

7/5/26

Practice For Living
Col. 4:2-6

Paul the apostle comes to the concluding remarks of the practical section regarding the new man.

The emphasis is on the tongue in these five verses.

1. The tongue is one of the characteristics that distinguishes man uniquely from the animal kingdom, only he is able to communicate by speech.
2. Adam gave names to every living creature and spoke to God in the Garden. Gen. 2:19; 3:10

But the fall of man corrupted the heart of man that would express itself by the little member in his mouth, “the beast behind the ivory cage”.

1. It is an unruly member that defiles the whole body. Ja. 3:5-8
2. Their mouth is an open sepulcher; they flatter with their tongue. Ps. 5:9
3. Woe is me! for I am undone: because I am... Is. 6:5
4. They have sharpened their tongues like a serpent; adder’s poison is under their lips. Ps. 140:3

For that reason the psalmist says that he will keep his mouth with a muzzle. Ps. 39:1

1. We are to pray the Lord set a guard over our mouth, to keep watch over the door of our lips. Ps. 141:3

2. Having been delivered from the power of darkness, and translated into the kingdom of the Son of His love, we are his instruments. Col. 1:13
3. We now serve Christ with our mouths, bringing glory and honor to him, being the mouthpiece of God to this dark world!

Therefore Paul gives us the new practical perspective of every believer, as a new man or woman by declaring three responsibilities. Col. 4:2-6

- I. The believer is to be persistent in prayer. vs. 2-4
 - II. The believer is to be persistent in his walk. vs. 5
 - III. The believer is to be persistent in giving Biblical answers. vs. 6
- I. **The believer is to be persistent in prayer. vs. 2-4**
 - A. The believer is given a commanded, “Continue earnestly in prayer.” vs. 2a
 1. The phrase continue earnestly “proskartereo” means to be devoted, steadfast and to persevere.
 - a. The word is used for a boat that is near standing ready for someone. Mk. 3:9
 - b. The word is used for the continual steadfast one accord of the early church in the word, prayer, fellowship and doctrine. Acts 1:14; 2:42, 46; 6:4

- c. The tense is the present active imperative, this is to be an ongoing practice, unceasing.
- 2. The word for prayer “proskune” is always used of for God never to man, indicating the needs God only can meet.
 - a. Three samples will help us see this.
 - 1) The word is used by Jesus of prayer and fasting to cast out a demon. Matt. 17:21
 - 2) The word is also used by Jesus, as he prayed to the Father all night to choose his disciples. Lk. 6:12
 - 3) The disciples used the word when they said, “We will give ourselves continually to prayer, and to the ministry of the Word.” Acts 6:4
 - b. The word is used thirty-seven times in the New Testament, two of which appear in Colossians. Col. 4:4, 12
- B. The believer is directed in the manner in which he is to pray, “being vigilant in it with thanksgiving.” vs. 2b
 - 1. Prayer is to be watchful “being vigilant in it.”
 - a. The word vigilant “gregoreuo” means to give strict attention or caution, to be on guard and alert mentally.
 - b. The word is used of Christ’s return. Mk. 13:35; 1Thess. 5:6; Rev. 16:15

- 1) I need to be aware of what God would communicate to me.
- 2) I need to be sensitive to any distractions of thought.
- 3) I need to watch for the answers regarding my petitions.
- 2. Prayer is to be with the right attitude, “with thanksgiving.”
 - a. This is the seventh times “thanksgiving” has been mentioned. Col. 1:3; 12; 2:7; 3:15, 16, 17
 - b. The idea is of appreciation and gratitude for what God has done and about to do.
 - c. The thankful person is one who sees himself indebted to God for everything.
 - 1) It is a mark of an appreciative servant acknowledging the goodness of God.
 - 2) It marks maturity, “Be careful for nothing...” Phil. 4:6
 - 3) It is a command, “In everything give thanks: for this is the will of God in Christ Jesus concerning you.” 1Thess. 5:18
 - 4) It is possible in the most difficult situations like Paul’s imprisonment, that was God’s will. Phil. 1:12-14
- 3. The command is based on what Paul has just commanded each of the family member of the household. Col. 3:18-4:1
 - a. Wives will not be able to submit to their husbands without prayer to God.

- b. Husbands will not be able to love their wives and not be bitter against them, unless they also pray to God.
- c. Children will not be able to obey their parents without prayer to God.
- d. Parents will not be able to not provoke their children or discourage them without prayer to God.
- e. Bondservant or employees will not be able to be hard workers, faithful and trusting God without prayer to God.
- f. Masters or employers will not be able to be just and fair unless they pray to God.
 - * The reason being if you go to God in prayer you have to acknowledge your own sins first to be heard and then you have to be as gracious to others as God has been to you in prayer!

C. The believer is asked to pray for those preaching the gospel. vs. 3-4

1. The petition of Paul was, “meanwhile also praying for us.” vs. 3a
 - a. Paul, Timothy and others with him in Rome.
 - b. The same word is used for prayer as in verse two.
 - c. The phrase meanwhile “hema” means at the same time, in other words, he desired that when they prayed for their needs, they might pray for them also.

- 1) He asked for their fervent prayer as he went to Jerusalem with the gift from the gentiles. Rom. 15:30
- 2) He asked that utterance be given him. Eph. 6:18
- 3) He asked Thessalonians, “Pray for us.” 1Thess. 5:25
 - * Samuel told the people of Israel, “God forbid that I should sin against the Lord in ceasing to pray for you.” 1Sam. 12:23
2. The petition of Paul was specific, for the opportunity to preach the gospel, “that God would open to us a door for the word, to speak the mystery of Christ, for which I am in chains.” vs. 3b-d
 - a. The phrase open door is for the word, God providing opportunity to preach. vs. 3b
 - * Paul pointed this out, effective open doors. 1Cor. 16:9; 2Cor. 2:12
 - 1) To the church of Philadelphia, Jesus identified Himself as, “He who has the key of David, He who opens and no man can shut and the one who opens.” Rev. 3:7
 - 2) Paul gathered the church and shared how God had opened the door to the Gentiles in the First Missionary trip. Acts 14:27

- 3) The apostolic church was a missionary church, their primary concern was not buildings, comfort or self, but sinners!
 - a) Paul was always praying and looking for new territory to preach, he would not build on another man's foundation and told the Romans of his desire to go to Spain. Rom. 15:20, 24
 - b) Paul was commissioned to preach the gospel to the Gentiles and Israel. Acts 9: 15
 - c) Paul was in prison for the word of God as he was writing this letter.
 - * Unless we are willing to pray that God would open doors, we should not complain that He has not!
- b. The content of the message of God's word is described, "to speak the mystery of Christ." vs. 3c
 - 1) The word mystery "musterion" was used by the Greeks for initiating members in religious rites and ceremonies, being possessors of certain knowledge unknown to others.
 - * The root meaning is muo, to shut the mouth, to indicate something previously kept secret in the past, but now revealed in the present.
 - 2) The mystery was Jew and Gentile one in Christ; it appears four times in Colossians. Col. 1:26, 27; 2:2; 4:3

- d) Jesus spoke of the mysteries kept secret from foundation of world in the Kingdom Parables. Matt. 13:35
- e) Paul says we are stewards of the mysteries of God. 1Cor. 4:1
- c. The present residence of Paul was a Roman prison, "for which I am also in chains." for preaching the gospel, the mystery of Christ. vs. 3d
 - 1) Paul was nearly killed in the temple and the Antonius fortress by the Jews for preaching the gospel, the mystery of Christ.
 - 2) Paul was being persecuted by Some, were preaching Christ hoping it would add afflictions to his chains. Phil. 1:16
 - 3) Paul said though he was bound, the word of God was not bound. 2Tim. 2:9; Eph. 3:1-6
3. The purpose of Paul's petition was selfless, "that I may make it manifest, as I ought to speak." vs. 4a
 - a. The word manifest "phaneroo" means to make known clearly, apparent or visible what had been hidden in times past, the mystery of Christ. vs. 4a
 - 1) The word appears two more times in the epistle.
 - a) For the clear manifestation of the mystery of the gospel. Col. 1:26

- b) For the clear appearance of Christ and us in glory. Col. 3:4
- 2) The amazing thing is to see how man can ruin the gospel message.
 - a) By complicating the gospel, so as to obscure the mystery of Christ.
 - b) By deluding it so much that it has no resemblance to being the gospel.
- 2) Paul said, “For I am not ashamed of the gospel...” Rom. 1:16-17
 - * The gospel is the wisdom and power of God. 1Cor. 1:18, 21-25; 2:4, 7-8
- b. The personal responsibility for proclaiming the gospel clearly and faithfully is emphasized by the phrase “as I ought to speak.” vs. 4b
 - 1) The word ought “dei” communicates the idea of obligation and translated at times by the word “must”.
 - a) Jesus said, “Elijah must first come.” Matt. 17:10
 - b) Jesus said, “I must be about my Father’s business.” Lk. 2:49
 - c) Jesus said, “So must the Son of man be lifted up.” Jn. 3:14
 - d) We ought to obey God rather than men. Acts 5:29
 - 2) Paul was fully aware of his God given obligation by his call.
 - a) “For though I preach the gospel, I have nothing to glory of: for necessity

- is laid upon me; yea, woe is unto me, if I preach not the gospel!” 1Cor. 9:16
- b) “Therefore, since we have such hope, we use great boldness of speech.” 2Cor. 3:12
- c) “The god of this world has blinded the minds of them that believe not...” 2Cor. 4:4

Illustration

Spurgeon was once asked the secret of his ministry and he took that man and showed him a little room where prayer was offered constantly, while he preached the word to the people.

Application

- 1. There are Christians of the “Positive confession movement”, who have twisted the Scriptures teaching that it is a lack of faith to keep on praying for the same thing, but the Bible doesn’t teach that
 - a. Elijah prayed for rain seven times. 1Kings 18:44
 - b. The friend who came a midnight for bread was not turned away because of his persistence. Lk. 11:5-8
 - c. The Parable of the wicked judge speaks of not being discourage about God avenging His elect, He does not have to be pestered like the wicked judge to avenge Himself. Lk. 18:1-8a
 - * God’s delays are not always denials, He is not reluctant to give, rather that we might lay

hold on what He has for us, but He does say no at times.

- 1) Answered prayer is always subject to the will of God. 1Jn. 5:15
- 2) Answered prayer is according to God's timing. Gal. 4:4
- 3) Answered prayer results in confidence in God.
- c. Daniel prayed three times a day in spite of the king's decree
 - 1) We are to continue instant in prayer. Rom. 12:12
 - 2) We ought always to pray and faint not. Lk. 18:1
2. The command to be vigilant in prayer trusting God and see God work, being totally dependent on Him.
 - a. Nehemiah watched for distractions from the enemy. Neh. 4:9
 - b. Jesus said, "Watch and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26:41
 - c. The Spirit helps our infirmity for we know not what we should pray for as we ought. Rom. 8:26
 - d. Jude tells us to build up ourselves on your most holy faith, praying in the Holy Ghost. Jude 20,
 - e. The reason for prayer is given by Peter, he says because your adversary the devil as a roaring lion walks about, seeking whom he may devour. 1Pet. 5:8

* Prayer is essential for the life of the Christian and church, like breathing!

3. We pray to and depend on God, not man, affirming the sufficiency of Christ who sits at the right hand of the Father making intercession for the believer.
 - a. It is to be in petition to the Father. Jn. 16:23
 - b. It is to be in the name of Jesus. Jn. 14:13-14
 4. Our lives should reveal the open doors to preach like Paul's life. Acts 9:15
 - a. He preached at Damascus at the risk of his life, he had to flee. Acts 9-20-22; 2Cor. 11:32-33
 - b. He preached at Jerusalem and was sent away to Tarsus. Acts 9:30
 - c. He taught for a year in Antioch. Acts 11:26
 - d. He preached in the first missionary journey, stoned at Lystra and went in to preach again. Acts 13; Acts 14:19
 - e. He preached to Israel, Felix, Festus, and Agrippa, finally Nero. Acts 21-26
- * Christ alone is sufficient to give us the clear words of eternal life.
- d. Now if we truly believe the gospel message and in eternal damnation, we will pray for open doors to preach the gospel clearly.

The believer is to be persistent in prayer!

II. The believer is to be persistent in his walk. vs. 5

A. The believer is reminded of his or her responsibility to the unbelieving world, “Walk in wisdom towards them that are outside.” vs. 5a

1. The believer is to practice what he preaches by walking in wisdom towards sinners who do not know Jesus.

- a.** The word walk “peripateo” means to order one's behavior, a present active imperative command, a habitual action.
- b.** The reason being, if we say that we abide in Christ, then we ought to walk, even as He “Christ” walked. 1Jn. 2:6
- c.** The manner is by putting off the old man and putting on the new man. Col. 3:9-10
 - 1)** By walking in the newness of life. Rom. 6:4
 - 2)** By walking in the Spirit. Gal. 5:16-17
 - 3)** By living the crucified life, “I am crucified, nevertheless I live...” Gal. 2:20

* We preach the loudest by our walk!

- 2.** The believer is to manifest a walk of wisdom that speaks of the manner and quality of life.
- a.** Jesus said, “be wise as serpents and gentle as doves”, but I am convinced some believe He said wise as serpents and clumsy as an ox. Matt. 10:16b
 - b.** Wisdom is the proper application of the knowledge we possess by comprehension

and full understanding, in order to arrive at the best choice!

- 1)** This can only be done through Christ, “in Christ are hidden all the treasures of wisdom and knowledge.” Col. 2:3
- 2)** Wisdom is personified as a woman warning the simple in Proverbs. Prov. 1-9
- 3)** How often are our prayers made void, the doors closed and our preaching ignored because we are not practicing what we are preaching!
- b.** Jesus said wisdom is justified of her children. Lk. 7:35
 - 1)** The context is of not being alert to discern.
 - 2)** Literally, in wisdom walk, ordering one's behavior.
- 3.** Wisdom is usually identified with positive results.
 - a.** If a man is wise with his money, he will multiply it.
 - b.** If a man is wise marketing a product, it sells.
 - c.** James says, “Who is a wise man and endued with knowledge among you? let him show out of a good conversation (manner of life) his works with meekness of wisdom.” Ja. 3:13d
 - * If we lack wisdom, let's ask God for it, for He turns none away. Ja. 1:5

B. The believer is directed to the specific wisdom for the unbelieving world of sinners, “redeemig the time.” vs. 5b

1. The goal is the benefit of lost sinners.
 - a. The word redeeming “exagoarazo” to buy up the opportunity for oneself or to ransom.
 - 1) A present imperative in the middle voice, each person does this themselves.
 - 2) The word “ex” means, out from.
 - 3) The word “agorazo”, means to go to market or town square and is used of buying slaves at market
 - 4) Christ redeemed those who were under the law. Gal. 4:5
 - 5) We have been bought with a price, the precious blood of Christ. 1Cor. 6:20
 - b. The word time “karios” means season, set time, strategic point in time.
 - 1) Those opportune times once they are gone will never arise again, we call these window times!
 - 2) We as believers are to go to market and buy up the time given to us as an open door to preach to the unbeliever.
 - 3) The reason we are to be redeeming the time, is because the days are evil. Eph. 5:16
 - c. If we truly believe what we preach, we will be taking every opportunity to

persuade men knowing the terror of the Lord, as Paul. 2Cor. 5:11

- 1) Pulling some out of the fire. Jude 23
 - 2) “The fruit of the righteous is a tree of life; and he that wins souls is wise.” Prov. 11:30
 - 3) Paul says one of the crowns going to be given at the Bema Seat of Christ is the crown of rejoicing, for soul winning. 1Thses. 2:19
2. The believer is to walk in wisdom towards them that are outside, the unbeliever, so as to give value and validity to what he is preaching, as well as attractive.
 - a. That word and deed become one!
 - b. That we may adorn the doctrine of God and not detract from it. Tit. 2:10
 - c. We are to walking circumspectly (exactly, accurately, diligently), not as fools but wise. Eph. 5:15
 - d. We are to walk worthy of the vocation we are called. Eph. 4:1
 - e. We are to walk in love and worthy of the Lord. Eph. 5:2; Col. 1:10
 - f. We are to walk in Him. Col. 2:6
 3. Four interesting things the Scriptures declare about those from without, the unbeliever.
 - a. We are not to judge them. 1Cor. 5:12-13
 - b. We are to walk honestly towards them. 1Thess. 4:12

- c. The elders and bishops are to have a good report from the unbeliever, for their required qualification. 1Tim. 3:7
- d. The unbelieving husbands at times is saved by the wife's example. 1Pet. 3:1

Illustration

There was a soldier in Alexander the Great's army whose lived a debauched life and was also named Alexander was called in by one of Alexander's generals and told to either change is life or change his name.

Application

1. Remember the mission of Jesus was to seek and save that which was lost and is now our ministry.
 - a. In the great commission he said, "Go to all the world." Matt. 28:19
 - b. In Acts, "you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Acts 1:8b-c
2. Paul says Jesus gave us the ministry of reconciliation and we are ambassadors of Christ. 2Cor. 5:18, 20
3. The unbeliever has beliefs like those of Colosse.
 - a. Based on human philosophy, religion or opinion or philosophy. Col. 2:8
 - b. Based on legalism. Col. 2:16
 - c. Based on mysticism. Col. 2:17
 - d. Based on asceticism. Col. 2:18

The believer is to be persistent in his walk!

III. The believer is to be persistent in giving Biblical answers. vs. 6

- A. The source of the believer's speech is declared, "Let your speech always be with grace." vs. 6a
 1. The word grace "karis" means beauty, charm, loveliness, benefit, gift, unmeritted favor
 - a. Our words to people should be God's words of grace given to us by His Son, who is full of grace and truth. Jn. 1:14
 - b. Grace is evidence of one's own partaking like all others with an humble attitude.
 - * Freely you have received, freely give.
 2. In Paul's day grace also meant speech of witiness and clever remarks.
 - a. We are to give the truth of the word that is able to save and dispel darkness, not our opinions or speculations.
 - b. It also speaks of our attitude that it be with love and longing that they embrace it, not self-righteousness
 - c. But Noah found grace in the eyes of the Lord, first time grace appears is against judgment to come. Gen. 6:8
 - d. The Scriptures repeat over and over that the Lord is merciful, gracious, longsuffering and abundant in goodness and truth. Ex. 34:6

- 1) We are not to be abusive, offensive or vindictive! Col. 4:31-32
- 2) We are to speak the truth in love. Eph. 4:15
- 3) Our mouth should edify and minister grace unto the hearer. Eph. 4:29

B. The content of the believer's speech is also declared, "seasoned with salt." vs. 6b

1. The words of the Christian are not only to be saturated with grace, as it's source, but they are to be seasoned "artuo" with salt, referring to the effect of the content.
 - a. The word seasoned "artuo" refers to the effect of the content, the gospel.
 - * The tense is the perfect participle in the middle voice, the believer is responsible, literally, "having been seasoned".
 - b. Salt is that it causes people to thirst.
 - 1)) We are to cause people to thirst for righteousness.
 - 2)) We are the salt of the earth... Matt. 5:13
 - c. Salt stops decay, purifies and preserves.
 - 1)) We are to let people know the power of God's word to prevent them from sinning and crucify their lives, even as salt deters corruption.

- 2)) We are to let them know that God desires to use them in the same way once they come to Christ.
- d. Salt seasons food when it is bland, making it palatable.
 - 1)) We are to be agents of the gospel making it palatable, rather than something bitter or unattractive.
 - 2)) We are to present the gospel in such a way by God's grace that it cause them to desire to partake.
2. We in all this are very aware that it is the work of the Holy Spirit that makes the gospel appealing and attractive by revealing their lostness and ability to be forgiven, not our excellency of words. 1Cor. 1-2
 - * Let me state what it does not mean.
 - a. Not that we make it culturally or politically correct, for the gospel transcends culture.
 - b. Not that we omit the mention of sin.
 - c. Not that we do not declare the need of repentance from sins.
 - d. Not that we would preach man is good.
 - e. Not that we would make the way to heaven broader than by the person and work of Christ.

C. The believer is given the reason for these two directives, "that you may know how you ought to answer each one." vs. 6c

1. The word that “hina” introduces a purpose clause in Greek, this is the reason for our speech to be always be with grace and seasoned with salt.
 - a. The word “know” means to perceive and understand the manner and way to speak with the unbeliever, implying that we have learned to rightly divide the word of truth by studying. 2Tim. 2:15
 - b. The word “ought” means obligation as vs. 3, not an option, a present indicative.
 - c. The obligation is based on the privilege of having received something, the gospel.
 - d. The proper understanding is that we cannot give what we do not have, like the farmer! 2Tim. 2:6-7
2. The implication is questions will be asked.
 - a. The word for answer “apokrinomai” simple means a response to the question addressed or proposed.
 - b. The entire New Testament is a witness to the many questions that were posed to Jesus and His disciples.
 - c. Man is full of questions that have no answers, answers that do not really answer the questions or answers that contradict the Bible.
 - 1) “The lips of the righteous feed many; but fools die for want of wisdom.” Prov. 10:21

- 2) Jesus said that every idle word that men speak they shall give account of in the day of judgment. Matt. 12:36
3. Jesus once likened the man who heard and did what He said as a wise man, who built his house on the rock and the one who didn't built his house on sand. Matt. 7:24-27
 - * If in fact we are building our house on the rock, we will be obedient to what Paul is saying and giving the truth to sinners!

Illustration

The Post-Modern progressive liberal Church today is willfully ignorant to give Biblical answers to unbelievers by not believing in the Inerrancy and Infallibility of God's word, teaching it subjectively rather than as God's object truth in context.

* Jesus wept over the blindness of Israel!

Application

1. Are you communicating the grace of God to sinners regarding their sins or more with your disgust about their sin? Jn. 3:16
2. Are you in fact causing sinners to drink of the waters of life freely or to flee from them? Rev. 22:17
3. Are you being a good Berean, studying and examining everything, so you can correctly discern truth from error? Acts 17:11, 2Tim. 2:15
4. Are you sanctifying the Lord God in your hearts, and always ready to give a defense to everyone who

asks you a reason for the hope that is in you, with meekness and fear? 1Pet. 3:15

- a. About the need to be born again and forgiven for one's sins by grace through faith.
- b. About evolution versus creation, the Trinity.
- c. About the way sin entered the world.
- d. About the way God made salvation possible.
- e. About the Coming of Jesus for His church at the Rapture.
- f. About the Second Coming of Jesus to judge the world and set up His Kingdom.

The believer is to be persistent in giving Biblical answers!

Conclusion

Paul has given us the new practical perspective of the new man by these three responsibilities.

- I.** The believer is to be persistent in prayer!
- II.** The believer is to be persistent in his walk!
- III.** The believer is to be persistent in giving Biblical answers!