



World Christian Fellowship

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Awake!

A Christian talk differently than others.

Matthew 12:34, *Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.*

The Bible says that out of the abundance of the heart, the mouth speaks.

What our Lord meant is that what we are on the inside will come out of our mouths, and that really is the key to the passage.

The apostle Paul is saying that if you are a new man in Christ, if you have been given resurrection life, if you have risen with Christ, there is going to be an affect made upon your mouth.

Paul's overall thrust as he concludes the book of Colossians, that the new man is different.

Colossians 3:5-9, the new man puts off the patterns of the old life.

Colossians 3:10-14, the new man puts on the patterns of the new life.

Colossians 3:15, the new man lets the peace of Christ rule.

Colossians 3:16, the new man lets the Word of Christ dwell in him.

Colossians 3:17, the new man is guided by the name of the Lord.

The new man seeks to do everything that will honour God.

The new man must take care of certain things in his own life.

Colossians 3:18-4:1, the new man has changed relationships to people in his own family.

The new man in a personal portrait.

The new man in relation to the people in his family.

Colossians 4:2-6, *Continue earnestly in prayer, being vigilant in it with thanksgiving; ³meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, ⁴that I may make it manifest, as I ought to speak. ⁵Walk in wisdom toward those who are outside, redeeming the time. ⁶Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.*

V2, the third dimension of the new man.

The new man in relationship to people around him outside his family.

The primary object here is to unbelieving people.

V 5, *“Walk in wisdom toward them that are outside.”*

The new man in terms of his relations in the family – wives, husbands, children, fathers, servants, and masters.

Now we see the new man particularly in the area of how he talks, and at least there is a great thrust in these verses relative to how he talks in front of the watching world that is looking and listening.

Evaluating Christianity on the basis of what they hear from this supposed new man.

So that’s kind of the emphasis here.

V 6, *Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.*

The new man as he lives in the face of the people around him. Particularly relative to how he speaks.

You might say that in these verses the new man has a new mouth.

One of the things that happens when you become a Christian is it's amazing how the Lord sort of changes the things you talk.

Many people have confessed to me, "since I became a Christian, I don't swear anymore. I talk different."

Sometimes a family member will recognize that about another family member who has come to Jesus Christ, they talk so differently. True because out of the abundance of the heart the mouth speaks. If you have had a renewed heart, then you are going to have a renewed mouth.

Paul there basically discusses the very same principle.

Ephesians 4:24, *and that you put on the new man which was created according to God, in true righteousness and holiness.*

Put on the new man.

You are a new man and act like it.

How?

Ephesians 4:25-29, *Therefore, putting away lying, "Let each one of you speak truth with his neighbour," for we are members of one another. ²⁶ "Be angry, and do not sin": do not*

let the sun go down on your wrath,²⁷ nor give place to the devil.²⁸ Let him who stole steal no longer, but rather let him labour, working with his hands what is good, that he may have something to give him who has need.²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

Immediately after verse 24, where he discusses the new man, he goes into a rather lengthily message relative to the mouth. Christianity should have a profound effect on the mouth.

A person's speech should be greatly altered by the fact that he has been saved, that he has been redeemed.

Bible really makes a tremendous emphasis at this point. The mouth is vital. It isn't easy to control the mouth, and so it's the one thing the Bible seems to emphasize above every other human organism or human faculty.

One of the seven ancient wise men of Greece was a man named a man named Bias. The reason he was considered to be one of the wisest men in all Greece was the fact that one person on one occasion had sent him an animal as a gift, with the instruction that he was to sacrifice the animal. But before he had sacrificed the animal, he was to cut out the best and the worst part and send it back to the donor.

He sent back the tongue. As a result of that, he was considered to be one of the wisest of men.

The tongue is the best and the worst of you.

It is the best and the worst of me.

James talks about the tongue a little bit.

James 3:3-6, *Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body.⁴ Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.⁵ Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles!⁶ And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.*

Hell gets a hold of somebody's tongue and starts a fire that can set the whole of nature on fire.

James 3:7-12, *For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.⁸ But no man can tame the tongue. It is an unruly evil, full of deadly poison.⁹ With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.¹⁰ Out of the same mouth proceed*

blessing and cursing. My brethren, these things ought not to be so. ¹¹Does a spring send forth fresh water and bitter from the same opening? ¹²Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

James is simply pointing out the power of the tongue, the damage the tongue does, and the inconsistency of the tongue. The same tongue that blesses a moment later curses.

Certainly, the Bible does that the mouth is probably the truest indicator of the spiritual condition of a person, without a question.

This is what the Bible says essentially. You see, the unredeemed mouth is the gate through which depravity exits.

Isaiah, for example, when he was defining sinfulness in relation to his people.

Isaiah 6:5, *So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The Lord of hosts."*

Isaiah was simply saying that depravity is proven by conversation, by what comes out of the mouth.

Matthew 12:37, *For by your words you will be justified, and by your words you will be condemned.”*

The mouth is the gate by which depravity makes its exit.

The Bible has a lot to say about what the depraved mouth is like.

Here is a biblical description of the unredeemed mouth.

You listen around to an unredeemed mouth this is what you will hear.

a) It speaks evil.

Proverbs 15:28, *The heart of the righteous studies how to answer, But the mouth of the wicked pours forth evil.*

b) It speaks lust.

Proverbs 5:3, *For the lips of an immoral woman drip honey, And her mouth is smoother than oil;*

Seduction and lust. If you listen to an unredeemed mouth, you will hear deceit.

c) It Speaks curses

Jeremiah 9:8, *Their tongue is an arrow shot out;
It speaks deceit; One speaks peaceably to his neighbour with
his mouth, But in his heart he lies in wait.*

The unredeemed mouth speaks curses.

Psalm 10:7, *His mouth is full of cursing and deceit and
oppression; Under his tongue is trouble and iniquity.*

d) It speaks lies.

Proverbs 12:22, *Lying lips are an abomination to the Lord, But
those who deal truthfully are His delight.*

An unredeemed tongue twists and perverts' things.

Proverbs 6:12, *A worthless person, a wicked man, Walks with
a perverse mouth;*

e) It speaks destruction.

The unredeemed mouth speaks destruction.

Proverbs 11:11, *By the blessing of the upright the city
is exalted, But it is overthrown by the mouth of the wicked.*

A mouth can literally destroy a city, creating political havoc, creating war, whatever. Another thing you hear out of an unredeemed mouth is vanity.

f) It speaks Vanity.

2 Peter 2:18, *For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.*

Proverb 26:28, *A lying tongue hates those who are crushed by it, And a flattering mouth works ruin.*

Buttering up somebody to get what you want.

g) It speaks foolishness.

Another thing that an unredeemed mouth speaks is foolishness.

Proverbs 15:2, *The tongue of the wise uses knowledge rightly, But the mouth of fools pours forth foolishness.*

Ecclesiastes 10:12-13, *The words of a wise man's mouth are gracious, But the lips of a fool shall swallow him up;*

¹³*The words of his mouth begin with foolishness, And the end of his talk is raving madness.*

An unredeemed mouth speaks madness.

One translation is an unredeemed mouth babble.

h) It speaks too much.

So very often they talk too much.

Ecclesiastes 10:14, *A fool also multiplies words. No man knows what is to be; Who can tell him what will be after him?*

Matthew 12:36, *But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.*

i) It speaks false doctrine.

Titus 1:11, *whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.*

To make money.

j) It speaks evil plots.

Psalms 37:12, *The wicked plots against the just, And gnashes at him with his teeth.*

Many times, in the Bible we see the wicked using their mouths to plot against the righteous.

k) It speaks boastfully.

Proverbs 14:3, *In the mouth of a fool is a rod of pride, But the lips of the wise will preserve them.*

Psalms 109:3, *They have also surrounded me with words of hatred, And fought against me without a cause.*

Matthew 5 describes another error of the unredeemed mouth, swearing. Jesus said, "Swear not at all: let your statement be, 'Yes, yes,' and 'No, no,' and anything beyond that is of the evil one."

Ephesians, chapter 4, tells us another thing about an unredeemed mouth; it speaks filthy communication.

Ephesians 4:29, *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.*

An unregenerated mouth is that it speaks gossip.

Romans 1:29, *being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,*

Summing it all up, when you have an unregenerate person, you are going to have a vocabulary to match.

Romans 3:13-18, *“Their throat is an open tomb; With their tongues they have practiced deceit”; “The poison of asps is under their lips”¹⁴ “Whose mouth is full of cursing and bitterness.”¹⁵ “Their feet are swift to shed blood;¹⁶ Destruction and misery are in their ways;¹⁷ And the way of peace they have not known.”¹⁸ “There is no fear of God before their eyes.”*

What’s most interesting about that description is he starts way down the throat, and he comes all the way out to the lips and shows how corrupt the whole process is.

If you study Proverbs there of many cases where Solomon says that the tongue, or the mouth, of the evil man is the very thing by which the same evil man is going to be entrapped and enslaved by his own tongue.

It’s interesting to make a comparison, and you might want to study this on your own sometime, but if we don’t have our

mouths transformed, we are going to hear from Christ's mouth.

Revelation 19:15, *Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.*

The Bible has a tremendous volume of information to say about a mouth, and about what kind of mouth is characteristic of the unredeemed person.

None of those things that I mentioned to you should ever be true of a Christian.

What should a redeemed mouth say?

The redeemed person confess sin.

The Bible says **to confess sin**.

Psalm 32:1-5, *Blessed is he whose transgression is forgiven, Whose sin is covered. ²Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit. ³When I kept silent, my bones grew old Through my groaning all the day long. ⁴For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah ⁵I acknowledged my sin to You, And my iniquity*

I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin.

Romans 10:9-10, *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

Ephesians says that we are to speak with the mouth that which is **edifying**.

Exodus 13:9, *It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.*

We are to speak with the mouth the **law of God**.

Deuteronomy 6:6-9, *"And these words which I command you today shall be in your heart. ⁷You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. ⁸You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹You shall write them on the doorposts of your house and on your gates.*

So, our mouth is to confess sin, to confess Christ, to speak good, to speak God's law.

To praise God.

Luke 1:64, *Immediately his mouth was opened and his tongue loosed, and he spoke, praising God.*

Our tongue is to **teach truth**.

Exodus 4:15, *Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do.*

Our mouth is to bless.

1 Peter 3:9, *not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.*

Our mouth is to be used **to bless**.

Psalms 77:12, *I will also meditate on all Your work, And talk of Your deeds.*

Our mouth is **to speak wisdom and kindness**.

Proverbs 31:26, *She opens her mouth with wisdom, And on her tongue is the law of kindness.*

Our mouth is to be that which conciliates and brings peace.

Proverbs 15:1, *A soft answer turns away wrath, But a harsh word stirs up anger.*

So, the Bible has a lot to say about what the mouth is supposed to say, and what it isn't supposed to say.

As new creatures, then, we must be committed to the fact that a new man should have a new mouth, and a new mouth should have a new speech.

Now we come, with that kind of introduction, to our text.

Paul picks out four areas of the mouth or related to it.

Four kinds of speech:

- 1. The speech of prayer,**
- 2. The speech of proclamation,**
- 3. The speech of performance, and**
- 4. The speech of perfection.**

Four distinct elements related to the mouth for the Christian lifestyle.

1. The speech of prayer.

Colossians 4:2, *Continue earnestly in prayer, being vigilant in it with thanksgiving;*

Talking about prayer, I realize that we have probably hit on one of the most common chords in the life of any Christian.

We have all pretty well organized our theology. We have got an idea of prayer, and pretty well worked it out as to how we pray.

- ✓ Prayer is the most important speech that your mouth will ever utter.
- ✓ Prayer is the most important conversation that you will ever hold, the most important expression of the new life.
- ✓ Prayer is the divinely appointed weapon' against the sinister attack of the devil and his angels.
- ✓ Prayer is the vehicle for confession of sin.
- ✓ Prayer is the means by which the grateful soul pours out its spontaneous praise before the throne of God.
- ✓ Prayer is the voice of the weeping soul calling on the sympathetic high priest in a time of need.
- ✓ Prayer is the intercession of the concerned Christian, who calls on divine resources on behalf of another's trouble.
- ✓ Prayer is the simple conversation of the beloved child with the caring Father, as they talk of love.

Prayer is toward God.

Prayer is to be in line with the Holy Spirit.

We are to pray in the Spirit, consistent with His mind and His will.

We are to pray always according to the will of God.

What it means to pray in the name of Christ, consistent with Him. But I want to catch what Paul is saying here at a little different angle and expand it into a dimension that's rarely been touched.

“Continue in prayer.”

If there's anywhere that I fail, and there's anywhere that you fail, it's going to be in the area that he hits right there.

He doesn't say, “Pray,” he says, “Stay at it. Continue in it.”

Now, the thrust here is perseverance.

Ephesians 6:18, *praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—*

1 Thessalonians 5:17, *pray without ceasing,*

Luke 21:36, *Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”*

Acts 6:4, *but we will give ourselves continually to prayer and to the ministry of the word."*

Acts 10:1-2, *There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, ²a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.*

Romans 12:12, *rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;*

Philippians 4:6, *Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;*

Continue/ stay at it.

What does it mean?

We are to be God consciousness.

You can't be going around praying all the time.

It would be a little strange to have a conversation with you. It doesn't mean carry your prayer book and do it all the time, it doesn't mean run around with beads and make your prayers all the time. It doesn't mean be praying verbalizing all the time, but basically is to have a general God consciousness, so that you see everything that happens in reference to God.

A Christian knelt and prayed, and it all different than anybody else saw it.

Because he had a God consciousness, and anything and everything became cause for communion with God.

God-consciousness means that if I see something bad, I pray for those involved.

If I see something good, I praise for Him who has brought it about.

It is that conscious flow of God-consciousness.

The word “continue” in prayer, and the root word here, one word, **kartere**.

It basically comes from a noun that means “strong”. The verb means to be steadfast, to endure, to hang in there. That’s **kartere**, but the word used here is proskartere.

Anytime you add a preposition to the front of a verb in Greek, you intensify the Greek verb. So, he is saying if the word kartere means to be strong and steadfast, this means to be super strong, and super steadfast, and really hang in there. It’s the idea of perseverance.

Hebrews 11:27, *By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.*

For he hung in there, for he stuck with it. It's a strong commitment to something, where you are steadfast, and you endure, and you don't bail out, and you don't give up, and you don't quit.

You can see illustrations of that same term and that same concept throughout the book of Acts.

Cornelius prayed continually.

Acts, chapter 1, in the upper room, they all continued with one accord in prayer. Those disciples gathered, the 120 in the upper room, and they continued.

They didn't come and go, and it wasn't a general God-consciousness. They were involved in constant supplication, for many hours and many days, until the Spirit of God came.

Acts 2:42, *And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.*

It doesn't necessarily mean a general God-consciousness, but it means a constancy in prayer, over and over and over and over beseeching God relative to their needs.

Here it is not an easy-going God-consciousness, but it's a strong, steadfast, enduring, persevering struggling with deeply felt issues.

Not just continuity but earnestness.

kartere means to be strong and to be courageous.

proskartere means to be courageously persistent. "to hold fast, "not to let go."

Now that's an exciting dimension of prayer.

Illustration.

Luke 18:1, *Then He spoke a parable to them, that men always ought to pray and not lose heart,*

The whole purpose of the parable, people, is to do exactly what Paul said. It's so that you'll keep praying and not fall asleep, and not quit, and not just hold your list up before God.

Luke 18:2-8, *saying: "There was in a certain city a judge who did not fear God nor regard man. ³Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' ⁴And he would not for a while; but afterward he*

said within himself, 'Though I do not fear God nor regard man,⁵ yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' " *⁶Then the Lord said, "Hear what the unjust judge said.⁷ And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?⁸ I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"*

God is going to do things to make things right, to gain His own honour, and to give you the place of blessing, when you cry out to Him day and night.

Luke 11:5-8, *And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves;⁶ for a friend of mine has come to me on his journey, and I have nothing to set before him';⁷ and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you?'⁸ I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.*

The guy just kept yelling at him, until finally he got out of bed, because he didn't have any choice if he wanted to get any sleep. He kept banging and banging.

God is saying, "Be persistent."
Bang away, don't give up.

Sometimes when you believe something will honour God, and you believe it can be to the glory of Jesus Christ, you got to kind of storm the gates of heaven.

Consider Moses, intervening between the Israelites and God's wrath and pouring out his heart.

Hear Abraham praying for Sodom, going down all the line "If I can find this many, well, what about this many, well, what about this many, well, what about this many?" Finally, God says, "Right, if you can find that many, I will spare it."

Of course, he couldn't.

The widow, demanding justice to the unjust judge. "Now, in this combat with God, we must be ready to bear the consequences.

Jacob's thigh was put out of joint, and he went away lame. Whoever wrestles with God in prayer puts his whole life at stake.

Prayer is a matter of struggling and grappling with God. Prayer is a matter of proving to God the deepest concern of your heart.

Prayer is a matter of pouring out to God what you believe is that which would honour Him.

David in the Psalms you hear him right from the very deepest part of his inner being, pouring out his heart, over and over, and crying to God to do something, to answer.

Prayer is to be a persistent, courageous struggle.

There's a tension between claiming and persisting on God's power, and God's grace, and at the same time, waiting on His will.

It is resolved not by holding your persistence; it is resolved by accepting His answer. That's important.

Colossians 4:2, *Continue earnestly in prayer, being vigilant in it with thanksgiving;*

You know, one thing you can't do is pray without watching. Now, you know what this simply means? Stay awake. You can't pray in your sleep. Very difficult.

Illustration:

Matthew 26,

The disciples fell asleep in prayer meeting. Matthew 26 - it tells the story. Jesus came into the garden, took with Him Peter, two sons of Zebedee, James, and John, and they were there. Jesus was praying.

Matthew 26:40-41, *“Then He came to the disciples and found them sleeping, and said to Peter, “What! Could you not watch with Me one hour? ⁴¹Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”*

Don't go to sleep during prayer.
It's very easy to do that.

But the thought here is broader than that. It isn't just that that's obvious. But when he says, “Watch in the same,” I think he's carrying over to what Peter.

1 Peter 4:7, *But the end of all things is at hand; therefore be serious and watchful in your prayers.*

What Peter means there is basically sober minded is the idea of knowing the priorities, and when he says, “watch unto prayer,” he means look for the things that you ought to be praying about.

Guilty of praying those sorts of useless generalities all the time.

Make a prayer journal and watch over the answers to prayers.

“Continue in prayer and watch in the same with thanksgiving.”
Here is the right attitude.

When you are wrestling with God, you are thankful that He’s going to do what’s best.

This is the fifth time in the book of Colossians that thankfulness/gratitude has been mentioned.

It’s great for us this season of the year.

Colossians 1:12-13, *giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. ¹³He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*

Be thankful for salvation!

Colossians 2:6-7, *As you therefore have received Christ Jesus the Lord, so walk in Him, ⁷rooted and built up in Him and*

established in the faith, as you have been taught, abounding in it with thanksgiving.

Be thankful for your salvation!

Be thankful for your growth.

Colossians 3:15, *And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.*

Be thankful for your fellowship with Christ, and with the body of Christ.

Be thankful for your salvation.

Be thankful for your growth.

Be thankful for your fellowship with Christ and His body.

Colossians 3:17, *And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.*

Be thankful that you have the privilege to serve Him.

That whatever you do could be done in His name.

Be thankful for your salvation,

be thankful for your growth,

be thankful for your fellowship,

be thankful for your service.

Colossians 4:2, *Continue earnestly in prayer, being vigilant in it with thanksgiving;*

Be thankful that when you pray, you have the guarantee that God is going to answer in accord with what's best for you.

Be thankful.

No matter what happens in a prayer, you can be thankful.

What am I thankful for when I pray?

God's presence.

because if it wasn't there, it wouldn't do me any good to pray.

I'm thankful for His presence.

The psalmist understood that.

Psalm 75:1, *We give thanks to You, O God, we give thanks! For Your wondrous works declare that Your name is near.*

Whatever Your answer is, it's just great to talk to You.

God's provision.

There is no such thing as a prayer that doesn't get answered.

He always provides an answer, always!

He always provides my bread.

He always provides a place to stay.

He always provides the needs of life, and that's His promise, and I'm always thankful.

Thankful that the needs I know are going to be met.

And as I pray, I'm not only thankful for His presence and His provision, but I'm

Thankful for His pardon.

Romans 6:17, *But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.*

I am thankful that He saved me.

1 Corinthians 15:57, *But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

I can pray.

no matter what the answer,

no matter how God works,

no matter whether I come away like Jacob, limping,

no matter whether it costs me my life, or the life of somebody around me,

I can come away and say, "The victory is mine," always.

Because “All things are working together for good.” That’s God’s purpose for me.

2 Corinthians 2:14, *Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.*

You can’t lose in prayer.

You may not get what you ask for, but you won’t lose, because God knows that what He got you was better than what you asked for.

So, no matter what happens, we’re thankful.
That never changes.

Paul is telling us something very important about prayer.

He’s saying that you pray.

Get in there and wrestle with it.

Get in there and persist at it.

Keep banging until he gives you the bread.

If an ungenerous, selfish, heartless neighbour, for whom a little fleshly repose outweighs a friend’s need for bread, could be induced to grant a sorely needed favour by sheer persistence,

If a defenceless widow's persistent appeal can wring from a hard-hearted, unscrupulous judge her heart's desire, how much more will our petitions, If likewise faithful and persistent, secure the thing we ask from God, who in character is the very opposite of the indifferent neighbour, and the opposite of the godless judge?

The plain teaching of the parable is that the difficulty will be resolved because God hears His faithful servant.

The new man has a new mouth, and the new mouth of the new man has a new speech.

The new speech is the language of prayer.