

# Colossians Series

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[Sun. Nov. 29, 2015] Colossians Series, Col. 4.2 – Craig A. Thurman

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

εὐχαριστία  
thanksgiving;

*Continue in prayer,*

*continue in*, προσκατερεῖτε, 2<sup>nd</sup> p pl, pres, **imper** of προσκατερέω; προς against, at, unto + κατερέω, once used in the N.T., He.11.27 for *he endured*, as seeing him who is invisible (Moses endured the reproaches of Christ as though he had seen the LORD Himself. We would overlook the truth of this if we failed to consider the battle Moses must have struggled against in his own flesh, against that of his own brethren, and against the household of Pharaoh. He *endured* through all of that as if he had seen the LORD face to face; κατερέω, Harold Moulton, *The Analytical Greek Lexicon, Revised 1978 Edition*, notes that κατερέω by metathesis (or transposition of letters) is derived from κρατέω, KJV, *to take, lay hold, lay hands, hold fast, keep, obtain*. Immediately, as we try to get a sense of this verb, we note that the Greek is not μένω or ἐπιμένω, which is translated by the KJV as abide, continue, or remain.

O.E.D., *endure*, etymologically means, to become hardened in: *in + durare*, hardened, to endure.

1. To indurate, harden. Hence *fig.* to make callous or indifferent. Also, in good sense, to make sturdy or robust, to strengthen. *Obs.*

cf. Acts 19.9, *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

II. To last: to suffer continuously.

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2. *intr.* To last, continue in existence. Also, **to persist, 'hold out' in any action**, etc. Formerly also, to continue in a certain state or condition, remain in a certain place (with complement expressing the state or place). (bolding added)

*προσκαρτερέω* is found ten times in the N.T., 4 of which are related to prayer:

Mk.3.9, *And he spake to his disciples, that a small ship **should wait on** him because of the multitude, lest they should throng him;*

Acts 1.14, *These all **continued** with one accord in **prayer** and supplication, with the women and Mary the mother of Jesus and with his brethren;*

Acts 2.42, *And they **continued stedfastly** in the apostles' doctrine and fellowship, and in breaking of bread, and in **prayers**;*

2.46, *And they, **continuing** daily with one accord in the temple and bread from house to house, did eat their meat with gladness and singleness of heart;*

6.4, *But we **will give ourselves continually to prayer** and to the ministry of the word;*

8.13, *Then Simon himself believed also: and when he was baptized, he **continued with** Philip;*

10.7, *... he (Cornelius) called two of his household servants, and a devout soldier of them **that waited on him continually**;*

Ro.12.12, *Rejoicing in hope; patient in tribulation; **continuing instant in prayer**;*

13.6, *For this cause pay ye tribute also: for they are God's ministers, **attending continually upon** this very thing.*

The ship was ready for the *instant* that it might be needed for boarding (Mk.3.9); the saints were gathered in an upper room *continuing in* prayer and supplication, as they were waiting for the coming of the promise from the Father, the outpouring of the Holy Spirit. They knew the Spirit was coming. They weren't praying for Him to come, but very likely that they would be in that *instant* of His coming, like that ship, prepared, ready for being embarked by the Spirit of the Lord, to serve in the things of Jesus Christ; after that, the disciples of that first church *continued stedfastly in* the doctrine, fellowship and prayers. This speaks of an instant, continued,

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ready service. These were ready to bow the knee, the head, the heart before the Lord, to *continue instant*, and *attend continually* in prayer. **It is to be instant in prayer, or, to be ready to prayer.**

*Ro 12:12 [Be, vs. 10] Rejoicing in hope; [Be] patient in tribulation; [Be] continuing instant in prayer ...*

There are a number of reasons **why we might not avail ourselves to prayer**. We are not prepared to approach unto a holy God because of unrepented sin. Coming before the God of the Bible is a fearful, awesome, reverent, holy event. It is not like some who speak of talking to 'the *man* upstairs.' Who like the adulterous woman ...

*Pr 30:20 Such is the way of an adulterous woman; **she eateth, and wipeth her mouth, and saith, I have done no wickedness.***

Such is an irreverent, unholy approach. The children of God approach to the one and only living God and Savior; He who is high and lifted up above the heaven of the heavens. (Is.6.1; Ne.9.6; 1Ki.8.27) He who dwells in unapproachable light.

*Ex.33.20 And he said, Thou canst not see my face: for there shall no man see me, and live.*

*1Ti.6.15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*

*16 Who only hath immortality, **dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:** to whom be honour and power everlasting. Amen.*

*Joh 1:18 **No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.***

Knowing who He is, prayer requires self-examination. He will not hear the stubborn and wayward petitions of His people. It is not that He cannot hear, because He hears all.

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*Ex 16:7 And in the morning, then ye shall see the glory of the LORD; for that **he heareth your murmurings** against the LORD: and what are we, that ye murmur against us?*

*Mt 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*

*37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

It is that he will not hear such persons. Remember, the imperative *obey*, ὑπακούετε, root ὑπακούω, as it was related to children and servants in 3.20, 22, meant to be *under the hearing*.

*Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

*Mic 3:4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.*

*Lk.18.11 The Pharisee stood and **prayed thus with himself**, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

*12 I fast twice in the week, I give tithes of all that I possess.*

Doubtless, the child of God no sooner reverently utters, *My Father in Heaven, hallowed be thy Name ...* that there he must soon cry out for *cleansing* and forgiveness for sin in thought, word, or deed. And He hears the cry of the penitent soul, the contrite spirit.

*Ps.34.13 Keep thy tongue from evil, and thy lips from speaking guile.*

*14 Depart from evil, and do good; seek peace, and pursue it.*

*15 The eyes of the LORD are upon the righteous, and **his ears are open unto their cry.***

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*17 **The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.***

*18 **The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.***

*2Ch 7:14 **If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.***

*Lu 18:13 **And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.***

Our Lord Jesus said that this man went to his house justified, rather than the other. (Lk.18.14) Let there be no misunderstanding, the self-righteous Pharisee went on thinking that he was better than the publican, was full of selfconfidence and proud of all of his accomplishments and doubtlessly heard the praises of men everywhere he went. On the other hand, the publican, sensitive to his constant sinful bent, his sins against God and his fellow man, humbly battled against the flesh, and walked by faith, trusting only in the merit of his risen Lord. While he himself was unworthy of the least of the mercies of God he knew that there was One who stood for Him who was worthy of all blessing, honor, glory, and power. Jesus Christ the righteous!

It cannot be that the child of God, as he is in this body of sin presently, may come to the throneroom without need for continual cleansing. We know that He knows our hearts perfectly.

*Heb 4:13 **Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.***

Pride bars us from coming before Him. Humility is the key that opens for us the doors of our prayer-closet. When we humble ourselves we will go to prayer, and not before then. Job cried,

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*Job 16:21 O that one might plead for a man with God, as a man pleadeth for his neighbour!*

We **can** come to God in prayer because there is One who stands on our behalf. We have an Advocate, One who draws near with the Father.

*1Jn.2.1 ¶ My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous ...*

*an advocate, παράκλητον, acc., sing. of παράκλητος; only this once does Comforter refer to Jesus our Lord. The other four times refers to the Holy Spirit of God. (Jn.14.16, 26; 15.26; 16.7)*

The Son of God, our Lord Jesus, the only begotten Son of the Father sent to us in human flesh, to die so that we might be reconciled to God.

*Eph.2.14 ¶ For he is our peace (the peace between Jew and Gentiles), who hath made both one, and hath broken down the middle wall of partition between us;*

*15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

*16 And **that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:***

*17 And came and preached peace to you which were afar off, and to them that were nigh.*

*18 For **through him we both have access by one Spirit unto the Father.***

Jesus Christ our Lord has ascended to and is seated at the right hand of the Father. There our Savior intercedes for His people.

*Ro 8:27 And he [Son, what follows ... \*he maketh intercession] that searcheth the hearts knoweth what is the mind of the Spirit, because*

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*\*he maketh intercession for (on behalf of) the saints according to the will of God.*

*maketh intercession, ἐντυγχάνει, 3<sup>rd</sup> ps, pres., ind. of ἐντυγχάνω; Wuest says this means, that our High Priest intervenes for us. 'The writer (of Hebrews) speaks here of the present intercession of Messiah on behalf of believers, which is based upon and follows His once-for-all offering of Himself as the sacrifice for sin.' Word Studies in the Greek New Testament, Kenneth Wuest, vol. 2, p.138.*

*Ac 25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews **have dealt** with me, both at Jerusalem, and also here, crying that he ought not to live any longer.*

*Heb 7:25 Wherefore he, (This man [vs.24]; Jesus, [v.22]) is able also to save them to the uttermost that come unto God **by** him, seeing he ever liveth to make intercession for them. (or, seeing he ever liveth for to intercede on their behalf)*

*to make intercession, ἐντυγχάνειν, present infinitive; to be interceding [on their behalf]; Wuest, ibid., 'being always alive for the purpose of continually making intercession for them.'*

*Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

He has given us of His Spirit to pray for us in our prayers; taking what we cannot and what we know not to express, He utters the perfect will of God up through our feeble prayers unto our Lord Jesus Christ:

*Ro 8:26 Likewise the Spirit also **helpeth our infirmities**: for we **know not** what we should pray for as we ought: but the Spirit itself maketh*

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*intercession for us[\*hyper involves Himself on our behalf] with groanings which cannot be uttered.*

*maketh intercession, ὑπερευγγάλλω, \*hyper-deals, hyper intercedes; He **SUPERCEDES** our prayers **ON OUR BEHALF**.*

And the Father receives us and hears our prayers:

*Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

*10 And all mine are thine, and thine are mine; and I am glorified in them.*

*Pr 15:29 The LORD is far from the wicked: but **he heareth the prayer of the righteous.***

Knowing this we are able to come to God in prayer at all times. We should be *instant* in coming before the throne of His grace. Be instant to pray.

Prayer is essential to the Christian life. **There are things that God will not do apart from prayer**, or reserves to do only upon prayer:

*Mt.17.19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?*

*20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

*21 **Howbeit this kind goeth not out but by prayer and fasting.***

Elijah prayed to God that it might not rain. And again that He might send rain. (Ja.5.17, 18)

The first record of our Lord Jesus praying was when he *departed into a solitary place*. (Mk.1.35) Then, *he went up in to a mountain apart to pray*. (Mt.14.23; Mk.6.46) Then he *was withdrawn from the disciples about a stone's cast, and kneeled down, and prayed* in the garden of Gethsemane.



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(Mt.14.23; 26.36; Mk.14.32) The best prayers are those that are done when we are all alone; where no one else hears but our Father in heaven. And it is those private prayers that He promises to answer publically.

*Mt 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

Our Lord Jesus entered into prayer during the most intense sufferings of His life. His Father heard and answered Him.

*Lk.22.42, at the contemplation of the cross before Him, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done;*

It was at this moment, this place in time, when there came to Him an angel to strengthen him.

*Lu 22:43 And there appeared an angel unto him from heaven, strengthening him.*

*Lk.23.34, praying the Father forgive our sins, Father, forgive them; for they know not what they do;*

*46, commending His Spirit to God, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

**There are things that God will not give without prayer:**

*Mt 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

*Ja.4.2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.  
3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

**There are those that the Lord helps because of another's prayers:**

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*1Co.1.8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:*

*9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:*

*10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*

*11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*

*Php 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,*

*20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

*Ja.5.15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

*16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

Prayer promotes watchfulness:

*1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

*Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

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*1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ  
[and] watch in the same with thanksgiving;  
watching by it

*watch, γρηγοροῦντες, nom., pl., masc., part., pres. γρηγορέω; KJV, watch (21), wake (1), vigilant (1); ;*

For the English word, *watch*, there are seven different Greek words: **κουστωδία**, from which we have the English, *custody*; *Mt. 27.65, Ye have your watch, custodians.*

**φυλακή**, to be guarding a prison or keeping sheep. *Lk. 2.8, shepherds ... keeping watch over their flocks ..*

**ἀγρυπνία**, *sleeplessness, wakefulness, 2Co.11.27, in watchings, often, in hunger and thirst ...; ἀγρυπνέω, \*Mk.13.33, Take heed, watch and pray; for ye know not when the time is.*

**νήφω**, being alert; *1Pe.4.7, But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

**παρατηρέω**, to come along side and watch (with skepticism), *Mk.3.2.*

**τηρέω**, to guard; *Mt. 27.36, And sitting down they (Roman soldiers) watched him there.*

**γρηγορέω**, **the most frequent of these**; \*synonymous with **ἀγρυπνέω**, (*Mt. 24.42 to Mk.13.33*); to be alert because of an unknown element, be it danger, evil, arrival. (*Mt.24.42, 43; 25.13; 26.38, 40, 41; 1Pe.5.8; Re.3.2; et al.*; For unwatchfulness, because of it, things can become even worse than they are.)

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*Mr 13:33 Take ye heed, **watch** and pray: for ye know not when the time is.*

*Mr 13:35 **Watch** ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*

*36 Lest coming suddenly he find you sleeping.*

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

*Acts 20.30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

*31 Therefore **watch**, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

*32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

**This is contrasted to sleeping.** (Mk.14.37, 38;

I'll put this warning to everyone here today. I love this church. I love what I have seen here among the brethren. I love what I believe the Spirit of God has been doing. I am not interested in flattering anyone. We state what we believe has been an ongoing and wonderful work of the Spirit of God among us for some time. By watching in prayer, we don't pretend to mean to say that we should all spend hours a day in our prayer closet. We cannot. But I do believe that what we have by this phrase, *watch in the same*, is a thermometer of our real spiritual state. By this phrase it is probably safe to say that the Lord gives us a means of taking our spiritual temperature. Are we in a mode of prayerfulness throughout our day, when we run into trouble, when we have decisions to make, when we have uncertainties before us, when the children get sick, when we have an automobile accident, when we sit before a table where the Lord has supplied another meal? If we are, our spiritual temperature is in the healthy range. We are in a healthy state of Christmindedness. We can all take our temperature as the children of God, so let us examine the facts and make a personal judgment about this today. If we are in a ready prayermode watching against all of the unknowns of the day. We are prepared against the unknown dangers because we are walking in a state of

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readiness, instant in prayer. We are prepared for the coming of our Lord Jesus Christ, or perhaps for our homegoing to be with Him.

Watch in prayer with thanksgiving, ἐν εὐχαριστία.

*Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

ἐν εὐχαριστία:

εὐχαριστία, KJV, *thankfulness, giving of thanks, thanksgiving and thanks*. This is a compound word, εὖ + χάρις good grace. Give good thanks to God for the grace that He has shown to us.

Remember our key verse to this book?

*Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

*7 Rooted and built up in him, and stablished in the faith, as ye have been taught, **abounding therein with thanksgiving.***

Thanksgiving in prayer keeps us sensitive to the tender care and daily provision of the Lord for us. Let us not slip from a continual state of thanksgiving. The verb for thanksgiving, *give thanks*:

*1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

Τῇ προσευχῇ προσκατερεῖτε γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστία