

## W\_95\_Colossians.mp3

[00:00:02] This recording is made at the Chapel of the Open Book. The subject for the time being, the epistle to the Colossians and the portion of Colossians is the first chapter verses 23 to 28, balanced by the fourth chapter verses 2 to 11. It is our custom of this meeting to read a portion of scripture together. So those of you who are using this recording, if you care to join us, will you switch off for a little while while we read together Ephesians chapter two, commencing at verse 11 and then reading right through Chapter three. We have already had this section of Colossians before us, but we didn't complete the examination of the first section. And hardly touched upon the balancing passage in the fourth chapter. May I remind you that these epistles are so wonderfully constructed that we find there is an echo. The first part being a revelation of doctrine. The second part often being an echo in practice. And you find it here on the top of this chart. You see, in the first section, the mystery was manifested to and by Paul. Then if you look a little bit further down, you see. The word. The first of all, the word completed our attention of the passage. Verse 25, our version says to fulfill the Word of God, which is a bit misleading because when you speak about fulfilling a scripture, it's as though the prophet Daniel or Isaiah had said something.

[00:01:58] And then at a certain time that prophecy was realized. But that isn't the meaning of this word. This means to feel full, not fulfilled. And the same word is waiting for you in chapter two, when it says in verse ten and ye are complete in him. So here we have the apostle making a claim that the ministry which he received from the Estate of Christ that fits in the present period of Israel's blindness and is called the dispensation of the mystery In the Ephesians three nine revised version, he says, that completes the Word of God. So that you see, we have to seriously suggest that there's many a Christian who is a real believer in Christ and in possession of eternal life, who doesn't possess a complete Bible, because although Ephesians, Philippians and Colossians are in their Bibles the same as in any others, they're almost unknown territory. They're almost closed to them. If they look at them, it's to pick out some verse that has no immediate reference to the teaching of the Apostle because it just happens to be a comforting word. Well, we're not here to criticize other people, but we are here to say if you have a complete Bible, you must have this crowning testimony which we associate with the dispensation of the grace of God entrusted to Paul as the prisoner for US

Gentiles. Well, then the next item in the in the analysis is that the mystery was manifested.

[00:03:36] As you see here, verse 26, even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. Divine. The apostle uses the word. But now. In other rehearsals stresses that up to that point it had not been so well, that would be so in the ordinary use of language. You remember in Ephesians, if you just go back and see the parallel epistle to this, what a statement that is. Chapter two. We read it just now. Verse 12 says that at that time. Now that's time passed, you see? And of course, he says in chapter two, verse two, wherein in time past. And this is in verse 11. Remember that ye being in time past. So here that time is time past that at time past ye were without Christ being aliens from the Commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world. But now that indicates the marvelous dispensational change in Christ Jesus Ye, who sometimes were far off, are made nigh by the blood of Christ. Savoring the world, savoring the flesh in time past. But that in Christ Jesus. Oh, what a change. So you see. But now and you'll find it. The same emphasis is in the epistle to the Romans. But now. So let's remember, here's a challenge.

[00:05:14] This mystery, which was hid in God or hidden from the ages, has now been manifested. Through one medium. The medium being the apostle who was chosen, as he says in Ephesians three. Unto me, less than the least of all saints is this grace. Given that I should eliminate all concerning this dispensation or fellowship of the mystery. When you should run your eye down the to the next part, you will see the word is mentioned again in chapter four three. He says in there in that passage is praying. And or asking for prayer for himself, that God would open to us a door of utterance. Well, the word utterance is actually the word logos. Open for us. A door for the word. And then he says. To speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak. So you see, in the first case, 126 the mystery was manifested to Paul. And in the sequel, the manifest. The mystery is now to be manifested by Paul. And that's very near truth for Paul. That's the truth for you and me. God never entrusts us with the truth that we may have it to ourselves. That's where Israel fire. It's true that they were a chosen generation. They were destined to be a royal priesthood. But all that was that all families of the earth to them should be blessed.

[00:06:57] And instead of being glad when the Apostle Paul began to speak to the Gentiles in one of the synagogues, they made a riot over it. And he said, Since you count yourselves unworthy of everlasting life, now we turn to the Gentiles. And he wrote to the Thessalonians, and he said, forbidding us to speak to the Gentiles, to fill up their sins. Always for wrath is come upon them to the uttermost. So you see what a dreadful thing it is to be saved and to have a gospel revealed to you and a blessed hope in front of you. And then to have it to yourself and never feel that you have a responsibility to someone else who's groping in the dark and stumbling without a light and without this blessed prospect. So you see, there is a question of responsibility just the same as as a as a question of wonderful blessing. The two go together and we mustn't. Sheldon. Well, then coming back and going on this chapter in chapter 124, he refers to that which is very much associated with Paul's peculiar ministry afflictions. He says, fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church whereof I made the minister. The moment he was called and commissioned on his way to Damascus. The Lord's message through enemies was and I must show him how great things he must suffer.

[00:08:32] For my name's sake. And when you get through the epistle to the Corinthians, he gives such a list of sufferings that he endured that you wonder the man hadn't died long before. Well, he says in Corinthians, I die daily. But the life also of Jesus is manifested in me. So there was that miracle going on. And here he says, I started a new ministry and when I started it Acts 20. He said, I didn't know exactly what it was about, but I did know this, that in every city, the Holy Ghost, there's a witness that bonds and afflictions are awaiting for me. And they were. And this man that eventually died a martyr's death, as we know when he was before Nero in his last imprisonment. So there he says, afflictions for the body, for the body's sake. And then in chapter 43, it's still there. With all praying also for us that God would open unto us a door for the word to speak, the mystery of Christ for which I am also in bonds. He was a prisoner, but not because he'd done evil. He was a prisoner of the Lord and that was a part of his discipline. We may not fully know why. And it's also interesting to see that in both Ephesians and in Colossians, he uses the word ought. That I may make it manifest as I ought to speak.

[00:09:58] Now, a good many people that I meet are continually telling me what I ought to do. But the apostle very seldom hands them out to anybody else. He is so concerned

what he ought to do. And, you know, if we were all nudging our own selves as to what we ought to do, it wouldn't be necessary for our friends and relatives to keep on telling us what we should do, should it. So there's another leaf out of a very precious book. And then finally, 125, he speaks about this mystery, this ministry, as being a dispensation of God, which is given to me for you to complete the word of God. And then that is echoed in chapter 411 by those others who worked together with him. They received a dispensation in a limited sense because, you know, a dispensation doesn't mean a period of time. It's a stewardship. And he speaks there of the different ones by name, Jesus, which is called justice, who are of the circumcision. These only are my fellow workers out of the Kingdom of God, which had been accomplished unto me. We gather from some of the epistles of Paul that some workers and some preachers were just the opposite. They were not a comfort unto him. You've only got to turn one page and you're in Philippians chapter one, and he says, I'm in prison. And there are some of them out there actually preaching.

[00:11:26] Christ have contention and strife in order to add affliction to my bonds. Nice company, wasn't it? Isn't it a marvelous revelation of the nature of man who could preach Christ and get so near to it that have already begun to sense some of the wonders of his high calling? And yet, because they were not quite sympathetic with the apostle Paul or something in said or you don't know what they were outside preaching or Christ preaching Christ and hoping that it would make him a bit more miserable in time. But I couldn't do it free for that, man said. Nevertheless, Christ is preached, and therein I rejoice. You see, a person can only be hurt. If he allows it. There is a in, of course, but it may not always happen. It depends a lot on you or it may depend a lot more on what your relationship is to the Lord. If you could honestly say, like this man said, for me to live is Christ. And a dice game. What are you going to do with it? You better get on with somebody else who's a bit more vulnerable because you're wasting your strength. So there's the general analysis of this double section. They balance. You see in the beginning, at the end of the Epistle, there a word or two to make it consistent right the way through. We just remind ourselves as we go on to finish this section, if we can, with evening.

[00:13:03] I'll just remind you, and I'm speaking, of course, to those who are listening on the recording as well, that in order to get a better fidelity with regard to The Voice. We are using a little different technique and consequently we can't have the full hour on our

recording tape. So what I have to do is to watch the clock and not exceed 40 minutes. Now, you won't be cheating friends, because I readily believe if you can get 40 minutes of solid exposition every Thursday evening, you ought to say to yourselves, We're a very blessed people, even though, like the washer woman said, we shouldn't. So I'm just reminding you, I'm not cheating you. It's because we're trying to help folks who live in distant parts to get it as clearly as possible. And I'm sure you will agree. Now, first of all, let's come back to 1 or 2 features. Paul's dispensation is for you Gentiles. He was already called an apostle of the Gentiles early in the acts. But this is peculiarly so because you remember in the last chapter of the acts, the people of Israel go out into blindness and they've been there ever since. And when the Israel went out, they took with them their covenants and their promises, and they even took with them their God in this sense, because God said, if that day ever comes in, you are not my people.

[00:14:36] I will not be your God. And unless God had broken silence and commissioned this man with a special message for us which had no relation immediately with Abraham, Isaac, Jacob, Jerusalem, Israel and whatnot, we should have been in the dark. We should not have had a hope. So remember that he, the prisoner, had this stewardship, as we've suggested. In Luke 16, where you have the unjust steward who is told to give an account of his stewardship. There we have the word dispensation. He was a steward. He had a charge of some part or portion of God's vineyard or house. And there is an emphasis upon grace. We are told in Ephesians three, the passage we read just now that unto him had been entrusted and made known by revelation the dispensation of the grace of God. Now Grace is found in Romans and Grace is found in the coming of Christ in the Gospels. Because, John, one says that you've received grace. Instead of Old Testament, Grace, New Testament, Grace through the coming of Christ. But I should imagine that nobody could be acquainted with Ephesians and Colossians without realizing that here we have the climax of Grace for of all those who were unworthy, we must have been the limit. We were not a favored people. We couldn't point to our fathers. We couldn't pray like Daniel prayed for his people to hear them for the father's sake.

[00:16:18] Most of us wouldn't know who our fathers were, and we are certain if we did know them, that God had never made any promises to them. And so we were far off. Indeed, that was our title. But you remember that now you were once far off have been made nigh by the blood of Christ. And then the mystery. Just to remind us, every one of

us, that there is nothing mysterious about this word. There is no need to turn the lights down. There is no spookiness about it. It simply means a secret. And the first occurrence of the word in biblical literature is in the Book of Daniel, where he went into the presence of Nebuchadnezzar and said, There is a God in heaven who reveals secrets. And it's very suggestive that that's the first occurrence of the word mystery in the scriptures, because Daniel was the Paul of the Old Testament. He was the prisoner of Jesus Christ for the Gentiles because the Jew had become a captive and a gentile, Dominion had started with Nebuchadnezzar. And he speaks about a mystery. And nearly all the mysteries of the scriptures hinge upon some failure. Matthew, 13. The parables of the mysteries of the Kingdom of Heaven. There is somebody I'm not not going to say his name, who is getting away with a certain type of teaching because he will speak of the parables of the Kingdom of heaven.

[00:17:55] And then that means the parables of a kingdom that is yet to come. But that's play. That's not playing quite fair because they are introduced by the Savior as the mysteries of the kingdom and consequent upon failure and quoting Isaiah six and all these things relative to it. So mystery nearly always means failure in the offing somewhere. Well, he was a failure. Channel of blessing to God, ordained as a temporary feast. And so this secret, which had never been revealed, is now made known. And you'll notice that it is feared when we read Ephesians chapter three. We read that the mystery was hid in God. Not meaning hid in the scriptures, but hidden in God. And later on in Colossians, we have another statement similar Your life is hid with Christ in God. The emphasis being can you think of any hiding place so complete you can't break in there so that if God hadn't revealed it, it would never have been known. It's not found in the Old Testament scriptures and cannot be seen by the wisest or the most pious. So there it was, hidden. God. Here it says it was hid away from not only hid in God, but he the way from ages and from generations. So right down the ages and throughout the generations that have succeeded one another. Not a word was uttered about what God would do if Israel failed.

[00:19:41] And the. And the Gentile world was left without a message. But God did have a plan and he put it forward at this very time. But now, But now is made manifest to his saints. You will also remember that he claims in Ephesians three, which is a very parallel passage to this and should be continually compared. He emphasizes that it was by revelation. Let's notice that in Ephesians three. For this cause, I, Paul, the prisoner of

Jesus Christ for you Gentiles, if ye have heard of a dispensation of the grace of God which is given to me, to you, Ward how that by revelation he made known unto me the mystery by revelation, verse nine. And to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath believed in God. See it's part of relation that it goes now and it could only be found through this channel that God had appointed. Then you will discover also in Ephesians three that that which was entrusted to this man is called the unsearchable riches of Christ. Unsearchable. Now we are generally exhorted to search the Scriptures and the very title we've adopted for our work, the Bereans is because we want to emulate the Bereans who, after receiving the Word of God with readiness. Nevertheless, search the Scriptures daily to see whether the things taught them were so. But here's a word that warns us These riches are unsearchable.

[00:21:33] And unless God reveals them all, the searching in the world will never find them. As Joe puts it. No wrong by searching to find out God unto perfection. And shall we depend upon a revelation and a special channel and messenger? There are three features in Colossians 127 to 29 that we might compare with three features in Ephesians 115 to 20. Let's read 27 to 29 to whom God would make known. What is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory? Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. Whereunto I also labor striving according to his working, which worketh in me mightily. In addition. Right. The question what is the riches of the glory of this mystery? Do you remember the prayer of Ephesians one? He says in verse 15, wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you making mention of you in my prayers that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding, being enlightened. That you may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power? What is the hope? What is the riches of the glory? What is the power? That's the word in working energizing.

[00:23:33] Verse 29. He's on that again. You see so many vividly striking the note that we should remember. Now, what does he say about this? Verse 27 is Hope of Glory. To whom God would make known. What is the riches of the glory of this mystery among

the Gentiles? That is the word among with you, among the Gentiles. So the same word comes in the next line in you, in the margin tells you amongst you. And referred you back. Oh, I didn't know that. Yes. It refers you back to the 18th verse of chapter one where the margin again says a man. So it's not so much like the prayer of Ephesians four that Christ may dwell in your hearts by faith. This is something else. The very fact that this message has been commissioned, this man has been commissioned to make known this blessed truth to the Gentiles. Is a very page Christ among you is the hope of glory. The sheer fact that you've heard, the sheer fact that you've received a message, the sheer fact that this can be told you is enough to guarantee that you have this place in his purpose.

[00:24:58] Christ among you, the hope of the glory. Perhaps you would like to get this confirmed a little more. So I'll turn you to a few scriptures where we have this word Inu, or the similar words translated among you, the Acts of the Apostles. Two references, the fourth chapter and verse 12. 412. Neither is there salvation in any other. For there is none other name under heaven given among men. You can only say given in name. You see, given among men whereby you must be saved. And 26. Verse 18. 26. Verse 18. The apostle is on his defense before Agrippa. To open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them, which are sanctified by faith. That is in me. What are the habitants in then? But among them. And then you might turn to two Corinthians 119. I'll give you four references and I think that will be enough. Two Corinthians 119. For the Son of God, Jesus Christ, who was preached among you by us, preached among you. And lastly, Galatians Chapter 116. When it pleased God to reveal His son in me that I might preach him among the heathen. Is he in or about? So there's many a reference where you will find that in has to do justice to a man. And many times if in is followed by a plural, it's easier to understand a man than it.

[00:27:09] You can quite see you have a series who are going to receive something. It might be among them. If it is only one, it might be in. Well, we'll pass on that to other things. I wondered if it would be useful for us to have a little inventory. I've never yet met anybody who said it was a waste of time making sure they got a balance at the bank and making sure that the legacy that was due to them had been paid. Unless you're a very exceptional people, I think we'll stop for a minute and look at Ephesians and Philippians and Colossians. At eight references which are telling us what wealthy

people we are. If anybody doesn't wish to know well, they can sit back while we ourselves were more keen. Will just examine it. Ephesians one seven. In whom we have redemption through his blood. The forgiveness of sins. According to the riches of his grace. And that's not enough. We must go halfway through the next verse, according to the riches of his grace, wherein he hath abounded toward us. The rest of prudence belongs to making known the mystery. So there are some riches. These are the only riches he had. What a wealth. What a wonderful. With deliverance to know that sins are forgiven. But that's only the beginning, after all. Chapter 118. The eyes of your understanding being enlightened that you may know what is the hope of his calling and what the riches of the glory of his inheritance in the Saints.

[00:28:56] Richie and Chapter two seven. That in the ages to come he might. Oh, dear, Oh, dear. We've had riches up till now. Now we're going to have exceeding riches. And this is the word that means an exaggeration, that if it were true, well, it would be just the very opposite. God is speaking now and he has inexhaustible supply. That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. And Chapter three eight. Unto me when less than the least of all saints is this grace, given that I should preach among the Gentiles the unsearchable riches of Christ and Chapter 316 that He would grant you, according to the riches of His glory, to be strengthened with might by his spirit in the inner man. Well, there's a wealth for you friends. That is only one reference in Philippians because Philippians is a practical epistle. But this comes in a practical context. Philippians four, verse 19. But you can't understand verse 19 if you don't know the rest of it. He says verse 17, Not because I desire a gift, but I desire fruit that may abound to your account, but I have all and abound. I am full.

[00:30:28] I asked that a man in prison. He's full. He can't get his name down, you see. Having received a bit ridiculous. The themes which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. I wonder what that parcel was. Couldn't have been a big one, could it? To be carried by hand across rough country. I wonder if anybody's ever opened the parcel that I've sent them and said that odour of a sweet smell, a sacrifice acceptable, well pleasing to God. The very words that he used of the offering of Christ. What a gift. But my God, it is he. He comes back at the last. He says all you've given me something that I've recognized it. But I'm going to have the last word. He said. But my God shall supply all your need according to his

riches in glory by Christ Jesus. And then there are two in Colossians chapter 127, which we've been just looking at. The riches of this of the glory of this mystery among the Gentiles. And chapter two, verse two. That their hearts might be comforted being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God. Dashed. Christ. Now this. Practically the critical text. It leaves out the words and of the father and of it says to the acknowledgment of the mystery of God that stops and then says, Christ, in whom are hid all the treasures.

[00:32:18] The whole treasures of wisdom and knowledge. So you the wealthy people think. Out. As far as I know, the income tax authorities haven't got a ghost of an idea about it. And although I'm a terrific champion at filling up the form. I've never seen that bit of Woody yet. Isn't that wonderful? As he said in another context, you have riches. He said to some of his people. Lay them up where neither moth nor rust doth corrupt, nor fees break through or steal. For that's how riches. How much longer do I gotta go? Thank you. Well, let's turn our attention then, as we get into the limit of our time to chapter four, the Balancing Passage. Chapter four, verses 2 to 11. And look at the bottom of this chart. Now, if you will. Never mind about the door in the middle. I've just got a door there, you see. Because this speaks about an open door. In verse two, he says, Pray. And the balance in verse five says, Walk. We'll remember that, friend. It's no good walking without seeking continually the mind and will and direction of God and grace to get on with it. But it's no good praying. If you never put things into practice? Or is this perfect saying balance, pray. At work. And as he says in verse three. The word, the door of the word accords.

[00:34:10] And he says in verse six, Let your word be always with grace, seasoned with salt. And he does slip in that ye may know how ye ought to answer every man. But we can forgive him, can't we? Because he's already said in verse four that I may make it manifest as I ought to speak. Then we come back again. There are the two. Then we have in verse seven. All my estate shall tychicus declare unto you all my state. And in verse nine. Our worship is a faithful and beloved brother is one of you. They shall make known unto you all things which are done here. There are some people, you know don't like that. But the apostle had no sort of feeling that he must be so pious that he must pretend that these circumstances were not interesting or pressing upon him. Holy made no difference. I don't know that any of us would feel quite justified in writing within a few lines. About elect Angels and Timothy stomach that you will find there together in his

epistle. He didn't see any reason why he that angels shouldn't be mentioned in one verse and Timothy stomach in another because you see the man so was wholly and completely devoted to the Lord that it was all one and the same. That is a bit different from some pietistic views, isn't it? I've said it before.

[00:35:49] It is a trite saying, but it is still true that some people are so heavenly minded that no earthly good. And we've seen them. And some of them I think. Get perilously near deceiving themselves. Well, there he is, this man. He says, continue in prayer and watch in the same with Thanksgiving, with all praying also for us. In Ephesians, he says. And for me, there is not the slightest idea that he was doing anything that was interdict. He didn't say, But I'm an apostle. Don't forget and I'll pray for you. But I'm not going to lower myself to think that I'm going to ask you to pray for me. Or he said, I need it. I need it. Pray for me. Now. When I was in Manchester, I was in a prison. I was there. I'll go every time. I'm locked in and locked out. Signed in and signed out. Or is addressed. I couldn't you feel as I to the name arrived by chance to speak to that barber school in prison? I said if I was in this prison and I really knew that I was being punished justly, I know it would go through my mind. Sometimes I wonder if I could dig the floor up or I could get out a window. But I said the heart would fail me. I wouldn't do it. I know. But couldn't you feel it would be excusable if he said, with all praying also for us that God would open unto us a door so that we could get at liberty again? But he clean forgot that.

[00:37:36] He he says, open the door. And he never says, I'm in prison. He's open the door that the world may go and you will find the same thing was characteristic of the very end to Timothy. Verse nine. The chapter two, verse nine, Where did I suffer trouble as an evil doer, even unto bonds where the Word of God is not bound? See, he's in prison with the word going forward where he says, That's good enough. Of course, if you read this verse, as I've heard some where in sort of trouble is an evil doer, even unto bonds, but the word of God is not bound. Well, where are you going to get with that? I'm sure the apostle would rather have a Cockney say it and say that the Word of God is not bound. Even though I am. That's the spirit in which this was written. And then we have. As we've already remarked, that I may make it manifest. Chapter one says It has been manifested to me. He says, I have them. I have them an obligation. That's the word ought is a part of the verb to owe. You owe it. And so you pronounce it ought. You

owe it. It's a debt. Hopefully, if I do not preach again at dispensation has been given to me.

[00:39:05] Woe is me if I do not. He says I want to fulfil this obligation. Then he turned to them. He says, walk in wisdom toward them, which are without redeeming the time. Horror story is the old Anglo-Saxon, which means to go into a marketplace and snatch up a bargain before the other person gets there. That's redeeming the time. And if you want to get a good exhibition of what it means. Watch the sales that are advertised in the West End and go up the night before and you'll find people sitting on seats wrapped in blankets with thermos flasks of coffee because they got their eye on a coat that they're going to make for next morning. And that's what Christians ought to be doing. I don't mean sitting up all night with thermos flasks, but redeeming the time. Have you ever made a bargain yet for Christ? Have you ever gone in and snatched up the opportunity? Redeeming the time? Let your speech be always with grace. It's a dispensation of grace. The gospel is the gospel of grace. The whole emphasis is unmerited favor. Let your speech be always with grace, seasoned with salt. The contrast of the word Let no corrupt speech come out of your mouth that you may know how ye ought to answer. Every now and then comes the little reference to all my estate.

[00:40:37] All my affairs and you'll find it the same thing with which he brings the Ephesians to an end at the same time. Chapter six, verse 21. That you may, but that you may know my affairs and how I do. Tychicus a beloved brother and faithful minister in the Lord shall make known to you all things whom I have sent unto you for the same purpose that ye may know, might know our affairs, and that you might comfort. He might comfort your hearts. So if a man stepping down from spiritual blessings in heavenly places. Manifesting himself independent of all the pressure of circumstances, yet unnamed, still a man living here, a man who can write in his last epistle. When you come, bring the books, especially the parchments. And don't forget the cloak that I left behind. Or that's the name for me, friend. This is an honest. This is a man who is transparent. He hasn't got anything to hide. And a man who would confess that he was a man of, like, infirmities to ourselves. Now then, friends, that's about as far as our limits will allow us in this meeting. And we do trust that what we have seen in the opening up of these verses in the Epistle to the Colossians may be a blessing both in the meeting here immediately and to those unseen listeners to whom we send it with all our love in Christ.

