

COLOSSIANS

MASTERS IN WITNESS

EXEGESIS VERSE 1:

GNNT **Colossians 4:1** Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἴσοτητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

NAS **Colossians 4:1** Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven. (ό κύριος [d.a. + n-vm-p; "The masters"] τὸ δίκαιον [d.a. + adj.pro.-ans; {morally and ethically of persons that which is right, just; used 79x; emphatic position; deeper thought is used pronominal deferring to "the righteous spirit" of the believing slave harking back to the "new man" chptr.3; cf. Gal.3:11}]; "the right/just thing"] καὶ [cc] + ἡ ἴσοτητα [d.a. + n-af-s; {as due rights and obligations, equality, fairness; used 3x; 2Cor.8:13,14; it labels the "righteous" as equal before God cf.3:11}; "and the equity/fairness"] ὁ δοῦλος [d.a. + n-dm-p; {same as 3:11,22; indir.obj. points to God as the ultimate authority as to "justification" i.e., combined "righteousness and equality" to be administered; the language infers God as the dir.obj. for reason to apply the command to "grant" and thus requires the masters' submission to God themselves}; "to the slaves"] παρέχω [vmpm--2p; {actively: hold out to, offer, present, supply, grant; used 16x; middle voice demands volitional choice}; "you yourselves all grant"] οἶδα [causal/ptc.PF/a/nm2p; "knowing" {pf. tense = without doubt}] ὅτι [ch; intro. content of knowledge; "that"] καὶ [adj.; "also/too"] σύ [nqn-2p; "you yourselves"] ἔχω [vipa--2p; "keep on having"] κύριος [n-am-s; "a Master"] ἐν [pL of loc.; "in"] οὐρανός [n-Lm-s; "heaven"])

ANALYSIS VERSE 1:

1. Vs.1 completes the Greek paragraph beginning in 3:18 and Paul's discourse on the witness of the life.
2. As with the rest of his subjects, masters too are of the Colossian church and fall into the category of +V believers, along with their slaves (3:22-25), oriented to doctrinal authority.
3. The interpreter is not to lose sight that the exhortations revolve around witnessing the unity of the faith (cf.3:14) as should be expected from +V foundational in an adjusted local church.
4. The intended premise of chapter 3 was to exhort the church at Colossae to stay the course in sound BD as witness in contrast to the intrusion of religiosity steeped in legalism (chptr.2).
5. This as a witness to reach out to other +V as "fishers of men" including Ph2 (illustrated in the children/slave commands; Paul has consistently used innuendo to portray the spiritual).
6. He wraps up the responsibility of witness in the secular world enslaved by the flesh (cf.3:22: *masters of the flesh*) addressing "**The masters**" (ό κύριος – ho kurios).
7. These masters are those that physically own other believers with both parties responsible in demonstrating the harmonious bond of Christianity.
8. To overlook Paul's intentions in exhortation spiritually as examples in witness according to BD, these verses stand alone as simply human/cosmic good without spiritual substance.
9. The spiritual hallmark of Paul's discourse on witness is to demonstrate a witness that is itself honored by God shed of any human viewpoint STA involvement. Cf.Joh.12:26; 1Tim.6:1-2

COLOSSIANS

10. The adjusted believer's witness is to be a witness stripped of religiosity and/or legalism as a godly conduit to other +V leading to Ph₂ unity (this epistle addresses the CWL Ph₂). E.g., 2Cor.1:12
11. That a spiritual essence resides along these lines of unity in doctrine is intended in Paul's thoughts is no better illustrated than with the Greek grammar in this final exhortation.
12. The command for the masters to "**grant to your slaves justice and fairness**" harnesses the idea of the physical with the spiritual.
13. The phrase "**to your slaves justice and fairness**" is in the emphatic position in the Greek preceding the verb "**grant**".
14. It is the adjective "**justice**" (τό δίκαιος – to dikaios) and noun "**fairness**" (ἡ ισότης – he isotes), both with the definite article, that lead the phrase.
15. In the physical realm of application, *dikaios* means the masters are to treat their slaves right and fitting according to Divine standards.
16. He is not to mistreat or threaten the slaves. Cp.Eph.6:9
17. The attributive position of the adjective (it follows the d.a.) points to the quality of what is right or just as determined by doctrine.
18. While the master is to demonstrate this Divine quality in application, it further describes the very quality possessed by the believing slave i.e. "righteous".
19. A pronominal use of the adjective is recognized in lexicons and is used likewise to define a believer in Gal.3:11, "*the righteous man [ho dikaios] shall live by faith*".
20. The neuter gender of the adjective is designed to point not only to the abstract in application, but harks back to the "*new man*" (understood as the hm.sp. *pneuma* – neuter gender) that is the definitive evidence of a "*born again Christian*" (3:10 cp.Rom.8:16).
21. So the application of the right thing is pictured as applied to one that is righteous.
22. The connective articular noun *he isotes* (**fairness**) means that which is due rights in equality and fairness.
23. The master is to manage the slave with the balance of doctrine providing a truly fair and equitable supervision.
24. Whether this be in response to a slave's disobedience (3:25) or obedience and not to show partiality.
25. To be arbitrary or subjective should not be in the authority handbook...even-handedness should rule.
26. As with the adjective, the noun has a spiritual undertone.
27. That as it labels/marques the believing "righteous man" as an equal before God in light of spiritual realities (cf.3:11).
28. Together, "*the righteous man*" and the categorical "*equality*" invoke the doctrine of justification as the great equalizer before God. Cp.Tit.3:5-7
29. This principle is made a reality through saving faith and the new birth (cf.Rom.4:5).
30. The indirect object "**to your slaves**" (ό δοῦλος – ho doulos) recognizes that physical slavery is subordinate to the spiritual slavery of believers to God. Rom.6:22
31. The Greek phraseology captures the very spiritual essence of Paul's command and warning to the masters.
32. That is since both are justified then both are equal before God.
33. Since both master and slave are believers leading with the new man, then all the more should masters "**grant**" (παρέχω – parecho) them all the grace that God would afford in likeness.

COLOSSIANS

34. Paul's final exhortation invokes the doctrine of grace that silently underwrites the entirety of his exhortations of unity as believers at Colossae.
35. Grace as opposed to religiosity in legalism.
36. The verb *parecho* means to offer or grant and insinuates grace. Cp.Luk.6:29; 1Tim.6:17 *richly supplies NAS*
37. The actions of the owners should reflect the character of God in grace as applied to +V.
38. The concept of axiomatic truth appears again (cp.3:25), here parallel to 1Tim.6:2: Just as slaves more so are to respect their believing masters, so in turn should masters reciprocate.
39. Again, Paul is not here making a social comment on slavery, but addressing the importance of applying the doctrine of authority no matter one's station in life (cf.3:11; notes 3:22).
40. Obviously the +V adjusted authority should treat all slaves in a just and fair way.
41. But the higher spiritual principle is that the applications are especially to be offered to those of the household of the faith as priority. Cp.Gal.6:10
42. Paul is using that principle to mark the harmonious bond of an adjusted local church extending in personal witness to the world.
43. The slave-master partnership of adjusted believers provides a unique opportunity to illustrate the doctrine of authority producing unity and harmony in the POG when oriented by +V.
44. The axiomatic sense of 3:25 is then revisited in no uncertain terms in Paul's warning to any master disregarding doctrine, "**knowing that you too have a Master in heaven.**
45. Just as Paul lead off chapter 3 with the principle of +V keeping their mind on Christ in heaven (vss.1-4), so he concludes that thought as it underwrites authority pertaining to +V.
46. To leave that volitional focus is to widen the gap and depart from the authority of BD facilitating -V producing a corrupted pseudo-witness.
47. Christ centeredness orients believers in obedience to God for effective witness (cf.2:6-7)
48. The perfect participle "**knowing**" (οἶδα – oida) is a past understanding with existing results.
49. Those under sound teaching of doctrine are especially culpable to the authority of the Chief Shepherd in how they conduct their Christian lives in witness to others.
50. That authority is to be demonstrated in the COC down the line. Cf.1Pet.5:3-4
51. No matter one's station in life to include even a superior advantage or position over others, all believers ultimately answer to Christ.
52. The slave-master relationship bridges that principle illustrating the spectrum from the least to the greatest to picture all believers.
53. The sense of Paul's words appeals back to the golden rule as inferred in 3:13 that categorized forbearance and forgiveness as key applications to demonstrate the bond of unity in vs.14. Cp. Mat.7:12; Luk.6:31
54. Master to slave is to use their authority to demonstrate the grace BD affords +V.
55. Authorities and subordinates together demonstrate the peace that prevails between God and +V in orientation to the authority of BD i.e., the Word that became flesh (cf.1:15-18).
56. Col.3:1-4:1 reveals the central spiritual theme of this epistle: +V in unity of the true faith demonstrates accurately the light of the world in witness to the full gospel Ph1 & 2. Joh.3:19-21; 8:12
57. This in contrast to -V proposing legalistic religiosity (i.e., Col.2).
58. It starts with +V (3:1-4), then orientation to true spirituality (3:5-8), corporate assembly demonstrating unity in the faith (3:9-17) concluding in personal witness to others (3:18-4:1).
59. *Review the Doctrine of Authority.*

COLOSSIANS

CONCLUDING OBSERVATIONS AS TO BEING A WITNESS TO THE TRUTH OF THE GOSPEL VSS.2-6

PRAYER IS OF NECESSITY VSS.2-4

PRAYER OF PETITION & THANKSGIVING VS.2

EXEGESIS VERSE 2:

GNNT **Colossians 4:2** Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

NAS **Colossians 4:2** *Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; (ό προσευχή [d.a. + n-df-s; {prayer, usually in form of petition; used 36x; w/d.a. lit. "the prayer"; dative of rule/standard as a measure within which one remains}; "According to prayer"] προσκαρτερέω [vmpa--2p; {to persist, stay by, be at the ready; have in reserve, devote; used 10x, 5x used w/prayer} "stay devoted"] γρηγορέω [v/attend.circ.ptc/p/a/nm2p {lit. watch, keep awake; fig. be watchful, vigilant, alert; used 22x}; "while keeping alert"] ἐν [pL] + αὐτός [npdf3s; {antec. = prayer}; "in it"] ἐν [pI; {instr. of manner}] + εὐχαριστία [n-If-s; "with thanksgiving/gratitude" {same as 2:7}])*

ANALYSIS VERSE 2:

1. Vss.2-6 are one paragraph in the Greek text.
2. The paragraph reveals Paul's final thoughts as to the central theme of the epistle i.e., maintaining the bond of the true faith in witness to the world in light of false teaching.
3. That witness is central to the theme is now explicitly made clear in vss.3-6.
4. What chapters 2 & 3-4:1 pictured was a major conflict that exists in the struggle for +V to sustain the purity in truth in dissemination and application.
5. That struggle is in the face of -V promoting religiosity and legalism in distortion of the truth.
6. The chapters in effect capture a scene of boots on the ground engaged in a spiritual warfare known as the Angelic Conflict (A/C).
7. That is the conflict between +V and -V; Divine viewpoint vs. human viewpoint; Godly spirituality vs. pseudo-spirituality; Biblical Christianity vs. religiosity; legalism vs. grace; Obedience to God vs. disobedience (Col.2-4:1). Cp. 2Cor.10:1-18 (*Interloping Judaizers as background*); Eph.6:10-20
8. The +V believer must do battle on two fronts in the A/C: Dealing with those around us divergent to the truth; sustaining +V in light of the weakness of our flesh/STA.
9. To ensure that the believer does not become a casualty means they must at all times stay focused and on guard keeping fresh before them the doctrine in their soul.
10. The grace recourse believers are given to supplement their intake and application of BD staying on course in their spiritual advance is through prayer.
11. In the heat of the Christian battle walking point in our individual lives, the believer is to appeal to the Father to supply the grace and mercy needed to sustain and maintain God's directive will for our lives. Heb.4:16

COLOSSIANS

12. Paul addresses the issue of prayer in 3 categories: Petition, thanksgiving (vs.2) and intercession (vss.3-4).
13. Confession is assumed with these saints having GAP'd the doctrine of R_B giving Paul the liberty to using the new man vs. old man images to portray R_B in chapter 3.
14. He begins the exhortation again addressing the church corporately, “**Devote yourselves to prayer**” (ο προσευχή προσκαρτερέω – ho proseuche proskarereo).
15. The question the interpreter must ask is what is “**the**” definitive **prayer** (w/the d.a.) Paul has in mind contextually?
16. The logical conclusion in light of the epistle’s theme is for the church at Colossae to stay the course in the perfect bond of unity and sound teaching of BD in light of spiritual adversaries.
17. The prayer in view is one of petition for one’s self and draws on its measure of doctrinal accuracy as to its effectiveness.
18. The designed effectiveness is articulated in 4:12 where the Greek noun *proseuche* is used of Epaphras’ prayers for the Colossian saints “*that you may stand perfect and fully assured in all the will of God*” (the *prayer* noun is only used 2x in Col. and both have the d.a.).
19. The believer’s prayers are to stand upon the entire counsel of sound doctrine as to its intents and purposes.
20. The primary purpose of prayer in petition for one’s self is to accurately represent their part in the church corporately advancing the unity of the faith (making the MAJG and holding).
21. This in support for all +V individually and as a local body finding themselves at the Bema having made the MAJG and having full confidence of faith in BD/POG. Cf.2Pet.3:17-17; 1Joh.2:28
22. The definite article with the noun “**the prayer**” highlights this conclusive emphasis.
23. This prayer principle recognizes that believers both individually and as a corporate body are critiqued before Christ as to their spiritual conditions and witness. Cf. Rev.2-3; each of the epistles to local churches in the NT critiques them as a “body” of Christ.
24. In fact, Paul’s language in our verse and Epaphras’ in vs.12 assumes believers are part of a local body in order to make the MAJG fulfilling the POG in their lives.
25. For a local church to strive setting it apart from a world of –V seeking to upset the momentum of sound teaching is a daunting challenge. Col.2:1-4
26. For God’s read on the posture and attitude of –V towards +V standing for the truth of BD see Joh.15:17-21; Joh.17:14-17; 1Joh.3:10-13
27. The CWL following sound doctrine is not a life as it appears in “rose colored glasses” immersed in “sweetness and light”.
28. Rather it is a great struggle having hidden dangers and an accomplishment unique in humanity. Cf. Mat.7:13-15; 1Cor.15:33; Gal.6:7; Jam.1:13-16
29. It is prayer that we are to turn to when facing the STA battles in life for God to continue to support our +V as a body and not becoming a casualty of the flesh. Cp. Mat.26:41
30. The intensity of the A/C is captured in the present tense of the imperative “**Devote**” with the attendant participial phrase “**keeping alert in it**” (γρηγορέω ἐν αὐτός – gregoreo en autos).
31. The continuous action of “**keeping on**” in devotion and “**staying alert**” is a standing order to always be at the ready drawing upon prayer to sustain and maintain sound BD as our weapon of defense. Heb.4:12
32. To be devoted to prayer means to be persistent with God in addressing those circumstances and people in life that test our +V to compromise the truth.

COLOSSIANS

33. We are to pray without ceasing to ensure victory over the STA and staying clear headed in sound doctrine. 1The.5:17; 1Pet.5:8
34. To always be watchful and alert in the sphere of our prayers is to maintain the focus of doctrine as that which governs our talk with God.
35. For these saints, the prayer centers on all that is needed for the church to remain united in application and like-mindedness oriented to the authority of BD in grace.
36. To keep an adjusted lampstand intact is essential to the perpetuation of +V and demands not only the dissemination of truth, but application of it. Cp.Rev.2:1-5
37. For each believer to stay the course is paramount to supplying the comradery and support for others as they do battle in their own lives.
38. Aspects of this prayer include asking God to bless our priorities in life, especially to the royal family, staying zealous for the POG and leaning on our confidence for ultimate vindication in perseverance. Cf.Rom.12:9-13
39. The staple of priority is MPR that if remiss dilutes needed encouragement for self and in support of others. Heb.10:25
40. It is to ask God for the continued strength to stand firm in our +V to BD having courage to apply it as we should. 1Cor.16:13
41. For the strength to avoid apathy and spiritual dullness. Cp.1The.5:6
42. To guard us against satanic attacks using –V/STA of the world as his tools. Cp.1Pet.5:8-9
43. To always be spiritually prepared even with the uncertainties in life. Cp.Mat.24:42-44
44. To battle the STA and avoid the vast spectrum of pitfalls that can rob us of our SG₃ demands one endless serious and healthy prayer life (cp.2:18; 2Joh.8-11).
45. And as all prayer is to be tempered in the manner of “**thanksgiving**” (εὐχαριστία – eucharistia), so is our petition for God in supplying the grace we need to stay the course.
46. What we as +V are to be thankful for on the glory road is the fellowship of like-minded believers and that there is sufficient numbers to support an adjusted local church.
47. Thanksgiving here centers on the grace of God that unites +V in such manner.
48. It includes gratitude for all the spiritual assets needed for that bond to remain intact able to achieve maximum inheritance in grace.
49. To thank God for the truth so that we can with wisdom discern that which is acceptable to Him vs. the agendas of false teachers. Cf.Col.1:9,28; 2:3; 3:16; 4:5 cp.2:23
50. To thank Him for providing all that is needed for us to manifest our +V in a manner that glorifies the POG (Col.1:9-12 cp.Joh.3:21).
51. To thank Him for all that we need to avoid shame at the Bema and being corporately free of Divine censure.

COLOSSIANS

INTERCESSORY PRAYER

EXEGESIS VERSES 3 – 4:

GNT **Colossians 4:3** προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι’ ὅ καὶ δέδεμαι,

NAS **Colossians 4:3** praying at the same time for us as well, that God may 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; (προσεύχομαι [v/temp.circ.ptc./p/d/nm2p; "while praying" {same as 1:3,9} ἅμα [adv. of time; "at the same time"] καὶ [adjunct.; "also"] περὶ [pg; "concerning"] ἐγώ [npg-1p; "us" {ref. Paul & Company}] ἵνα [conj.purp.; "in order that" {1st of 2 purposes for prayer}] ὁ θεός [d.a. n-nm-s; "the God"] ἀνοίγω [vsaa--3s; {lit. to open, give entrance or access to; used 77x} "may open up"] ἐγώ [npd-1p; "to us" {Paul & Co.} θύρα [n-af-s; {lit. a door; fig. an opportunity; used 39x}; "a door"] ὁ λόγος [d.a. + n-gm-s {obj.gen.; receives the action of opportunity} "for the word"] λαλέω [vnaa {inf.result}; "to speak" {i.e., disseminate the message of the word}] ὁ μυστήριον [d.a. n-an-s; "the mystery" {same as 1:26,27; 2:2}] ὁ Χριστός [d.a. + n-gm-s {epexegetically to "the mystery"}; "of the Christ"] διά [pa] + ὅς [rel.pro/an-s; "according to which"] καὶ [adj.] + δέω [viPFp--1s {to bind, tie up} "also I have been imprisoned"])

GNT **Colossians 4:4** ἵνα φανερώσω αὐτὸς ὡς δεῖ με λαλῆσαι.

NAS **Colossians 4:4** in order that I may make it clear in the way I ought to speak. (ἵνα [cs; purpose; "in order that" {2nd purpose for prayer}] φανερώ [vsaa--1s; "I may make clear/may manifest" {same as 1:26; 3:4}] αὐτός [npan3s; antec. = mystery vs.3; "it"] ὡς [comp.conj.; "just as/in the way"] δεῖ [vipa--3s; {lit. to bind, hence it is necessary, what is needful; used 101x; the verb declares the doctrinal obligation in truth of the mystery, Christ} "it ought to be"] ἐγώ [npan1s] + λαλέω [compl.inf./aa; completes the thought in doctrinal obligation; "I myself should speak"; the sense of the Greek is that the 2nd purpose in opportunity is so that Paul may evangelize with an accurate gospel message Ph1 & 2; it harks back to Col.2:1-2 and Paul's struggle to keep doctrine pure])

ANALYSIS VERSE 3 – 4:

1. Paul folds into the prayer of petition (vs.2) that of intercession “**praying at the same time for us as well**” (προσεύχομαι ἅμα καὶ περὶ ἐγώ - proseuchomai hama kai peri ego).
2. The plural of the personal pronoun “**us**” is reference to Paul and Timothy (Col.1:1) and as in 1:28 implies Epaphras contextually as their under-shepherd at Colossae (cf.4:12-13).
3. Paul numbered Epaphras as one in his circle of beloved and faithful servants supporting the message of truth in the ministry (cf.Col.1:7).
4. These men represent the offices of Apostle (Paul), P-T (Timothy) and the undefined office of Epaphras (prophet/evangelist; P-T?).

COLOSSIANS

5. It is the primary responsibility for these men in their ministries to equip the saints with sound doctrine so they can make the MAJG and fulfill the POG for their lives individually and as a local church corporately. Eph.4:11-16 *See Doctrines of Spiritual Gifts and Pastor-teacher.*
6. All of the 4 offices in Eph.4:11 are to be considered shepherding offices to include Apostolic. Cp.Joh.21:16; Act.20:17,28; 1Pet.5:1--4
7. During the Apostolic period and under Apostolic authority, those men in the remaining offices might share in the traveling itinerary of the Apostles e.g., Timothy (1Tim.1:3), Titus (Tit.1:5).
8. These would evangelize en route e.g., Epaphras? at Colossae; Paul and Co. at Thessalonica (1The.1:1-5).
9. Those men faithful to sound doctrine under Apostolic authority might be stationed at particular areas to oversee that fidelity to the truth and proper function of the local church was established and maintained. Cf.1Tim.1:3ff (to censure incompetent communicators)
10. Whereas Apostles and prophets were temporary gifts and foundational to the early Church (Eph.2:19-22 esp.vs.20), the offices of evangelist and P-T are the extant gifts designed to carry the Church throughout the bulk of CA history.
11. That Timothy, a P-T, was told to do the work of an evangelist in fulfillment of his ministry suggests strongly, if not specifically, that the office of evangelist was absorbed into the office of the P-T post-Apostolic. 2Tim.4:5
12. That means that an evangelist post-Apostolic era should have the gift of P-T and be trained in the hermeneutics of Biblical interpretation possessing the good deposit. Cp.2Tim.1:13-14
13. Whereas P-T's in the early church might under Apostolic authority oversee different churches, a transition to one P-T per local church became the status quo.
14. That transition is initiated in 1Tim.1:3 where Timothy was told to remain on at Ephesus at the close of Paul's life (cp.2Tim.4:6-8).
15. A close examination of evangelizing in the NT exposes an interpretational fallacy among Bible students today.
16. That is every time the subject of evangelism (good news – *euangelion*) is addressed, it is always relegated to the Ph₁ gospel.
17. Yet the gospel extends from deliverance from eternal damnation to another real deliverance i.e., loss of reward at the Bema: The Ph₂ gospel. *See the Doctrines of SG₃; the MAJG; Divine Good*
18. Having become a believer, he/she is commanded to grow up spiritually “*in the grace and knowledge of our Lord and Savior Jesus Christ*” (MAJG to determine and acquire one’s share in inheritance; Col.1:9-12). Cp.2Pet.3:14-18
19. The complete gospel message was previously described by Paul as the “**mystery**” doctrine of the Church relating to these riches in glory (SG₃) in 1:25-29, a term used again in our verse.
20. The epistles in the NT show that where ever Ph₁ evangelizing occurred, a Ph₂ evangelizing followed sufficient for the foundation and function of these local churches.
21. Early evangelists did not limit their gospel to the canned evangelizing “Billy Graham” programs common today. Cp.Act.20:20:17-27 esp.vs.24
22. These men had responsibility to evangelize both Ph₁ as well as Ph₂. Cf.Rom.16:25 cp.15:15—21 esp.vs.18 that includes “...obedience of the Gentiles by word and deed...”; Phi.1:3-5 “...participation in the gospel from the first day (*sic.* Ph₁) until now (*sic.* Ph₂). ”

COLOSSIANS

23. The command to Timothy to do the work of an evangelist recognizes the legitimacy of having a means of “out-reach” with respect to the pastoral office post-Apostolic.
24. This has been accomplished through missionary work and today with modern technology the P-T provides a means for evangelizing at a level unprecedented.
25. It would also include the pulpit to address any assembled. Cp.Act.14:1; etc.
26. This without violating the right P-T/RC principle. Joh.10:1-5
27. So the “**us**” in intercession in vss.3-4 represents these communicators of BD in their role of witness and responsibility to proclaim the entire counsel of the WOG.
28. In so doing they function in an evangelistic role in witness.
29. The participial phrase “**praying at the same time for us**” affixes the intercessory with the petition.
30. The prayer for God to sustain +V individually/corporately is to be interwoven with interceding on behalf of the communicators of doctrine.
31. While the noun “**prayer**” in vs.2 emphasized the subject to stay the course according to BD, the participle “**praying**” emphasizes its action.
32. The action looks at the effectiveness of prayer with respect to the believer’s faith. Cp.Jam.1:5-8
33. While correct content is essential, its effectiveness in power on behalf of the one praying rests on their faith in that doctrine. 2The.1:11-12
34. The terms **prayer** and **praying** provide the two necessary elements for the believer’s prayers to be honored by God: The truth of BD and faith/+V to that truth.
35. The phrase also perpetuates thanksgiving (vs.2) enjoined in the intercession.
36. In vs.2 the thankfulness centered on the fact that God gives each +V believer the spiritual grace assets needed to assimilated and apply BD (i.e., FHS/new birth, a united body).
37. Now the thankfulness centers on God providing the doctrine necessary for +V to be fostered/adopted (Ph₁; cp.Rom.8:15; Eph.1:5) and nourished (Ph₂; cp.Eph.5:29; 1Tim.4:6) in the said capacities.
38. The +V adjusted under-shepherds provide a gospel message to serve +V from saving faith to the prize. Cp.1Cor.3:10-15
39. Without the revelation and understanding of BD, +V has no place to turn to satiate its drive in seeking the ways of God. Pro.2:1-6
40. Through the ministry of the H.S. and spiritual gift, the communicator reveals the WOG. Joh.16:13-15
41. The communicative offices of Eph.4:11 are considered as grace “*gifts to men*” provided to evangelize +V both Ph₁ & 2. Cf.Eph.4:8
42. Paul then addresses two distinct purposes in which the Colossians are to direct their praying:
 - A. “**That God may open up to us a door for the word...**” (vs.3b).
 - B. “**In order that I may make it clear in the way I ought to speak**” (vs.4).
43. Both purpose clauses are introduced with the Greek conjunction ἵνα – hina.
44. His request in the first purpose is on behalf of all communicators in view employing the plural personal pronoun ἐγώ – ego (**to us**).
45. His desire is that God might provide them the opportunity to proclaim the gospel.
46. “**The word**” (ὁ λόγος – ho logos) is singular and is representative of the whole gospel (Ph_{1,2}) as revealed by the “*mind of Christ*”. Cf.1Cor.2:16 cp. sing. “*the word of God*” Heb.4:12

COLOSSIANS

47. He uses figurative language to express his desire “**may open...a door**” (ἀνοίγω θύρα – anoigo thura).
48. The subjunctive mood of potential *anoigo* means to provide access or proper approach and recognizes that God is behind the scenes orchestrating the evangelizing.
49. These men did not run about willy-nilly, but looked to God to direct them geographically and with respect to timing. E.g., Philip the evangelist, Act.8:29; Paul and Barnabas, Act.13:2-4; cf. Paul in Act.16:5-8
50. Paul chooses to use “**a door**” in metaphor for “an opportunity”.
51. It appears intentional as it is a term coined by Jesus to represent dispensations in Mat.24:33; Mar.13:29.
52. The emphasis is a gospel message that is conducive to the CA dispensation.
53. This is a reminder of the distorted doctrine of the false teachers in chapter 2 that held to legalisms derived from the Law (Col.2:16,21).
54. That CA doctrine is the issue is addressed in the result of having opportunity to evangelize in the next clause, “**so that we may speak forth the mystery of Christ**” (λαλέω δι μυστήριον δι Χριστός – laleo ho musterion ho Christos).
55. Christ is in apposition to mystery and is terminology Paul has used to point to new CA doctrine a.k.a. Christ in you, he was responsible to teach in his ministry in Col.1:25-27.
56. That it is called a mystery does not mean that it is impossible to know or understand.
57. It means that it is only fully revealed through intense investigation and scrutiny of all the facts otherwise provided (to unravel the mystery completely demands the entire counsel).
58. This is accomplished today by P-T's in a solid study-teach routine employing the ICE (Isagogical, categorical, exegetical) hermeneutics (science and art of interpretation of the WOG).
59. It is the communicators' responsibility to spread the gospel engaging in his study-teach routine under the FHS who intercedes on behalf of the hearers in His convicting and interpretative role. Joh.16:8; 1Joh.4:1,6 cp.1Joh.2:27
60. Paul points to his speech as the vehicle preferred in evangelizing.
61. This is why the offices of Eph.4:11 are called communicative gifts.
62. Paul finishes his thought in vs.3 with what this goal for adjusted communicators has generated in his life, “**for which I have also been imprisoned**” (διά ὃς καὶ δέω - dia hos kai deo).
63. While the reader might think he might conclude focusing on the potential blessings in success, he instead fixes on how the –V cosmos has reacted to the gospel.
64. He harks back again to the struggle for one who pursues teaching sound doctrine in 2:1.
65. Not only is it a struggle to keep the error out of teaching about the CWL, it has enemies that will sometimes stop at nothing to squelch the truth.
66. For Paul (and all to a degree) it has been met with adversity and antagonism by others.
67. This is nothing new under the sun as OT prophets were continually faced with resentment, bitterness and hardship and such was prophesied for NT believers for telling it like it is!! Mat.5:10-12; 23:34-35
68. For simply telling the truth concerning God's plan it has cost Paul his civil freedom and ultimately he will be martyred.

COLOSSIANS

69. While the lukewarm types like to point the finger of blame at the Roman government for his sufferings, the reality is the culprits were religious Jews. Cp.Act.24:27 that perpetuated his 1st imprisonment brought about by antagonist Jews.
70. It is mainline Judaism steeped in legalism that the legalistic Christians draw from in their own brand of legalism.
71. The Jewish antagonists behind his imprisonment represent the immense danger legalistic religious types can pose when confronted with sound teaching.
72. Paul is here using himself as example for those with resolve to keep teaching pure doctrine.
73. The CWL again is not a “sweetness and light” proposition and it is the communicator that sets himself up as a primary target to experience the reality.
74. He is strongly suggesting an auxiliary reason for intercessory prayers for communicators, i.e., God’s protection to fulfill their ministry in light of those antagonistic to the truth.
75. Having transitioned focus to his person, he then appeals to the 2nd primary purpose in praying for the gospel giver in vs.4.
76. This part of the prayer he requests for himself personally.
77. That he focuses on his person singularly is because in the class of communicators, Paul, as one of the 12 Apostles, held the highest authoritative office in the early Church.
78. In other words, he was responsible to ensure all other communicators under his Apostolic authority were hitting on all doctrinal cylinders e.g., Epaphras.
79. Again, he focuses on his speech that obviously will communicate the words spoken.
80. His intentions is to “**make it clear**” (φανερώ αὐτός – phaveroo autos) the doctrinal obligations of the gospel.
81. The antecedent for “**it**” in the Greek neuter gender is the “**mystery**” CA doctrine in vs.3.
82. He wants to ensure his teaching is not clouded with inessentials and is void of sophistries and other philosophical practices of academia practiced by religious reversionists (cf.2:8). Cp.1Cor.2:1-5
83. In other words, the gospel is free of distractions from the doctrinal issues otherwise.
84. He wants to ensure that his teaching of CA doctrine establishes a sound foundation so any that hear his gospel can relate the same to others. *Again* 1Cor.3:10
85. This is how effective evangelism works through oral tradition.
86. The final phrase “**I ought to speak**” (δεῖ ἐγώ λαλέω – dei ego laleo) looks to the doctrinal necessity in evangelizing.
87. That is that God provides insight as to the kind of volition he is dealing with and as to the right doctrine needed for +V be it Ph_{1,2} or both.
88. As the evangelizing proceeds forth, the recipients may be unbelievers or believers that have fallen into the religious legalistic trap.
89. It also includes discernment to know when to move on where +V is not present. Cf.Mat.10:14; Act.13:46-52
90. Further, for Paul personally it included the right words in light of his imprisonment and the potential for evangelizing in that vein. Mat.10:16-20; Mar.13:9-11