…we are in the end times-the days of seduction and deception, of "lying signs and wonders"-and there has never been a greater need for Truth than there is right now.
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Prayer Study #476
COLOSSIANS 4
First Love Ministries, Inc., of Perry, Georgia USA

Colossians 4 New King James Version (NKJV)

4 *Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven.*
Paul has spoken a great deal in this book about the duty of slaves to their masters. Now he turns to the masters, who are Christians. The masters are to treat the slaves, not like objects, but like people, fairly and justly. The masters must remember that they have a Master in heaven. Both slave and master must remember that they are ultimately accountable to God for the way they treat people.

Christian Graces

2 *Continue earnestly in prayer, being vigilant in it with thanksgiving;* ***3*** *meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains,* ***4*** *that I may make it manifest, as I ought to speak.*
5 *Walk in wisdom toward those who are outside, redeeming the time.* ***6*** *Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.*

Paul wrote to the Thessalonians, "*Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you"* (1st Thessalonians 5:17-18). I believe that two characteristics of the Church in the Last Days are prayerlessness and ingratitude.

Barclay says this about prayer: "Even for the best of us, there come times when prayer seems to be unproductive and pointless and to penetrate no further than the walls of the room in which we pray. At such a time, the remedy is not to stop but to go on praying; for in those who pray, spiritual dryness cannot last."

The word translated *vigilant* here literally means in the Greek *wakeful.* We remember times when the disciples slept during times of great important, such as in the Garden of Gethsemane or on the Mount of Transfiguration. When we engage of the awesome privilege and responsibility of prayer, we need to stay awake!

Paul asks for prayer for himself. It is not wrong to ask others to pray. In fact, it is part of the reason the Lord put us in spiritual families or groups. Yet Paul is not speaking here so much of himself as for his work. Paul so needed prayer for that work because, even though the spread of the Gospel is under the power and direction of Almighty God (Acts 16:6-7: *Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Spirit to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not*), there are also Satanic hindrances (1st Thessalonians 2:18: *Wherefore we would have come unto you, even I Paul, once and*

again; but Satan hindered us).

The mystery of Christ is His blood shed on the Cross washes away the sins of all believers. Paul is imprisoned in Rome and ask that his preaching of the Word make Christ known and that he may make wise use of every opportunity to present Christ.

Finally Paul, in this section, turns the focus back on the Colossians whom he exhorts to make wise use of their time and to speak kindly and graciously to the unsaved but with “salt” , which symbolizes the influence Christians have in sharing the convicting Word of God.

Final Greetings

7 *Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me.* ***8*** *I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,* ***9*** *with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here.*

10 *Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),* ***11*** *and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.*

12 *Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.* ***13*** *For I bear him witness that he*

has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. ***14*** *Luke the beloved physician and Demas greet you.*

The list of names here at the end of this book is a list of heroes in the faith. First, there is Tychicus. He had been with Paul for a length of time but had already left Rome to go to Colosse to tell them about what was going on with Paul. He was trusted by Paul to carry three letters, the ones to the Ephesians, to the Colossians, and to Philemon. Onesimus was a runaway slave who had found Christ and who was returning to his master Philemon and also accompanying Tychicus. Paul graciously refers to Onesimus, not as a slave, but as a faithful and beloved brother. There is Aristarchus from Thessalonica. We don't know if he was a literal prisoner with Paul or a spiritual prisoner. He might have given himself, as a slave, to Paul so that he could spend Paul's last days with him.

Mark is next named. Mark wrote the Gospel of Mark. He had gone out with his uncle (Barnabas' sister's son) Barnabas and with Paul on one of the early missionary journeys, but he was a youth and could not handle the pressure. This made Paul angry, and it caused a separation between Barnabas and Paul. For a long time, Paul could not seem to forgive Mark, but in the end the problem between Paul and Mark was made right, and Mark is with Paul in Paul's last days and commended to others by Paul. Mark was very close to Peter, who referred to Mark as a son 1st Peter 5:13, and based his Gospel on material that Peter supplied. Tradition says that Mark was a missionary to Egypt.

Justus is a man we know nothing about except for

his name. Ephaphras was thought to have been the minister of Colossae who spent a period of time with Paul in Rome. Luke was the beloved physician who gave up his medical career to look after Paul and was there with him to the end. Demas is named next. Notice that Paul says nothing complimentary about Demas. Unfortunately, Demas started off well, but, in the end, Demas forsakes Paul. 2nd Timothy 4:10 tells us: *"For Demas has forsaken me, having loved this present world, and is departed unto Thessalonica."*

The Jews in Rome gave Paul a cool reception, but the Lord sent these men to be a companion and comfort to Paul and to minister to his needs as he awaited trial and execution in Rome. In the end, Luke only was with him.

Closing Exhortations and Blessing

15 *Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house.*
16 *Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea.*
17 *And say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."*
18 *This salutation by my own hand—Paul. Remember my chains. Grace be with you. Amen.*

Almost all the churches in this period were house churches. Many believe that most of the churches at the end of the age will again be house churches. They believe that the big, traditional church buildings

will house the apostate church. Because so many churches are not preaching or believing in
The Word of God, which is the same yesterday and today and forever, this shift of the genuine Body of Christ from big church buildings to house churches is not too farfetched.

Nymphas is apparently the pastor of the Church of Laodicea.

We know that it is an historical fact that most of Paul's epistles and other epistles in the Bible were copied and circulated among the Churches. No doubt the Laodiceans, as well as other church groups, were sent a copy of this letter.

Archippus was thought to have been the son of Philemon and Apphia. He is exhorted by Paul to keep his zeal and faithfulness at the Church of Colossae.

Paul's habit was to dictate these letters to a secretary who wrote down what Paul said as Paul was speaking. In the end, he himself signs the letter, almost always ending with a mention of grace.

His Life For Mine
Talleys

Verse
His heart was broken mine was mended,
He became sin now I am free
The cross he carried bore my burden,
The nails that held him set me free

Chours
His life for mine
His life for mine
How could it ever be?
That he would die,
Gods son would die
To save a wretch like me

What love divine,
He gave his life for mine

Verse
His scares of suffering brought me healing,
He shed his blood to fill my soul
His crown of thorns made me loyalty,
His sorrow Gave me joy untold,

Repeat Chours

Verse
He was despise and rejected
Striped of his garments and oppressed
I am loved and accepted
And I wear a robe of righteousness