from Paul: the incarnation. He was incarnate, He was crucified, buried, and rose again in His incarnation. Paul says, "I started giving you element 1, but you can't get to point 2. I'm in birth pains again. I'm trying to give you the Christ died for our sins according to the Scriptures, He was buried and rose again the third day according to the Scriptures, and that is the basis of your sanctification and the basis of your justification, not the works of the law." "By the works of the law shall no flesh be" what? "By the works of the law shall no flesh be"—say it out loud—"justified." Justification. It's the foundation. That's what the incarnation does. It accomplishes our justification.

In His incarnation Christ is crucified, buried, rises again. The death He died, He died to sin. The life He lives, He lives to God. We are buried with Him in baptism. We are raised to new life in righteousness. We are dead to sin and alive to God. This is Paul's gospel, point 1. The Galatians can't get beyond that. They think, "Well, I've got to be justified by the works of the law," and these Judaizers are chiming in, saying, "Oh yeah, that's right. You've got to be circumcised. You've got to abstain from things strangled and meat with the blood and the rest of it." Not that these are bad ideas. The law is a schoolmaster to bring us to Christ. By the law comes the knowledge of sin. So avoid the things that the law identifies as sin. It's a wonderful thing. But avoiding sin is not obtaining righteousness. By the law comes the knowledge of sin, but by the law doesn't come the knowledge of laying hold of God's righteousness. The law is thou shalt not. In Christ you have yea and amen, the positive side. You have the righteousness.

So Paul is telling the Galatians, look, "My little children, for whom I labor in birth," meaning I am in as much pain over you as any human being can imagine, the pangs of childbirth, "until Christ is formed in you." Paul says, "I wish I was there and changed my tone. I have doubts about you. I'm not sure you're going to make it." And he's writing to believers. They are believers, but Christ is not formed in them. The indwelling of Christ hasn't taken place.

And what do we know about this? Turn back to what the Lord Jesus says in the upper room. We've seen it many times, but you cannot look at the words of the Lord too many times. John chapter 14. Let's start at verse 22. Let's start at verse 20. "At that day, because I live, you will live," He says in 19. In John 14:20, "At that day you will know that I am in My Father and you are in Me and I am in you." I in you. "He who has My commandments and keeps them," verse 21, "it is he who loves Me. He who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

Believing in Jesus Christ doesn't automatically result in the manifestation and the presence of Jesus Christ. What is the condition for this opportunity? What is the condition for the fulfillment of this promise, "I will be with you"? Have My commandments and keep them. A few weeks back, remember, we went through all of those commands of the Lord Jesus. Judas, not Iscariot, says, "Lord, how is it You will manifest Yourself to us and not to the world?" Notice the distinction. Those who are outside don't get the manifestation, don't get the presence. Those who are inside do. There is a difference. We are not all alike. We're not all just image bearers, and it's just a matter of we need to dust it off and some people who are further away. This is the devil's own lie in the postmodern progressive mainstream circles. You hear this being preached and taught more and more and more. Not true.

"How is it You will manifest Yourself to us and not to the world?" Just as at the beginning when the disciples said, "Why do You speak in parables?" To those who are outside, everything is in parables. Hearing they hear and don't understand; seeing they see and don't perceive. Their hearts are calloused. Your hearts are not. So I can explain the parables, and it makes a difference. You get it; they don't. There's you and there's they. There's us and them. And despite all of the concepts of unity and diversity, and people skew those around, there is unity in the faith, unity of the faith and the bond of peace, the baptism of the Holy Spirit that puts us into one body. That's unity. But love not the world or the things that are in the world. There is the world and there's us.

How do You manifest Yourself to us and not to the world? Well, didn't God love the world? So shouldn't we love them the way God did? God created an opportunity and stood back and watches for who responds. He doesn't inflict or enforce salvation. The rain falls. Why does the rain fall on the unjust? Because God sent it on the just. The rain falls on the just, and the unjust get blessing by association. The sun shines on the just, and God doesn't put little clouds in the way so it only shines on the just. But the only reason there is sun and the only reason there is rain is because of the just, and the rest of the world gets blessing by association. Not to the world.

Jesus answered and said, verse 23, "If anyone loves Me, he will keep My word." Have to know it to keep it. "My Father will love him, and We will come to him and make Our home with him." This is a conditional promise. It is a potential and an opportunity, largely unexploited and unfulfilled. How many believers have the words of the Lord Jesus? And, by the way, these are not just the red ink in the Gospels. These mystery truths from the apostle Paul—whose words are they? Whose truth is it? Who gave these things to Paul to transmit to us? The apostles—Peter, John, Paul—they didn't make this stuff up. They are the telephone. They are the radio. They are the speaker cabinet through which the voice of God and the truth of Jesus Christ is communicated. We don't worship the phone; we appreciate the person at the other end talking through the phone. That's the function of a messenger. That's the function of an angel. Remember when Paul says, "If somebody brings you any other gospel, even an angel from heaven, even a messenger from heaven, don't accept it, don't take it," because its source is not heaven itself.

"If anyone loves Me, he will keep My word. My Father will love him." Now, I thought the Father loved the world and sent His Son to die for the world, but here there is a different quality of love, a different expression of love, a different fullness and result of love in blessing and opportunity. "My Father will love the one who has My words and keeps them, and He will come to him. We will come to him. We will make Our home with him. He who does not love Me does not keep My words, and the word which you hear is not Mine but the Father's who sent Me." And the word we hear from the apostle Paul is not Paul's; it's from Jesus Christ, and from Jesus Christ, from the Father. So important.

Flip over while we are looking at John. Go to 1 John chapter 2. John was present on this occasion when Jesus spoke, and he remembers what Jesus said. First John chapter 2, verse 21: "I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either, but who acknowledges the Son has the Father also." Whoever acknowledges the Son has the Father also. What is it to acknowledge? It's confess. This is homologeo, same thing in 1 John 1, verse 9, previous chapter: to recognize the truth of a thing and say the same thing, acknowledge it to the point that you will repeat it out loud. That is a sin. Jesus is the Christ. You are given a truth and you affirm it, you acknowledge it.

Therefore, verse 24, "Let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father." You will abide in the Son and in the Father. There is no good stopping place in 1 John. If you start anywhere, you just want to keep going. But turn forward to 1 John 3, verse 24. "He who keeps His commandments abides in Him." This is what we just saw in 2:23, right? "He who keeps His commandments abides in Him," and capital-H He in small-h him. He who keeps the commands of the Father—look up at verse 23, just above this—"This is His commandment, that we should believe on the name of His Son Jesus Christ and love one another as He gave us commandment." The He in this context is God the Father. He, God the Father, this is His commandment, that we should believe on the name of His Son Jesus Christ, love one another as He gave us commandment. Now, "he who keeps His commandments abides in Him," abides in God the Father and the Son, "and He," the Father and/or the Son, "abides in him. By this we know that He abides in us, by the Spirit whom He has given us."

The indwelling, the presence, the abiding-at-home fullness of the Father and the Son—and you don't typically see them separated. More often than not, when Paul talks about Christ in you or Christ formed in you, Jesus said, "When I'm there, so is the Father. I and My Father will come and make Our home." Here you have God the Father and God the Son mentioned in the immediate context.

Another chapter forward in this same book to verse 12, 1 John 4:12: "No one has seen God at any time." This is John who heard Jesus say, "If you've seen Me, you've seen the Father," right? This same John says, "No one has seen God at any time. If we love one another, God abides in us and His love has been perfected in us." If we love—and notice this is one another's—this is not measured by how you treat the world at large or even your policy toward neighbors, which is respect, and I would like to be treated in this way by somebody that I don't know well, that's not necessarily in my inner circle of fellowship and faith, but I would expect them to not move

my fence or run over my dog and not tell me or whatever. Neighbor love. They've got a problem. To the extent that it is up to you, live peaceably. Do good to all, especially to those who are of the household of faith, right? This is our policy toward outsiders. But if we love one another, if in the circle of Holy Spirit union and fellowship we have genuine, reciprocal, active, Holy Spirit-enabled, empowered, and guided love, God abides in us and His love has been brought to maturity in us.

This is what John says. You haven't seen God, but you don't need to see Him. There are questions to which we don't have good answers. We look in Scripture and we can't always say, "I will stake my salvation on the answer to this question. This is what it is." But there are things we don't need to see. "No one has seen God at any time." We don't need to see Him. We haven't had the opportunity to see Jesus the way the disciples did. "If you've seen Me, you've seen the Father." But most people have never seen Jesus except as He is revealed in the Word. But guess what? We don't need to. We don't need to.

We have a more sure word, Peter says. John and Peter both affirm that which our eyes have seen and our hands have handled, the word of truth. That's a wonderful thing, but we have a more sure word, which is the prophetic word, the teaching word. "And by this we know that we abide in Him and He in us," verse 13, "because He has given us of His Spirit." And what is it we have seen in verse 14? "We have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God."

So we're back to *homologeō*. What is it to confess? I can sin in my life and be drawn to the point of saying, "Well, yep, that was wrong. That's unbiblical. That's not what a believer should do." Is it a meaningful recognition? If somebody says, "You know that thing you just did, wasn't that sinful?" You say, "Oh yeah," but there's no repentance, there's no change of mind, there's no godly sorrow, there's no going to the Father and asking for wisdom and enablement and empowerment to do better in the future, there's no prayer about whatever consequences and ripples that sin may have had to the detriment of others. It just doesn't matter. A simple acknowledgement that doesn't matter isn't what Scripture is talking about in 1 John 1:9. If we acknowledge in the real sense and recognize the implications and the heinousness of sin, which was illustrated on the cross in terms of the penalty for it—the wages of sin isn't a wagging finger; the wages of sin is death.

In the same way, he who acknowledges, confesses that Jesus is the Son of God—you look at Jesus as the Son of God and it matters. You live differently. You prioritize differently. You invest your time and the stewardship of resources and so on in the light of the fact that Jesus Christ is the Son of God. I am His representative. I am a part of His body on this earth. I have duties. I've been given a mina or a talent. I need to do something with it, not shove it in my pocket and wait for Him to come back and hand it to Him. I've been given an opportunity and a stewardship. *Homologeō* is an acknowledgement that means, therefore, this is true, therefore. And that's what John is talking about here. We've testified what we have seen: the Father sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him. This goes back to having His words and treasuring them. If Jesus is the Son of God, you would think, well, what He says goes. I need to live in the light of what His commandments are.

"We have known and believed the love that God has for us. God is love, and he who abides in love abides in God and God in him," verse 16. The indwelling of Christ and the indwelling of the Father, it's a big deal. Paul is the one who gives us the fullness of this revelation. Jesus anticipates it. John reviews it. John wrote his epistles after Paul had long been beheaded, but the initial revelation of this mystery of the indwelling and the abiding presence of God in us comes in and through Paul. It was a mystery at the time that he wrote it. John says, you know, that's what the Lord was talking about, and there is harmony, there is affirmation here.

Well, that is our point two, the indwelling of Jesus Christ. How important is it? With Christ comes the Father, abiding in Him, He abiding in us. We bear much fruit. "Abide in Me, you will bear fruit." No abiding, no fruit. You're a withered branch. The Father will prune it, use other branches. Let's pause here and take a break. When we come back, we will pick up, finish our coverage of the second element of the mystery, and move on to the third, which is the mystery of the church.