My name is Jim Fleming and this is Our Sunday School.

Our Sunday School is part of Stuart Heights Baptist Church in Chattanooga, Tennessee.

To prepare for this lesson, please go to oursundayschool.com for a copy of today's handout.

Now, let's get to this week's lesson.

Well, good morning everybody and welcome to Our Sunday School. Glad you guys are with us today.

If you've got your Bibles, we are in Philemon.

And if you've got your handout, what page are we on? We're on page 17 this morning.

Page 17. And we actually are going to start with page 17 for just a hot minute

as soon as we read through the text.

There we go. Great. So I'm going to read through

Philemon, all of the entire thing,

and then we'll pick up on verse 15 starting on page

17 talking about some Greek structure

and then we'll get into some English stuff. So, Philemon.

Oh, let it be known, I have no attempt whatsoever to compete

with our newest attendee this morning. So,

I know I have totally lost that entire back table. It's great.

They haven't looked at one thing that I've said so far and it's awesome.

So, Darla and I are just going to stick to Sola Scriptura this morning

and that'll work.

And if I had a mic,

I'd drop it right now and then we'd be done. That'd be great.

I'll tell you though,

teaching the little ones first Sunday school class never gets old either.

That's pretty cool.

So, Philemon. Here we go. Philemon. Paul, a prisoner of Christ Jesus

and Timothy our brother to Philemon our dear friend and co-worker

to Ophia our sister to Archippus our fellow soldier

and to the church that meets in your home. Grace to you and peace from God our

Father and the Lord Jesus Christ.

I always thank my God when I mention you in my prayers because I hear of your love

for all the saints

and the faith you have in the Lord Jesus. I pray that your participation in the

faith

may become effective through knowing every good thing that is in us for the

glory of Christ.

For I have great joy and encouragement from your love

because the hearts of the saints have been refreshed through you brother.

For this reason, although I have great boldness in Christ to command you

to do what is right, I appeal to you instead on the basis of love.

I, Paul, as an elderly man and now also as a prisoner of Christ Jesus

appeal to you for my son Anesthemos. I became his father while I was in chains.

Once he was useless to you but now he is useful both to you and to me.

I am sending him back to you. I am sending my very own heart.

I wanted to keep him with me so that in my imprisonment for the gospel he might

serve me in your place.

But I didn't want to do anything without your consent so that your good deed might

not be out of obligation but of your own free will.

For perhaps this is why he was separated from you for a brief time

so that you might get him back permanently, no longer as a slave but more than a

slave, as a dearly loved

brother. He is especially so to me but how much more to you

both in the flesh and in the Lord. So if you consider me a partner welcome him as

you would me.

And if he has wronged you in any way or owes you anything

charge that to my account. I Paul write this with my own hand.

I will repay it. Not to mention you owe

me even your very self. Yes brother may I benefit from you in the Lord. Refresh

my heart in Christ.

Since I am confident of your obedience I am writing to you knowing that you will

do even more than I say.

Meanwhile also prepare a guest room for me since I hope that through your prayers

I will be restored to you. Epaphras my fellow prisoner in Christ Jesus sends you

greetings

and so do Mark, Aristarchus, Demas and Luke

my co-workers. The grace of the Lord Jesus Christ be with your spirit.

So I got choked up a little bit.

Because I read verse 6

as a prayer for him. And I think it might be a good one.

So there we go. Alright. Here we go.

So page 17. You got your handouts. We're on page 17.

So we're looking today at verses 15 and 16.

So verses 15 and 16. For perhaps this is why he was separated from you for a brief time

so that you might get him back permanently.

No longer is a slave but more than a slave is a dearly loved brother.

Period. You see the period there?

There's a period there. He is especially so to me but how much more to you both

in the flesh and in the Lord. So in English

we don't like sentences with you know a hundred plus words in them.

So we put lots of periods in places. In Greek it was not a problem

especially for Paul. So if you're looking at page 17

where is the first period?

At the end of 16. Right? There's a period at the end of 16.

So verses 15 and 16 are one sentence

in Greek. So I want to make sure we have

an appropriate lens as we're zooming in and around here a little bit today

because we're gonna go

zoom in and zoom out just a little bit. So two forward Dave if you would.

So Dr. Mu has a nice little framing for these two verses. So this sentence we're

dealing with the verses

15 and 16 is about what Paul suspects

might be God's purpose in the circumstances of Anesthemes' situation.

Okay so I just want to apologize once again for an apostrophe and then an "s"

afterward with an "s".

I love this guy

but come on let's just stop doing that. So this is the bigger picture of what we are

focusing on here.

What Paul does not spend a ton of time doing

is detailing why did Anesthemes

leave? What was the exact state or status

of when he came back? What was the expectation of Philemon

relative to... like the point for these two verses

is in the context of this might be what God is up to. Which

if you think about what

Anesthemes and what Philemon both individually and then collectively went

through to loop back around to now their brothers

that's a lot and it's also

completely worth it. Right? What is your salvation

worth? What would you

give up or do or endure or allow the Lord

allow the Lord as if we get a chance to vote on what He is going to do?

Oh, you see what I'm saying? Like this is

absolutely worth it. So then we look at verse 17 again

page 17 again we got a verse for verse 17, a verse for verse 18, a verse for verse 19

and a verse

a sentence for 17, a sentence for 18, a sentence for 19, a sentence for 20.

So all the way through here we go.

Alright, so skip over to page 19 and we'll start looking at our word by word analysis

and the first word is what word? Four.

Four is what kind of a word?

It's a conjunctive particle here

but it's a... there's a reason

like we are continuing this train of thought

we're not just... here's a brand new thing

right? So what was the prior thought? "But I didn't want to do anything without your

consent." Verse 14

"so that your good deed might not be out of obligation but of your own free will."

He's painting the picture, "Philemon I'm not laying heavy on you, I'm not

making this compulsive, making this

a requirement for you. I want you to do this on your own."

And now he's going to give an example of like here's the reality that's going on.

This might have been what's happened. So,

the next word is perhaps.

Perhaps. Now is Paul

a perhaps kind of guy? No.

So how do we know this? Well we know one because if you just look at the

bracketed information here how many times does that word

occur in the New Testament? It shows up

twice in the New Testament. The other time it shows up in the New Testament is Romans

5-7.

I'm going to flip over there and read that real quick. Romans 5-7.

So verse 6 says, "For while we were still helpless at the right time Christ died

for the ungodly.

For rarely will someone die for a just person though for a good person

perhaps someone might even dare to die." Right?

Now is he talking about a theological concept

with this perhaps someone might even dare to die?

Or is he giving an example of how we might apply some theological concept?

This is an example

of the theological concept, right? Because when Paul is talking about

theology he does not use the word perhaps.

He uses indicative and imperatives

and very clear statements. So

what do we take from Paul using this word perhaps? Well let me give you

just a smidge more than just the definition that Strong's has there.

Here's what B. Dagg has it.

The word is "tacha" and you kind of have to spit just a little when you say it

because "chk" all is one sound

isn't really what we do in English. So if you... just a little.

Don't do this around the baby, right? We don't need that.

So this is a word that's really a marker expressing

a contingency ranging between probability and bare possibility.

So let me put our Greek verbs hat on for a second and this might make

a little bit more sense. So when we use the indicative

this is a statement of fact, this is true... there we go. When we use the subjunctive

it's... well this is... this has a real possibility of occurring.

And you guys remember my example for the optative?

You go win the lottery, right? Well

this word is somewhere between the subjunctive and the optative.

It's a little less likely than "probably" but it's

more likely than "lottery". Okay? So it's somewhere in that kind of a range.

This gives you a little more tactical idea and the way we translate it is

"perhaps" or "possibly" or "probably".

There you go. So is Paul saying

this is definitively what has happened?

No, but it's possible, right? It's possible. Now, who

is giving Paul the words to write

here? The Holy Spirit is

giving Paul the words to write. Does the Spirit

give Paul all the information about every scenario?

No! Which is one of the reasons when we read some of the letters in the New Testament

we're like,

"Why didn't you tell us more? Because the Spirit didn't tell the writer more!"

That's what we got, right? And it's okay.

So, y'all help me with a better way to say this, because I'm not 100% convinced this is the

best way to say this, but this is my application that I'm working on right now.

So my application at the bottom of the page is "Not everything in the Bible is concrete."

Which I don't really like,

but you kind of get the sense of

not everything in the Bible is fully fleshed out and fully defined

and we know for a fact that this is exactly what is going on, but this is a

perhaps.

Alright, so I'm going to pause there, because I've got four different people who went,

"Wah!" That's not Bill Brandenburg's impression.

I started to think,

"Well, it's not all fully revealed," but I didn't like that either. The closest I could come is

now we see through a glass darkly, right? And

the crazy thing to think about is that Paul

saw through a glass darkly too.

Okay, here we go.

So here's my personalization. Alright, so

the next slide, maybe even one more. There we go.

You guys know what this means? Caveat lector? Buyer beware,

right? This is closer to caveat lector.

Reader beware. Be very careful

about what we read in the Bible and taking a

death grip stranglehold on it and saying,

"This is a promise that God made to me," and

Paul looking

at the whole history of Israel and how God has moved and worked

and in his life what God was doing, and how does Paul define himself at the

beginning of the

letter?

He says, "Paul a," what? "a prisoner

of Christ Jesus." So

his landscape is radically different

than the average person. His landscape is, "I am in prison

on behalf of Christ." That's

an odd perspective to begin with, and he's looking at this and he's going,

"I wonder, I wonder if God didn't just use all of this

to make the gospel real in Anesimus' life

and to give you two an opportunity to reconcile." Whoa!

That's pretty cool. That's pretty cool. So

my personalization here is caveat lector. Just

beware.

Beware, okay? So for "perhaps,"

and then there's a word that's skipped in the Greek, "dia."

You could translate this for "perhaps through this,"

or "because of this."

This is why he was separated. Now this "separated," is this an active or a passive

or a what?

Did I skip a blank? What blank did I skip?

I haven't got there yet. Yeah, we'll leave that up for just a minute.

Yeah, we're good. Is this

separated an active or a passive or what is it? It's a passive.

Who's doing the work here? If Paul is correct in his "perhaps,"

who is doing the work? God is, right?

God is doing the work. I learned a new phrase about two weeks ago

and this is pretty cool. Commentators call this

a divine passive. It's like, "Oh,

I really like that." And if I had to guess,

"perhaps," there have been many, many, many divine passives

in our lives where God is at work

doing something that we are completely unaware of

most of the time. I'll just readily acknowledge

I don't have the mind of God. I can't predict all this. I don't know all this.

You don't either. We don't collectively. We don't get better at this collectively.

It's crazy. But God is doing stuff all the time and I love this idea of a divine

passive.

That to me is just really beautiful. So does Paul articulate all the details of

how and why

Onesimus left Philemon here? No, he just says he was separated.

The semi-truck

of explanations that you could drive through that phrase

is massive. Caleb and I went to

Murfreesboro yesterday to watch a basketball game with my dad and my uncle and we kept passing

these semi-trucks hauling

I believe they are

I-beams for overpasses.

You guys seen these before? I mean these are just

just ginormous. We've only passed eight of them. I'm thinking,

"Where are these things going?"

We're building something enormous here. But

what you could haul on the truck of these words

is a lot of stuff. You could haul, "He ran away."

You could haul, "Philemon kicked him out." You could haul,

"He got angry." There's a million different things. But is that what the text focuses on?

Nope. So guess what? Doesn't matter.

We don't need that to get the point of what we've got.

If God is doing the divine

passive work here, this to me is an example that, here's my second

application on this page, God

is always sovereign. He is always sovereign.

Always. On the days where we look and we go,

"Oh, yep. That's absolutely God at work." And on the days where we look and we go,

"What just happened?"

I didn't know that was a category of thing that could happen.

It's just like, "What is this about?" God

is always sovereign.

So, on days when

Romans 8.28 seems to be wrong,

and it's not, but on days when it seems like we know that all things work

together for

something other than the good,

but it works together for the good of those who love God, for

those who are called according to His purpose. The good doctor has

a beautiful little extended quote on this. He says, "In attempting to understand a

situation from God's point of view,"

right? So, if we're trying to figure out from God's point of view what's going on,

"there is always room," and I love for this little phrase, "restrained speculation

about the providential purpose that may underlie curious events."

Now, has He hedged Himself or what with this statement? I mean, there's just a ton of

wiggle room.

Like, this is corporate speak 101,

right? We've got so much wiggle room here. So, let's keep going.

If Romans 8.28 is true, it's also true that Christians are sometimes, and to a

limited extent, privileged to catch

a glimpse of how this is being accomplished. Like, every once in a while

we go,

"Oh, whoa, that was amazing!"

Like, did you see that? That was incredible. Let's keep going.

The "perhaps" is the necessary qualification for all such claims.

They remain a matter of faith, not sight. Like,

I don't get a, "I got a letter in the mail."

I get postcards in the mail from you guys. Thank you so much. They're so

encouraging.

It's ridiculously encouraging. Please keep that up. But I don't get a postcard in the

mail from God after,

like, "Why did that happen?

It was me, God." No, I mean,

I've got quite a bit of evidence that gives us

a glimpse into the nature and the heart of our God

so that we can go, "Oh, that was good.

Well, then that was God." Right?

And I think this is kind of where Paul is going here. So, one more.

Joseph, if you got any sense, if in the back of your mind there's like,

"I feel like I've heard this story before somewhere in the Bible,

that there was hard stuff that we went through

and God was using it for good." Yes, yes,

yes. Joseph, like Paul, held a steady belief in God's providential

overruling of human sin and folly. So no matter what happened between Onesimus and

Philemon,

who is still sovereign? God is still sovereign.

Can you just pause,

can you just pause for a second and collectively thank the Lord

for His sovereignty in the midst of our stupidity and folly?

Y'all, where would be?

I don't want to answer that question. I don't want to think about that question.

That's a terrible question. But patience - this is the nail in the coffin for me -

patience and forgiveness grow well in soil like that.

Shanda sent this to me

and I probably read it 30 times and I was like, "I can't say that

because I'm just going to have to let the Lord work on my heart for

a week before I share that it's just,

this is so good. This is so good." And then we'll end this little

clip with Dr. Macarthur.

So God triumphs over sin through His providential power and grace.

Johnny Mac's going to come in with a sledgehammer

and crush the concept of

you get anything in the face

of God's sovereignty, right? Providential power and grace,

He takes the myriad contingencies of human actions and uses them to

accomplish His own purposes.

And to that I say, "Thank you God."

There is so much on page 19.

There is so much that is beautiful

about the Lord. Just absolutely beautiful about our Lord.

But that is not all of our text for today. So let's go to page

20. So for perhaps through this

is why He was separated from you,

which is actually not there, but added in the English to help us kind of not lose our

minds,

because this is a complicated verse. "For a brief time..."

What is the literal definition of a brief time? It's there in your notes.

For an hour. What do we know?

We think we know this for a fact about the time

that Onesimus and Philemon were separated,

that it was not what? It was not an hour.

Okay? So, like,

unless Kirk and Spock and Scotty

are transported back to this time and

you can't do this in an hour. It's too far.

You can't do this in a week. I seriously doubt you could do it in a month.

It's probably closer to six, eight, nine months

or so. Like he's gone. It's like the what?

Yeah, the other day. Yeah.

It's up the road a piece.

That didn't help, right? So this is literally an hour. So I want to

just pause going through word by word here for a second and I want to

point out all the opposites that I've seen

in verses 15 and 16. So we've got... there's a whole bunch of them, right?

Did you pick up on them? I love this. There's so many of them. So we've got a brief time

and that's opposed to what?

Well, the permanently right next, right? So you've got a little bit,

versus permanent. Yeah. And then you've got something like

a slave on page 21 with a brother

because you are not calling a slave a brother.

They did not sing that

Christmas carol in the first century. Okay?

The slave is now our brother? No. No, no, no, no, no, no.

No, no, no, no. So you've got opposites

all over the place here and at the end of

16, the flesh and the

Lord, right? So there's just lots and lots and lots of

things that are being juxtaposed with their ideas.

So back to 20. So for a brief... so perhaps this is why it was separated from you for a brief

time.

So that... like so now we get to our purpose.

We're going to wrap the purpose up. Again I have lost table number four,

which is fantastic. For a brief time, so that

now I want to tell you something.

When we look at the structure of this sentence, in one sense

everything after this comma for a brief time

is a hypothetical about what might have happened for this reason.

Okay? So there's a lot of possibilities on the way this can go.

So perhaps he was... this is why he was separated from you for a brief time,

so that you might get him back. Now you ready for another opposite here?

You can't really see it here. You really have to have your part one as well.

But this word "get back" is

a pecco. And it sounds

a lot like "kateko,"

which is used in verse 13. And in verse 13

it says, "I wanted to keep him."

That's "kateko." So he's even

contrasting the names of the words that he's using with the sounds. Remember,

because the listeners

would have heard Philemon. They would not have read

Philemon. They would have heard Philemon being read to them.

So Paul is using these auditory devices

to help his listeners hone in on

exactly the points he's making by using similar sounding words.

Come on, y'all. Don't tell me these guys were not...

this is high-level literature. Alright, so you might get him back

permanently. Now, in our English Bibles,

what is the punctuation after the word "permanently"?

A comma, which I think is fine.

I would have loved to have seen a parentheses, because I believe the rest of verse 16,

all the way through

where 16 puts a period to "brother,"

is explaining what "permanently" means. So now we're going to contrast

like the temporal and the permanent.

So perhaps this is why he was separated from you for a brief time so that you

might get him back permanently.

"Permanently" means "no longer a slave but more than a slave as a dearly loved

brother."

Does that make sense?

Let's take a look at a couple of things. First thing, I think we could all agree,

I'm back on page 20,

is that Christian brotherhood is permanent. We all good with that?

Christian brotherhood is permanent. And what do you think my response to that's going to be?

"Rejoice!"

Yes, that's exactly right. I could barely hold it in. I was like, "Hurry up writing, y'all!"

Christian brotherhood is permanent. Rejoice!

So I'm hopeful to say this 10 more times today. You ready?

Look at what the gospel has done.

Like, look at what the gospel has done.

The gospel has taken these two

who were at odds, some way, shape, or form for some reason,

and they're permanent. Now,

what do we know that Paul can't possibly mean when he says "permanent" here?

He can't possibly mean that Onesimus

is going to permanently, forever, in the next life,

be a slave of Philemon. Are we all good? That would be a

horrible, terrible, very bad... okay.

There were theologians

who held slaves who interpreted this text

that way. And this text was a justification for slavery because of

that word "permanently." And I would go,

"Your hermeneutic stinks." I would go as far as to say, "It smells like doo-doo."

Okay? So, it's very, very bad.

Very, very bad. It's not the way we should look at this. Because we know

what the Bible thinks about slavery, right? Alright, so let's take a look at verse 16.

So, you might get him back permanently, verse 16. This is the

description of "permanently." No longer... and what's the next word?

What's the next word?

"As." No longer "as." No longer in the manner of

a slave, right? But more than

a slave. He didn't say

"but not a slave," but "more than a slave," because he's

comparing things. He's not drawing a hard line in the sand on what the state of the

thing is.

He's comparing things. He's comparing the temporal nature of slavery

with the permanent nature of a dearly loved brother.

Because brotherhood never ends. This

is the greatest deal ever. Ever!

If you are my brother or my sister, you will

always be my... like we have a weird family, y'all.

But you will always be my brother or my sister. Cool!

Like that's... how many things in your life can you hang your hat on and go

"This is true no matter what." I would argue there's nothing in the physical

world that you can look at and go

"That will never move."

Earthquakes, fires,

road construction... I mean, there's all kinds of things that can make something move, right?

It's just... I thought that was funny, but not so much.

So let's look at this word brother real quick.

I'll recover. Just stick with the text, Jim.

So this word brother is used how many times in Philemon?

I'm sorry, let me back up.

The word dearly loved, the word beloved. How many times is beloved used in Philemon?

Two.

Two, yes.

Two, right? The first time it's used... I so love the way you have to be like

"What's taking everyone so long?" It's two. It's two, dang it!

Yes, the first time it's used is

in verse 1. Paul, a prisoner of Christ Jesus, and Timothy our brother

to Philemon our dear...

that's the beloved, friend and co-worker. So

who is the dearly loved talking about in 16?

Onesimus! He started off

calling Philemon dearly loved, and he's gotten to the point he's calling

Onesimus dearly loved. Philemon would not have missed this.

All right? This is big.

This is... guess what ground y'all are on Philemon?

You're on equal ground before the Lord. It's not

one above... no, it's equal ground. And then the word brother...

well, in Philemon 1-1 the word brother is used of Timothy

who everybody there would have been like "Oh, Timothy says hey!

That's awesome! Cool!" They all knew Timothy.

Timothy's famous. 1-7 it's used of Philemon.

1-16 it's used of Onesimus, and in 1-20 it's used of Philemon.

Guess who are brothers?

Timothy and Philemon and Onesimus

are all brothers. Look what the gospel has done!

This is beautiful y'all.

Now here we get to the part that makes my head hurt.

He is... who's the he? Sorry, page 22. Who's the he?

Onesimus. Can I put the word Onesimus in there for just a second?

Because it's going to get a little confusing if I don't. So Onesimus is especially so.

Especially so what?

We just said it. A what? A brother. Not just a brother.

A beloved brother. A dearly loved brother. He is especially so to me.

And how do we know this? Because Paul's already talked about "Hey, I'm sending my very own what?"

I'm sending my very own heart to you. But this is crazy.

This is absolutely crazy. But how much more to you?

What?

Whoa, whoa, whoa. Don't skip past this. This is super easy to miss.

Paul, who says Onesimus is his very own heart, and he calls him a

dearly loved brother. He says he's especially so.

Like even more so. To the greatest degree. The especially so

means the most in the greatest degree. To the greatest degree

he is your dearly loved brother.

Is that beautiful? He's not just saying, "I've sent you back

the dregs of society.

Good luck figuring it out how to make it work with him."

No. I sent you my heart. He's my dearly loved brother.

He's on the same level as Timothy and you.

From brotherhood to me. And he's especially so to you.

Why would he be especially so to Philemon?

Because where's he at now? He's now back with

Philemon. He's hard to do

stuff for Paul if he's not with Paul. He's going to be

easy to do stuff for Philemon if he's with Philemon.

It's hard to do these types of things from a distance.

Look what the gospel has done.

This is gorgeous. This is absolutely gorgeous. But I don't want you to miss

what Paul does here. Paul, as a brother to both

of these men, he loves, he engages, and he reminds.

He loves them both. He engages them both.

And he reminds them who their brothers to and who

their God is. And I think we

can look at this and love and engage and

remind. And I was listening to a podcast with Caleb yesterday and Matt Smithhurst

- he did it again, dang it - he said this.

Oh, did I skip past this? Let's keep going.

There we go. "Church is where it's not my business goes to die."

I about

ran into one of those trusses on the interstate. Caleb

popped his earbud out and went, "Whoa!"

I was like, "Yep!" That's kind of how I felt there. Paul could have looked

at this and been like, "Hey, he's with me." That's messy.

That's annoying. That's drama.

It's okay. Are we brothers

and sisters or are we not brothers and sisters?

We are. So, let's do this.

So, "He is especially so, especially beloved brother to me, but

how much more to you." Here we go. Last part of this on page

23. "Both in the flesh and in the Lord."

So, in the flesh, the here, the now, the temporal, the human

relationships, and in the Lord, the forever, the always, the spiritual

relationships. But don't miss the word "both."

If you highlight one word on page 23, "May it be both,"

because both matter. There's a terrible,

terrible quote that is attributed to C.S. Lewis, and he never said it, and he probably wouldn't

even agree with it. It says, "You are not a body.

You are a soul. You have a body. It is garbage."

Humans have bodies and souls,

and we need them both to be humans. And when we ignore

the flesh, or ignore the spirit, or the in the Lord,

the spiritual relationship, we end up with deficient

theology. And I love that Paul engages "both" here.

That "How much more to you, both in the

flesh stuff, and in the Lord, forever

relationship." Which I think is just really, really beautiful.

So, a quote from F.B. Meyer. "If you have ever wanted

good, succinct summaries of Bible chapters

or books," F.B. Meyer is probably

the best one that I know of in a sentence or two who just is brilliant

at summarizing things. But he says this, "In the flesh,

Philemon had the brother for a slave. In the Lord, he had the slave for a brother."

He could turn a phrase, too.

He was really, really good at this. And then we'll end this morning with Dr. Mu again.

"However difficult the situation, and however much

Onesimus might have been at fault, God had a beneficial intention

in view." I don't want us to forget that these two verses

are about what God is doing in these men's

lives. And it's beautiful. And it's because

of what the Gospel has done. So, does it matter if Onesimus

is still a slave? I would say no, because

the point is reconciliation, not rank or state

or status. I have an opinion. I think

I'm right. I think I'm right on all my opinions.

But, see that was funny, wasn't it? A little bit? Not again? Not so much?

Okay, we'll keep going. Alright? I've changed my opinion.

There you go. I changed my opinion. But that is not the point of this particular text.

The point of this particular text is to look and see how amazing our Lord, in fact, is.

Which is a great thing. So, let's roll with that.

Alright, so we've got our weekly update on the table. You'll notice February 2nd

is still highlighted. I have not heard from anybody who wants to teach on that week. So, as

of right now, we are tentative cancel. I will make a call

on all the socials by Thursday as to yay or nay.

But if you have a text of the Scripture that you want to teach next week, and you're a member,

happy to let you do that, just let me know. And let's pray

as a table, and thank the Lord for

how He uses His sovereignty in our lives so that

He just turns it for good. And I am so grateful

that He does. So, thanks for coming today guys.

Thanks for engaging, and don't forget to subscribe to our podcast, YouTube channel, and weekly email.

You can subscribe to all three of those at OurSundaySchool.com

Grace and peace to you.