

MORE SEED & BREAD, ISSUE NO. 308

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder

COLOSSIANS - CHAPTER FOUR

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

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- (1) Masters, be rendering that which is just and equitable to your slaves, being aware that you also have a Master in heaven.
- (2) Be persevering **A** in prayer, **B** and watch in the same with thanksgiving. **C**
- (3) I want you to pray for us, that God would open unto us a door of expression, **A** to speak the secret of Christ, **B** for which I am also in bonds, **C**
- (4) That I may make it manifest, as I must speak. **A**
- (5) Walk in wisdom toward those outside, buying up the opportune time. **A**
- (6) Let your word be always with grace, **A** seasoned with salt, **B** perceiving **C** how to give everyone a fitting answer. **D**
- (7) All my affairs shall be made known unto you by Tychicus. He is a beloved brother and a believing **A** servant **B** and a fellow-servant in the Lord.
- (8) I have sent him unto you for this very thing, that you might know what concerns you and that you should encourage your hearts,
- (9) With Onesimus, a believing **A** and beloved brother, who is one of you. **B** They shall make known unto you all things that are done here.
- (10) Aristarchus my fellow captive is greeting you; and Mark cousin to Barnabas (concerning whom you have received directions; if he comes unto you, give him welcome);

(11) And Jesus who is called Justus; who are of the circumcision. These are my only fellow workers unto the kingdom of God, **A** who have been unto me a comfort. **B**

(12) Epaphras, **A** who is one of you, a slave of Christ Jesus, he is greeting you. At all times he was contending on your behalf in prayers, that you may stand mature and complete, fully assured in all the will of God.

(13) For I bare him witness that he has a great zeal for you, and the ones in Laodicea, and the ones in Hierapolis.

(14) Luke, the beloved physician, greets you, and Demas greets you.

(15) Greet the brethren which are in Laodicea, and Nympha, and the out-called which is in his house.

(16) And when this epistle has been read among you, cause that it be read also in the out-called **A** of Laodicea, and that you may also read the epistle from Laodicea. **B**

(17) And say to Archippus: "Look to the service that you accepted in the Lord, in order to fulfill it." **A**

(18) The salutation is by my hand—Paul. **A** Keep my bonds in mind. Grace **C** be with you. Amen.

NOTES ON THE VERSION

4:2 (A) Paul is addressing all of the Colossians here, not only the specific groups he had been speaking to previously. This is not just the duty of wives or husbands or children or masters or servants. (B) I have never been in sympathy with those who have made prayer to be preeminent, thereby practically making a religion out of the practice of praying. I have encountered those who had the reputation of being praying men and praying women. They were regarded as extra holy, and it was perceived that they could get answers to their prayers. I never believed that, but that was their reputation, and that is not at all the reputation I want. With all my heart, I believe in prayer. For over fifty-two years I have learned the value of it, the power of it, and the meaning of it. And yet, above all I want to be known as a man whose

life is not centered in making prayer preeminent, but in making the Lord Jesus Christ preeminent. Instead of finding my all in all in prayer, I find my all in all in the Lord Jesus Christ. And yet we would continue in prayer; we would persevere in prayer. The Bible tells us to persevere in it (Colossians 4:2); It tells us to pray without ceasing (see I Thessalonians 5: 17); It tells us that in everything by means of prayer and petition we shall let our requests be known unto God (see Philippians 4:6); and It promises that the peace of God which is superior to every frame of mind and is beyond all comprehension will garrison our hearts and apprehensions in Christ Jesus (see Philippians 4:7). It works that way, and so we do persevere in prayer, we carry on by means of prayer, and we watch in the same with thanksgiving. (C) The Greek is *eucharistia*, which could well mean "gracious speech." It fits the context here.

4:3 (A) He had no door of expression. It is not that he was in prison. Paul could have walked away from prison any day that he wanted to. He was rather a clever man when it came to escaping such conditions. But he simply stayed right there in his own hired house in Rome, receiving everyone who came to him, no one forbidding him (see Acts 28:31). His friends could have helped him get out of Rome at any time that he wanted to leave, but he stayed. What was it that held him down? As the prisoner of Jesus Christ, he was waiting for direction from God, and so he prayed for a door of expression. (B) When we take the facts that are set forth in the gospel of John and make them our own, and when we present these facts to others, we are sharing truths that in their makeup and in their presentation were at one time secret. Now they have been written and are no longer secret. As we speak them, we are speaking the secret relating to Jesus Christ. (C) Paul says he is in bonds in regard to the secret of Christ, and yet he wants to speak it. I do not believe that he was in prison. "Being in bonds" means that he is being held down. A great truth in regard to Jesus Christ had been put in writing as a universal message. It had no priority— that is, it was not to the Jew first or to the Gentile first. This was the first time that a message from God had been written, and written with the end in view that men might believe that Jesus is the Christ, the son of God, and, believing, have life through His name (see John 20:31). This brought an end to Paul's special ministry. This brought an end to his

apostleship to the Jews. This brought an end to his apostleship to the Gentiles (nations). Now God was going to work through a written message, rather than through a divinely inspired message coming from the lips of men. This is what held Paul down. This bound him.

4:4 (A) He wants them to pray to that end.

4:5 (A) We should make wise use of every opportunity for doing what God would have us to do.

4:6 (A) Speaking the truth does not always have to be mean, it does not always have to be sharp, it does not always have to be rebuke. The secret of Christ needs to be spoken in a gracious manner. (B) The figure of speech used here is based on the fact that many foods are simply tasteless without salt; they are not even palatable. In the same way, our speech regarding the truth should not be tasteless; it should be palatable. There should be nothing about how we present it that would cause others to say, "I don't like that." (C) That is, knowing and understanding. (D) A proper answer; an answer that fits.

4:7 (A) Where this word is passive, it could be "faithful," but where it is active, it should be "believing." Here this is most active, as well as in verse 9. (B) One who dispenses.

4:9 (A) This word is active, as in verse 7. (B) Onesimus was one of the Colossians. See the book of Philemon.

4:11 (A) In the last record we have of Paul in Acts, he was spending two years in his own hired house after Acts 28:28, proclaiming the kingdom of God and preaching those things concerning the Lord Jesus Christ. See Acts 28:31. (B) That is, a source of consolation, a source of encouragement.

4:12 (A) Epaphras, first mentioned in Colossians 1:7, is also identified as one of the Colossians.

4: 16 (A) This is looking upon them as a company and as a group. Colossians is to be read among these, the out-called of Laodicea. (B) Nearly everyone who has made a study of this believes that "the epistle from Laodicea" is the general epistle that we call "Ephesians."

4:17 (A) What an instruction to everyone who accepts any service in the Lord! So many will accept the forms of service, but because they

are not under any God-commissioned contract, they are not bound up to their service. Consequently, they are in constant neglect of it. Here, while Paul says this to Archippus, through him Paul says this to everyone who undertakes service to the Lord.

4:18 (A) The rest of the letter was probably written by a scribe, but the salutation was placed there by Paul's own hand. (B) That is, never forget them. (C) The undeserved favor of God, grace, which is your portion, be with you.

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