

THE BOOK OF COLOSSIANS

“Walk the Talk”

Colossians 4:5, 6

Revise

1. It is absolutely necessary to know the Lord as Saviour. This is clear in 1:4, 13, 14.
2. Knowing personally the Lord Jesus Christ in His saving power leads to a call for living that knowledge out in daily experience (3:1-17).
3. This final chapter in the Book of Colossians provides a summary of speech patterns relating to living out the knowledge of Christ. Consider the context:
 - a. The speech of prayer (4:2). What a call to prayer for those who “profess” to know the Lord Jesus as Saviour!
 - b. The speech of testimony (4:3). What an expression of the “body” truth revealed in the N.T. It is something for which Paul went to prison. We are expected to be prepared for the same treatment!
4. Now press on to the text for additional speech patterns:

1. The SPEECH of BEHAVIOR v. 5

Mark this carefully: being saved from sin is totally and absolutely on the terms of grace. This means that works of any sort are excluded (Eph. 2:8, 9; Titus 3:5). But that is not the full story. Apart from works salvation leads to full of good works behavior (Eph. 2:10; Titus 3:8, 14). The present text therefore affirms a behavior which is:

a. Determined

This is expressed by the present tense, active voice, imperative mood, plural, compound verb. Make no mistake about it, consistency is included in the present tense; personal involvement in the active voice, obedience in the imperative mood, applicability to all believers in the plural number. Behavior is certainly critical in the verb itself. Do not trifle with this injunction to believers.

b. Discerned

Too often there is a lot of knowledge, but little ability to use it! The Spirit makes it clear that knowledge merely puffs up (1 Cor. 8:1). Accompanying knowledge must be wisdom, that is, the proper use of what one knows (James 3:17). This capability is available to the child of God (James 1:5).

c. Directed

The believer is not insulated in his behavior. He is ever in the world, but not of the world. He cannot utterly disassociate himself from non believers nor from professing believers living inconsistently (1 Cor. 5:1-13). The “without” people are non believers. They cannot be ignored. Watchful care must be exercised that one’s testimony is not marred “out there.” Think hard on this, beloved!

d. Described

What a rare expression this is. Think of it. The walk of a believer is to be considered a purchase of time. There is a price to pay for careful thought towards non believers. To seize hold of every opportunity among those “without,” one must see it as buying out from alien ownership for oneself (middle voice of the verb) the privilege to witness unto Christ. What an amazing way to view matters. Hence, the appeal is to make for oneself every season for walking in wisdom and to avail oneself of every opportunity. Colossians does not have the added word “because the days are evil”

(Eph. 5:16), but that IS in the Bible. Moral evil and iniquity must ever be viewed as an added reason for witness! So be it.

2. The SPEECH of CONVERSATION v. 6

a. Context

Ungodly make great claims (cf. Ps. 12:4). Believers are different (1 Cor. 6:19). It will forever be true that our minds, mouths, members all belong to the Lord. Moses had to learn this (Ex. 4:10-13). Israel’s speech was heard by the Lord (Ex. 16:9; cf. Mal. 3:16). The common noun for “word” is employed here for speech. God help us to keep a watch on our mouths (Psa. 19:14; 141:3).

b. Practice

The particle “always” presses the point of consistency and regularity. It is not a speech which is erratic, but rather ceaseless. This does not argue for sinless perfection, but it does not allow for careless speech. Failure is a rarity, not a practice (cf. 1 John 3:1-10).

c. Manner

Two words are used to extrapolate this: grace and salt. The former suggest the living power of the Lord Jesus in one’s discourse. It exhibits pleasant sweetness. Added to this is spiritual vigor and health. Salt is the opposite of corruption and purity (Mt. 5:13; Lev. 2:13). Wholesome pleasantness should surround one’s speech. A full statement is outlined in Scripture (James 3).

3. The SPEECH of EXPOSITION v. 6

God has an avowed purpose for all He says. Hence, the speech of conversation is not to be considered an end in itself. Rather, the purpose clause “that ye may know” manifests God’s design and the consequence of the manner of communication.

a. Instrumentality

God has his “how” to do things. If one is correct in his speech, he will be right in his method. Sounds strange, but words are so powerful. Oh, that what comes from our mouths will be those ordained of the Lord!

b. Necessity

Oh oh -- here is a word which many believers seek to avoid. There IS an “oughtness” to Christian speech. In this day of permissiveness and failure to declare a positive statement of belief, God has injected this word. It carries the thought of logical necessity!

c. Activity

“Answer” is the verb setting forth what is involved. There are no pat answers nor simple replies. Each question requires a specific sweet reasonable reply. There is no doubt left here as to the tone in which to provide answers. A companion passage is provided (1 Pet. 3:15).

Take notice

What we say may not always live up with what we do. Shame on us (James 1:22). Salvation is expected to provide a marked difference in us and through us. May the glory of God be seen in our praying, walking, and speaking. Amen.