

INTRODUCTION.

- A. Scripture text: **Colossians 4:2-9**.
- B. Talk is not cheap! In the book of James, the tongue is compared to a bridle and a rudder; a fire and a poisonous animal; a fruit tree and a fountain (Ch. 3).
- C. The tongue has the power to direct, to destroy, and to delight.
- D. In this section of Colossians, Paul points to 4 important ministries of our speech.

I. PRAYING (Col. 4:2-3a).

- A. First, our praying must be **faithful** (4:2a).
 - 1. This means, "Be steadfast in your prayer life; be devoted; don't quit."
 - 2. This is the way the early church prayed (Ac. 1:14; 2:46).
 - 3. Many, short prayers all day long allow us to pray without ceasing (1Th. 5:17).
 - 4. God enjoys answering our prayers. But He sometimes delays the answer to increase our faith and devotion and to accomplish His purposes at the right time. God's delays are not always God's denials.
- B. Second, our praying must also be **watchful** (4:2b).
 - 1. Watch and pray is a common term to both Jesus and Paul (Mk. 13:33; Eph. 6:18).
(Mk 13:33) "Take heed, keep on the alert; for you do not know when the appointed time is."
(Eph 6:18) With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,
 - 2. Real praying demands spiritual energy and alertness.
 - 3. Routine prayers can become unanswered prayers.
- C. Third, our praying should be **thankful** (4:2c).
 - 1. Thanksgiving is an important ingredient in successful praying (Phil. 4:6).
Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.
 - 2. If all we do is ask, and never thank God for His gifts, we are being selfish.
 - 3. Sincere gratitude to God is one of the best ways to put fervor into our prayers.
 - 4. There is always so much to be thankful for!
- D. Fourth, our praying ought to be **purposeful** (4:3a).
 - 1. General phrases such as "for the sick" or "for missionaries" are okay, but lack power!
 - 2. Better it would be when we pray for specific people and needs.
 - 3. By doing so, we would know when God answered and could better praise Him for it.

II. PROCLAIMING THE WORD (Col. 4:3b-4).

- A. Paul did not ask for the prison doors to be opened, but that the doors of ministry might be opened (1Cor. 16:9; Ac. 14:27).
(1Cor 16:9) for a wide door for effective service has opened to me, and there are many adversaries.
(Ac 14:27) And when they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles.
- B. It was more important to Paul that he be a faithful minister than a free man. It was worth noting that in all of Paul's prison prayers, his concern was not for personal safety or material help, but for spiritual character and blessing.
- C. The proclamation of the gospel is empowered by prayer. We must never separate the word of God from prayer to God. The Father has joined them together (Ac. 6:4).
"But we will devote ourselves to prayer, and to the ministry of the word."
- D. As Xians we can assist evangelists and missionaries in the preaching of the word by praying for them. Pray that they will practice the word that they preach so it will be real in their lives.

III. PREACHING TO THE LOST (Col. 4:5-6).

As Xians, we must never have a sanctified superiority complex (be “holier than thou”). We have a responsibility to share the gospel to the lost people around us and to seek to bring them into God’s family.

A. First, we have the responsibility to **walk wisely** (4:5).

1. This walk, of course, refers to our daily conduct in life.
2. Non-Xians watch Xians and can become critical of us. There must be nothing in our lives that would jeopardize our efforts.
3. Walking in wisdom means to be careful and not say or do anything that would make it difficult to share the gospel. Be alert to opportunities that God gives us for sharing our faith.
4. Walking in wisdom also includes doing our work, paying our bills, and keeping our promises (1Th. 4:12). Even elders are to have a good report from those who are outside the church (1Tim. 3:7).

[\(1Th 4:12\)](#) so that you may behave properly toward outsiders and not be in any need.

[\(1Tim 3:7\)](#) And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.

B. Second, we have the responsibility to **talk wisely** (4:6).

1. Living the Xian life is essential but is not enough to win someone to X.
2. We must share the gospel with them.
3. Our speech must be controlled by grace so that it points to X and glorifies Him.

C. Why did Paul add, “seasoned with salt?” Three reasons:

1. We should not have any corrupt communication come out of our mouth.
2. We cannot have a know-it-all conviction that turns people off.
3. We must cultivate a spirit of love and grace with those whom we speak.

IV. SHARING BURDENS (Col. 4:7-9).

A. Paul has three wonderful things to say about Tychicus. He was not a “super saint” that the Gnostics wanted people to be, but he was:

1. A beloved brother.

It is very comforting to have a Xian brother or sister at your side during difficult times.

2. A faithful minister.

He ministered to Paul and for Paul. Sometimes the greatest ability is availability. Paul could depend on Tychicus to get the job done.

3. A fellow servant.

Tychicus was not an apostle, but he was a co-worker w/Paul. He was ready and will to serve, and that made him great.

B. Paul also mentioned Onesimus. Even though he was a runaway slave, now that he had become a Xian, Paul considered him to be faithful and beloved. Onesimus was to come back to Colossae delivering this very letter and other encouraging news!

CONCLUSION AND INVITATION.

A. Some thoughts on Col. 4:10-18.

1. Paul mentions several special people, commending them to the church for their work.
2. Paul asks that this letter be read in Colossae, and to the church in Laodicia.
3. Paul sends special greetings to Archippus, the local preacher who would have to carry on with combating the heresy mentioned in chapter 2.

B. As we close this study we remember the general thrust of the book--we are found to be complete in God’s sight, when we are in X.

C. Spiritual perfection comes by knowing and being like X (Rom. 8:29).

[For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;](#)

D. Plan of salvation for non-Xians; erring Xians.