**4.**] This second **that** gives the purpose of  
the previous verse, not the purpose of his  
*being in bonds*,—nor to be joined with  
“*praying*.” If that might be so, the  
door opened, &c.,—then he would make it  
known as he ought to do—then he would  
be fulfilling the requirements of that apostolic calling, from which now in his im-  
prisonment he was laid aside, Certainly  
this is the meaning,—and not, as ordinarily understood, that he might boldly  
declare the Gospel in *his imprisonment*.

**5,6.**] {5} *Exhortations as to their behaviour in the world*.

**5.**] **in** (as an  
element) **wisdom** (the practical wisdom of  
Christian prudence and sound sense).  
**toward**, as signifying simply **in relation to**,  
in the intercourse of life. **them that  
are withou**t] Those outside the Christian  
brotherhood. “Towards the members of  
our own house we do not want so much  
caution as towards those without: for  
where brethren are, there are many allowances and affections.” Chrysostom.  
**buying up opportunities**] See on Eph.  
v.16. The opportunity *for what*, will be  
understood in each case from the circumstances, and our acknowledged Christian  
position as watching for the cause of the  
Lord.

**6.**] **Let your speech** (*to those  
without* still) **be always in** (as its characteristic element) **grace** (i.e. gracious,  
and winning favour: compare Luke iv. 22),  
**seasoned with salt** (not insipid and void  
of point, which can do no man any  
good: we must not forget that both  
these words have their spiritual meaning: *grace*, so common an one as to have almost passed out of its ordinary acceptation into that other,—the grace which is  
conferred on us from above, and which our  
words and actions should reflect :—and  
*salt*, as used by our Saviour in Mark ix.  
50, as symbolizing the unction, freshness,  
and vital briskness which characterizes  
the Spirit’s presence and work in a man.  
There seems to be no allusion here to the  
conservative power of salt: the matter in  
hand at present is not avoiding corrupt  
conversation. Still less does the meaning  
of wit belong to this place. A local allusion is just possible: we are told by  
Herodotus that there was a lake from  
which salt was made in the neighbourhood  
of Colossae), **that ye may know**]  
Compare 1 Pet. iii. 15, which however is  
but one side of that readiness which is here  
recommended.

**7—18.**] CLOSE OF THE EPISTLE.

**7–9.**] *Of the bearers of the Epistle,  
Tychicus and Onesimus.* **7.**] On  
Tychicus, see Eph. vi. 21. **the beloved  
brother**, as dear to his heart: **faithful  
minister**, as his tried companion in the  
ministry,—**fellow-servant in the Lord, as**  
one with him in the motives and objects of  
his active work: “so that,” says Chrysostom, “he collects together from every  
quarter what may recommend him.”  
There is a delicate touch of affection in  
the words “*that he may know your state*,”  
which can hardly, although the reading is  
somewhat doubtful, be the work of a corrector. It implies that there were painful  
circumstances of trial, to which the sub-  
sequent mention of **comfort** also has reference