

19 July 2026 : Michael Garstang : Colossians Overview, Rightly Dividing the Word, and Distinct Heavenly Hope

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Speaker 1

Like Ephesians, that deals with the theme and subject of the new dispensation of grace, and its theme and subject being the mystery regarding the body of Christ and the heavenly hope, and that really comes at the forefront in Colossians 1, verses 1 to 13. Let's bow our heads and give thanks to our heavenly Father for the privilege we have today to be here at the chapel and on Zoom. To hear today's speaker, Michael Garstang. Heavenly Father, we give you thanks once again to be able to be here at the chapel and to be able to join on Zoom to hear your servant as he prepares to expand the Scriptures to us on this wonderful epistle of the Apostle Paul to the saints at Colossi. We thank you, Lord God, for this wonderful epistle,

Speaker 1

Dear to our hearts, which deals with the new dispensation and the heavenly hope, and where we stand in our position in Christ. Thank you, Heavenly Father, that we can read and reread these great epistles of the Apostle Paul and always learn something new and afresh from the hand and pen of the Apostle Paul. Thank you, Heavenly Father, that we can enjoy each other's company and that we can enjoy a sweet time of fellowship together around your word today. Guide and direct and lead your servant now as he prepares to open up the scriptures to our minds and hearts today. We give you thanks in Jesus' name, our Lord, Savior, and Head. Amen. So turning to the prison epistle of the Apostle Paul to the Colossians.

Speaker 1

Page two of nine in the Chapel Bible. If you have the Chapel Bible handy, please turn to it, as we will need to follow the reading, which is from Colossians chapter one, verse one, through to verse thirteen, which commences as follows: Colossians one verse one, Paul, an apostle of Jesus Christ by the will of God, and Timothy, our brother, to the saints and faithful brethren in Christ, which are at Colossi, grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, pray always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have all.

Speaker 1

Ye have to all the saints, for the hope which is laid up from you in heaven, whereof ye heard before in the word of truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you since the day ye heard of it, and you. The grace of God in truth. As ye also learn from Epaphras, our dear, our dear fellow servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

Speaker 1

That ye walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints. Enlight, who have delivered us from the power of darkness and have translated us into the kingdom of His dear Son. A lot here in this introduction of the Apostle Paul to the saints at Colossi, and we look forward to our speaker today from the Philippines, Michael Garstang. Thank you very much, Michael. I'll hand you over.

Speaker 1

Being today's teacher

Speaker 2

Thank you. Our series, as you might recall, our studies on this Thursday in the month was centered around Ephesians, so it's no great surprise that we have continued our studies in the epistles and picked on the letter of Paul to the Colossians. All about these words. Praise God for that. That we study the Bible not randomly. We do not jump from Ezekiel to Joshua to the Psalms. For as surely as all the Bible is for us, we acknowledge that not all the Bible is about us. While true, there are some who are too modest or feel too unworthy to think that the Bible speaks of any place.

Speaker 2

That is a word even for them, but we are saved unless we are saved, and we have salvation because we sensed, in the words of the old gospel hymn, that Jesus has loved us, wonderful Saviour. Jesus has loved me, and I cannot tell why. And we speak of Christ as our all, our personal Saviour. So yes, it is possible to enjoy free salvation, and not care to study the Word of God with all its continued promises and blessings. But we follow the holding truth that so God of the Bible is, and is meant to be about even us. Great God, our guiding principle amongst us is that of rightly dividing the Word of truth. September the 25th.

Speaker 2

The overriding division or dividing line is Acts 28, verses 28. That is to say, the

Gospels are to Israel alone. The Acts clearly are for Jew and Gentile. John chapter 1, verse 11. He came unto his own, and his own received him not. Romans chapter 15, verse 8. Now I say that Jesus Christ was a minister of the circumcision, to confirm the truth of God, to confirm the promises unto the fathers, and that the Gentiles might glorify His name for His mercy. And verse twenty-seven, very important verse in this fifteenth chapter Romans.

Speaker 2

It hath pleased them badly of their debtors they are, which is to say, the Gentile is a debtor to the Jew. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. The Acts for Jew and Gentile, but the Gentiles made partakers of Israel's spiritual things, or Chapter Eleven, Romans, of course. You have to say the wild olive tree grafted in, typical of the time of the Acts. Typical always of the time of the Acts. Don't let anyone carry forward into the present day to say that we are grafted into Israel's wine. If they do, ask them what that wine is, because surely there are more branches.

Speaker 2

Then you can find the Bible. We're leaving that. The Acts clearly offers Jew and Gentile, and I just try to illustrate the Gospels for the Jew and Gentile in the Acts. However, Acts twenty-eight, two Timothy one, eleven, Titus one, two and three. They carry the company in view as either or to the nations, or to a gentile, he had a choice of ends. Then he could be a gentile, he could be a heathen, or he could be trying to hide there among the nations, except Israel. Why does it? Because the Apostle Paul would embrace you as an object of his ministry after the Book of Acts shall close. When I look at Titus chapter one, verses two and three.

Speaker 3

Well

Speaker 2

Paul says, "He now preaches in hope of eternal life, which God, but cannot lie, promised before the world began. But hath in due times manifested His word through preaching, which is committed unto me, according to the commandment of God our Saviour. Truth then promised before the world began, now directed towards the even, the Gentile, thee, me." Wherever we are around this Zoom meeting, to answer Mr. Welsh, truth that pertains to those things that come after salt version must be learned, as it were, in the safe place. Some of might tell you, some of might put some writing in your hand, but in the quiet place, the consideration of this.

Speaker 2

This assertion, and to borrow Mr. Walsh's words, in the sanctuary, the printed page of the world must be illumined from a higher source, or it may, in so many words,

all of it, turn blind, or if we, Findthetime, spendthetime,
givetheconsiderationstoarightydividedword,

Speaker 2

Apologize for corruptions. Certainly not as an epistle in itself. Often it has already been said that Colossians, Philippians, both of Ephesians and Philippians, but we can enjoy the epistle as it were for itself, knowing indeed that it is a useful part of the testimony of the Lord's prisoner. That is to say, the accumulated writings of Paul. Each one mentions that he is in bonds.

Speaker 2

For he is in prison. The totality of those words is the testimony, not of Mr. Bush, the testimony of the Lord's prison.

Speaker 3

A repetition we will find in our study. Not just repetition, but refreshments also.

Speaker 3

It's completed. Caution shows the pitfalls.

Speaker 2

Have an empathy with this epistle to the cautious, or maybe not. There you are. The structure of this epistle, I now present. Thanks to first Mr. Walsh and the Presbyterian Thirty Four. Let's go. She said, "She's going to make sure you see what I want you to see. Come with me, Jack."

Speaker 3

You see the structure?

Speaker 2

Oh yes. Thank you. Yes. Thank you very much. I have a few words of it. It covers the whole epistle, which is more than we will talk about today, of course. The capital A to capital G are refreshings, restatements, reappearances of what you're familiar with in the Ephesian epistles.

Speaker 2

The heart of this epistle is the letter H, double letter H, also chapter two, which contains, or it can be summed up in the simple word, beware. This is a seeming manner, the great evidence of Paul in writing to the Colossians, and so he spends the heart of his writings with the phrase.

Speaker 2

Beware! The central matter, which concerns the apostle and Timothy, are the enemies of the freedom that has been won for the Berean Christian. Hence the repeated 'beware.' You think of Ephesians chapter six. Any church might teach that today, but it belongs to Ephesians. It belongs to this calling. It belongs to you and

me. We might fend off all the fiery darts of the wicked. Here, the 'beware' will be extracted from this epistle. Priest here, priest there. The public speaking belongs, as the scripture shows, to the heart of this Colossian letter, this prison epistle directed to them, the world at large.

Speaker 2

Or certainly, to those listening today, realise that that's indeed this is that truth of which Jesus tells us, promised before ages of time. In this section, chapter two, verses four to twenty-three, look at the phrases like 'Let no man therefore judge you and.' Beware, and this I say, lest anyone should beguile you. So these phrases make up the warnings, and in due time, God willing, we will consider it even ourselves. As I said before, we meet this passage in chapter two. Paul gives us much to uplift and encourage. The Acts 28 marine familiar.

Speaker 2

Should I apologise for the phrase 'Biblical believer'? Happier, of course, if I explain. Colossians is a present epistle, chapter four, verse three.

Speaker 2

To 4verse3, now praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, so that marks it as a prison epistle, and that for proclaiming the truth, as we speak of the great secret made known initially only to the apostle Paul, and so. Caution's contains a wonderful truth about a secret, which is spoken of. We borrow again from Ephesians chapter three, verse nine. It is spoken of us being hid in God. That is to say, it was hid until midnong to Paul, only following the event, or so it was, of Acts twenty-eight's conclusion, Book of Acts conclusion.

Speaker 2

Nothing to rejoice about in the conclusion of that book of Acts. Scripture fulfilled. Israel's hope and calling put in abeyance. The gifts and callings of God transferred? They're not transferred, are they? Romans 11, 29 and 28. For without repentance, he hasn't changed his mind. He hasn't given the blessings of Israel over to what we think of today as the church, but he's made known about truth. We rejoice in it, and it comes to us initially through the pen of the apostle Paul. What should present-day Christianity rest upon? What is now set aside and is in abeyance, such as what we call the communion service, Eucharist.

Speaker 2

Water baptism, the Thessalonian call—people still call them. They take them. They like the sound of them, or they like the history of them, and thereby they deceive themselves as to what is the work of God and the call of God for today. So it is a brilliant attitude which should be coveted, which says, 'Of course, they search the Scriptures daily.' Whether these things were thus or so, or after this manner, that is to say, after the manner and pattern and proclamation of the Apostle Paul's

preaching, as an example, the opening verses of this epistle may seem to apply today to all believers, whereas Paul and Timothy, being consumed by this new revelation and hearing from Epaphras.

Speaker 2

That the Colossians too were quite enlightened, they are moved to write this epistle. Ephesians chapter 3 verse 9, 'Not to make all men see.' Well, how do you make all men see? You put a gun to their head or bribe them? Paul's saying, 'Not to enlighten all.' All I mean it means as to what is the dispensation of, Sonowyou, with the same desire, not now to the Ephesians but to the town of Colosse, and these facts are, if you like, the background or the remote context to this letter to the Colossians. So from.

Speaker 3

Chapter one verse seven .

Speaker 3

On chapter two verse one.

Speaker 2

It seems that neither Paul nor Timothy had ever visited the city of Colosse. So chapter one verse seven, has he learned? Has he also learned of Epaphras? Our dear fellow servant, who was for you a faithful minister of Christ. And chapter two verse one, for I know that you knew what great conflicts I have for you. And for them allowed to see, and for as many as have not seen my face in the flesh. Of course, we don't think Paul started or began or said anything to the people in Colossi. The credit goes to Epaphras, who had evangelized, and not only evangelized, but.

Speaker 2

We wouldn't have this epistle if that was all. But Epaphras had taught the truth of the mystery to the Colossians. Commentators find it hard to believe, of course, that Paul had bypassed this town on any of his travels in that part of Asia Minor. But it seems, as I say, by the credit given to Epaphras, that Paul had indeed not evangelized the city, but they had heard not just what men and women would see and feel. Has the gospel, but more, the truth we hold there, had been embraced by the converts at Colosse? We better look at the text, shall we? Allow me then to read a few verses from again this first chapter of Colossians.

Speaker 2

Chapter verse three to verse eight. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which you have for all those saints, for the hope which is laid up for you in heaven. Where have you heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, our brother for fruit, as it

doth also in you. Since the day he heard of it, I knew the grace of God in truth. Has he also learned of Epaphras, our dear fellow servant, who is for you a faithful minister of Christ?

Speaker 3

Saul, verse three. If it's not a prayer

Speaker 2

It's certainly a scripture of thanks. Even to God, we give thanks to God and the Father of our Lord Jesus Christ, praying always concerning you. That's a good way for any of us to pray for our fellowship or our fellowships, to give thanks for that which we have. But in verse four, Paul and Timothy have some encouragement, hearing we've heard about your assembly. He says, since we heard of your faith in Christ Jesus.

Speaker 2

And the love which ye have unto all the saints, whether we or they know, but faith in Christ Jesus, I fear we should not know. Faith in Jesus of Nazareth, let us know it. Wonderful, beloved, of history, our brothers in the flesh around the villages of Israel. The words of Paul are having of your faith in Christ Jesus, and the same one can be addressed now as Christ Jesus, where His lordliness, there is a word, His lordliness, His exaltation, His seating with the Father, is now rightly the object of the faith of the believer.

Speaker 2

And the caution assembling. So there's a verse in Second Corinthians. Very strange, is it not? But the Apostle Paul says, 'Though we have known Christ after the flesh, yet now henceforth knowing Him no more, great movements on what spot the crucifixion, the resurrection, and the ascension of our wonderful Saviour that.' We reverse the names from Jesus Christ to indeed Christ Jesus. Paul calls the love which you have unto all the saints. There are comments on this. The love you have to all the saints. There are some people, but they are. Says Paul. These cautions, love them all in the little tablet, and this love us.

Speaker 2

Redounded or resounded back, even to the ears of Paul and to Timothy. So let us ponder this phrase, even as Paul in Ephesians chapter one, verse fifteen, seeks to enforce what we call the will of the Father, the work of the Son, the witness of the Holy Spirit. Those early verses in Ephesians chapter one, verses three to fourteen. In verse fifteen, he speaks how.

Speaker 2

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, cease not to give thanks for you, making mention of you in my prayers. So

the same situation which was produced in Ephesus has been replicated also in the city of Colosseum. Verse five of Colossians chapter one.

Speaker 3

I feel we should also call the Colosseum.

Speaker 2

We had of verse four. Have of your faith in Christ Jesus, the love which ye have to all the saints, for the hope which is laid up for you in heaven. Where have ye heard before in the true word of the truth of the gospel? They're getting the facts in verse three, and the happy situation within the assembly, faith in Christ Jesus, and love to all the saints, for the hope.

Speaker 2

Which is laid out for you in heaven. I am stretching the original tablet. I am saying is Paul saying that this prayer is on the count of the before you in that heavens? Is that one of the objects of Paul putting pen to paper? It's on the count of the whole, which is laid up for you. And ever is this, as we say, his main concern in this concluding chapter. And Paul expounds this hope beyond which Ephesians had made known. Here is a point which the average believer may miss, even worse, an average believer might think, 'yes, this is just like we have in one Peter chapter one, verse four.'

Speaker 3

I hold, and the thing is not away.

Speaker 2

For over you, you are kept by the power of God. Go like this fifth verse of Colossians one, which is laid up for you in heaven, where have ye heard before in the word of the truth of the gospel?

Speaker 3

If the.

Speaker 3

Not quite the.

Speaker 2

Same word, as used by Peter, has been used here by the Apostle Paul. So I think to use the word reserved.

Speaker 3

Farewell for the Greek students.

Speaker 2

There. Thank you all for being students. It's quite common throughout the New Testament. Reserved has been translated in various ways. I'll give you one or two of

them. Matthew twenty-seven, verse thirty-six, the crucifixion of our Lord Jesus Christ. Not everyone was weeping, was it? This verse says, "And sitting down, they watched in the they were guarding him in their way." That's the word. They reserved their attention entirely for the tomb-dwelling crucifixion of our Lord.

Speaker 2

Jesus Christ, Revelations chapter three, verses eight and ten, commendation. We have to say, "May because they have kept, they have preserved, they have guarded almost the word amongst all the trials that they are experiencing." One Timothy six verse fourteen. Keep this commandment spotless. Now the keeper of commandment will break it, but Timothy is exhorted by Paul to keep it, to guard it. Reference John, John chapter nine, verse sixteen, and perhaps it brings out the meaning of preserved, which Peter has used. If he really meant to preserve it, but he made up.

Speaker 2

An accusation to the Lord Jesus, John chapter nine verse sixteen. This man is not of God. The Lord Jesus cries, 'Not of God, because he keepeth not the Sabbath.' A very practical sense, then, in this word, reserved around there some instances of it. So that's Peter's use of the phrase.

Speaker 2

Reserved in heaven for you, and some description for each if you're looking.

Speaker 3

There.

Speaker 2

Colossians chapter one, verse five, which we are arguing for not being these tin, as well, Peter, we've read.

Speaker 2

The hope which is laid away for you in the heavens, beings of this world, made aware of a kaimai has only three occurrences in your New Testament. Again, against the many which translators reserved or watched or kept or suchwise as there in, so. Let up for you. We have in Colossians one, two Timothy chapter four, verse eight. But I need to turn to it. This was that.

Speaker 2

Righteousness. So it was like let up, let away for me a crown of righteousness. The same word that is found in Colossians one verse. So that's two of the occurrences, and the last one, Hebrews chapter nine verse twenty-seven. And from these three words, we have to decide: is it the same as Peter's word, or has a meaning, a definite meaning of its own? Read up for me and saw Hebrews nine twenty-seven. It is appointed unto men.

Speaker 2

Wants to die, and after that, judgment. I think we can, even with a limited knowledge, distinguish that a different word is used. We'll come to all the reasons later. We're trying to be grammarians. Trying to say the words are not the same. This one. This the other. And we think that.

Speaker 2

Corresponding to something which we also believe. Peter knew nothing of, but Peter's very strong word reserved in heaven for you, and we get a clue as to what it is that is reserved in heaven for those who read, believe, and hope in the words which Peter wrote. Of course, as I say, these words of themselves may or may not explain, reserved in heaven, and laid up for you. That is, they may not shout. Here we must try the things that differ, and 2 Timothy 2:15. But differ these verses from Colossians compared with Peter, certainly differ. Another argument for discriminating is the fact that Peter knew nothing of the secrets.

Speaker 2

Made from ages and from generations, Colossians one twenty six, and we compare just in passing the mystery of Christ, which partially was made known during the same circumstances of generations and ages. Just passing there, the mystery of Christ. Brother Watchers, took so much. It was a progressive revelation, and made known through ages of dispensations, or generations of dispensations, was certainly the truth which the Apostle Paul proclaimed. Being God was unknown, not made known at any other time, until, in the prison cell of the Apostle Paul, the secret was made known to men. That's another argument in favour of.

Speaker 2

Two distinct folks. It all seems to me, as I read the fifth verse of Colossians chapter one, on account of the hope which is laid up for you in heaven, Paul and Timothy put pencil to paper and do all they can to establish the Colossian sentence. Then this wonderful truth. And who's to say that epistles of Peter didn't get to Colossae? Who's to say that? A little bit of disturbance might have appeared, but we believe that.

Speaker 3

This should.

Speaker 2

End the arguments to differentiate between supporting exactly two different callings, two different ministers of the gospel. So Peter's whole description of the inheritance reserved in heaven is these are the words. Incorruptible, only felt, and that fadeth not away. Three words beginning with "a" in the Greek, but we'll stick with this for now. So this hope reserved in heaven is incorruptible, only felt, and that fadeth not away. And all without understanding are reserved in heaven.

Speaker 2

Does not shout, or does not dance, or anything that should be. Do, or that heavenly Jerusalem, with its streets of gold, its pearl gates, its twelve foundations, on which cometh down from God out of heaven, undefiled, dating not away. Gold and pearl and everything doesn't defile. What's your first chapter, Revelation, verse two? Remind ourselves. I just saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband. There was it all. There's a pearl, twelve foundations. I think it fits very nicely with Peter's description of what is reserved in heaven.

Speaker 2

For those who rightly belong to the calling to which the apostle Peter ministered, returning to Colossians chapter one, and on account of the hope laid up, Paul says, 'Where have ye heard me before in the word of the truth of the good news which is come unto you?' Once again, I say it's acceptable enough for all concerned in leading people to Christ through the gospel. But do we not ourselves much because of Ephesians chapter one verse twelve of those who had the parable in Christ who heard the gospel of your salvation, which says parable to the Colossians is come.

Speaker 2

Onto you. You might not want to agree there, but we have covered inversions, and we close our study on Galatians by these two words from inversions, chapter one of inversions.

Speaker 3

And the twelfth verse.

Speaker 2

All

Relate correspond to you with the fact that all humility is commemorated on account of the hope. The Eastertomb as well will cause us to.

Speaker 3

See that.

Speaker 2

We should be to the praise of His.

Speaker 3

Glory, who first trusted in Christ.

Speaker 2

Well.

Speaker 2

A cry of hope we didn't know. Perhaps at the time was what we committed

ourselves to when we accepted the Lord Jesus Christ as our Savior. God speaks it not often yet. In the thirteenth verse, it says, 'In whom ye also, or we can live out trusted it's in italics, in whom ye also, through that ye had the word of truth, the gospel of your salvation, in whom also.' After that, she believed he was sealed with the Holy Spirit of promise. To my ears, to my understanding, this which is clear to you, as in Colossians chapter one verse six, is this gospel of your salvation, in whom also, after that she believed, he was sealed with the Holy Spirit of promise.

Speaker 2

Just enough to when I got to perhaps I realized that there's two big cautions, and it may be reflecting, but it will also lead us to the contemplation of the second chapter, which is full of warnings, and of course is above a few warnings from the inspired pen of the apostle Paul.

Speaker 2

Thankyou, Michael. Thankyou.

Speaker 1

For today's Sunday Green, the Sunday Berean Bible study.

Speaker 2

Thank you very much, Michael. And also Granny Blanchard. Many thanks. She's Air 34 down in the corner there.

Speaker 2

IthoughtitwasaroadouttoManchester

Speaker 3

But it's clearly. Thank you, Michael. Interesting. Thanks to Mr. Chase. Thanks, Bob. Thank you. Thank you. Good job in the bank, Mr. Michael. Thank you, Bob. Thank you very much. Thank you.

Speaker 2

I've got the kids and I've got the family and that, so it's all the truth. Everyone, God bless you all. Have a fantastic day. Big big kisses and I love everyone. God bless you.

Speaker 3

Seeyousoon. Thankyouverymuch, Papa. Enjoytheday. Haveagooodday. Goodbye. Thankyou. Takeabit, Dave.

Speaker 1

Thank you. Thank you once again, Michael, for the Sunday Berean Bible Study message on Colossians chapter one, verses one to thirteen. A lot there that you've covered. I'm sure there'll be a lot of comments, questions, and some afterthoughts by the panel on Zoom and also here at the chapel. It's worth noting very briefly that we have a trilogy of words here, which is really exclusive to the Apostle Paul. In one

Corinthians thirteen verse thirteen, Paul puts together three words, which is faith, hope, and love, and the greatest of these.

Speaker 1

Of these three virtues is love, and we find this in chapter one, verse four and five, where Paul highlights regarding their faith, your faith. Then he highlights their love, your love, in verse four, and then he brings the hope in verse five. Because of the hope which is laid up for you in heaven, you could actually translate that, your hope, which is laid up for you in heaven. It's the hope, but also it's your hope. So you've got there the three trilogy of words: faith, hope, and love, but not in that specific order. But it's highlighted there by the apostle Paul. He commends them for their faith, their love, and then he highlights the hope, which is the heavenly hope, mentioned in Colossians 1:5. And Michael made a very important contrast with what Peter writes in 1 Peter 1:4.

Speaker 1

We'll be most interested in your thoughts regarding today's study, given by Michael in the Philippines. But let's first give thanks to our Heavenly Father for Michael's message, and then we'll leave the chapel and Zoom open for any discussions or for any questions. Heavenly Father, we give you thanks for your servant who has opened the Scriptures to us in this wonderful epistle to the Colossians. And we thank you, Lord God, that we are able to learn afresh. This great introduction to the Epistle to the Colossians, as written from the hand and pen of the Apostle Paul, may we meditate and ponder and reflect upon what we have learned and heard today, and may we be able to go away, Lord God, to read this chapter once again.

Speaker 1

Ourselves, so that we may gain more insight in this great prison epistle of the Apostle Paul. We give you thanks once again for your goodness and your grace, for your loving kindness which you bestow upon us, and may we continue to enjoy this time of fellowship together in and around your word. We give you thanks in Jesus' name, our Lord, Savior, and Head. Amen.

Speaker 3

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