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## COLOSSIANS CHAPTER 4

Scripture passage included then commentary underneath each verse

### King James Version (KJV)

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

**This verse brings forth both that which must be revealed and that which is known.**

#### The Known:

The Known is that all Masters know that they answer to a Master - that is a fact that does not have to be revealed. It just is. The Known in this verse is a strong reminder. Notice that the Known is that "The Master" resides in heaven.

#### The Revealed:

What is given within the realm of life that is just and equal shall be upheld and shall not be weakened by any Master. If fact, that which is given as just and equal, will only grow stronger. What God is revealing is that if God has to strongly remind any Master, then God is making it widely known that what is just and equal will be made right by "The Master".

**Just and Equal and Duty as discussed in Colossians Chapter 3 this Ministry Website.**

This aligns strongly with Colossians Chapter 3: In time, this is a lifestyle obligation because the human nature is sinful. In the eternal state, either eternal blessing without sin or eternal judgement because of sin.

- Admission
- Repenting (Turning away from sin)
- Maturing in God
- Forgiveness
- Not ashamed (Testimony)
- Reconciliation
- As discussed earlier in Colossians Chapter 3, the new identity
- God has innocence under His purview
- Understand Revelation 14:13

**Revelation 14:13 (King James Version): "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."**

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Verse (2): Continue in prayer, and watch in the same with thanksgiving;

**Perseverance in prayer + Watching in Prayer are significant matters in God. See verse (3) for a discussion on breadth and depth of prayer.**

**First Thessalonians 5:17-18 (King James Version): “Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”**

Verse (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:

**Notice how a person of intentional prayer has a combination of the following, inclusive of but not limited to: (Work with the local church for application)**

- Praying the Scripture back to God or His own words (Grudem, 2005)
- Praying for the “Kingdom” vision of God’s will be done on earth as it is in heaven
- Taking action to build up in the faith or confessing sin one to another and praying for Healing (Grudem, 2005)
- Praising God
- Prayer requests
- Fasting

This is much more than praying from the hip, it is praying the will of God.

 **God opens doors that will not align with our vision; but do the “Kingdom” vision.**

**Romans 8:2 (King James Version): “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”**

**Romans 8:26 (King James Version): “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”**

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Grudem, W. (2005). Christian beliefs. Grand Rapids, MI: Zondervan Academic

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Verse (4): That I may make it manifest, as I ought to speak.

**The Apostle Paul had the spiritual gift to reach a wide audience that was, in fact, distinctive:**

- **Highly Educated**
- **Educated**
- **Non-Educated**
- **Jews**
- **Gentiles**
- **Wealthy**
- **Poor**
- **Christians**
- **Non-Christians**

**With this distinction, the Apostle Paul was most attuned to ensuring that he was in the spirit of God. This included awareness to engage in conversation with congregational folks or those of the universal church concerning praying for him and his comrades to have a door of utterance opened to him/them reference verse (3). The Apostle Paul addressed the brethren at Colosse (Chapter 1). The Apostle Paul did not raise himself above humble confidence. Humble in spirit, confident of God. The Apostle Paul included in the Ministry and was not blind to understanding he needed this aid.**

Verse (5): Walk in wisdom toward them that are without, redeeming the time.

**In doing verse (4), the Apostle Paul, walked in wisdom towards those that are without.**

**“In this”, the Apostle Paul understood the concept of “Redeeming the Time” with those who are without. Reference the list this Ministry Website owner provided in verse (4) repeated here:**

- **Highly Educated**
- **Educated**
- **Non-Educated**
- **Jews**
- **Gentiles**
- **Wealthy**
- **Poor**
- **Christians**
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(6): Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

**The Apostle Paul knew that the human nature is sinful because humanity fell short of the glory of God, and that we are saved by grace.**

**So, our lives must be such that our faith continues to grow and develop because our salt preserves its flavor despite being sinners because we are saved by grace (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**Without salt, there is no flavor, so then it is living in sin.**

**With this understanding, this Ministry Website owner will repeat, with salt, faith preserves its flavor and we can walk towards those who are without:**

- Highly Educated
- Educated
- Non-Educated
- Jews
- Gentiles
- Wealthy
- Poor
- Christians
- Non-Christians

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

**Given the discussions from verse (1) to verse (6), the Apostle Paul recognizes that Tychicus a beloved brother, faithful minister, and fellow servant in God will declare the Apostle Paul's state. The example here is that no one ought to raise themselves to a state of not enabling the work of God to proceed in those called of God beyond oneself. The Apostle Paul enabled. By doing so, this Ministry Website owner will repeat yet again we can walk towards those who are without:**

- Highly Educated - Educated - Non-Educated - Jews - Gentiles - Wealthy - Poor
- Christians - Non-Christians

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

**To build off of verse (7), the Apostle Paul confirmed that he sent Tychicus for the same purpose and to also know their estate and to bring comfort to their hearts. The example is that the Apostle Paul enabled.**

(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.

**The Apostle Paul emphasis is explicitly on the record to demonstrate the everlasting works of the faithful and beloved brothers in God (Henry, 2008). These faithful will specifically be spoken of whenever the gospel is discussed as a matter of record (Henry, 2008).**

Henry, Matthew. (2008). *Matthew Henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

 **This is an eternal return back to God in that God's Word does not return void wherever God sends the Word.**

**Reference: Isaiah 55:11-13 (King James Version), "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off".**

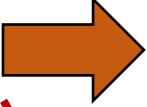
Verse (10): Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

**Same principles of verse (9) applies here.**

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Verse (11): And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

 Same principles of verse (9) applies here concerning fellow workers unto the Kingdom of God. There is a **Great Comfort** for fellow workers unto God among the Apostles (Henry, 2008).

Jesus is the Greek name for the Hebrew Joshua (Henry, 2008).

Or Jesus was his Jewish name (Henry, 2008).

Or Justus his Roman or Latin name (Henry, 2008).

Most likely, Justus is a name change to honor the Redeemer (Henry, 2008).

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

Of note, Jesus the Savior was addressed by God in Scripture through the Apostle Peter:

**Reference: Acts 4:10 and 12 (King James Version), “ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”**

Verse (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.

Same principles of verse (9) applies here concerning fellow workers unto the Kingdom of God.

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

Of note, the Great Comfort of fellow workers directly associated with the Apostles translates into the identification for the Great Zeal for God.

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Verse (14): Luke, the beloved physician, and Demas, greet you.

**It is noted in verse (14) that the Apostle Paul takes the time to discuss the brethren including verse (10) keeping to the principles of verse (9) regarding the reconciliation with Mark in the background of this book of Colossians.**

**In this case, the rift was previously between the Apostle Paul and Mark, but here is viewed as a Great forget and forgive occasion (Henry, 2008). The Apostle Paul restored Mark; not just personally but as Mark was rightfully recommended to the church at large beyond just the Apostle Paul (Henry, 2008). It is reported that this same Mark, to be expected, wrote the gospel of Mark (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**It is noted in verse (14), that Luke is the beloved physician, but Demas is greeted.**

**Demas, unlike Mark, almost indeed fell from the grace of the church even in accomplishing great matters (Henry, 2008). Demas, nonetheless, forsook the gospel as the prevalent finding, but a sect attribute this to a coming back into the gospel (Henry, 2008).**

Henry, Matthew. (2008). *Matthew henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

**Notwithstanding, Demas was greeted.**

Verse (15): Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

**This Ministry Website Owner views this like the discussion of Mark in verse (14) this chapter, in that the message was to be used broader and not limited.**

**Notice the audience originally was Colosse, but expanded more broadly to “Laodicea, and Nymphas, and the church which is in his house”.**

Verse (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.

**This is further evidence that the message was to be used broader. Notice the verbiage “...be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea”.**

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

**Archippus was instructed to carry out the Ministry of the calling, do not forsake the trust received in the Lord.**

**The ministry that is trusted by the receiving in the Lord is a Great honor and is to be diligently and carefully fulfilled as an Appointment of God (Henry, 2008).**

**How does the public view the ministry?**

**Does it have a great backing?**

Henry, Matthew. (2008). *Matthew Henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Marketing, LLC

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

**The Apostle Paul goes back to the Grace of God being sufficient.**

**Reference: 2 Corinthians 3:5 (King James Version) "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God".**