

## W\_91\_Colossians.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title of the Pleroma or the Fullness. And the subject we are immediately considering this evening is the epistle to the Colossians chapter one, verses 12 to 14. It is our custom at these meetings to read a portion of scripture together. And those of you who are listening to this recording, if you care to join us, will you switch off for just a little while and read together from the Book of Esther, chapters one and two? Last time we were together with the epistle to the Colossians before us, we were considering the prayers of the Lord's Prisoner, linking together those which we find in Ephesians and Philippians, as well as this one in Colossians. Well, now we move from asking. And seeking. And knocking, which is one of the definitions of prayer you remember in the Sermon on the Mount. To find that asking and seeking and knocking lead to receiving and finding and opening. For the moment. We come to the verse now before us. We cease to pray and we commence to praise, giving thanks unto the Father In the epistle to the Ephesians, the Apostle put that first. His very first note after the salutation was Blessed be the God and Father, and then gives the reasons why in this epistle he's put the prayer first and then leads from the prayer onto this thought of giving thanks unto the Father.

[00:01:52] So let us consider what was the burden of this Thanksgiving. And I believe we shall find grounds here for great rejoicing for ourselves. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light. First thing to note, this is verse 12 that all this is in not light merely, but in the light. The article is there in the light. And then in chapter 122, it is all to be in his sight in the light. We are made partakers and all sufficient for the inheritance of the saints. And in his sight we are to be presented wholly unblamable and unremovable, while will even be Esther when the time comes, won't we? She was presented and she was acceptable, as we shall see a little bit presently again. Will we look back? But think of this poor outside Gentiles described in Ephesians two as hopeless and Christless and godless are going to be in the light. Without blinking and in his sight, without shrinking. It's almost too good to be true, isn't it? And that's one of the definitions of the word grace. Almost too good to be true. But God has said it, and so it stands. First of all, let us notice the sphere in which this is going to operate. It's the inheritance of the saints. Well,

now, in the ordinary course, the word saint refers to a person. It's not many of us who would naturally think of an angel as a saint, but called angel.

[00:03:38] The are called saints in the Old Testament. Behold, the Lord came with 10,000 of his saints. And another passage says He came with so many thousand angels. But it isn't to do with angels. This is to do with a sphere. Because the word translated saint in the New Testament also means a place. So I'm going to turn you immediately to the same expression in the Epistle to the Hebrews Chapter nine. Hebrews 9:23 and 24. It was therefore necessary that the patterns of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself. Now to appear in the presence of God for us. Now that word holy places is this word saints. Christ didn't enter into saints. He entered into a saintly or a holy place. And if you look at verse 12 of this same chapter. Chapter nine, verse 12. Neither by the blood of goats and calves, but by his own blood. He entered in once into the holy place. And yet once more in the eighth verse. The Holy Ghost. This signifying that the way into the holiest of all was not yet made manifest. So we have in this chapter three times the very self-same expression of the saints, which means a holy place.

[00:05:19] And then it tells you it's heaven itself where Christ is. Whenever any other passages which would supplement this. There's one that occurs in Ephesians, which I think we ought to turn to, and there are others that will occur to you afterwards in your own study. Ephesians 2:19. Now. Therefore, you are no more strangers and foreigners but fellow citizens with the saints and of the household of God. You say, Well, fellow citizens with the saints, that means one saint with another. Yes. That's the way the authorized version got over the difficulty. But there is no word with here. This is the same expression. Fellow citizens of the Saints. Well, you can't be a fellow citizen of a saint, can you? But you can be a fellow citizen of a holy place. Yes. Their citizenship is in heaven itself, where Christ sits. So you see, buried in this expression, we have an emphasis upon the holy sphere of the inheritance of this people. Well, now, you see, the more we stress, the more we stress the holiness. Of the theory which you have repressed, the more we stress what a tremendous need we have. We shouldn't have been permitted to go into a tabernacle built on Earth by men. Under the penalty of death. But what about going into heaven itself? So we come to the next expression.

Giving thanks unto the Father which hath made us meet to be partakers of that inheritance of the saints or the holy place in the light.

[00:07:01] Oh, no wonder he started thanking God if this is true, to make us meet. Look at verse 21 and you that were sometime alienated and enemies in your mind by wicked works. We are the ones that are made meet for the inheritance of heaven's holiest of all in that light and see that what does this word neat? Well, it's nothing to do with a meeting place. That's not that's only accidental, although it does refer to a meeting place doctrinally. None of us would ever be made neat if we bypass. What the Mercy seat stands for, for all our meekness is found there where he put away sin by the sacrifice of himself and a righteousness of God by faith of Jesus Christ was given to us. But is only accidental. The accidental being meat. The word itself occurs quite a number of times. And I think it will pay us because it belongs to our peace and our calling to just be sure that there's two Corinthians Chapter three. Two Corinthians chapter three, verse five and six. Now, suppose if we put the word meat in here for a moment. Not that we are meat of ourselves to think anything of ourselves, but our meat ness is of God who also hath made us ministers weakness. But you see, the word is the word sufficient.

[00:08:38] Not that we are sufficient of ourselves. How sufficiency is of God. We thank him who has made us all sufficient. For the inheritance of the saints of the Holy Christ in the light. Now that's going beyond our knowledge. We don't quite know quite. That's putting it too mildly. We don't know what will be required of us when we reach our glorious sphere of blessing. All we know that it's far above principality and power and might and dominion. All that we know is, is where Christ sits at the right hand of God. But what are be expected of us? If we were suddenly. Invited to the home of a nobleman or going one would go the whole thing through. We suddenly received an invitation to Buckingham Palace. Well, in spite of the fact that I don't care very much what I look like and get some lectures about it, I should have to toe the line now. No good me turning up as I am now. He you'd have to have been to say, Well, what's required? Oh, yes. A very strict etiquette is to be observed in the manner of approach, in the things you wear. And it couldn't be otherwise. But if that's going into the presence of an earthly monarch whose breath is in her or his nostrils, what about going into the presence of the Lord God Almighty? And yet he says he may just meet. John the Baptist used this word.

[00:10:17] I think it's John the Baptist, Matthew the third chapter and the 11 first. Let's be sure. Matthew 3:11 I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not meet not it's not our ordinary word worthy. I'm not meet. I'm not sufficient for it. Of course it involves not worthy whose shoes are not worthy to bear. And then one other occurrence which I think is quite valuable. That is the 17th chapter of the Acts of the Apostles. Because you'll find that it is partly a legal term. Acts 17, verse nine. And when they had taken security of Jason and of the other, they let them go. Security. Escalade. Well, now think of all those things together. There's been a security made or obtained. We've been covered for all possible emergencies. For everything that can be required of us sustain in that holy presence. Now, of course, you know why we read that. Section of the Book of Esther. You see. These women according to the law of the land, at that day, they had to appear. To see which one of them is. One of them was to be selected by the king. To take the place of Vashti. And then you see what I had to do. Six months they were being treated with ointments and agents and six months with perfumes and whatnot. And then at the end of the year, this is the bit that I think is to be watched.

[00:12:12] Every one of those women were given the option. They could choose whatever they liked to go into the presence of the king. Now, if either one of these people who think about making spectacular films. For my. What could you do with this? Look at the. There's no number given you. You could have dozens and dozens of women dressed up in silks and satins and velvets and pearls. I don't know what all choosing from a fabulous Aladdin's cave and making themselves up to the nasty to go into the presence of the King. And in they go one after another. And he looked at them and they passed out. They never see him again. But Asia. What about Esther? She said to the Chamberlain, whatever you appoint. I accept. So we don't know what he had. But that attitude of heart and mind is imprinted on the book. And she went in. And perhaps she didn't look anything like so spectacular as the one that went in front of her. But there is a picture of ourselves. Friends. We cannot possibly pick and choose what we will have when we are presented at Heaven's Court. We wouldn't we wouldn't dream of doing it. Or if we did, we put it away immediately. But we know this. As the hymn puts it, once all the fitness. He required. Is it a failure? Need of him.

[00:13:49] This he you. And with that, he covers every possible requirement that God in heaven and all the principalities and powers and the whole association of Heaven's holy places can demand. Now, I might have said nothing about it. I might have said neatness means fitness and gone on. But I thought my this is worth stopping for a minute, isn't it? Just to make it possible that we realise something of the magnificence of this provision for that day which is to come? So we we remember that it is in the light. And then. It is in his sight. Now, you saw all was a little bit perturbed just now because I'd gone down yesterday to the cupboard downstairs and I'd fished out a hymn book because I very much wanted to quote a verse from a hymn. And then. I'll look for it. And it wasn't here. And then our brother gallantly went down and brought one that wasn't the one I wanted. And eventually we find it was tucked under there. So here it is. It's a hymn, you know well enough. But let's read it again, shall we? Now and think, Well, that man who wrote that hymn. His name was Benny. The man who wrote that hymn and somehow sensed the wonder of his acceptance. So although you may know it as I read it. If we should not begrudge the time to have our minds reminded of this way of putting it.

[00:15:31] Eternal light. Eternal light. How pure the soul must be when placed within thy searching sight. It shrinks not, but with calm delight can live and look on thee. The spirits that surround thy throne may bear the burning bliss, but that is surely theirs alone. Since they have never, never known a fallen world like this. Oh, how shall I? Whose native sphere is dark, Whose mind is dim before the ineffable appear And on my naked spirit bear the uncreated the. There is a way for man to rise to that sublime abode, an offering and a sacrifice. A holy Spirit's energies and advocate with God. These. These prepare us for the sight of holiness above the sons of ignorance. And night may dwell in the eternal light through the eternal love. Now, that's a hymn, isn't it? And that is the result of meditating upon Colossians one, verse 12. So sometimes it wouldn't do us any harm if we said, Oh, look at that, Him again. We haven't got it in our hymn book. I'm sorry to say, but it is obtainable. And it does us good sometimes to have it. A hidden can be remembered because it's in verse. You can remember the rhythm and the rhyme of it. And here is an expression which gives. Some sort of opportunity for ourselves to say, yes, that's just how I feel. So I'm glad we were able to just spare a moment for that.

[00:17:37] Now, should we look at another expression in this verse 12, giving thanks unto the Father which hath made us all sufficient to be partakers? We get two words

linked together in the scriptures which have to do with an inheritance. One is part and one is lot. You remember the rebuke in the acts of the apostles. Thou hast neither part nor lot in this matter. Part and lot go together. And I'm going to speak about a passage in the Old Testament, which I daresay most of us know. One that bears upon it that we may not all be quite au fait with. And that is Micah chapter two. One of the minor prophets immediately after Jonah Micah, chapter two, verse four and five. In that day. Shall one take up a parable against you and the link with a doleful lamentation and say we be utterly spoiled? He hath changed the portion of my people. How has he removed it from me? Turning away. He hath divided our fields. Therefore thou shalt have none. That shall cast a cord by lot in the congregation of the Lord. Now, that may not speak very much to us for the moment. Keep it in mind while we turn to another one that you may know better. And that is Psalm 16. Psalm 60. Here. The psalmist is speaking himself. The Lord. Verse five. The Lord is the portion of mine inheritance and my cup. Thou maintain is my lot.

[00:19:29] The lines afford not to be in pleasant places. Yay! I have a goodly heritage. The explanation of his words. Is that he is referring to the method that was in practice in his day. A village would be surrounded by a certain amount of common land. It wouldn't belong to any one particular owner, but it belonged to the village. And either once a year or once in three years, according to the system in vogue. The headman of the village would meet together to decide who was going to have this field and who was going to have that for the next season. And of course, everybody was a certain bit on edge because there would be the good ground and the shallow ground and the rocky soil and the thorny patch, just the same as our Lord spoke all around and it all depended upon picking the right number out of the bag. And so to try to obviate cheating, a little child too young to be bribed was used. And he put his hand into the bag and pulled out this whatever it might be, a pebble or a shell or something. And the other one pulled out the number and that was yours. Said David. Oh, Lord. When I think of it, thou maintain this my lot. And even in our English word, we've got the word that's in the Hebrew min is the word for hand manicure, manufacture. There's the word hand.

[00:21:06] And he says it was thy hand that went down into the bag and picked out the right number for me. Oh, I have a goodly heritage. My lines are fallen in pleasant places, you see. Well, that's what's that's what's involved in Colossians one. Are you going to sit there and let the psalmist when he was thinking about his inheritance, take

those words and, you know, you were unmoved about it. But surely you say if he can say that, I can say it more when I think of my inheritance of the holiest of all in the light and made sufficient for it, surely his hand went down to the bag. When that was chosen of my name, the number came up. If we use that expression that we are, we are legitimately do so. But he's given us the word locked in the word allotment and he gave us into the word inheritance. In the original scriptures. So again, you see, we have much indeed to be thankful for in this wonderful gift of God. Now we move from verse 12. To verse 30. And when we move, we move from darkness from light back to a reference to darkness. It's reminding us that if we have an inheritance of holy ones or in the saints or in heaven's holiest of All in the Light. That's very, very, very different from what we were by nature. Who has delivered us from the power of darkness and has translated us into the kingdom of his dear son.

[00:22:42] That's been done. First of all, the word delivered. Convert the word in verse 14, in whom we have redemption. Two different words with two different connotations. Redemption particularly deals with the person's own individual sin. But the word translated, delivered practically never refers to anything that you have done but what somebody else has done to you over and over again. We read in the Old Testament to be delivered out of the hand of his enemies, delivered from this, to be delivered from that. That's the word that's used. The one example that I will give you is Paul's own testimony in the second Timothy chapter four. Two Timothy four, verse 18. Is using this same word. He wrote second Timothy and he wrote Colossians. He's using the same word. And the Lord shall deliver me from every evil work and will preserve me. And in the 17th verse. I was delivered out of the mouth of the lion and creevagh in his theological Greek lexicon. He calls attention that it never refers to anything that you've done or your behavior. It always refers to some outside power that has you in its grip. And he says you were in a group right enough. Now, this word outside power, which I've said is called here, The Power of Darkness. There are two words translated power, perhaps more. I forget that too. One is Dunamis, which gives us our word Dynamite and Dynamo and Dianetics.

[00:24:41] Or that is the one that should be translated power. But the word we have in front of us is the word that is better translated by the word authority. Authority. Supposing we look at one Peter 322. And there you will see that the very authorized version. When he'd had an opportunity to give a translation again as changed the word

power to authority. One Peter 322 Speaking of Christ who is gone into heaven and is on the right hand of God. Angels and authorities and powers being made subject unto Him. So he's got authorities and powers two different things. That's the word authority. You remember the. You remember the way in which a Roman soldier once. Replied to the Savior. It always said, I wouldn't ask you, Lord, to come all the way home with me to my house or speak the word only and my servant shall be healed. For I also am a man under authority. And when I say to this man, go. He goes, I don't know whether he said he goes, but you know how he would say it, don't you? A Roman centurion. When I say go, he goes. And when I say come, he comes. And the Lord looked at him. He said, I haven't seen such great faith, not in Israel. He said, I also am a man under authority. I'm looking at you, Jesus of Nazareth, and I see you have come with authority.

[00:26:32] And if what if my word goes, how much more? Yours. He was on the right lines, wasn't he? That's authority. Well, now come back to Ephesians. Because the word is here. Chapter two. First of all, I mean, in chapter 121, far above all principality and Power and Might and dominion. Here we have the word once more translated power. The authority. Or look at chapter two. When in in time past ye walked according to the course of this world, according to the prince of the power. The authority. And in chapter six. Verse 12. For we wrestle not against flesh and blood, but against principalities. Against authorities. Against the rulers of the darkness of this world. Against spiritual wickedness in. Authorities. And then you travel down the story to the book of the revelation. And you remember in that dark day when the beast rises to take control over this poor, distracted world, the serpent or the dragon he gave to him his throne and his great authority. So here we have, first of all, a paean of praise when he's looking to the goal of our salvation. A paean of praise, giving thanks unto the Father who hath made us all sufficient to be partakers of the inheritance of the holiest of all in the light. And then he turns the other way round and says, Oh, what a contrast from the condition and the position I found myself in at first in the darkness, not only in the darkness, but under the authority of it.

[00:28:37] Just the authority of darkness. And so. We have the idea of being delivered and snatched. And that is not all. Just now, we were making a little comparison between ourselves and Esther. Well, now we make a little comparison between ourselves and Enoch. Well, we are told that he walked with God. And he was not and could not be held. But he was translated. Translated. That we use the word translate when we are

speaking about languages. We carry over from one language into another, and that's the meaning of the word translated its initial meaning. Should we just make sure about these? First of all, we'll refer to the actual quotation in Hebrews 11 just for the sake of completeness. Chapter 11 of Hebrews. You know, there are a series of Old Testament believers who are brought before us in this Chapter 11. And they are grouped in pairs. Two of them, Abel and Enoch, are a pair. Abel died for his faith. Enoch was translated that he should not see death. Two different points of view entirely, yet exhibiting much the same at the end. Look further down Chapter 11 for another pair. Verse 22 and 23. By Faith Joseph. When he died, made mention of the departing of the children of Israel and gave commandment concerning his bones. By faith Moses, verse 24, when he was come to years, refused to be called the son of Pharaoh's daughter.

[00:30:35] There's too many. Joseph. Joseph, by faith went down into Egypt. Moses by faith comes out of Egypt. Joseph goes down into Egypt and becomes practically almost a royal person sitting on the throne. And Moses was given the offer to be a royal person and turns his back on it. So you see, it doesn't mean to say that when we walk by faith, we all follow the leader except the one leader that matters most. Because the self-same faith may lead you in one direction and me in another. But of course, there's another purpose and another reason in this too. This is where our subject of right division comes in and dispensational truths. You say, what did Joseph and Well, they may not have bothered about speaking about it, but it was dispensation only right for Joseph to go to Egypt and sit on a throne. But for 400 years were up when Moses was on the scene. And God intended that he should be the leader of that people and take them out. So it was dispensation to be wrong for him to do exactly the very same thing that Joseph did in the writings. So we come back. Enoch was translated. Translated. Well, now you might like to get a little bit further light on this word translated. And so we'll go to the Acts of the Apostles Chapter seven, verse 16.

[00:32:06] Acts of the Apostles. 760. Verse 15. So Jacob went down into Egypt and died. He and our fathers and were carried over into Jacob and laid in the sepulchre that Abraham bought for a sum of money of the sons of IMer, the father of Jacob. Now, that word was carried over. Is the word translated? The word translated. These men. What if Jacob went down and he died at our fathers and they were translated? They were just carried over out of Egypt into the land of promise. So that's the meaning of the word to be carried over, completely translated out of one dominion into another. Come back to

Colossians. He has rescued us and he has translated us. Now, we were rescued, rescued from the authority of darkness. And he doesn't say and hath translated us into the authority of light. But he puts it the other way. Instead of saying authority, he says Kingdom. And instead of saying light, he says his dear son. But you can quite see that he's still talking of the same thing, but using other expressions. Some people misunderstand our attitude. We, for the purposes of discrimination, speak of some part of scripture as dealing with kingdom truth and some part dealing with church truth. Now, that's simply a human decision to try to make things easy. But it can be misunderstood because there's no idea on our part that we want to eliminate the word kingdom. If we wanted to, we couldn't.

[00:33:58] But it's there. Here in Colossians, although we have nothing whatever to do with the kingdom of the people of Israel and the inheritance of the land of Palestine. Yet he is a kingdom which is open to us. And so I think we we come to see at long last that the word kingdom. Is universal in its embrace. The Kingdom of God. Is all in Brexit. It includes the earth and the heavens. And any sphere that's above the heavens can't be outside the sovereignty or the kingdom of God. It includes Israel and God's purposes for them. It includes the church of the one body and God's purposes for them. And every conceivable place or happening, whether it's good or bad, can never be beyond the control and the sovereignty of the living God. So we need not boggle at the thought that suddenly we thought we were in the church of the one body, and now we find we're in the kingdom. Oh, that's not saying two things. That's only saying it from another angle. And then. The Saints of the Holy Place in the light. We delivered from the authority of darkness and we are translated into the kingdom. Now it says in our version of his dear son. Well, that's lovely, isn't it? But it's even more so. The actual words are into the kingdom of the son of his love. And when he puts it like that, it's stressing the love.

[00:35:39] It's connected with that sun into the kingdom of the son of his love. Now Ephesians. The apostle Paul has used an expression that he very seldom uses accepted in the beloved. And in Colossians he uses another expression that he doesn't repeat anywhere else. The kingdom of the son of his love as thou. Well, he does use the word. He gives it all the richness and the fullness that you could imagine will go with it. At present. I have a little quibble over this. Say, now, look, we have translated. So we're not here. Like they look for it. I couldn't find it. All right, friends. All right. Look at chapter two of Colossians. I didn't write Colossians. But I read this year verse 20,

wherefore if he be dead or if he died with Christ from the rudiments of the world, why? As though living in the world are ye subject to ordinances? Touch, not taste. Not handle, not. Which all are to perish with the using. So the apostle is acting on it. He says. Why? As though living in the world. Proceed. We are living in the world. You've addressed a letter. To the faithful brethren in Colossae and Colossae is a city in this world or is it? I know that. I know that you are here. But in the purpose of God and as a consequence of redemption. You're no longer living in the world. You're here. But you.

[00:37:31] You've suddenly become in spirit. Like Abraham, Isaac and Jacob. Tent dwellers. Abraham came out from a city. And he was now be a wandering chic. If you've got any acquaintance with the discoveries of archaeology, you'll realize that Abraham could have said what Paul said, that he was a citizen of no mean city. He could have got a book out of the library. Abraham could. And they've got some of the books still. And every evidence that it was a wonderful place of culture. Ur Of the Chaldeans. And yet when he responded to the call of God. He was willing to live in tents in the very land of promise because something that gripped his heart and made it possible for him to be quite willing to be a tent dweller, for he looked for a city which hath foundations whose builder and maker is God. He became a pilgrim and a stranger just in the same spirit. The children of Israel were never brought out, translated out across the Red Sea. When the time came for them to go into the land, they told the surrounding kingdoms that were in their way. We will keep to the highway. We will walk on our own feet. We will pay for our own bread. All we want to do is ask you permission to let us go through. That's all. So that's what the apostle means. Why? As though living in the world. As our savior put it from another angle, You are in the world, but you're not necessarily a cogwheel that belongs to the world.

[00:39:08] You see many things that move you, and sometimes you're tempted to try. But strictly speaking, you're not here. Not in that sense. You can't alter this poor old world. You haven't been sent into this world to alter it. You've been sent to this world that you may be redeemed and prepared for glory and be instrumental in leading others out of it, but not dabbling about whether to try to patch the poor old thing up. Although that sounds perhaps rather cruel. What do we have? Verse 13. Then verse 14. For in whom we have redemption. Now, here's the other word. And redemption through his blood. The apostle doesn't hesitate to say that in Ephesians it's the same thing. The first chapter, seventh verse. It's. In whom we have redemption through his blood. In the

epistle to the Romans is the same thing. All have sinned and come short of the glory of God. Being justified. Through the redemption that is in Christ Jesus. All the way through. In fact, the one thing that changes not. From the door of the. Gardneri. Until you come. To the city that's descending from heaven. Is that without the shedding of blood. There is no remission. We haven't been delivered from the authority of darkness by the power of God. Only. We have been delivered by the fact that he has paid the price.

[00:41:04] He has settled the terms. He has dealt with sin righteously and suffered for it. It's a moral issue. And so we want to guard against. Some who take the line. Well, we could quite understand that in the early primitive days they could dabble about with sacrifices and the shedding of blood. But of course, by the time you get to the gospels and the Sermon on the Mount, then of course, we are down with it. That isn't true. Even in the gospel, according to Matthew, before Christ died, he said, the son of man came not to be ministered unto, but to minister and to give his life a ransom for many. And then the moment the apostles come along to describe what he did, it's the Cross of Christ which becomes the central feature, and it's the shedding of blood that is atoning and redeeming and is the basis of forgiving in whom we have redemption. The word redemption is just a compound of the word to lose in the Greek language. Luo. Luo is I lose and a ransom is a Lutheran. And a ransom can be an antineutron an equivalent one. And then the redemption is apolutrosis. You've got the Lu in the middle of it all the time. It's something that sets free. Let's be sure of that. Luke The fourth chapter where we get the word which is translated forgiveness. In the quotation which our savior makes from the prophet Isaiah.

[00:42:50] Luke 4:16 verse 18. The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives that were deliverance is the word translated forgiveness and recovering of sight to the blind to set at liberty. That's the word forgiveness. You see, forgiveness is not merely letting you off or excusing you. It's delivering you and setting you free from the consequences of your sin and its bondage. I never told you before this little incident. But as this is being recorded, these other folks might as well be infected with it as well. Sometimes a little thing like I'm going to tell you may remain in your memory when other things go. Many, many years ago, down in Aldgate, some of friends with whom I was associated rented a small shop, and we

made it into a little mission among the Jewish people. And I worked out a card and put in the window the text without the shedding of blood. No remission. Now, the word remission in Hebrews is the same word as the forgiveness. So it's here. So you may say that Colossians is an entirely different subject or calling or sphere from Hebrews. Oh, yes, it is. But it's all going back to the one basis Colossians and Ephesians and Hebrews. They all come back at last to the necessity for the shed, blood of Christ, for the forgiveness of sins.

[00:44:36] When I put this card in the window. And then a little boy. A little Jewish boy. He tried to read it. We put it there in order that he should. But he'd been told by his people to keep away from us Christians, because at certain times in the year we sacrifice little boys, you know, all that sort of thing. They said the same thing about the Jews in the Middle Ages, so they were only having their own back. So this little boy read this quickly and he called out to his friends. He said, Hey, don't you go in there. He says, they got in the window without shedding of blood, no admittance. That was my text friends. I took it. It wasn't what he said in Hebrews, but it was quite good without shedding of blood. No admission, no translation, no benefit, no glory. Oh, no. No admission. So out of that very peculiar, distorted text came another truth. As is true for us, as it was when it was put to those children. Well, now, this leads us to the next great section in the Apostle, to the Colossians, in the Epistle to the Colossians, starting with verse 16. We now turn away from the work that has been done to consider the worker, to consider the one who has done it all. And we start off with words that will hold us for a time.

[00:46:05] Who is the image of the invisible God, The firstborn of every creature? But that we will leave. I think we've seen enough this evening to encourage our hearts to go back again and again to these wonderful epistles which were given to the apostle Paul for us there to read of this, calling there to realize our fitness there, to realize something of what our inheritance is. In closing, let me anticipate a subject which will have to come to later in Colossians. Go back to verse 12 once more. We have been made all sufficient to be partakers of the inheritance. Now, chapter three, verse 22 Servants obey in all things your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart fearing God. And whatsoever ye do do heartily as to the Lord and not unto men knowing that of the Lord, He shall receive the reward of the inheritance for ye serve the Lord Christ associated with the inheritance is a reward that

you may win or you may lose. But the inheritance itself is absolutely in the hands of God. With that guarantee that He has made us all sufficient for it without ourselves lifting a little finger. So may the Lord grant his blessing upon the meeting this evening to you who are listening now, and will you join with us in prayer that the recording of it may be abundantly blessed to those? Perhaps we shall never see until we, together with them, are manifested in that same glorious light?