16 Aug 2026 : Michael Garstang : Epistle to the Colossians

2026-08-16 13:07:47

00:00:03 Speaker 1
Thank you, here. Thank you all. Nice to be in the chapel, the open book. Always a privilege, certainly to not only sit in the pew but to stand behind the pulpit or the rostrum here. However, we can continue our studies in the Epistle of Paul to the Colossians. Hence the reading, and happily we will journey a little further into the truths of this epistle.

00:00:33 Speaker 1
Is it a happy epistle? Had you thought of that? Isn't God always happy? He is. Why is He happy? Lord Jesus Christ has offered and granted a finished work, not only to us, but even to His heavenly Father also. According to the gospel of the happy God, says Paul, one Timothy one eleven, which is committed unto me. If you want a happy gospel.

00:01:04 Speaker 1
Trace it through the writings of the Apostle Paul. It must be a happy epistle, although the joy is made secondary because of the urgency of Paul and Timothy in continuing their written ministry to the Colossian church. Epaphras, in verse seven, is mentioned. He seems to have been the one who not only evangelized but also enlightened the Colossians not only to the death of Christ, but to the wonderful work which he accomplished through his resurrection and ascension as well. As we have in Ephesians, the prayer of Paul, the eyes of your hearts having been enlightened. Epaphras likewise did much to enlighten.

00:02:01 Speaker 1
The Colossians, as to what, being born again, we're what shall we say? Dare we say we're beyond that? We are into the realm of this present day calling, which necessitates salvation, but tells us so much more of what God wants Himself to do. So Paul and Timothy confirm what Epaphras has taught. And continue much in prayer, and similarly with the prayers of Epaphras, chapter four, verse twelve of Colossians, tells of Epaphras still agonizing in prayer for these saints of Colossae.

00:03:00 Speaker 1
So we laboured much last time. You might remember on the fifth verse of Colossians chapter one, and you might think I made too much of it because we read these words. We heard of your faith in Christ Jesus, verse four, and of the love which

you have to all the saints on account of the hope which is laid up for you in heaven. And we wanted to make sure that was a valid, pertinent hope to the Colossians and to who else but us gathered here and gathered around us through the facility of Zoom. Hope is not just hopefulness. Let's be sure of that in the Scripture. And not only do we specify hopes in the plural in the Bible, we specify callings as well.

00:03:58 Speaker 1
Let me call Mr. Welsh, if only from memory. You tell me your hope, he says. Tell me your calling, and I will tell your hope. And of course, in chapter three, verse four, we have the specific hope which Paul has before him, and I just. It is the same for us. Chapter three, verse four: When Christ is our life, shall appear, then shall ye also appear with him in glory. That's a specific hope. I believe, hope you do too, which is the subject of this fifth verse of chapter one. Quick resume of other callings, of other hopes, another hope. We might turn to Romans chapter.

00:04:56 Speaker 1
Fifteen, verses twelve and thirteen, to realise this is a different hope, wonderful hope, but not the one which concerns the apostle Paul and ourselves as well. Fifteen chapter of Romans, verses twelve. Because Isaiah, the prophet, says, 'There shall be a root of Jesse, and he that shall reign.' Over the Gentiles, well, that's us, true enough. In Him shall the Gentiles hope. The God of that hope is how we read the next verse. The God of that hope. What hope is that? If it's from Isaiah, it must be a millennial hope, must it not? And yet, it is found in the Epistle to the Romans.

00:05:54 Speaker 1
The God of that hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit, Holy Ghost. A specific mention of callings you will find, of course, in Hebrews chapter three. Wherefore, holy brethren, partakers of the heavenly calling, not this calling, as we can read, since it's found in Hebrews. Which is obviously directed towards the Hebrews, Hebrew Christians, nonetheless, not yet enlightened as to the prison epistles of Paul, chapter three of Hebrews. Wherefore, holy brethren, partakers of the heavenly calling. We find the word 'heavenly' later on in Hebrews. We're not the heavenly city, the heavenly Jerusalem. So there are other hopes and callings.

00:06:52 Speaker 1
And how wonderful to follow the words of Paul when he says, 'Ye see your calling, brethren.' So let us settle on that. We see our hope, and we see our calling. So Epaphras is credited with communicating the gospel, as well as enlightening these people as to what we call right division, or the truth of the mystery. And there we read of him in chapter one that indeed he was for them a faithful minister of Christ. And he gave them the gospel, and so Paul and Timothy say for this cause also.

00:07:50 Speaker 1
Since the day we heard it, we do not cease to pray for you and to desire. There we

have it. The gospel which Epaphras must have taught them must have been identical to the gospel which is spoken of also in Ephesians chapter one. The gospel of your salvation. Remember those words from Ephesians chapter one and consequently.

00:08:21 Speaker 1
He says here, back in Colossians, it came unto you, and also in all the world. So you might wonder, why is this gospel, which leads to rightly dividing the word, leads to this wonderful truth of mystery? Why is it not so widely disseminated? That's because, of course, the word gospel certainly needs what shall we say, quantifying or qualifying. Or clarifying that indeed various gospels, as with various callings and various hopes, are found in the Word of God. But we can rightly divide, not just divide, but rightly divide as well. An extreme would be Matthew chapter four, verses seventeen to twenty-three, as to a gospel. Many people today, early conversions think they can.

00:09:19 Speaker 1
Replicate the gospel which Christ Himself proclaimed, but is it possible? Fourth chapter of Matthew, verse seventeen. From that time, Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." And likewise, He says, "says unto there," verse twenty-four. His fame went throughout all Syria. They brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy. What did he lay his hands on them and said, "Here's your card. You buy my book, and you know how it goes. Give me your address and send me some money." How different is present day so-called evangelicals? How does this verse end?

00:10:18 Speaker 1
Wonderful! He healed them. Would those days return? But there we are. It was, of course, for Israel and the conversion and the attestation that Jesus of Nazareth was indeed their Messiah. So we distinguish hopes, callings, gospels. Can we proceed? I wonder. And realize indeed that not only does Ephesians one thirteen tell us of the gospel of their salvation, it leads on. I'm still in Ephesians one aren't I? Because unbelieving, you were sealed with that holy promissory spirit or holy spirit a promise. Not the person of the Holy Spirit, a holy.

00:11:14 Speaker 1
Spiritual understanding of a promise. It was in fact a sealing, as in signs sealed and delivered. That kind of sealing. And let us not confuse it with another epistle of Paul written prior to Acts 28, where he also speaks of sealing. Perhaps you don't. But Second Corinthians chapter one, verse 21 to 23. The Apostle Paul himself recognises that he was sealed for the ministry that he had in those days at that time. Second chapter, second epistle of Paul to the Corinthians, chapter one, verse

twenty-one. Now he which establishes us with you in Christ and hath anointed us is God, who hath also sealed us. There you are.

00:12:14 Speaker 1
How many will say that you what? The apostle Paul was sealed. You turn to Ephesians one, you get a sealing again. Are they the same? Someone's going to say they're not, and I think the word of God supports me. Who hath also sealed us and given us the earnest of the Spirit in our hearts? What a thing to have in Pentecostal days, which were the days of Paul's first seven epistles. The anointing of the Spirit, as they speak of it, the consciousness that if need be, you could work miracles by the power of the Holy Spirit. We go back to Ephesians chapter one and read these words very carefully, because there we read of the granting of a holy, promissory spirit.

00:13:14 Speaker 1
If I find the words, I'll not be wrong, will I? First chapter of Ephesians, and there we have in verse 22, 13. In whom also after that ye believed, ye were sealed. What were you sealed with? What was it? This endowment of all this spiritual power, a gift? He says differently. Differently, does it not? After that, he believed. He was sealed with that holy, promissory spirit, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. So the sealing we have through believing Ephesians through, is in fact an earnest of our inheritance. That's it. You might not be able to.

00:14:10 Speaker 1
Demonstrate it to another believer. We receive these words as the words of Scripture, the earnest of the Spirit, a little pledge that you're not on the wrong track. Rather, a little pledge that indeed, the inheritance to which we belong has touched our hearts and touched our lives and confirmed us in this pathway which we have taken up regarding the seven last epistles of Paul's. So it is the earnest of the inheritance, and the inheritance is not ours. We are the inheritance. Another truth there from that chapter: where we are taken as an inheritance, we are God's inheritance. Would you choose yourself to be? You wouldn't. We are God's inheritance. We have the earnest of this inheritance—a little something.

00:15:10 Speaker 1
And we carry on believing God's wonderful and inspired word. His inheritance is revealed also in Colossians chapter one verse twelve. We might come to that. That's the conclusion of this prayer, which Timothy and Paul are recognizing is necessary for the Colossian saints.

00:15:40 Speaker 1
We'll come to that because it speaks of the inheritance of the saints in the light, as the conclusion of the prayer. So drifted a little, but only from one prison epistle to another, and there's something between Colossians and Ephesians, as Mr. Welch

says. Ephesians takes us back to the time before the overthrow of the world, chosen in Christ before.

00:16:10 Speaker 1
Controversial phrase, don't know why. Before the overthrow of the world, before the great upset of the cosmos, between the first and second verses of the book of Genesis, that's Ephesians chapter one, verses three and four. Colossians chapter one takes us to the beginning of creation, with Christ, the image and the firstborn of all creation. So Ephesians chapter one, before the foundation of the world. Colossians chapter one, Christ, the Creator. By Him were all things created. Ephesians chapter two deals with the reconciliation of Jew and Gentile. Not made known in the book of Acts, not even in that fifteenth chapter of Acts, but made known now in Ephesians chapter two.

00:17:08 Speaker 1
The reconciliation of Jew and Gentile, whereas again Colossians chapter two deals with the reconciliation of that church with its heavenly sphere and associates. Not looking on the same level between Jew and Gentile, looking to the heavenly realm, which is our destiny and the necessary reconciliation with the heavenly sphere and its associates. Paul speaks confidently that this gospel of their salvation is now come in all the world and bringeth forth fruit, and is increasing. It is the confident assertion of Paul to the Colossians, and he says, 'This is so, since the day ye heard and knew the grace of God in truth.' So we're back in Colossians chapter one.

00:18:07 Speaker 1
And we wonder, are we such as these people? This gospel is common to you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth.

00:18:38 Speaker 1
So may God bless our commitment to this gospel, and may there be fruit and fruitfulness as we seek to go forward in Him. I have a reminder by way of a screen share. I think we had it last time, last month. The structure in the hall of Colossians, and largely to show that. These verses we are covering are the prayer of the Apostle Paul on behalf of the Colossians. There we have it. Thank you. I can see here too. These verses nine to twelve is all we're saying: the prayer and spiritual walk, and prior to that, we have.

00:19:40 Speaker 1
A purpose. Amplify, magnify, make bigger. This verses nine to twelve are the prayer we're trying to examine. There you are. I can see.

00:20:10 Speaker 1
The prayer and spiritual walk are our subjects for today. It's a prayer of urgency and passion. The apostle Paul says, 'For this cause we also.' I am going to harp a little on

this word ‘also,’ because there must have been something before the ‘also,’ and I think it is that hope which is led away for you. In heaven, there we are. For this cause, we also, since the day we heard of it, do not cease to pray for you. This cause, I put it to you, is perhaps the love in the Spirit (verse eight) or again the hope that is laid up for them, or a combination of two. So even before apostolic advice or the results of Paul’s experiences.

00:21:10 Speaker 1
The items so necessary for the Colossians, which prayer alone can implant and produce. So it’s not just we pray for your families there in Colossae; we trust your children are well. It is a prayer which advances the understanding, not just of the Colossians, not even of the Ephesians. What about the Bretons around the world who have been enlightened by the wonderful grace and kindness of God? Mr. Welch has later on, in his book, the testimony of the Lord’s Prayer, analysed for us as prayer, and even we will tend to hear echoes of that prayer in the prayer also of Ephesians chapter one. Yet here, this prayer of Paul in Colossi, the burden of his prayer is to communicate to the Colossians and bring the truth.

00:22:07 Speaker 1
Perhaps from a different angle than in Ephesians, there we note this ninth verse for this cause also. There we recall Paul’s contention for the hope led away in the heavens. So the overall purpose of the prayer is stated that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding. So this is the prayer. A danger for us may be that upon reading knowledge of His will, the background by which we have been brought to Bibberians kicks in and makes us add two words. Our prayer says, “Paul, say Paul and Timothy, is that you might be filled with the knowledge of His will in all wisdom and spiritual understanding.”

00:23:05 Speaker 1
Dedicated believer, said to me, my youth, the Lord has a plan for your life. Take to the place of prayer, and find out His will for you. And so, you might want to read words that are not there in here, that he might be filled with a knowledge of His will. Doesn’t mention for you, knowledge of His will, in all wisdom, and spiritual understanding. A better test to be guided by Ephesians chapter one, verses three to six, and only a human summary. You might remember of those wonderful verses, Ephesians one three to six. Why do I refer to them? Because they are well summarized in the phrase, “the will of the Father.”

00:24:02 Speaker 1
That’s how the Ephesian Epistle begins. It doesn’t say much about salvation. It doesn’t say much about the Lord Jesus Christ, does it? It says much about the will of the Father. Writing to the Colossians, surely Paul and Timothy are saying something similar, that you might be filled with the knowledge of His will, in all wisdom and spiritual understanding. Where else would you look if you’re reading one prison epistle? Where might I find the knowledge of this will, knowledge of the will of the

Father, who spake, and we have it there in Ephesians, chapter one, verses three to six. So there we have.

00:24:58 Speaker 1
In Ephesians there, according to his good pleasure, which he has purchased, purposed in himself. Down there in the verses of Ephesians chapter one. So the Colossians chapter one verse nine expresses the desire of God, not simply Paul, by saying. Since the day we heard of it, do not cease to pray for you and to desire that he might be filled with the knowledge of his will in all wisdom and spiritual understanding. You may not get visions of the future because you know the will of God. You may not have a ticket to wealth and fame because God has laid His hand upon you. Perhaps few will notice that you have entered into this understanding in all wisdom and spiritual understanding.

00:25:57 Speaker 1
Of the will, dare I add, the will of the Father, detailed for us in chapter one of Ephesians. While it goes on, this prayer that ye might walk worthily of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. So now, this rather calls to mind. A simple life, you might say, a quiet life, a life not making many waves, but nonetheless, in the realm of knowledge of God's will in all wisdom and spiritual understanding, that he might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. Almost the quote.

00:26:55 Speaker 1
From Ephesians chapter four, verse one, is it not where indeed Paul says? In the fourth chapter. The first three chapters having been the total expression of the truth of the mystery, this wonderful movement and desire of God, which was kept in secret and in silence, but now says Paul: I therefore, the prisoner of the Lord, Ephesians chapter four, verse one, beseech you that ye walk worthy, same words as we have in Colossians, walk worthy of the calling wherewith ye are called. Shouldn't be too difficult then? Should be within our capacities to surely walk worthy of the Lord and to all pleasing, being fruitful in every good work and increasing in the knowledge of God. Paul doesn't think so, does he?

00:27:53 Speaker 1
Because he has to add this succeeding comment, strengthened with all might, according to his glorious power, unto all patience and long suffering, with joyfulness. Very strong words in that verse. Strengthened with all might. Obviously they are strong words. It speaks of strength, do they not? And power also, as well, so as though it says, 'Made strong by strengthening,' is a double use of the word dunamis, dunamero, in that simple phrase. There, strengthened with almight, according to his glorious power. Words for dynamite, dunamis, is there, and that's part of the prayer of Paul for the, are seemingly straightforward.

00:28:50 Speaker 1
Simple life, yet work, walking worthy of the Lord, unto all pleasing. So we have the word for strength there twice over: the noun and the verb, and we also have the correlative of this strengthening. It is of course according to His glorious power. So we have the word for power, and the word for power there is kratos, which our English vocabulary has seized upon in talking of political means of government. We have the aristocracy, do we not? We have democracy, we have autocracy, and of course, praise God, the Bible speaks of theocracy, where God.

00:29:48 Speaker 1
Is ruling, so a quick look at Theiaquese or Theiaquese being refused by the people of God will take us back to one Samuel chapter eight and verse seven. The days of Samuel the prophet, where indeed not only was Samuel much upset, but God Himself tells Samuel that He too was upset. One Samuel. Chapter eight, verse seven. So the people of Israel said, “All the nations around us have got kings. We can’t see anyone on a throne here. We want a king like everyone else.”

00:30:44 Speaker 1
Verse six of one Samuel chapter eight. The thing displeased Samuel when they said, ‘Give us a king to judges.’ And Samuel prayed unto the Lord, and the Lord said unto Samuel, ‘Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, Samuel, but they have rejected me, that I should not reign over them.’ So that was a theocracy.

00:31:15 Speaker 1
The ways of the world crept in, even to the people of God, and they said, ‘We want a king to reign over us.’ So, ‘Krakos,’ the great word for power, political power, as I say, is evident today. But the other extreme will be Revelation 11:15, which says, ‘The kingdoms of this world will have become the kingdoms of our God.’ And of His Christ. Between that, there’s much, but between that, there is this calling, this truth, this dispensation, which recognizes, indeed, this wonderful fact that we are strengthened with all might, by His strength, according to the power of His glory, glorious power. That’s one way of expressing it. But in simple words, word by word, we translate it according to the power of.

00:32:13 Speaker 1
Of his glory is the power in glory. There is equal to it is the strength we need to walk this pathway and pursue our love of the Lord and love of this truth as well. So they rejected me, says one Samuel. The kingdoms of this world, says Revelation 11. I hope I’m calling.

00:32:43 Speaker 1
It is not connected with either of those. Neither is it connected with the twenty-fourth chapter of Matthew, though many people think it is relevant for today. With that knowledge, perhaps we can walk a little closer with our Lord and understand

better that there is power in His glory, and it is equal to strengthening and empowering. Even you, and even me as well, in this truth. So shall we not too take Paul's prayer for the Colossians? Although everything God does is glorious, the God of glory. Let us note too that the climax, if you like, of Paul's prayer for the Colossians is in the twelfth verse of that chapter, which terminates the prayer.

00:33:42 Speaker 1
Which Paul has given, strengthened with all might, praise God according to the power of His glory, unto all patience and longsuffering with joyfulness. Sounds like a bit of an anticlimax. We thought we had these qualities, but there you are. They wouldn't be in the prayer if we didn't need them. Strengthened with all might, according to the power of His glory.

00:34:12 Speaker 1
To what end in view? Unto all patience and long suffering, and we can put the full stop there. You might notice if you do have Mr. Welch's book, the Testament of the Lord's Prisoner. He keeps those last two words of verse eleven to begin the twelfth verse. With joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in life. So not a wasted breath from the apostle, is it? There we are. He's able to say and show through the Colossians his understanding of Ephesian truth and his application of this wonderful climax with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers.

00:35:10 Speaker 1
Of the inheritance of the saints in light. So I did say that Mr. Welsh had properly analysed this prayer. The structure of the prayer, as I say, will note that with joyfulness, on the twelfth verse. And the prayer of Paul and Timothy on behalf of the Colossians. With joyfulness, giving thanks unto the Father. Why? We need so much help in enduring patience and long suffering with joyfulness. A cause of joyfulness is this succeeding truth. Is it not?

00:36:09 Speaker 1
He has made us meet for the inheritance of, but meet to be partakers of the inheritance of the saints in the light. Made meet, you remember the word meet, don't you? It's the proper thing to do, in the story of the prodigal son. Although the elder brother was grumpy, so much was he not. The father said, it was meet. That we should make merry, that the right thing to do, for the prodigal who returns to the father, was indeed the kill the fattened calf and bring forth, and all that. We have this word here too, giving thanks unto the father, who hath made us meet. Would you qualify yourself to be in such a wonderful place, the inheritance of the saints in light? You wouldn't, would you? You'd say, well, my Christian duties to be.

00:37:05 Speaker 1
My Christian point of view is to be modest. My Christian point of view is not to push myself forward. Doesn't matter, says God. I'm in something big, and you're part of it

as well. He hath made us meet to be partakers, made us equal, made us suitable. How shall we put this wonderful expression which the Apostle Paul has expressed to us? Made us meet to be partakers of the inheritance of the saints. Nice to see each other. But remember this phrase of the saints. We dealt with it before in Ephesians, where indeed in the second chapter we read in the phrase of the saints, and we realized that it says more than of the saints. It says more than being.

00:38:03 Speaker 1
One with each other, and there we read the nineteenth verse of Ephesians chapter two. Therefore, you are no more strangers and foreigners, but fellow citizens, and that's the clue. Fellow citizens with the saints. We could have an international congregation, and they belong to this country and that country, so they couldn't be fellow citizens of the saints. That's all right, because the phrase is fellow citizens, with, and it's not saints or of the saints; it is, of course, of the holy places. Or this Ephesians five times we hear in heavenly places. So this what the truth of the nineteenth verse of Ephesians chapter two is. Fellow citizens.

00:39:01 Speaker 1
Of the holy places, what's the continuing phrase? And of the household of God, not just heavens, the very household of God. So of the saints, there is like we have here in Colossians chapter one verse twelve, giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light. We have one or two references in Hebrews because in Hebrews, of course, they have these holy places and holy of holies, and likewise the same wording. Although we can't detect it too easily in our authorized version, the same wording is there, and maybe we can just settle on Hebrews chapter two and chapter nine, and take it from me of the saints of the holy.

00:40:00 Speaker 1
Is all it means of the holies, rather like Ephesians one of the heavenlies. We know the routine or the layout or the setup of the Ephesian of the Hebrew worship system. We are on good ground if we find the phrase of the holies described for us here. Chapter eight of Hebrews gives us this word. Verse two, that Christ was a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. So Christ was a minister of the holies. What we have there, simply the holies, one word, and continuing arguments in Hebrews takes us on to chapter nine, verse twenty four and twenty five.

00:40:57 Speaker 1
A little noise of the Old Testament of the sacerdotal or sacrificial system, but nonetheless, the wording is such that it is worthwhile connecting with it, that we might see what Paul is saying to us. Ninth chapter, Hebrews, verse twenty-four: For Christ is not entered into the holy place; it's made with hands. So the temple of Jerusalem, however glorious it was, or Solomon's temple. They were holy places made with hands. The Lord Jesus Christ, not a Levite, could not enter there. That's

what it says. But they were nonetheless holy places made with hands, and the wording is the same as of the saints, both in Ephesians and Colossians. So Christ has not entered into the holy places made with hands. They are figures of the true. They are a copy of something more real, which has to be.

00:41:55 Speaker 1
Not of this world, but in heaven itself, they are figures of the true. But into heaven itself now to appear, in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others. So the holy of holies, in Jerusalem, in the temple, as was. Is prefigured for us with the same wording back in Ephesians and Colossians. Give thanks unto the Father, for He has elevated us, promoted us to be equal as partakers of the inheritance of the holy places, even in the light. I won't go too much on the light, but who would know better about the light?

00:42:53 Speaker 1
The Apostle Paul himself concludes our talk with two references from, of course, the Book of Acts, the conversion of Paul, where indeed light is evident impacting itself upon the Apostle Paul. Ninth chapter of Acts and the third verse. Paul journeys; he came near Damascus, and suddenly there shined round about him.

00:43:23 Speaker 1
A light from heaven. That's the record of Luke, and in the twenty-sixth chapter of the same book, we get the time of day when indeed this light shone upon the apostle Paul. Thirteenth verse of Acts chapter twenty-six. His own record at midday, O King. What do you do? In the heat wave and around London at midday, you hide away, don't you? You think nothing could be brighter. At midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. The inheritance of the holy places. Surely, it cannot be any darkness there. It must be such a light as.

00:44:21 Speaker 1
Caused the Apostle Paul to go blind, and to be led by hand into the city. So may this chapter, this prayer of Paul and Timothy to the Colossians, even this verse, along with the whole prayer, be as effective upon us as I am sure it was in the Colossians. We know not how many months or years they kept this epistle. Probably wore it out reading and reading, and why not ourselves also? Chapter four, verse sixteen, of Colossians. When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that she likewise read the epistle from Laodicea. God willing, we will look a little further.

00:45:18 Speaker 1
About the contents of this wonderful letter, another time. Thank you for your attention. And as a bonus, or further punishment, we're going to sing a hymn from

our hymn book. The hymn, hymn books, number 85. And thanks to Hen and his skills, we shall have music for all of our ears.

00:45:50 Speaker 1
Name number eighty-five. Wilson here, or you carry on, Wilson.