

The Loft

Sunday, April 26, 2020

Today: Colossians 4 & Review

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study: *Heroes of the Faith & What can we learn from them?*

The Family of Faith Paul closes his letter, praising the Lord & the family of faith that serves the Lord together.

2: Overview of Study:

4: 1 – 6 = Further Instructions...

2: Devote yourselves to prayer, being watchful and thankful.

51: 4: 2 – 1 = “Devote yourselves to prayer”..

51: 4: 2 – 1.1, CS = T: *Devote yourselves to prayer...* When we truly pray, we see God’s power in ways that both humble us and encourage us in our walk with Him. Prayer is something that God desires for His redeemed children to do, so that, the relationship strengthens with Him and so that His strength shines through us to change the world one life & one prayer at a time. Here are a few Scriptures that encourage us to be a person of prayer and a people/church of prayer...

4: 7 – 18 = Final Greetings...

51: 4: 7-18 – 0 = Overview, The Family of Faith...

51: 4: 7-18 – 0.1, CS = T: *Overview, The Family of Faith...* In this section, we see Paul list many people in the *Family of Faith* and listing how they are a blessing to him and how they will be a blessing to the churches in Colosse & elsewhere. It is important to remember, the church does best when we keep Jesus as the Supreme Authority & Focus, we keep the peace of Christ and the Word of Christ to dwell in us richly (Col 3: 15 & 16) & we love one-another / pray for one-another often so the power of the Good News is seen in the life/lifestyle of those redeemed *Christ in you the hope of glory. 28 We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.* (Col 1: 27b-28). (Look for the specific names Paul lists in the *Family of Faith* and learn how their role/relationship mattered).

3: Questions to Consider:

1: Heroes of the Faith (listed here in Col 4) & What can we learn from them? What key points impacted you the most?

2: To what extent do you truly pray for the family of faith, like Paul speaks to here & elsewhere in Colossians?

He emphasizes that he and Epaphras are “wrestling in prayer for you”(1: 3-4 & 4: 12)... How can we do better in this?

4: Bonus:

Paul... Remember the strength of his resume in the Lord, we are learning from a strong witness of Christ’s love & power:

51: 4: 0 – 3 = Paul, The Person...

51: 4: 0 – 3.1 = Q: *Paul, The Person...* [Paul’s Resume, be reminded] =

Paulos = Greek; *Saul* = Hebrew; “*the one asked for*” (Life: A.D. 5 – 64) & First Mentioned: Acts 7: 58.

Paul, who more than any person other than Jesus is responsible for starting Christianity.

... “His speeches are worthless!” (2 Corinthians 10: 10).

+ That’s what critics had to say about Paul, who more than any person other than Jesus is responsible for starting Christianity.

+ At least one person in Paul’s audience might have agreed – Eutychus, the young man who made the mistake of sitting on a high window-sill during one of Paul’s all-night sermons. As lamplights flickered to the midnight hour, poor Eutychus “became very drowsy. Finally, he fell sound asleep and dropped three stories to his death below” (Acts 20: 9). Paul raised him from the dead, then preached till dawn.

... He was like that. Not easily sidetracked.

... That’s *the kind of man God chose to carry the Good News about Jesus an estimated 10,000 miles (16,000 km) from one end of the Roman Empire to the other. A man who lumbered on for some 30 years, refusing to give up even after three shipwrecks, five beatings of 39 lashes each, three beatings with a Roman rod, a public stoning that nearly killed him, and no less than five imprisonments – probably more. God didn’t need an eloquent talker. He needed a relentless doer – someone who could stand up to intolerant Jewish traditionalists. He chose an intolerant Jewish traditionalist (363, Miller – WW&WW in the Bible).*

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

Colossians 4

Chapter Summary...

4: 1 – 6 = Further Instructions...

4: 7 – 18 = Final Greetings...

51: 4: 0 – 0 = Scripture Connections...

... Acts 2: 42-47 = They devoted themselves to the apostles teaching and to the fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. 44 All the believers were together and had everything in common. 45 Selling their possessions and goods, they gave to anyone as he had need. 46 Everyday they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

51: 4: 0 – 1 = Overview =

51: 4: 0 – 1.1 = Overview = Q: Praying... Witnessing... Informing... Serving...

... *Praying* (2 – 4, 12 -13) = Prayer involves a persevering will, an alert mind, and a grateful heart; and our requests should be specific and related to the ministry of the Word. Paul asked not for an open prison door but for an open door of ministry (1 Cor 16: 9; 2 Cor 2: 12; Rev 3: 7-8).

... *Witnessing* (5 – 6) = The unsaved are outside the family of God, and it is our task to bring them in. Effective witness involves walking wisely, being alert to every opportunity, and being careful in what we say and how we say it (1 Pet 3: 15-17).

... *Informing* (7 – 9) = Paul did not hesitate to share his needs with others, because he depended on their prayer support (Rom 15: 30; Eph 6: 19; Phil 1: 19; 1 Thess 5: 25; Philem 22). Do you pray for Christian leaders in places of importance? They need it!

... *Serving* (10 – 18) = Paul names six men who were working at his side and encouraging him in the Lord. Even an apostle cannot get the job done alone, and how grateful he was for the saints serving faithfully in Colosse! (785-786, Wiersbe – CCB).

51: 4: 0 – 1.2 = Overview = Q: *Final Greetings...* We learn much here, so don't read too hastily. Note especially the description of Onesimus (v. 9) as a "faithful and dear brother, who is one of you" (ca: Philemon). Note also how the greetings (Col 4: 10-15) function to remind the Colossian believers that they belong to a much larger community of faith, including some mutual acquaintances.

What an important part of the biblical story this letter is, by its exaltation of Christ and by reminding us that behavior counts for something – but only as it is a reflection of Christ's own character and redemption (363, Fee & Stuart – HTRTBBS).

51: 4: 0 – 2 = Servants of the Lord...

51: 4: 0 – 2.1 = Q: Years before, Paul had refused to serve with John Mark (Acts 15: 36-41) because Mark had left the work (Acts 13: 5-13); but now Paul and John Mark were friends and co-laborers. Luke had been a part of Paul's team since their ministry at Philippi (Acts 16: 10). Alas, Demas would eventually forsake Paul and the Lord (Philem 24; 2 Tim 4: 10). Do you pray for the men and women who serve with Christian leaders, that they might be faithful to the Lord? (786, Wiersbe – CCB).

51: 4: 0 – 3 = Paul, The Person...

51: 4: 0 – 3.1 = Q: *Paul, The Person...* [Paul's Resume, be reminded] =

Paulos = Greek; *Saul* = Hebrew; "*the one asked for*" (Life: A.D. 5 – 64) & First Mentioned: Acts 7: 58.

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+ At least one person in Paul's audience might have agreed – Eutychus, the young man who made the mistake of sitting on a high window-sill during one of Paul's all-night sermons. As lamplights flickered to the midnight hour, poor Eutychus "became very drowsy. Finally, he fell sound asleep and dropped three stories to his death below" (Acts 20: 9). Paul raised him from the dead, then preached till dawn.

... He was like that. Not easily sidetracked.

... That's the kind of man God chose to carry the Good News about Jesus an estimated 10,000 miles (16,000 km) from one end of the Roman Empire to the other. A man who lumbered on for some 30 years, refusing to give up even after three shipwrecks, five beatings of 39 lashes each, three beatings with a Roman rod, a public stoning that nearly killed him, and no less than five imprisonments – probably more. God didn't need an eloquent talker. He needed a relentless doer – someone who could stand up to intolerant Jewish traditionalists. He chose an intolerant Jewish traditionalist (363, Miller – WW&WW in the Bible).

4: 1 – 6 = Further Instructions...

1: Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.

51: 4: 1 – 1 = “Masters, provide your slaves with what is right and fair.”...

... Matt 22: 36-40 =

51: 4: 1 – 1.1 = Q: If employers always did this, there would be no labor problem (502, Robertson – WPNT).

51: 4: 1 – 1.2 = Q: *Masters, provide your slave with what is right and fair, ...* Paul says things that must have amazed both sides. He insists that the slave must be a conscientious workman. He is in effect saying that his Christianity must make him a better and more efficient slave. *Christianity never in this world offers escape from hard work; it make a man able to work still harder. Nor does it offer a man escape from difficult situations; it enables him to meet these situations better* (164, Barclay – LPCT).

51: 4: 1 – 1.3 = Q: The master must treat the slave not like a thing, but like a person, with justice and with the equity which goes beyond justice. How is it to be done? The answer is important, for in it there is the whole Christian doctrine of work.

The workman must do everything as if he was doing it for Christ. We do not work for pay or for ambition or to satisfy an earthly master; we work so that we can take every task and offer it to Christ. All work is done for God so that his world may go on and his men and women have the things they need for life and living (165, Barclay – LPCT).

51: 4: 1 – 2 = “because you know that you also have a Master in heaven.”

51: 4: 1 – 2.1 = Q: A wholesome reminder to the effect that he keeps his eye on the conduct of masters towards their employees (502, Robertson – WPNT).

51: 4: 1 – 2.2* = Q: *you also have a Master in heaven...* The master must remember that he too has a Master – Christ in heaven. He is answerable to God, just as his workmen are answerable to him. No master can say, “This is my business and I will do what I like with it.” He must say, “This is God’s business. He has put me in charge of it. I am responsible to him.” The Christian doctrine of work is that master and man alike are working for God, and that, therefore, the real rewards of work are not assessable in earthly coin, but will someday be given – or withheld – by God (165, Barclay – LPCT).

2: Devote yourselves to prayer, being watchful and thankful.

51: 4: 2 – 1 = “Devote yourselves to prayer”..

51: 4: 2 – 1.1, CS = T: *Devote yourselves to prayer...* When we truly pray, we see God’s power in ways that both humble us and encourage us in our walk with Him. Prayer is something that God desires for His redeemed children to do, so that, the relationship strengthens with Him and so that His strength shines through us to change the world one life & one prayer at a time. Here are a few Scriptures that encourage us to be a person of prayer and a people/church of prayer...

... Acts 1: 14 = They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

... Acts 2: 42-47 = They devoted themselves to the apostles teaching and to the fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. 44 All the believers were together and had everything in common. 45 Selling their possessions and goods, they gave to anyone as he had need. 46 Everyday they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

... Acts 6: 2-4 = So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. 3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them 4 and will give our attention to prayer and the ministry of the word.

... Col 1: 3, 9-10 = We always thank God, the Father of our Lord Jesus Christ, when *we pray for you...* 9 For this reason, since the day we heard about you, *we have not stopped praying for you* and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. 10 *And we pray this in order that you may live a life worthy of the Lord and may please him in every way;* bearing fruit in every good work, growing in the knowledge of God...

51: 4: 2 – 1.1 = Q: *Devote yourselves to prayer...* See the example of the church in Acts 1: 14, 2: 42, and 6: 4 (1165, FCA).

51: 4: 2 – 2 = “being watchful”...

51: 4: 2 – 2.1, CS = T: *being watchful...* This could mean both being watchful for the methods of the false teachers (the Gnostics) which Paul has been addressing throughout this letter or it could also make us watchful for the ways in which God answers the prayers which His redeemed people have prayed. The more intentionally and specifically we pray, the more likely we are to notice His power when He answers prayer in ways that humble us, encourage us and equips us to serve Him and others well.

51: 4: 2 – 2.1 = Q: This call to vigilance and spiritual alertness became part of the Apostles’ teaching to Christians in general (Acts 20: 31; 1 Cor 16: 13; 1 Thess 5: 6; 1 Pet 5: 8) (1165, FCA).

51: 4: 2 – 3 = “and thankful.”

51: 4: 2 – 3.1, CS = T: *and thankful...* The level at which we are thankful/living with gratitude, it deeply impacts our overall attitude toward life. Generally speaking, thankful people are joyful people – something the Father wants us all to express in life

3: And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.

51: 4: 3 – 1 = “And pray for us, too, that God may open a door for our message.”...

51: 4: 3 – 1.1, CS = T: Too often, when we do life, ministry, evangelism... we have a tendency to do, do, do stuff and pray quickly so we can get back to the do, do, do lists of stuff. This passage among many, challenges us and reminds us that we must be in prayer and ask for prayer so *that God may open a door for our message.*

... Acts 14: 27 = On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.

51: 4: 3 – 2 = “so that we may proclaim the mystery of Christ.”

... Col 1: 26-27 = the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. 27 To them God has chosen to make known among the Gentiles the *glorious riches of this mystery, which is Christ in you*, the hope of glory.

(ca: 51: 1: 26 – 1.1) = Q: The “mystery” of the gospel is revealed by God to all – including Gentiles – who believe. It is not a secret form of power as the false teachers claimed, but the hope of eternity guaranteed by the presence of Christ within the believer (1163, FCA – B).

51: 4: 3 – 3 = “for which I am in chains.”

... 1 Pet 3: 17 = It is better, if it is God’s will, to suffer for doing good than for doing evil.

51: 4: 3 – 3.1 = Q: Paul, imprisoned several times because Jewish opponents considered his missionary activity as subversive to their interests, probably wrote this letter while under the house arrest described in Acts 28 (1166, FCA).

4: Pray that I may proclaim it clearly, as I should.

... Eph 6: 19-20 = (Armor of God section) Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, 20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

51: 4: 4 – 1 = “Pray that I may proclaim it clearly, as I should.”

51: 4: 4 – 1.1, CS = T: Paul asks for the church to pray for him, and the message that God wants to deliver through him.

We see this also in other letters he wrote, where he asks for strength to proclaim it boldly, etc...

5: Be wise in the way you act toward outsiders; make the most of every opportunity.

51: 4: 5 – 1 = “Be wise in the way you act toward outsiders.”

... 1 Pet 3: 15-16 = But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, 16 keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

51: 4: 5 – 1.1 = Q: A Pauline phrase for those outside the churches (1 Thess 5: 12; 1 Cor 5: 12). It takes wise walking to win them to Christ (502, Robertson – WPNT).

51: 4: 5 – 1.2 = Q: We should be wise in our contacts with non-Christians (“outsiders”), making the most of our opportunities to tell them the Good News of salvation. What opportunities do you have? (2167, LAB).

51: 4: 5 – 2 = “make the most of every opportunity.”

51: 4: 5 – 2.1, CS = T: When we come to know Jesus Christ as our Savior, the Holy Spirit tends to train us to use time more effectively – so we do not waste our days, rather we invest our days to *make the most of every opportunity.* (c: Scriptures)...

... Eph 5: 15-17 = Be very careful, then, how you live – not as unwise but as wise, 16 making the most of every opportunity, because the days are evil. 17 Therefore do not be foolish, but understand what the Lord’s will is.

... Col 4: 6 = Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

51: 4: 5 – 2.1 = Q: *making the most of the time...* An emphasis on being alert to God-given opportunities to bear witness to Christ in the course of daily life is in view (1166, FCA).

6: Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

51: 4: 6 – 1 = “Let your conversation be always full of grace.”

... Eph 4: 29 = Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

51: 4: 6 – 2 = “seasoned with salt.”

51: 4: 6 – 2.1, CS = T: This interesting phrase, *Let your conversation be always full of grace, seasoned with salt...* Our love the Lord, His patience with us in the Lord, should impact how we love and are patience with one another. In addition to this, our conversations should have a “preserving effect” on people, as was salt used to preserve food, etc... Our life and relationships are to be a strength to the church and within our more individual relationships/conversations.

51: 4: 6 – 2.1 = Q: When we tell others about Christ, it is important always to be gracious in what we say. No matter how much sense the message makes, we lose our effectiveness if we are not courteous. Just as we like to be respected, we must respect others if we want them to listen to what we have to say. “Seasoned with salt” means that what we say should be “tasty” and should encourage further dialogue (2167, LAB).

51: 4: 6 – 3 = “so that you may know how to answer everyone.”

... 1 Pet 3: 15-16 = But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, 16 keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

4: 7 – 18 = Final Greetings...

51: 4: 7-18 – 0 = Overview, The Family of Faith...

51: 4: 7-18 – 0.1, CS = T: *Overview, The Family of Faith...* In this section, we see Paul list many people in the *Family of Faith* and listing how they are a blessing to him and how they will be a blessing to the churches in Colosse & elsewhere. It is important to remember, the church does best when we keep Jesus as the Supreme Authority & Focus, we keep the peace of Christ and the Word of Christ to dwell in us richly (Col 3: 15 & 16) & we love one-another / pray for one-another often so the power of the Good News is seen in the life/lifestyle of those redeemed *Christ in you the hope of glory. 28 We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.* (Col 1: 27b-28). (Look for the specific names Paul lists in the *Family of Faith* and learn how their role/relationship mattered).

7: Tychicus will tell you all the news about me.

He is a dear brother, a faithful minister and fellow servant in the Lord.

51: 4: 7 – 1 = “Tychicus”...

51: 4: 7 – 1.1* = Q: Personal name meaning “fortunate.” One of Paul’s fellow workers in the ministry. A native of Asia Minor (Acts 20: 4), he traveled with the apostle on the third missionary journey. Tychicus and Onesimus carried the Colossian letter from Paul (Col 4: 7-9) and were to relate to the church Paul’s condition. Paul also sent Tychicus to Ephesus on one occasion (2 Tim 4: 12) and possibly to Crete on another (Titus 3: 12). Tradition holds that he died a martyr (1166, FCA).

8: I am sending him to you for the express purpose that you may know about our circumstances and that he may encourage your hearts.

9: He is coming with Onesimus, our faithful and dear brother, who is one of you.

They will tell you everything that is happening here.

51: 4: 9 – 1 = “He is coming with Onesimus, our faithful and dear brother, who is one of you”...

51: 4: 9 – 1.1 = Q: Onesimus, a slave belonging to Philemon, had apparently stolen from his master (Phm 18) and then run away, a crime that under Roman law was punishable by death. But Onesimus met Paul and through his ministry became a Christian (Phm 10). When Onesimus agreed to return to his master, Paul wrote a letter to Philemon requesting that he accept Onesimus back as a Christian brother (Phm 16) (1941, ASB).

51: 4: 9 – 1.2 = Q: Onesimus, the slave for whom Paul wrote his letter to Philemon. In his letter Paul pled with Philemon to free the servant because Onesimus had been so helpful to the apostle. Onesimus accompanied Thychius in bearing Paul’s letter to the church at Colossae (1166, FCA).

51: 4: 9 – 1.3 = Q: *Onesimus...* (First Century AD & First mentioned here in Colossians 4: 9). Onesimus was a runaway slave owned by a church leader in Colosse, a city in western Turkey.

Remarkably, Onesimus converted to the faith of his slave owner after meeting the apostle Paul. The apostle convinced Onesimus to go home – and probably would have gone with him if he could. But Paul was a prisoner, perhaps when he was under house arrest in Rome. Paul did send an associate named Tychicus with Onesimus. The two delivered Paul’s letters to churches in Ephesus and Colosse. Onesimus had one more letter from Paul – addressed to his slave owner, Philemon. That letter is now part of the New Testament.

Though Paul didn’t order Philemon to free Onesimus, he certainly hinted at this possibility.

“I appeal to you to show kindness to my child, Onesimus. I became his father in the faith while here in prison,” Paul said.

“I wanted to keep him here with me... He would have helped me on your behalf. But I didn’t want to do anything without your consent” (Philemon 10, 13-14).

About 50 years later, a church leader named Ignatius wrote a letter to the church leader at Ephesus – Bishop Onesimus.

Onesimus the former slave? Possibly. (358, Miller – WW&WW in the Bible).

10: My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.

(You have received instructions about him; if he comes to you, welcome him.)

51: 4: 10 – 1 = “My fellow prisoner Aristarchus sends you his greetings.”

51: 4: 10 – 1.1 = Q: Aristarchus, a Macedonian, was with Paul during the Ephesian riot (Ac 19: 29) and therefore was known in Colosse. He also accompanied the apostle to Greece (Ac 20: 4), as well as on his trip to Rome (Ac 27: 2) (1941, ASB).

51: 4: 10 – 1.2 = Q: He was from Thessalonica and accompanied Paul to Jerusalem with the collection (Acts 19: 29; 20: 4) and started with Paul to Rome (Acts 27: 2; Phlm 1: 24) (502, Robertson – WPNT).

51: 4: 10 – 2 = “as does Mark, (the cousin of Barnabas)”...

51: 4: 10 – 2.1 = Q: Mark, also called John Mark, wrote the second Gospel. He was a close associate of Peter and a cousin of Barnabas (ca: Acts 13: 1-2). Although Mark was at the center of the dispute between Paul and Barnabas (c: Acts 15: 36-40), Paul later asserted that he was “helpful to [him] in [his] ministry” (2 Tim 4: 11) (1941, ASB).

51: 4: 10 – 2.2 = Q: Once rejected by Paul for his defection in the work (Acts 15: 36-39), but now cordially commended because he had made good again (503, Robertson – WPNT).

51: 4: 10 – 2.3 = Q: *Mark*... (First Century AD; First Mentioned in Acts 12: 12). He may have written the Gospel of Mark, if early church historians are right, but to the apostle Paul he was a lousy traveling companion. That's if Mark and John Mark are the same person, as many scholars suspect.

... Mark apparently went by two names – John Mark – blending his Hebrew name of John with his Roman name of Mark. He lived with his mother, Mary, in Jerusalem. That's the house Peter went to after an angel freed him from prison one night.

... (-) Mark's run-in with Paul happened during the 1st missionary trip. Mark came along with his cousin Barnabas. But for some reason, Mark went home before the trip was over – turning back after they hit Turkey's coastal swampland.

... (-) When it came time for the follow-up trip, Barnabas insisted on taking Mark, but Paul refused.

He took Silas and went in another direction.

... (+) The relationship was eventually restored because Paul asked Timothy to come to him and bring Mark, "for he will be helpful to me" (2 Timothy 4: 11). Even more endearingly, Peter described Mark as "my son" (1 Peter 5: 13).

... Papias, a church leader in the AD 100s, said Mark wrote the shortest and most action-packed Gospel by drawing from Peter's memories. Mark's Gospel, many scholars say, was a main source for the other Gospel writers (303, Miller – WW&WW in the Bible).

51: 4: 10 – 3 = "(Mark) the cousin of Barnabas."

51: 4: 10 – 3.1 = Q: *Barnabas*... (First Century AD; First Mentioned in Acts 4: 36) He name means = "son of encouragement." Paul is famous for taking the story of Jesus to non-Jews, but Barnabas did it first.

... (+) A compassionate man, Barnabas first shows up in the Bible as the Jerusalem convert who "sold a field he owned and brought the money to the apostles" (Acts 4: 37), to help those in need. Barnabas also had compassion for outsiders. An outsider is exactly what the apostles thought of the Christian persecutor, Paul – even after he converted. They thought Paul might be a spy. But Barnabas convinced the suspicious apostles to meet Paul.

... (+) Later, the apostles showed their confidence in Barnabas again when they sent him on a 15 day trip north (300 miles or 480 km) to Antioch, Syria. His controversial mission was to investigate rumors that non-Jews were converting. Christianity began as a Jewish movement, and many tradition-minded Jews thought all converts needed to obey Jewish laws, including those about circumcision and kosher food. Barnabas reported that Gentiles were indeed among the believers, and they were enjoying God's favor without obeying Jewish rules.

... Barnabas stayed in Antioch as a minister. When the congregation swelled, Barnabas recruited Paul as an associate. Antioch became the sending church for Paul's three famous missionary trips. Barnabas and Paul went on the first one together, sailing to Barnabas' home island of Cyprus and then on to Turkey.

... But on the 2nd trip, the two couldn't agree about taking Barnabas' cousin John Mark, who had gone on the 1st trip but abandoned them partway through. Paul didn't want a repeat, so he chose Silas as a partner and went to Turkey, while Barnabas and John returned to Cyprus (58, Miller – WW&WW in the Bible).

11: Jesus, who is called Justus, also sends greetings.

These are the only Jews among my co-workers for the kingdom of God, and they have proved a comfort to me.

51: 4: 11 – 1 = "Jesus, who is called Justus, also sends greetings" ..

51: 4: 11 – 1.1 = Q: This is another illustration of the frequency of the name Jesus (Joshua). The surname Justus is the Latin *Justus* for the Greek *Dikaios* and the Hebrew *Zadok* and very common as a surname among the Jews. The name appears for two others in the NT (Acts 1: 23; 18: 7) (503, Robertson – WPNT).

12: Epaphras, who is one of you and a servant of Christ Jesus, sends greetings.

He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.

51: 4: 12 – 1 = "Epaphras"...

51: 4: 12 – 1.1 = Q: Epaphras, personal name meaning "lovely." A native Colossian who established the church there and throughout the Lycus valley (1: 7; Philem 23). Paul's commendation here and in Colossians 1: 7 substantiates his claim that the church had already heard the gospel. His ministry also included the churches at Laodicea and Hierapolis (1166, FCA).

Notes from Intro to Colossians, People...

51: 0 – 2.1 = People, Epaphras = Q: The church at Colosse was established on Paul's 3rd missionary journey, during his three years in Ephesus, not by Paul himself (2: 1) but by Epaphras (1: 7, 12-13), a native of Colosse and an evangelist in nearby Laodicea and Hierapolis (c: 4: 13). Paul loved and admired him, calling him "our dear fellow servant," "a faithful minister of Christ" and a "fellow prisoner" (Phm 23). Epaphras was the one who told Paul at Rome about the Colossian church problem and thereby stimulated Paul to write this letter (1935, ASB).

51: 0 – 2.2 = People, Epaphras = Q: The name Epaphras is a shortened form or Epaphroditus (from "Aphrodite," the Greek goddess of love), suggesting that he was a convert from paganism. He is not the Epaphroditus of Philippians 2:24 and 4: 18. Archippus also exercised a fruitful ministry in Colosse (Col 4: 17; Phm 2). Philemon was an active member of this church, as was Onesimus (Col 4: 9) (1935, ASB).

13: I vouch for him that he is working hard for you and for those at Laodicea and Hierapolis.

51: 4: 13 – 1 = “I vouch for him that he is working hard for you”

51: 4: 13 – 2 = “Laodicea”...

51: 4: 13 – 2.1 = Q: A city near Colosse (1166, FCA).

51: 4: 13 – 3 = “Hierapolis”...

51: 4: 13 – 3.1 = Q: Hierapolis was a town in Asia Minor (present-day Turkey), about 6 miles (9.7 km) from Laodicea and 14 miles (22.5 km) from Colosse. Its church may have been founded during Paul’s three-year stay in Ephesus (Ac 19), but probably not by Paul himself (1941, ASB).

51: 4: 13 – 3.2 = Q: Hierapolis, a city about 12 miles northwest of Colosse and 6 miles north of Laodicea (1166, FCA).

51: 4: 13 – 3.3 = Q: This is the third of the three cities in the Lycus Valley which had not seen Paul’s face (Col 2: 1). It was across the valley from Laodicea. Probably Epaphras had evangelized all three cities and all were in peril from the Gnostics (503, Robertson – WPNT).

14: Our dear friend Luke, the doctor, and Demas send greetings.

51: 4: 14 – 1 = “Our dear friend Luke, the doctor,”...

51: 4: 14 – 1.1 = Q: Luke wrote about Paul in the book of Acts, having often accompanied him on his travels (c: Acts 16: 10). He was with Paul in Rome during his imprisonment (Ac 28), from which this letter was written (1941, ASB).

51: 4: 14 – 1.2 = Q: *Luke, the loved physician*... It is from this reference that we learn of Luke’s profession. The various “we” passages in the book of Acts (16: 10-17; 20: 5-21; 18; 27: 1-28:16) indicate that Luke accompanied Paul at several points during his missionary work (1166, FCA).

51: 4: 14 – 1.3 = Q: (ca: Phlm 1: 24; 2 Tim 4: 11). The author of the Gospel and the Acts. Both Mark and Luke are with Paul at this time, possibly also with copies of their Gospels with them. The article here (repeated) may mean “my beloved physician.” It would seem certain that Luke looked after Paul’s health and that Paul loved him (503, Robertson – WPNT).

51: 4: 14 – 1.4 = Q: Luke spent much time with Paul, not only accompanying him on most of his 3rd missionary journey, but sitting with him in the prison at Rome. Luke wrote the Gospel of Luke and the book of Acts (for more info see notes in Acts 17) (2168, LAB).

51: 3: 14 – 1.5* = Q: *Luke*... (First Century AD; First Mentioned in Colossians 4:14) Luke was the only non-Jew to write any books of the Bible – if early church tradition got it right.

... Church leaders credit this man – whom the apostle Paul identified as a physician and a fellow worker – with writing an anonymous two-part history. *The first is the history of Jesus, known as the Gospel of Luke. And the second is a history of the early church, known as the Acts of the Apostles. Together, these books make up nearly a fourth of the New Testament.*

... There’s a lot more detail that would catch the eye of a physician. The Gospel of Luke reports more healing miracles than any other Gospel, and it provides the most dramatic account of Jesus’ birth.

... The Bible says almost nothing about Luke, other than describing him as an uncircumcised (non-Jewish) physician who traveled with Paul *and stayed with him when Paul awaited execution: “Only Luke was with me”* (2 Timothy 4: 11). (296, Miller – WW&WW in the Bible).

51: 4: 14 – 2 = “and Demas send greetings”

51: 4: 14 – 2.1 = Q: Demas was faithful for a while, but then he deserted Paul, having “loved this world” (2 Tim 4: 10) (2168, LAB).

15: Give my greetings to the brothers and sisters at Laodicea, and to Nympha and the church in her house.

51: 4: 15 – 1 = “Give my greetings to the brothers and sisters at Laodicea,”...

51: 4: 15 – 2 = “and to Nympha and the church in her house,”...

51: 4: 15 – 2.1 = Q: New Testament examples of individuals hosting home churches are Priscilla and Aquila (Rom 16: 5; 1 Cor 16: 19), Philemon (Phm 2), and Mary the mother of John (Ac 12: 12) (other notes on p. 2033 & 1 Cor 16: 19) (1941, ASB).

51: 4: 15 – 2.2 = Q: The Laodicean church, or at least part of it, followed the custom of other early churches in meeting in the homes of members who could accommodate them. Philemon’s home was one of the sites of the congregation in Colosse (Philem 1-2) (1166, FCA).

51: 4: 15 – 2.3 = Q: The early Christians often met in homes. Church buildings were not common until the 3rd century (2168, LAB).

16: After this letter has been read to you,

see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.

51: 4: 16 – 1 = “After this letter has been read to you,”...

51: 4: 16 – 1.1, CS = T: *After this letter has been read to you*... Imagine, these letters were read to them, they were not able to read them, study them and bring the letter home with them like we can within our Bible! What a gift we have been given, to have God’s Word available to us here in the States and in many other countries around the world. Amazingly, there are still many, many people groups who have not had the blessing of reading this letters – yet. Lord willing, they one day will with the help of many people who serve the Lord and the various people groups in the days, months and years ahead.

51: 4: 16 – 1.1 = Q: The practice of the early church was to read Paul’s letters aloud to the assembled congregation (1941, ASB).

51: 4: 16 – 2 = “see that it is also read in the church of the Laodiceans”...

51: 4: 16 – 2.1 = Q: The most likely meaning is that the so-called Epistle to the Ephesians was a circular letter to various churches in the province of Asia, one copy going to Laodicea and to be passed on to Colossae as the Colossian letter was to be sent on to Laodicea (503, Robertson – WPNT).

17: Tell Archippus: “See to it that you complete the ministry you have received in the Lord.”

51: 4: 17 – 1 = “Archippus”...

51: 4: 17 – 1.1 = Q: In Philemon 2 he is called a “fellow soldier” (1166, FCA).

51: 4: 17 – 2 = “See to it that you complete the ministry”...

51: 4: 17 – 2.1 = Q: The Greek tense translates, “that you keep on filling it full.” It is a life-time job (503, Robertson – WPNT).

51: 4: 17 – 3 = “you have received in the Lord”

18: I, Paul, write this greeting in my own hand. Remember my chains. Grace be with you.

51: 4: 18 – 1 = “I, Paul, write this greeting in my own hand.”

51: 4: 18 – 1.1 = Q: Paul’s custom was to dictate his letters and then to add a few greeting himself. His personal signature guaranteed the genuineness of the letter (1941, ASB).

51: 4: 18 – 1.2 = Q: *I, Paul, wrote this greeting in my own hand...* Typically, others actually wrote Paul’s letters at his dictation (Rom 16: 22), while he penned the final greeting as a mark of the letter’s genuineness (1 Cor 16: 21; Gal 6: 11; 2 Thess 3: 17; Philem 19). 2 Thess 2: 2 hints at the possibility that forged letters had been circulated in Paul’s name (1166, FCA).

51: 4: 18 – 1.3 = Q: Paul usually dictated his letters to a scribe, and then often ended with a short note in his own handwriting (ca: 1 Cor 16: 21); Gal 6: 11). This assured the recipients that false teachers were not writing letters in Paul’s name. It also gave the letters a personal touch (2168, LAB).

51: 4: 18 – 1.4 = Q: *I, Paul write this letter in my own hand...* To write his letters Paul used a secretary. We know, for instance, that the penman who did the writing of *Romans* was called Tertius (Romans 16: 22) (174, Barclay – LPCT).

51: 4: 18 – 2 = :Remember my chains.”

51: 4: 18 – 2.1 = Q: The chain (ca: Eph 6: 20) clanked afresh as Paul took the pen to sign the salutation. He was not likely to forget it himself (503, Robertson – WPNT).

51: 4: 18 – 2.2 = Q: *Remember my chains...* There is no self-pity and no sentimental plea for sympathy. Paul finishes his letter to the Galatians: “I bear on my body the marks of Jesus” (Galatians 6: 17). Of course, there is pathos. Alford comments movingly: “When we read of *his chains* we should not forget that they moved over the paper as he wrote (his signature). His hand was chained to the soldier that kept him.” But Paul’s references to his sufferings are not pleas for sympathy; they are his claims to authority, the guarantees of his right to speak. It is as if he said, “This is not a letter from someone who does not know what the service of Christ means or someone who is asking others to do what he is not prepared to do himself. It is a letter from one who has himself suffered and sacrificed for Christ. My only right to speak is that I too have carried the Cross of Christ.” (175, Barclay – LPCT).

51: 4: 18 – 3 = “Grace be with you”...

51: 4: 18 – 3.1 = Q: *Grace be with you...* And so the letter comes to its inevitable end. The end of every one of Paul’s letters is grace. He always ended by commending others to that grace which he himself had found sufficient for all things (175, Barclay – LPCT).

51: 4: 18 – 0 = Overview...

51: 4: 18 – 0.1 = Overview = Q: To understand the letter to the Colossians, we need to know that the church was facing pressure from a heresy that promised deeper spiritual life through secret knowledge (an early form of Gnosticism). The falser teachers were destroying faith in Christ by undermining Christ’s humanity and divinity.

Paul makes it clear in Colossians that Christ alone is the source of our spiritual life, the Head of the body of believers. Christ is Lord of both the physical and spiritual worlds. The path to deeper spiritual life is not through religious duties, special knowledge, or secrets; it is only through a clear connection with the Lord Jesus Christ. We must never let anything come between us and our Savior (2168, LAB).