

The New Life (Colossians chapters 3-4)

The Life Bought by Christ (3:1-12)

3:1-4 Seeks Things Above

3:5-11 Puts Aside Old Self

The Life Submitted to Christ (3:12-25)

3:12-17 Lived Out in the Church

3:18-21 Lived Out in The Family

3:22-4:1 Lived Out in The Workplace

4:2-6 Lived Out in the World

4:7-18 Personal Matters

v7-9 Being Informed by Tychicus and
Onesimus

v10-14 Being Greeted by Aristarchus, Mark,
Justus, Epaphras, Luke and Demas

v15-18b Final Instructions

v18c Benediction

Spiritual Warfare and Evangelism

1. Be strong in the Lord & in His might (Eph 6:10)
2. Put on Full Armor of God to stand firm against devil's schemes (Eph 6:11)
3. Take up the Full Armor of God to resist him in the evil day (Eph 6:13)
4. Stand firm clothed with truth, righteousness, peace & faith (Eph 6:14-16)
5. Take up the helmet of salvation and the sword of the Spirit (Eph 6:17)
6. Pray at all times in the Spirit (Eph 6:18-20) / be devoted to prayer (Col 4:2-4)
7. conduct selves with wisdom (Col 4:5)
8. have gracious speech (Col 4:6)

Epaphras - Paul's "dear fellow servant, who is for you (the Colossian Christians, Col. 1:7) a faithful minister of Christ," perhaps implying Epaphras was the founder of the Colossian church. In Philem. 1:23, "my fellow prisoner." Apprehended possibly for his zealous labors in Asia Minor; literally, "fellow captive" (*sunaichmalootos*), taken in the Christian warfare (Phil. 2:25), or else more probably designated so as Paul's faithful companion in imprisonment. He had been sent by the Colossians to inquire after and minister to Paul. Aristarchus is designated Paul's "fellow prisoner" in Col. 4:10, and his "fellow laborer" in Philem. 1:24 (both epistles were sent at the same time). But, vice versa, Epaphras in the Epistle to Philemon is "his fellow prisoner," and in the Epistle to the Colossians "his fellow laborer." In Col. 4:12 Paul thus commends him, "Epaphras who is one of you (a native or resident of Colosse), a servant of Christ, saluteth you, always laboring fervently (*agoonizomenos*, 'striving as in the agony of a contest') for you in prayers, that ye may stand perfect and complete in all the will of God."

The Life Lived Out in the World

Col 4:2-6 – Devoted Prayer, Wise Conduct, Gracious Speech

Eph 6:10-20 – The Armor of God

Prayer for the Lost

Open Doors

1 Tim 2:1-9 – entreaties, prayers, petitions and thanksgiving for all men, for kings & all in authority that we may lead a tranquil and quiet life in all godliness and dignity; the men are to pray, lifting up holy hands without wrath or dissension

Rom 9:1-5 – Paul’s Willingness to be accursed for His Kinsmen

Rom 10:1-4 – Paul’s Desire for their Salvation

Acts 14:21-27 – door of faith for the Gentiles

1 Cor 16:8-9 – door for effective service

2Cor 2:12-13 – door for the gospel

Rev 3:7-8 – open door no one can shut

Rev 3:19-20 – the door of your heart

Paul’s Prayers

Personal Matters / Faithful Companions & Friends

Rom 15:30-32 – For Deliverance and Acceptable Service

Gal 4:12-21 – Because of False Teaching

Eph 6:18-20 – Because of Spiritual Warfare & Evangelism

2Th 3:1-2 – For Rapid Spread of God’s Word & Deliverance

1 Pet 3:8-18 – Good Christian Behavior

Tychicus – Col 4:7-9; Acts 20:3-5; Eph 6:21-22, 24 (KJV); Col 4:18 (KJV); 2Tim 4:12; Tit 3:12

Onesimus – Col 4:9, Phm 10-20

Aristarchus – Col 4:10-11; Acts 19:28-31; 20:1-6; 27:1-2; Phm 23-24

Mark – Col 4:10-11; Acts 12:12-17, 24-25; 15:26-41; 2Tim 4:11; Phm 23-24; 1Pet 5:13

Justus – Col 4:11

Epaphras – Col 4:12-13; 1:3-8; Phm 23-24

Luke – Col 4:14; 2Tim 4:11; Phm 23-24

Demas – Col 4:14; 2Tim 4:9-11; Phm 23-24

Archippus – Col 4:17; Phm 1-3

The Life Submitted to Christ (3:12-4:6)

4:2-6 Lived Out in the World

proskarterew, *proskartereo*, pres act imp, AV 10x, to adhere to one, be his adherent, to be devoted or constant to one; to be steadfastly attentive unto, to give unremitting care to a thing

2 Devote yourselves to prayer,

proseuch, *proseuche*, AV 37x, prayer addressed to God; ἄ Synonyms ἄ deesis is petitionary, *proseuche* is a word of sacred character, being limited to prayer to God, whereas *deesis* may also be used of a request addressed to man. *Enteuxis* expresses confiding access to God, *deesis* gives prominence to the expression of personal need, *proseuche* to the element of devotion, *enteuxis* to that of childlike confidence, by representing prayer as the heart's conversion with God

keeping alert in it

grhgoreuw, *gregoreuo*, pres act ptc, AV 23x, to watch; metaph. give strict attention to, be cautious, active, to take heed lest through remission and indolence some destructive calamity suddenly overtake one; fig. be watchful, vigilant, alert

eucaristia, *eucharistia*, AV 15x, thankfulness, the giving of thanks

with an attitude of thanksgiving;

proseucomai, *proseuchomai*, pres mid ptc, AV 87x, to offer prayers, to pray / as a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish *pray, speak to (God), ask*

3 praying at the same time for us as well,

anoigw, *anoigo*, aor act subj, AV 77x, transitively *open; give entrance or access to; idiomatically anoigein thuran*, literally open a door, i.e. make possible (CO 4.3)

qura, *thura*, AV 39x, a door; "an open door" is used of the opportunity of doing something

that God may open up to us a door for the word,

musthriion, *musterion*, AV 27x, hidden thing, secret, mystery - of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly; as what can be known only through revelation mediated from God what was not known before

How to Evangelize

Be devoted to prayer

lalew, *laleo*, aor act inf, AV 296x, to utter a voice or emit a sound, to speak; to use words in order to declare one's mind and disclose one's thoughts; of persons *speak, tell*, with focus on speaking rather than on logical reasoning as with *lego*, (say, speak)

so that we may speak forth the mystery of Christ,

phanerow, *phaneroo*, aor act subj, AV 49x, to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way, to make known by teaching ἄ Synonyms ἄ *phaneroo* is thought to describe an external manifestation to the senses hence open to all, single or isolated; *apokalupto* is an internal disclosure, to the thinking believer, and abiding.

dew, *deo*, perf pass ind, AV 44x, to bind, tie, fasten; of arrest and imprisonment *bind, tie up*

for which I have also been imprisoned;

dei, *dei*, pres act ind, AV 106x, as expressing compulsion, necessity *it is necessary, one must, one has to; of the compulsion of duty one ought, one should, one has to, one must; ἄ dei* seems to be more suggestive of moral obligation, denoting esp. that constrain which arises from divine appointment

4 in order that I may make it clear in the way I ought to speak.

lalew, *laleo*, aor act inf, to speak

σοφία, *sophia*, AV 51x, wisdom, used of the knowledge of very diverse matters, spec. the varied knowledge of things human & divine, acquired by acuteness & experience; generally, the ability to use knowledge for correct behavior *insight, understanding* ≠ *gnosis* denotes knowledge by itself, *sophia* denotes wisdom as exhibited in action, *gnosis* applies chiefly to the apprehension of truths, *sophia* adds the power of reasoning about them and tracing their relationships

5 Conduct yourselves with wisdom toward outsiders,

Wise Conduct

περιπατεω, *peripateo*, pres act imp, AV 96x, to walk, to make due use of opportunities; Hebrew for, to live, to regulate one's life, to conduct one's self

καιροj, *kairos*, AV 87x, due measure, a fixed & definite time, the time when things are brought to crisis, the decisive epoch waited for; opportune or seasonable time, the right time ≠ *kairos*, a definitely limited portion of time with the added notion of suitability, *chronos*, time in general

making the most of the opportunity.

εξαγοραζω, *exagorazo*, pres mid ptc, AV 4x, to redeem by payment of a price to recover from the power of another, to ransom, buy off; to make wise & sacred use of every opportunity for doing good, so that zeal and well doing are as it were the purchase money by which we make the time our own *make the best use of, take advantage of*

6 Let your speech always be with grace,

χαριj, *charis*, AV 156x, grace, that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech; good will, loving-kindness, favour

λογoj, *logos*, AV 330x, of speech, a word, uttered by a living voice, embodies a conception or idea; the act of speaking, speech; as a general term for speaking, but always with rational content *word, speech*

αρτυω, *artuo*, perf pass ptc, AV 3x, to prepare, arrange, with respect to food; to season, make savory, make tasty; idiomatically, of profitable or beneficial speech *halati ertumenos*, literally seasoned with salt, i.e. wisely spoken (CO 4.6)

seasoned, as it were, with salt,

Gracious Speech

οιδα, *oida*, perf act inf (with present meaning), AV 666x, to see, to perceive by any of the senses; strictly *have seen*; hence *know*; as having come to a perception or realization of something *know, understand, comprehend*; as having come to knowledge through experience *know (about), recognize, understand*

δει, *dei*, pres act ind, AV 106x, as expressing compulsion, necessity *it is necessary, one must, one has to*; of the compulsion of duty *one ought, one should, one has to, one must*; ≠ *dei* seems to be more suggestive of moral obligation, denoting esp. that constrain which arises from divine appointment

so that you may know how you should respond to each person.

αποκρινομαι, *apokrinomai*, pres mid inf, AV 250x, to give an answer to a question proposed, to answer

Tychicus - (Grk: *Tuchikos*, lit. "chance"): Mentioned 5 times in the New Testament (Acts 20:4; Eph 6:21; Col 4:7; 2 Tim 4:12; Tit 3:12); an Asiatic Christian, a friend and companion of the apostle Paul.

(1) In the first of these passages his name occurs as **one of a company of the friends of Paul**. The apostle, **at the close of his 3rd missionary journey**, was returning from Greece through Macedonia into Asia, with a view to go to Jerusalem. This journey proved to be the last which he made, before his apprehension and imprisonment. It was felt, both by himself and by his friends, that this journey was a specially important one. He was on his way to Jerusalem, "bound in the spirit" (Acts 20:22). But another cause which gave it particular importance was that he and his friends were carrying the money which had been collected for several years previous in the churches of the Gentiles, for the help of the poor members of the church in Jerusalem (Acts 24:17). No fewer than eight of his intimate friends accompanied him into Asia, and one of these was Tychicus. Luke uses the word "Asian" (English Versions of the Bible "of Asia," Acts 20:4) to describe Tychicus. He was with Paul at Troas, and evidently journeyed with him, as one of "Paul's company" (Acts 21:8 the King James Version), all the way to Jerusalem.

(2) The 2nd and 3rd passages in which the name of Tychicus occurs (see above) give the information that **he was with Paul in Rome during his first imprisonment**. In Colossians Paul writes, "All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts" (4:7,8). In almost identical words he writes in Ephesians, "But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts" (6:21,22).

Paul had entrusted Tychicus with a very important mission. He was to deliver the Epistle to the Ephesians, that is, "the circular letter" to the churches in proconsular Asia, to which it was sent, giving a copy of it to the church in Laodicea. He was then to proceed to Colosse, with the Epistle to the church there. In Colosse Tychicus would plead the cause of Onesimus, who accompanied him from Rome. "Under his shelter Onesimus would be safer than if he encountered Philemon alone" (Lightfoot, Commentary on Colossians, 314). In Laodicea and Colosse Tychicus would not only deliver the Epistles from Paul, but he would also, as the apostle had written to the

churches in those places, Communicate to them all information about his "state," that is, how things were going with him in regard to his appeal to the emperor, and his hope of being soon set at liberty. Tychicus would make known to them all things.

(3) The passages in the Epistles to Titus and to Timothy show that **Tychicus was again with Paul, after the appeal to the emperor had resulted in the apostle regaining his freedom**. The passage in Titus evidently refers to the interval between Paul's first and second Roman imprisonments, and while he was again engaged in missionary journeys. The apostle writes to Titus, who was in Crete in charge of the churches there, that he intended to send either Artemas or Tychicus to him, so as to take the oversight of the work of the gospel in that island, that Titus might be free to come to be with the apostle at Nicopolis.

(4) The last passage where **Tychicus is mentioned occurs in 2 Timothy, which was written in Rome not long before Paul's execution**. To the very end Paul was busy as ever in the work of the gospel; and though it would have been a comfort to him to have his friends beside him, yet the interests of the kingdom of Christ are uppermost in his thoughts, and he sends these friends to help the progress of the work. **To the last, Tychicus was serviceable as ever: "Tychicus I sent to Ephesus" (4:12). As Timothy was in charge of the church in Ephesus (1 Tim 1:3), the coming of Tychicus would set him free, so as to enable him to set off at once to rejoin Paul at Rome, as the apostle desired him (2 Tim 4:9,21).**

It should also be noted that at Ephesus Tychicus would be able to visit his old friend Trophimus, who was, at that very time, only a few miles away, at Miletus, sick (2 Tim 4:20).

It is possible that Tychicus is the brother referred to in 2 Cor 8:22,23 as one "whom we have many times proved earnest in many things (one of) the messengers of the churches the glory of Christ."

(5) **The character and career of Tychicus are such as show him altogether affectionate, faithful and worthy of the confidence reposed in him by Paul, who, as already seen, sent him again and again on important work, which could be performed only by a man of ability and of high Christian worth and experience.** Thus, all that is known regarding Tychicus fully bears out the description of his character given by the apostle himself, that he was a beloved brother, a faithful minister and fellow-servant in the Lord.

^John Rutherford

"Tradition made Tychicus subsequently bishop of Chalcedon" - Faussett.

Onesimus = profitable. Philemon's runaway slave, of Colosse (Col. 4:9, "one of you"), in whose behalf Paul wrote the epistle to Philemon: Philem. 1:10-16. Slaves were numerous in Phrygia, from whence Paul dwells on the relative duties of masters and slaves (Col. 3:22; 4:1). Paul's "son in the faith," begotten spiritually while Paul was a prisoner at Rome, where Onesimus hoped to escape detection amidst its vast population. Onesimus doubtless had heard the gospel before going to Rome, in Philemon's household, for at Paul's third missionary tour (Acts 18:23) there were in Phrygia believers. Once unprofitable, by conversion Onesimus became really what his name implies, "profitable" to his master, to Paul, and to the church of God; "the faithful and beloved brother" of the apostle and of his master; godliness is profitable for both worlds, and makes men so (1 Tim. 4:8). **Sent with Tychicus his safeguard, and put under the spiritual protection of the whole Colossian church and of Philemon. He probably had defrauded his master, as well as run away (ver. 18); Paul offered to make good the loss. The Apostolic Canons (73) make him to have been emancipated by Philemon. The Apostolic Constitutions (7:46) make him to have been consecrated bishop of Berea by Paul, and martyred at Rome. Ignatius (Ep. ad Ephes. i.) makes an Onesimus the Bishop of the Ephesians.**

Instead of violently convulsing society by stirring up slaves against their masters, Christianity introduces love, a principle sure to undermine slavery at last; "by christianizing the master, Christianity enfranchises the slave" (Wordsworth). Onesimus so endeared himself to Paul by Christian sympathy and by personal services that he calls him "mine own bowels," i.e. vitals: he bore for him a parent's intense affection for a child. Paul would gladly have kept him to minister to him, but delicate regard to Philemon's rights, and self denying love, made him waive his claims on Philemon and Onesimus (Philem. 1:13,14,19). Onesimus "was parted" from his master "for a season" to become his "forever" in Christian bonds. In Philem. 1:20 he plays again on the name, "let me have profit (Greek *onaimen*) of thee in the Lord," "refresh my bowels," i.e. gratify my feelings by granting this.

A R Faussett

Aristarchus (Grk: *Aristarchos*, "best ruler"): He was one of those faithful companions of the apostle Paul who shared with him his labors and sufferings. He is suddenly mentioned along with Gaius as having been seized by the excited Ephesians during the riot stirred up by the silversmiths (Acts 19:29). They are designated "men of Macedonia, Paul's companions in travel." We learn later that he was a native of Thessalonica (Acts 20:4; 27:2). They were probably seized to extract from them information about their leader Paul, but when they could tell nothing, & since they were Greeks, nothing further was done to them.

When Aristarchus attached himself to Paul we do not know, but he seems ever after the Ephesian uproar to have remained in Paul's company. He was one of those who accompanied Paul from Greece via Macedonia (Acts 20:4). Having preceded Paul to Troas, where they waited for him, they traveled with him to Palestine. He is next mentioned as accompanying Paul to Rome (Acts 27:2). There he attended Paul and shared his imprisonment. He is mentioned in two of the letters of the Roman captivity, in the Epistle to the church at Col (4:10), and in the Epistle to Philem (1:24), in both of which he sends greetings. In the former Paul calls him "my fellow-prisoner." **According to tradition he was martyred during the persecution of Nero.** (S. F. Hunter)

Mark, John (Grk: *Ioannes*) represents his Jewish, Mark (Grk: *Markos*) his Roman name. Why the latter was assumed we do not know.

1. Name and Family: Perhaps the aorist participle in Acts 12:25 may be intended to intimate that it dated from the time when, in company with Barnabas and Saul, he turned to service in the great Gentile city of Antioch. Possibly it was the badge of Roman citizenship, as in the case of Paul. The standing of the family would be quite consistent with such a supposition.

His mother's name was Mary (Acts 12:12). The home is spoken of as hers. **The father was probably dead.** The description of the house (with its large room and porch) and the mention of the Greek slave, suggest a family of wealth. They were probably among the many zealous Jews who, having become rich in the great world outside, retired to Jerusalem, the center of their nation and faith. Mark was "cousin" to Barnabas of Cyprus (Col 4:10) who also seems to have been a man of means (Acts 4:36). Possibly Cyprus was also Mark's former home.

2. His History as Known from the New Testament: When first mentioned, Mark and his mother are already Christians (44 AD). He had been converted through Peter's personal influence (1 Pet 5:13) and had already won a large place in the esteem of the brethren, as is shown by his being chosen to accompany Barnabas and Saul to Antioch, a little later. The home was a resort for Christians, so that Mark had every opportunity to become acquainted with other leaders such as James and John, and James the brother of the Lord. It was perhaps from the latter James that he learned the incident of Mk 3:21 which Peter would be less likely to mention.

His kinship with Barnabas, knowledge of Christian history and teaching, and proved efficiency account for his being taken along on the first missionary journey as "minister" (Grk: *huperetes*) to Barnabas and Saul (Acts 13:5). Just what that term implies is not clear. Chase (HDB) conjectures the meaning to be that he had been Grk: *huperetes*, "attendant" or Grk: *chazzan* in the synagogue (compare Lk 4:20), and was known as such an official. Wright (English translation, February, 1910) suggests that he was to render in newly founded churches a teaching service similar to that of the synagogue Grk: *chazzan*. Hackett thought that the kai of this verse implies that he was to be doing the same kind of work as Barnabas and Saul and so to be their "helper" in preaching and teaching. The more common view has been (Meyer, Swete, et al.) that he was to perform "personal service not evangelistic," "official service but not of the menial kind"--to be a sort of business agent. The view that he was to be a teacher, a catechist for converts, seems to fit best all the facts.

Why did he turn back from the work (Acts 13:13)? Not because of homesickness, or anxiety for his mother's safety, or home duties, or the desire to rejoin Peter, or fear of the perils incident to the journey, but rather because he objected to the offer of salvation to the Gentiles on condition of faith alone. There are hints that Mark's family, like Paul's, were Hebrews of the Hebrews, and it is not without significance that in both verses (Acts 13:5,13) he is given only his Hebrew name. The terms of Paul's remonstrance are very strong (Acts 15:38), and we know that nothing stirred Paul's feelings more deeply than this very question. The explanation of it all may be found in what happened at Paphos when the Roman Sergius Paulus became a believer.

At that time Paul (the change of name is here noted by Luke) stepped to the front, & henceforth, with the exception of 15:12,25, where naturally enough the old order is maintained, Luke speaks of Paul and Barnabas, not Barnabas and Saul. We must remember that, at that time, Paul stood almost alone in his conviction. Barnabas, even later than that, had misgivings (Gal 2:13). Perhaps,

too, Mark was less able than Barnabas himself to see the latter take second place.

We hear nothing further of Mark until the beginning of the second missionary journey 2 years later, when Paul's unwillingness to take him with them led to the rupture between Paul and Barnabas and to the mission of Barnabas and Mark to Cyprus (Acts 15:39). He is here called Mark, and in that quiet way Luke may indicate his own conviction that Mark's mind had changed on the great question, as indeed his willingness to accompany Paul might suggest. He had learned from the discussions in the council at Jerusalem and from subsequent events at Antioch.

About 11 years elapse before we hear of him again (Col 4:10 f; Philem 1:24). He is at Rome with Paul. The breach is healed. He is now one of the faithful few among Jewish Christians who stand by Paul. He is Paul's honored "fellowworker" and a great "comfort" to him.

The Colossian passage may imply a contemplated visit by Mark to Asia Minor. It may be that it was carried out, that he met Peter and went with him to Babylon. In 1 Pet 5:13 the apostle sends Mark's greeting along with that of the church in Babylon. Thence Mark returns to Asia Minor, and in 2 Tim 4:11 Paul asks Timothy, who is at Ephesus, to come to him, pick up Mark by the way, and bring him along. In that connection Paul pays Mark his final tribute; he is "useful for ministering" (Grk: *euchrestos eis diakonian*), so useful that his ministry is a joy to the veteran's heart.

3. His History as Known from Other Sources: The most important and reliable tradition is that he was the close attendant and interpreter of Peter, and has given us in the Gospel that bears his name account of Peter's teaching. For that comradeship the New Testament facts furnish a basis, and the gaps in the New Testament history leave plenty of room. An examination of the tradition will be found in MARK, THE GOSPEL ACCORDING TO (which see).

Other traditions add but little that is reliable. It is said that Mark had been a priest, and that after becoming a Christian he amputated a finger to disqualify himself for that service. Hence, the nickname Grk: *kolobo-daktulos*, which, however, is sometimes otherwise explained. He is represented as having remained in Cyprus until after the death of Barnabas (who was living in 57 AD according to 1 Cor 9:5 f) and then to have gone to Alexandria, founded the church there, become its first bishop and there died (or was martyred) in the 8th year of Nero (62-63). They add that in 815 AD Venetian soldiers stole his remains from Alexandria and placed them under the church of Mark at Venice.

^J. H. Farmer