

Colossians 4 - The Power of Speech; Prayer; Closing Salutations

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Colossians 4

(b) Master's duty not to mistreat because he is accountable to the Lord (4:1)

1 Masters, grant your slaves justice and fairness, knowing that you also have a Master in heaven.

1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

1 Masters, treat your slaves justly and fairly, because you know that you also have a Master in heaven.

1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

(b) Four additional commands (4:2-6)

(i) Continue in prayer (4:2a)

(ii) Watch in prayer and thanksgiving (4:2b-4)

2 Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*;

2 Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*;

2 Devote yourselves to prayer. Be alert and thankful when you pray.

2 Continue in prayer, and watch in the same with thanksgiving;

3 praying at the same time for us as well, that God will open up to us a door for the word, so that we may proclaim the mystery of Christ, for which I have also been imprisoned;

3 praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;

3 At the same time also pray for us—that God would open before us a door for the word so that we may tell the secret about the Messiah, for which I have been imprisoned.

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 that I may make it clear in the way that I ought to proclaim *it*.

4 that I may make it clear in the way I ought to speak.

4 May I reveal it as clearly as I should!

4 That I may make it manifest, as I ought to speak.

(iii) Walk in wisdom (4:5)

5 Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.

5 Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.

5 Behave wisely toward outsiders, making the best use of your time.

5 Walk in wisdom toward them that are without, redeeming the time.

(iv) Let your speech be tempered with grace (4:6)

6 Your speech *must* always be with grace, *as though* seasoned with salt, so that you will know how you should respond to each person.

6 Let your speech always be with grace, *as though* seasoned with salt, so that you will know how you should respond to each person.

6 Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

(2) Personal greetings and exhortations (4:7-18)

(A) Ministry of Tychicus and Onesimus (4:7-9)

7 As to all my affairs, Tychicus, *our* beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

7 As to all my affairs, Tychicus, *our* beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

7 Tychicus will tell you everything that has happened to me. He is a dear brother, a faithful minister, and a fellow servant in the Lord.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 *For* I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

8 *For* I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

8 I am sending him to you for this very reason, so that you may know how we are doing and that he may encourage your hearts.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 and with him is Onesimus, *our* faithful and beloved brother, who is one of your *own*. They will inform you about the whole situation here.

9 and with him Onesimus, *our* faithful and beloved brother, who is one of your *number*. They will inform you about the whole situation here.

9 He is coming with Onesimus, that faithful and dear brother, who is one of you. They will tell you everything that is happening here.

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

(B) Paul sends greetings (4:10-14)

- (a) Aristarcus (4:10a)
- (b) Mark (4:10b)

10 Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas' cousin **Mark** (about whom you received instructions; if he comes to you, welcome him);

10 Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him);

10 Aristarchus, my fellow prisoner, sends his greetings, as does Mark, the cousin of Barnabas. You have received instructions about him. If he comes to you, welcome him.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) - "Aristarchus" - a Thessalonian who accompanied Paul on his third missionary journey (Acts 19:29; 20:4; 27:2)

— At the uproar at Ephesus (Acts 19:28-41), he endangered his own life on behalf of the Gospel

— He sailed with Paul to Rome (Acts 27:2), which means he also experienced the storm and shipwreck that Luke so graphically described in Acts 27. (He is also called a fellow worker in Philemon 24.)

— His name seems to imply a member of the upper class, an aristocrat of Macedonia, who apparently renounced his place of prominence in the world to become a *doulos* (bondslave) of Jesus Christ.

- "...Mark" - it is gratifying to see Paul speak affectionately of Mark, the nephew of Barnabas ("son of consolation or encouragement") (Acts 4:36)

— Years before, Mark was the cause of a serious contention between Paul and Barnabas. After the completion of the evangelistic tour in Cyprus (Acts 12), Paul lost confidence in John Mark because of his leaving the work to return to his mother in Jerusalem (Acts 15:37-39).

— Barnabas wanted to give him a second chance, but Paul was adamant. Mark ultimately made good and became a trusted companion to Peter, and subsequently endeared to all (1 Peter 5:13). That Paul endorsed him here implies that there were some that still harbored doubts. (God is not finished with any of us yet!)

- Mark is also mentioned in Philemon 24 and Paul requests Timothy to bring Mark with him (2 Tim 4:11)

(c) Justus (4:11)

11 and also Jesus who is called Justus; these are the only **fellow workers for the kingdom of God** who are from the circumcision, and they have proved to be an encouragement to me.

11 and also Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me.

11 Jesus, who is called Justus, also greets you. These are the only ones of the circumcision who are fellow workers for the kingdom of God. They have been an encouragement to me.

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God, which have been a comfort unto me.

— "...fellow workers for the kingdom of God" - Kingdom Now uses this phrase to pass off that we're all fellow workers here on earth for the kingdom

— "for" - *eis*, there is no verb in Greek in this verse. So if there is no verb, how do we know if the tense is past, present or future? It must be supplied by the translator/reader.

— So how does the reader know the tense, since there is no verb? We look at how Paul uses the word "kingdom" (*basileia*) elsewhere in his writings. We look at where Paul used the word "kingdom" *definitively* (with a verb) to figure out the tense for those times when he uses the term *indefinitely* (without a verb): 1 Cor 6:9-10; 15:24,50; Gal 5:21; Eph 5:5; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1,8.

— Once you see (from the above verses) that every verse written by Paul presents the kingdom as future, it's evident that Paul must be referring to a future kingdom in Col 4:11.

— So instead of saying that believers are presently fellow workers for a present kingdom, Paul is saying that believers are presently fellow workers (co-laborers) for a kingdom still future. When a believer leads someone to Christ, they have won a new citizen into the future kingdom.

— Winning souls *for* the kingdom is very different than winning souls *in* the kingdom. And winning souls *for* the kingdom does not mean we're *bringing in* the kingdom.

(d) Epaphras (4:12-13)

12 Epaphras, who is one of your own, a bond-servant of Christ Jesus, sends you his greetings, always striving earnestly for you in his prayers, that you may stand mature and fully assured in all the will of God.

12 Epaphras, who is one of your number, a bondslave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.

12 Epaphras, who is one of you, a servant⁴ of the Messiah Jesus, sends you his greetings. He is always wrestling in his prayers for you, so that you may stand mature, completely convinced of the entire will of God.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I testify for him that he has a deep concern for you and for those who are in **Laodicea** and Hierapolis.

13 For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis.

13 For I can testify on his behalf that he has a deep concern for you and for those in Laodicea and in Hierapolis.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

(e) Luke (4:14a)

(f) Demas (4:14b)

14 Luke, the beloved physician, sends you his greetings, and **Demas** does also.

14 Luke, the beloved physician, sends you his greetings, and also Demas.

14 Luke, the beloved physician, and Demas greet you.

14 Luke, the beloved physician, and Demas, greet you.

– "...Demas" - it is pathetic to compare v14 with 2 Tim 4:10

– When Paul first mentioned Demas, he called him a fellow worker. Here he simply says, "and Demas"; this may indicate that Paul isn't really sure about him at this time.

– Demas and Luke seem to have been intimately associated as they are bound together here and in Philemon 24. However, upon Paul's second imprisonment we learn that the love the world had been too much for Demas (2 Tim 4:10-11).

(C) Paul asks readers to extend his greeting (4:15)

(a) Laodecians (4:15a)

(b) Nympha (4:15b)

(c) Nympha's house church (4:15c)

15 Greet the brothers *and sisters* who are in Laodicea and also Nympha and the church that is in her house.

15 Greet the brethren who are in Laodicea and also Nympha and the church that is in her house.

15 Give my greetings to the brothers in Laodicea, especially to Nympha and the church that is in her house.

15 Salute the brethren which are in Laodicea, and Nympha, and the church which is in his house.

(D) Final exhortations (4:16-18)

(a) Exchange letters with the Laodecians (4:16)

16 When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part, read my letter *that is coming* from Laodicea.

16 When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter *that is coming* from Laodicea.

16 When this letter has been read among you, have it read also in the church of the Laodiceans, and be sure to read the one from Laodicea.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

(b) Exhortation to Archippus (4:17)

17 Tell Archippus, "See to the ministry which you have received in the Lord, so that you may fulfill it."

17 Say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

17 Tell Archippus, "See that you complete the ministry you have received from the Lord."

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

(c) Paul's signature (4:18a)

(d) Remember Paul in prison (4:18b)

(E) Benediction (4:18c)

18 I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you.

18 I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you.

18 This greeting is written with my own signature—"Paul." Remember that I remain imprisoned. May grace be with you! Amen.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.