

Set your mind on Things above. How? Through **inward** prayer and **outward** witness

Colossians 4

<¹ Masters, treat your bondservants justly and fairly, knowing that you also have a **Master in heaven.**

- No chapter breaks in the original. This could have been part of chapter 3
- **Master in heaven** – This recognition should govern the way we treat others.
 - This master is the one who created everything and is before all things!
 - 3:23-24 Whatever you do, work heartily, as for the **Lord** and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. **You are serving the Lord Christ.** ²⁵ For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

The Inward life – prayer

² Continue steadfastly in prayer, being watchful in it with thanksgiving.

- This is really chapter 4 start
- Continue –
 - Non-ceasing Colossians 1:9 – ⁹ *And so, from the day we heard, we have not ceased to pray for you,*
 - 1 Thessalonians 5:17 – ¹⁷ *pray without ceasing,*
 - < **QUOTE:** “One of the most common sins among Christians today is that of prayerless-ness. No doubt this has been true throughout the centuries. And yet we are again and again not only exhorted, but distinctly commanded, to pray” – Henry Ironside¹
 - **COVID-19 - Brielle Kenney** FaceTime story
- **in prayer** –
 - Are the prayers we pray made up mostly of praying for others, interceding with the Spirit’s help for others, or is it just about ourselves?
 - There is a depth of fellowship when we pray for others and intercede for them; we become invested with God.
 - **Corporate** vs **individual** prayer? Paul probably personal here, but let’s talk about both. There is a difference!
 - When in a corporate environment, pray corporately!

¹ <https://www.studylight.org/commentaries/eng/isn/colossians-4.html#verse-2>

- If the prayer isn't something everyone can say "amen" to, it's probably not corporate!
 - If you only pray in public, you are only impressing man, not God.
 - e.g. – "Lord, I pray that you show me the best way to De ess track #2, and if the equalization should be dynamic or passive. Plus, thank you for the new compression settings you gave me. Please show me where in the chain to place them."
 - Only Audio nerds will be able to say amen.
 - A corporate prayer should suggest an amen from the body!
- Also be very cautious about **informational prayers!**
 - God already knows the details!
 - State the prayer is a way that people can get on board with it
 - **Informational prayer e.g.**, "God, you know that Jacob borrowed my tools last week and never gave them back! Thou or Lord, forgive-ist him for that sin and for him also not being faithful to his wife who told me she is leaving him soon."
- **Mature corporate prayer** is usually focused on God, His work, His people, His will, not "my work, my will, my, my, my, me, me, me.
- **Personally, we can stay connected while we wake or sleep.**
- being watchful in it – Looking for God's moving and answers
 - Every prayer is answered: Yes, no, or wait.
 - We are to be looking for the answer, knowing it could come in a way we don't expect.

- **Dustbowl Story – Pray**



- A pastor called for a prayer meeting to pray for rain. When everybody got there, he looked around for a while. After some time, he sent everybody home because no one brought an umbrella.
 - Pray expecting!
- **with thanksgiving – A must in prayer!**
 - **Recognizing** who, what, where!

³ At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison—

- same time, pray also for us –
 - Same time – While you are continuing, remember to lift us up!
 - Again: [Colossians 1:9](#)..., we ***have not ceased to pray for you***,
- May God open to us a door...– To get out? No. Prayer request is for the Word to go forward!
 - **Notice:** Paul does not ask them to pray for his release from prison so he can go home!
- declare the mystery of Christ – [1:27](#) **Christ in you**, the Hope of Glory!
- which I am in prison – Pray I can do more of what put me in prison.

⁴ that I may make it clear, which is how I ought to speak.

- The gospel is simple and clear. No need to clutter it up.

The Outward life – witness

⁵ **Walk** in wisdom toward outsiders, making the best use of the time.

- ⁵ **Walk** in wisdom toward outsiders –
 - Paul already instructed us to walk worthy of the Lord (Because He sees us). ([1:10](#))
 - Now Paul instructs us on walking when outsiders (outside the kingdom) see us
- **Walk in wisdom**
- **toward outsiders**
 - Paul never wrote to unbelievers, only those in Christ.
 - Here, he gives instructions to the church on how to operate around unbelievers
- **best use of the time** – the Lord is nearer than when we first started.
 - Time is shorter for every human being!
 - [Ephesians 5:16](#) –¹⁵ Look carefully then how you **walk**, not as unwise but as wise,
¹⁶ making **the best use of the time**, because the days are evil.

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

- gracious and seasoned with salt – gentle without compromising truth
 - Gracious: Kindness, courtesy, humility
 - Salt: strong, cleansing/ purifying/ preserving
 - Jesus spoke to the woman caught in adultery ([John 8:1-11](#)) with both grace and salt
 - “I don’t condemn you” (Grace); “Go and sin no more” (Salt)
 - [Luke 4:22](#) – ²² And all spoke well of him and **marveled at the gracious words that were coming from his mouth.** And they said, “Is not this Joseph's son?”

Final Greetings

⁷ Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord.

- Tychicus
 - [Acts 20:4](#) – Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, **Tychicus** and Trophimus.
 - [Ephesians 6:21](#) – So that you also may know how I am and what I am doing, **Tychicus** the beloved brother and faithful minister in the Lord will tell you everything.
 - [Titus 3:12](#) – When I send Artemas or **Tychicus** to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there.
 - [2 Timothy 4:12](#) – **Tychicus** I have sent to Ephesus.

⁸ I have sent him to you for this very purpose, that you may know how we are and that he may **encourage** your **hearts**,

- [Colossians 2:2](#) –² *that their hearts may be encouraged, being knit together in love,*
- Similar to [Epaphroditus](#) in Philippi

⁹ and with him Onesimus, our faithful and beloved brother, who is one of you. They will tell you of everything that has taken place here.

- Onesimus

- [Philemon 1:8](#) – Accordingly, though I am bold enough in Christ to command you to do what is required,
- [Philemon 1:10](#) – I appeal to you for my child, Onesimus, whose father I became in my imprisonment.

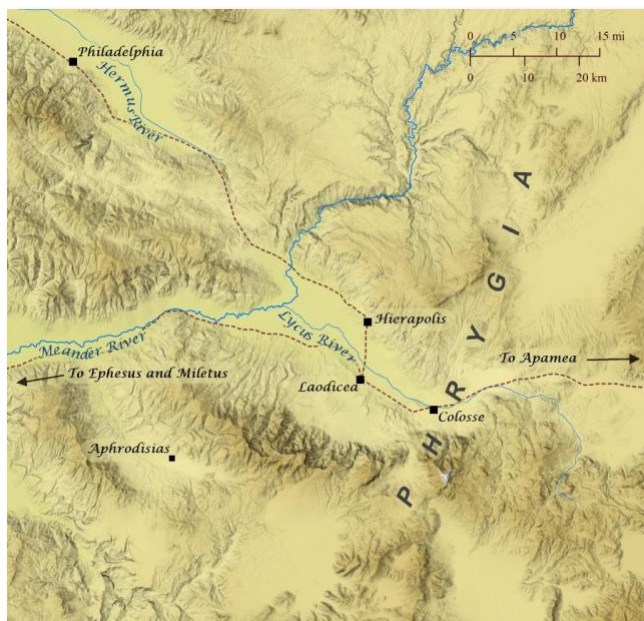
¹⁰ Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him),

¹¹ and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.

- Aristarchus
 - [Acts 19:29](#) – So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and **Aristarchus**, Macedonians who were Paul's companions in travel.
 - [Acts 20:4](#) – Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, **Aristarchus** and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus.
 - [Acts 27:2](#) – And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by **Aristarchus, a Macedonian from Thessalonica**.
 - [Colossians 4:10](#) – **Aristarchus** my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him),
 - [Philemon 1:24](#) – and so do Mark, **Aristarchus**, Demas, and Luke, my fellow workers.
- Mark
 - [Acts 12:12](#) – When he realized this, he went to the house of Mary, the mother of John whose other name was **Mark**, where many were gathered together and were praying.
 - [Acts 12:25](#) – And Barnabas and Saul returned from Jerusalem when they had completed their service, bringing with them John, whose other name was **Mark**.
 - [Acts 15:37](#) – Now Barnabas wanted to take with them John called **Mark**.
 - [Acts 15:39](#) – And there arose a sharp disagreement, so that they separated from each other. Barnabas took **Mark** with him and sailed away to Cyprus,
 - [Colossians 4:10](#) – **Aristarchus** my fellow prisoner greets you, and **Mark** the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him),
 - [2 Timothy 4:11](#) – Luke alone is with me. Get **Mark** and bring him with you, for he is very useful to me for ministry.
 - [Philemon 1:24](#) – and so do **Mark**, **Aristarchus**, Demas, and Luke, my fellow workers.
 - [1 Peter 5:13](#) – She who is at Babylon, who is likewise chosen, sends you greetings, and so does **Mark**, my son.
- Barnabas – This is the last mention of him in N.T.
 - His name means “Son of encouragement.”
- Jesus, who is called Justus – all we have is his name. That’s it!
- men of the circumcision – fellow Jews
 - Peter was probably not yet at Rome at the time of this writing because Paul probably would have mentioned him if he were.

¹² Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the **will of God**.

¹³ For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis.



- **The Lycus Valley** (Hierapolis, Laodicea, and Colosse)
 - Located within about 12 miles (19 km) of each other along the Lycus River in the region of Phrygia.²
- **Epaphras** – Probably not the same as [Epaphroditus](#) from the letter to [Philippi](#)
 - Who is one of you, (Greek Gentile)
 - [Colossians 1:7](#) – just as you learned it from **Epaphras** our beloved fellow servant. He is a faithful minister of Christ on your behalf
 - [Philemon 1:23](#) – **Epaphras**, my fellow prisoner in Christ Jesus, sends greetings to you,
- Thought to be the pastor at Colossae

¹⁴ **Luke** the beloved physician greets you, as does **Demas**.

- **Luke** – This is where we get “Dr. Luke”
 - [2 Timothy 4:11](#) – **Luke** alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.
 - [Philemon 1:24](#) – and so do **Mark, Aristarchus, Demas, and Luke**, my fellow workers.
- **Demas**: Possibly AD 62 writing of Colossians³
 - [Philemon 1:24](#) – and so do Mark, Aristarchus, **Demas**, and Luke, my fellow workers.
 - [2 Timothy 4:10](#) – For **Demas**, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia.
 - Possibly AD 66 writing of 2 Tim

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

¹⁶ And when this letter has been read among you, have it also read in the church of the

Laodiceans; and see that you also read the letter from Laodicea.

- brothers at Laodicea
- Nympha
 - church in her house

² <https://biblemapper.com/blog/index.php/2021/10/04/cities-of-the-lycus-valley/>

³ <https://www.blueletterbible.org/study/pnt/pnt02.cfm>

¹⁷ And say to Archippus, “See that you fulfill the ministry that you have received in the Lord.”

- Archippus
 - the ministry that you have received

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

- my own hand
- my chains
- Grace be with you

Chiastic Structure

