

# Colossians Series

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[Sunday, December 13, 2015] Colossians Series, Colossians chapter 4, verses 3 - 6 – Craig A Thurman

Paul, to the Ephesians, gives the same instruction that we have in the Colossians text today. Here the admonition to pray not only follows the instruction regarding to the roles of men, women, children, servants and masters, like Colossians, but the donning of the Christian's armor. Having on the *whole armor*

πανοπλίαν, Lk. 11.21, 22; Dict. *a full suit of armor; ceremonial attire; something forming a protective covering.*

Belt – Breastplate, θώραξ – shoes – Shield – Sword – helmet  
Truth – Righteousness – readiness of the gospel – Faith – Word of God – Salvation

is the only way that Christians may stand against the *wiles*

μεθοδείας, root μεθοδεία, from μετά to change, alter + ὁδός a way or journey, highway; a deceitful way, Eph. 4.14; his ever-changing methods to deceive with a lie, and distort the truth.

of the devil. There is no other way to stand against his methods. Peter tells us in 1Pe. 5.9, that we must *resist*

ἀντίστητε, aor., imp. of ἀνθίστημι, ἀντί against + ἵστημι stand, set, establish; to set in opposition to.

This is the same word for *stand* in Ephesians but with the added prefix ἀντί. So not only *stand*, but *stand against*.

the devil steadfast

στερεοὶ, nom., pl., masc., of στερεός; Col.2.5, *steadfastness*. Vs. 4 ... lest any man *should beguile* you with enticing words ... This beguilement most often takes some truth respecting the Person and work of our Lord Jesus Christ and calls into question. The old, *yea, hath God said*, approach.

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Wuest, vol. 2, p.130, '[T]he Christian is to stand firm against the onset of the devil, not in himself, but in the exercise of a faith that depends upon the strengthening and protecting power of God.' ...(adding, by standing firm in the truth of the Word of Christ!)

in the faith. We cannot wage an offensive battle against the devil, but we may wage a defensive one. There is no such thing as fortifying an offensive position, but there is of a defensive position. In football you may fortify an offensive line, but not a position. We are to *hold the fort*, as our hymn says. It is for our Lord Jesus Christ alone to wage offensive battle when He comes again. Then, and only then will His people so fight. Christians have no orders to go fight the Devil. Since the Word of God has revealed that even an angel of the Lord does not rebuke him (Jude 9), then it must be that we may not as well. Yet you and I know believers who say things like, *I rebuke you, Satan, in the name of the Lord*, or other such unbiblical and presumptuous commands.

Wuest, vol. 2, p.130, 'The Christian would do well to remember that he cannot fight the devil. The latter was originally the most powerful and wise \*angel God created. He still retains much of that power and wisdom as a glance down the pages of history and a look about one today will easily show. While the Christian cannot take the offensive against Satan, yet he can stand his ground in the face of his attacks.'

\*It is an assumption that Satan is an angel. He is stated to be a Cherub. That we do know. He is transformed into an angel of light. (2Co.11.14)

We are simply commanded to resist him being steadfast in the faith. That means that we can stand our ground against him and his methods through application of the unchanging, faithful, solid, firm, steadfast Word of God. What does that mean? That means we should never cease in our holy walk, our holy practice, or give away any part of the truth of the Holy Word of God because of the opposition of the Adversary.

The sentence structure of this text in 1Pe.5.9 might be clearer for us if we consider that steadfast is an adjective, not an adverb. Resist the devil in [or, by] ~~the~~ steadfast faith. It is difficult sometimes to say whether *faith* refers to the fruit of the Spirit or the doctrine of Christ; that is, the system of our faith developed through the comparison and discernment of the Word of

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God. But the adjective, *steadfast*, appears to modify the noun, *faith*. I would take this to mean that we are to resist the devil *by steadfast, solid, firm faith*.

*in the faith*, τῇ πίστει, dative singular (found 22 times in the N.T.), translates into either the *fruit of the Spirit* or the doctrine of Christ.

As the fruit of the Spirit:

Acts 3.16; 15.9; Ro.4.19, 20; 5.2; 11.20; Phl.3.9; 2Ti.3.10;  
Tit.2.2; He.4.2; \***1Pe.5.9**; 2Pe.1.5.

As the doctrine of Christ:

Acts 3.7; 14.22; 16.5; Ro.14.1; 1Co.16.13; 2Co.13.5; Phl.1.27;  
Col.1.23; Col.2.7; Tit.1.13; \***1Pe.5.9**.

\*I cannot tell if this refers to the fruit or the doctrine.

So, having set our context somewhat, the Ephesian text says:

*Eph.6.18 Praying*

προσευχῆς, πρὸς + εὐχόμεαι, compound verb, meaning to *come to*.

*always with all prayer*

προσευχόμενοι, of the same Greek compound word

*and supplication*

δεήσεως, requests, petitions; the petitioning part of our prayers to God.

*in the Spirit, and **watching** thereunto with all **perseverance***

προσκαρτερήσει, our word in Colossians for *continuance*; *Continue* in prayer ...

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περί  
and supplication for all saints;  
concerning

ὑπέρ ἐμοῦ  
19 ¶ And for me, that **utterance** (λόγος) **may be given**  
in my behalf

δοθείη, 3<sup>rd</sup> ps, aor. 1, **opt.**, pass. of δίδωμι to give.

A reminder concerning the *optative mood* verb. 'It contains no definite anticipation of realization, but merely present the action as conceivable.' *A Manual Grammar of the Greek New Testament*, By H. E. Dana and Julius R. Mantey, p.172.

ἵνα ἐν  
unto me, that I \*may — **open**

\*may appears to be carried over from the *optative mood* found in 'may be given,' above.

ἀνοιξει, dative singular; Wigram, 'lit. in the opening of my mouth ...'  
Or, by my open mouth and boldness (the *my* before *boldness* being redundant.)

παρρησία  
my **mouth** (στόματος) **boldly**, to make known the mystery of the gospel,

The general populace really doesn't know much, if anything of the truth of Jesus Christ. All they have is what they have heard others echo in rumor. Even most of the religious only know Christ from hear-say. But when once we have an open door they find out something that they've never heard before. Ministers of the gospel are to open this mystery to others. But we do, to some extent, when we have opportunity to speak of Christ to others. But Paul knew that the Lord had called him especially to this work of evangelizing the nations for Christ. What that means is, that the Lord had called him

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to preach Christ and see churches become established in the faith. It wasn't only open-air, tent meetings that come today and are gone tomorrow. The goal is to see churches established.

παρρησία, KJV, *openly, plainly, boldly, freely, confidently.*

ὑπὲρ οὐ

20 *For which I am an ambassador*

πρεσβεύω, the one who bears the message of his superior.

ἐν ἀλύσει ἵνα ἐν αὐτῷ παρρησιάσωμαι  
*in bonds: that therein I may [speak] boldly,*  
with chain I might freely

παρρησιάσωμαι, 1<sup>st</sup> ps., aor. 1, subj. of παρρησιάζομαι.

*as I ought to speak.*

21 *But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:*

22 *Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.*

Col 4:2 Τῇ προσευχῇ προσκατερεῖτε γρηγοροῦντες ἐν αὐτῇ ἐν  
Continue in prayer, and watch in the same with

εὐχαριστία  
thanksgiving;

Remember the imperative, *continue in prayer*. It is a commandment. The verb, προσκατερεῖτε, means that we are to be ready against every instance to pray. Like the ship our Lord Jesus had ready in the event that the crowd might *throng* him, He could swiftly board her for safety (Mk.3.9), so prayer, like that ship at dock, is to be ready for our use at every instance, so that we might approach to the throne of His grace to find safety, comfort, and strength.

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Then while *continuing to resort to prayer* we are to watch. The distinguishing characteristic that we learned about this verb root, γρηγορέω, in the last lesson, is that we are to be alert because of a number of unknown elements to us, be it danger, evil, and the coming and arrival of our Lord Jesus Christ. An example of this is found in:

*Mr 13:33 Take ye heed, watch (ἀγρυπνεῖτε, be wakeful, pres., imper.) and pray: for ye know not when the time is. (The time of the coming of the Son of man.)*

...

ἔλθων ἐξαίφνης

*36 Lest coming suddenly he find you sleeping.*

*coming, ἔλθων, nom., sing., masc., aor. 2, part. act of ἔρχομαι to come; KJV, came, come, may come, cometh, coming, were come, when ... was come, when ... came, when ... cometh, as soon as ... was come, that came, when ... is come, which came, ; .*

*suddenly, ἐξαίφνης, adverb from ἐξ + αἴφνης, cf. αἴφνιδιος, KJV, unawares, sudden; ἐξαίφνης, always suddenly (5); unexpectedly.*

*sleeping, καθεύδοντας, acc., pl., masc., part., pres. of καθεύδω, κατά + εὔδω; Wuest puts slumbering; LXX at Gen.28.13, liest.*

*37 And what I say unto you I say unto all, **Watch**, γρηγορεῖτε.*

προσευχόμενοι ἅμα καὶ περὶ ἡμῶν  
3 Withal praying also for us,  
concerning

*Withal, pronounced with-al; ἅμα, adverb; found only nine times in the N.T and carries the idea of, together with this, or, along with the rest, **at the same time** (Mt.13.29; 20.1; Acts 24.26; 27.40; Ro.3.12; 1Thes. 4.17; 5.10;*

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1Ti.5.13; Phm. 22). **At the same time with prayful continuance and watchfulness with thanksgiving ... pray concerning us.**

*praying*, προσευχόμενοι, nom., pl, masc., part., pres. of προσεύχομαι; to + wish, pray.

*us* refers to Paul and his ministering associates. That we know of, there are presently eight men serving with Paul in Rome (vss. 7-14): three Jews and five Gentiles.

Prayer requests need specificity. Paul makes a specific request. Of all of the things for which he could have prayed, food, shelter, comfort, chain removal, he prayed for an opportunity to make the mystery of the gospel of Christ clear to others. There are a lot of *things* for which we might pray, but if we could pin down something of utmost importance to us, what would that be? And if we ask for prayer, by all means it should be something that we ourselves are praying. If not, what is the purpose for asking others to pray? When we ask for prayer for someone, do we pray for them as well?

ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον  
*that God would open unto us a door of utterance, to speak the mystery*  
a door of the word (vs. 4)  
*Vincent, 'a door for the word'*

**would open**, ἀνοίξῃ, 3<sup>rd</sup> ps, aor. 1, **subj.**, act of ἀνοίγω; the eyes, the heart, the door, the sepulcher, the mouth, the treasures, the gate, the seals, the book/s. **Pray that God would open a door of utterance to us.**

*of utterance*, τοῦ λόγου, found 11 times in the N.T.; of the word, the word, speaker, matter, utterance.

*to speak*, λαλῆσαι, aor. 1, infin., act of λαλέω, in order of prevailing use: to speak; to talk, to utter, to preach; Aorist act puts this into the simple present tense, but as an infinitive: to speak.

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τοῦ Χριστοῦ  
*of Christ,*

Pray that we might have the opportunity to share the gospel of Jesus Christ to others. What other purpose would this mean but to preach Christ to others? The door of utterance could mean a door of *reason*. With so much unreasonableness in men, if the Lord would open a door so that we might be allowed to *reason* Christ from the Scriptures.

*Ac 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures ...*

To the Christian everything about Christ makes sense. It is order. At the same time he sees a world that is in an utterly chaotic state.

*1Co.2.7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained [predestinated, προώρισεν, Ro.8.29, 30; Eph. 1.5, 11, predestinate; Acts 4.28, determined before] **before the world** unto our glory:*

The mystery, the *hidden wisdom of God* which was ordained *before the world*, is the same as *the everlasting gospel*.

*Re 14:6 And I saw another angel fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Evidently God has charged an angel with the sphere of the dispensation or the gospel into the ends of the earth. It is this angel that proclaims that the hour of God's judgment is come. That end which the gospel had foretold has now come.



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So, the gospel that was ordained before the world began is for a people that were elected before the foundation of the world. Do we see how the two related to the other? But in the gospel is a warning that goes out in the world. It reminds the world of coming judgment for their unbelief. It also keeps before the people of the earth the day of the coming wrath of God. If it doesn't, who is it then that scoffs at the coming of the Lord? (cf. 2Pe.3.5) Notice Paul's message to Felix:

*Acts 24.24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.*

*25 And as he [Paul] reasoned (through the preaching of Jesus Christ) of [περί, concerning] righteousness [God's just demands for absolute perfection], temperance,*

*ἐγκρατείας, ἐν + κρατής, by force or dominion; even contain themselves; how all men ought to restrain themselves from their sin.*

*and **judgment to come**, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

*8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

*9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*10 But **God hath revealed them** (through His Word He has revealed the things prepared for us) **unto us** by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

|                     |                     |
|---------------------|---------------------|
| δι' ὃ               | καὶ δέδεμαι         |
| for which           | I am also in bonds: |
| on account of which | I am also bound     |

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*I am ... [in] bonds, δέδεμαι, 1<sup>st</sup> ps., perf., ind., pass. of δέω; or, have been bound.*

The mention of Paul's bonds reminds us once again of the lateness of this letter. Paul is approaching the closing chapters of his life among the saints of God on earth. Through the call of God upon his life he spent his life, for the most part, ostracized from his own kinsmen in the flesh to minister to us, the nations of the gentiles. And what a ministry it was!

The resolve that he had, and some of those who ministered with him, to preach the gospel of Christ in spite of such great opposition speaks to the power of the sufficiency of God's grace to endure. **But not all that had begun in this ministry continued in it.**

*2Ti.4.9 ¶ Do thy diligence to come shortly unto me:*

*10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. (For good or for worse; some of these I cannot tell.)*

...

*14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:*

*15 Of whom be thou ware also; for he hath greatly withstood our words.*

If this is the same Alexander in 1Ti.1.20, he had been put under discipline by Paul, under his special apostolic authority, for blaspheming. Churches would begin to implement this disciplines themselves, not pastors. So, whatever *blaspheme* means, the discipline was administered with the hope that he might repent. His act of blasphemy was amendable. However, it appears that he continued in his rebellion against some doctrinal truth. Which truth he opposed, I cannot say, but it must have been of that which was considered non-negotiable. Such heresy among the brethren does not mean that they are not of the children of God, but it cannot be allowed to remain in the body without causing schisms.

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For example, an heresy in this church would be Arminism. We are a Calvinistic church. We cannot have Arminism and Calvinism in the same body. Those members believing the Arminianistic doctrine doesn't mean that they are not believers in the Lord Jesus Christ. But the doctrine is certainly fractious to a predominately Calvinistic church. (And we could cite otherwise, Calvinism would be heretical and fractious to a predominately Arminianistic church.)

So, whatever it was that Alexander was doing, Paul chastened him for it. He was at opposition with the Word of God and it was harmful to the unity of the church body at Ephesus. Alexander and his blasphemy has to be expelled from that church.

προσευχόμενοι ἅμα καὶ περὶ ἡμῶν ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου  
λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ δι' ὃ καὶ δέδεμαι

ἵνα φανερῶσω αὐτὸ ὡς δεῖ με λαλήσαι  
4 That I may make it manifest, as I ought to speak.  
might or should must (vs.3)

**may make ... manifest**, φανερῶσω, 1<sup>st</sup> ps., **aur.** 1, subj., act. of φανερώω;  
KJV, manifest, appear, show; only place where this verb tense is used.

**ought**, δεῖ, 3<sup>rd</sup> ps, pres, impersonal of δέω; should, ought; **vs. 6.**

Paul has a charge to preach Christ. He was a steward of the mystery of Christ through the gospel. (1Co.4.1; 1Pe.4.10) This was Paul's necessity. And he needed to do this in Rome. During his second missionary journey Paul wrote,

*1Co.9.17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation (stewardship) of the gospel is committed unto me.*

*18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge [or, without price],*

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*that I abuse not my power in the gospel. [to require of any support for the ministering service]*

*19 ¶ For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.*

Sharing, preaching Christ with others, as with all spiritual things takes an act of our will. Has God called us to? Then we should do.

ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω  
5 ¶ *Walk in wisdom toward them that are without,*  
(very same as Greek phrase in 2Th.4.12, below)

*walk, περιπατεῖτε, 2<sup>nd</sup> p pl, pres, imper of περιπατέω; περί about, concerning + πατέω KJV tread; there is a path about which we are to walk as the children of God. It is the path laid down by the Lord for us.*

Walk

**It is a way of life and light:**

*Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

**It a way familiar to all the children of God:**

*Ro 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

**It is a new and living way:**

*Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should **walk in newness of life.***

*He.10.19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

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*20 **By a new and living way**, which he hath consecrated for us, through the veil, that is to say, his flesh ...*

**It is a way of fellowship:**

*2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

*1Jo.7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

**It is an everlasting way:**

*Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

*Ps 139:24 And see if there be any wicked way in me, and lead me in the way everlasting.*

**It is a loving way:**

*Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

*2Jo.6 And this is love, that we walk after his commandments...*

**And, it is the way of truth:**

*3Jo. 4 I have no greater joy than to hear that my children walk in truth.*

**The way is our Lord Jesus Christ:**

*Joh. 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

When we are in this way, we walk as He walked.

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*wisdom, σοφία, dative singular of σοφία;*

The Greek phrase, ἐν σοφία, is found 4 times in the N.T.:

1. The gospel is not to be presented making an appeal to the intellect. Men are not reasoned to Christ as if they were being taught how to fix a broken down automobile. Though the message is the wisdom of God, and it has order, and we can reason back to the foundations of the earth, yet this will not win souls to Christ. Stay to the proper message and trust the Lord to show His own work.

*1Co 1:17 ¶ For Christ sent me not to baptize, but to preach the gospel: not **with wisdom** of words, lest the cross of Christ should be made of none effect.*

2. Our faith must be founded upon the wisdom of god, not upon the wisdom of men. Methods such as offering, wooing, pleading, emotional story-telling are no substitute for the work of the Spirit of life in the soul.

*1Co 2: 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*

*5 That your faith should not stand **in the wisdom of men**, but in the power of God.*

...

*6 ¶ Howbeit **we speak wisdom** among them that are perfect: yet **not the wisdom of this world**, nor of the princes of this world, that come to nought:*

*7 But **we speak the wisdom of God in a mystery**, even the hidden wisdom, which God ordained before the world unto our glory:*

*2Co 1:12 ¶ For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not **with fleshly wisdom**, but by the grace of God, **we have had our conversation in the world**, and more abundantly to you-ward.*

In (or by) wisdom:

Wisdom is the spiritual sense to know how to discern the will of God and to apply His instruction so that they may fulfil His will:

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*Ex 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.*

*Deu.4.5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.*

*6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

*7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?*

*Ps 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.*

*Ps 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

*Pr.1.1 ¶ The proverbs of Solomon the son of David, king of Israel;*  
*2 To know wisdom and instruction; to perceive the words of understanding;*  
*3 To receive the instruction of wisdom, justice, and judgment, and equity;*  
*4 To give subtilty to the simple, to the young man knowledge and discretion.*  
*5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:*  
*6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*

*Pr 2:7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*

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*Pr 4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.*

Wisdom throughout the Word of God is associated with knowledge, understanding, discretion, prudence, humility, learning, hearing, obedience, fear of God.

*1Co 1:30 But of him are ye in **Christ Jesus**, who of God **is made unto us wisdom**, and righteousness, and sanctification, and redemption:  
31 That, according as it is written, He that glorieth, let him glory in the Lord.*

*Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;*

*9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ...*

*toward, πρὸς, KJV, translated this in many ways, **when you are about them, when you stand against them, when you are among, when you are with them, walk in wisdom because of, when you are before them.***

*Mt 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore **wise as serpents, and harmless as doves.***

***that are without:***

*ἔξω, outside.* This refers to those who are outside of their body. (cf. 1Co.5.12, 13, here, those that are outside of the body do not fall beneath the judgment of the church, but are directly answerable to God. Judgment of the church helps the saints so that they do not have to fall under God's judgment to be corrected.)

*1Th 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

***12 That ye may walk honestly***



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KJV, also *honestly*; ευσχημονως, εὖ + σχῆμα, a good fashion, pattern; with σὺν = conformed, or if it has the negative particle, uncomely, unseemly, shamefully.

**toward them that are without** (πρὸς τοὺς ἔξω, same as Colossians), *and that ye may have lack of nothing.*

*redeeming the time.*

Ephesians add ... *because the days are evil.*

*redeeming*, ἐξαγοραζόμενοι, nom., pl., masc., part., pres., med. of ἐξαγοράζω; ἐξ from, of, out + ἀγοράζω, KJV, to buy, redeem; so ἐξαγοράζω, **to buy out, to buy from, to redeem from** the potential of waste, uselessness. Once the time has past it is irrecoverable. But how do we redeem the time? We use it.

The parallel thought in Ephesians:

*Eph.5.14 Wherefore he saith, Awake (Arise) thou that sleepest, and arise from the dead, and Christ shall give thee light.*

*15 See then that ye walk (περιπατεῖτε) circumspectly (ἀκριβῶς, accurately), not as fools, **but as wise**,*

*16 **Redeeming** (the very same word, ἐξαγοραζόμενοι) **the time**, because the days are evil. (adjective, evil days)*

*17 Wherefore (because of this) be ye not unwise, but understanding what the will of the Lord is.*

*18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι

ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι ἅλατι ἠρτυμένος  
6 [Let] your speech [be] *always with grace, seasoned with salt,*

The same word for *utterance* in verse three. Meaning the *words*, the *matter* and *substance* ... of them.

*salt*, ἅλατι, dat., sing., of ἅλας; KJV, always *salt*.

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*seasoned*, ἡρτυμένος, nom., sing., masc., part., perf., pass. of ἀρτύω; KJV, always *season*, as in *seasoning*.

This seems to mean that the speech, the words that we speak are to be made palatable to the hearer. The message, the substance, the matter being communicated is to be made *savory* with grace. Salt is not only a preservative, but in this instance an enhancer of flavor. It isn't flattery of words. It isn't flowery speech. It is speech with grace.

*Mt 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Our lives should add an element of Christ to the church that we are a part of; to the community that we live in, and to everything that we do.

*Lu 4:22 And all bare him witness, and wondered at the **gracious words which proceeded out of his mouth**. And they said, Is not this Joseph's son?*

Our Lord always spoke the truth. It cut, it healed, it saved, it offended, but he always spoke with grace. He who was full of grace of truth certainly used words that communicated the same.

*that ye may know*

*may know*, εἰδέναι, perf., infin. of οἶδα, to know; used 12 times in the KJV N.T.; it means to be fully acquainted or familiarized.

<sup>1</sup>ἐνὶ <sup>2</sup>ἐκάστῳ  
*how ye ought to answer every [man].*  
<sup>2</sup>each <sup>1</sup>one

*ought*, δεῖ, 3<sup>rd</sup> ps, pres, impersonal of δέω; should, ought; **vs. 4.**

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In this instance, it seems that this respects governing what we say because, as Christians, our words are what those *without Christ* or *outside*, and who are outside of the body, hear. Our words can be an hindrance to the work of Christ. The Lord is interested in how we use words to communication to others.

*Pr 25:11 A word fitly spoken is like apples of gold in pictures of silver.*

*Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

The duty upon every Christian to know how to answer every man. We *must* give an answer to every man with a gracious speech.

*1Pe.3.15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man (specifically those who would wrongfully harm you for Christ's sake) that asketh you a reason of the hope that is in you with meekness and fear: (The very thing that we are not prone to do if we have long continued in the flesh. We are to be prepared against this.)*

*16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

Paul knows that we are going to be inclined to do otherwise as men speak evil of us, falsely accuse us, and operate from rumor.

*Ja.1.19 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ...*

*Eph.5.2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

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*3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;  
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

Men are going to oppose us, especially when we present Christ to others. I've seen it happen almost every time. We must not become distracted or frustrated from the real work, which is to show Christ to them through the Word and personal witness. Beyond that we must trust the Lord to open the hearts and minds of our friends, co-workers, and acquaintances. And He will give life to everyone of His own without fail.

ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι ἄλατι ἡρτυμένος εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι