COLOSSIANS. IW,   
 470   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 make it manifest, as I ought to make it manifest as I   
 5» Walk in wisdom toward to speak. § Walkin wisdom   
 sPpiie, speak. toward them that are with-   
 3, a. them that are without, ‘buying wu out, redeeming the time.   
 1 Eph. em 6 Let your speech be 6 Let your speech be alway   
 opportunities. with grace, seasoned with   
 x 12, alway Kin grace, ‘seasoned with salt, that may know how   
 Isarkix.c0. salt, ™that ye may know how ye ye ought to answer every   
 tSeseratorour to answer every man. 7+. All man. 1 All my state shall   
 have my state shall Tychicus make known Tychicus declare unto you,   
 aay know who is a beloved brother,   
 our state; unto you, the beloved brother, and and a faithful minister and   
 niypvia. faithful minister and fellow-servant|/owservant in the Lord :   
 o Eph, vi. in the Lord: 8° whom I have sent S whom I have sent unto   
 unto you for this very purpose, that: you for the same purpose,   
 he may know your state, and com- that he might know your   
 9 together with estate, and comfort your   
 fort your hearts ; earts ; 9 with Onesimus,   
   
   
 4,] This second that gives the purpose of almost passed out of its ordinary accepta-   
 the previous verse, not the purpose of his tion into that other,—the grace which is   
 - being in bonds,—nor to be joined with conferred on us from above, and which our   
 “praying.” If that might be so, the words and actions should reflect :—and   
 door opened, &c.,—then he would make it salt, as used by our Saviour in Mark ix.   
 known as he ought to do—then he would 50, as symbolizing the unction, freshness,   
 be fulfilling requirements of that apos- and vital briskness which characterizes   
 tolic calling, which now in his im- the Spirit’s presence and work in a man.   
 prisonment he was laid aside, Certainly There seems to be no allusion here to the   
 this is the meaning,—and not, as ordi- conservative power of salt: the matter in   
 narily understood, that he might boldly hand at present is not avoiding corrupt   
 declare the Gospel in his imprisonment. conversation. Still less does the meaning   
 5,6.] Exhortations as to their beha- of wit belong to this place. A local allu-   
 viour in the world. 6.) in (as an sion is just possible: we are told by   
 element) wisdom (the practical wisdom of Herodotus that there was a lake from   
 Christian prudence and sound sense). which salt was made in the neighbourhood   
 toward, as signifying simply in relation to, of Colossx), that ye may know]   
 in the intercourse of life. them that Compare 1 Pet. iii. which however is   
 are without] Those outside the Christian but one side of that which is here   
 brotherhood. ‘Towards the members of recommended.   
 our own house we do not want so much 7—18.] CLosz or THE EpistLE.   
 caution as towards those without: for 19.) Of the bearers of the Epistle,   
 where brethren are, there are many allow- Tychicus and Onesimus. 7.) On   
 ances and affections.” Chrysostom. Tychicus, see Eph. vi. 21. the beloved   
 buying up opportunities} See on Eph. brother, as dear to his heart: faithful   
 v.16. The opportunity for what, will be minister, as his tried companion in the   
 understood in each case from the circum- ministry,—fellow-servant in the Lord, as   
 stances, and our acknowledged Christian one with him in the motives and objects of   
 position as watching for the cause of the his active work: ‘so that,” says Chry-   
 Lord. 6.) Let your speech (¢o those sostom, “he collects together from every   
 without still) be always in (as its cha- quarter what may recommend him.”   
 racteristic element) grace (i.e. gracious, There is a delicate touch of affection in   
 and winning favour: compare Luke iv. 22), the words “that he may know your state,”   
 seasoned with salt (not insipid and void which ean hardly, although the reading is   
 of point, which can do no man any somewhat doubtful, be the work of a cor-   
 good: we must not forget that both rector. It implies that there were painful   
 these words have their spiritual mean- circumstances of trial, to which the sub-   
 ing: grace, so common an one as to have sequent mention of comfort also has refer-