

Greetings From Paul's Fellow Workers

COL 4:10 Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas' cousin Mark (about whom you received instructions: if he comes to you, welcome him);

1. "Aristarchus, my fellow prisoner, sends you his greetings" - Acts 19:29; 20:4; 27:2; Phil. 24.

ACT 19:29 And the city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and **Aristarchus**, Paul's traveling companions from Macedonia.

ACT 20:4 And he was accompanied by Sopater of Berea, the son of Pyrrhus; and by **Aristarchus** and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Asia.

ACT 27:2 And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of Asia, we put out to sea, accompanied by Aristarchus, a Macedonian of Thessalonica.

PHM 1:24 as do Mark, **Aristarchus**, Demas, Luke, my fellow workers.

- a. "Aristarchus" is called Paul's "fellow-prisoner." (Col. 4:10). This is a reference to Paul's first imprisonment in Rome.
 - b. He and Gaius were "Paul's traveling companions from Macedonia." (Acts 19:29).
 - c. He was from the city of Thessalonica located in Macedonia. (Acts 20:4; 27:2).
 - d. He is called a fellow-worker of Paul. (Phile. 24).
2. "and also Barnabas' cousin Mark (about whom you received instructions: if he comes to you, welcome him)"
- a. "Barnabas" was a great servant of the Lord.
 - 1) This man named "Joseph" was called "Barnabas by the apostles" meaning "son of encouragement." (Acts 4:36).
 - 2) He is mentioned many times in the New Testament and always in a positive way. (Acts 9:27; 11:22, 30; 12:25; 13:1, 2, 7, 42, 43, 46; 13:50; 14:12, 14, 20; 15:2, 12, 22, 25, 35, 36, 37, 39; 1 Cor. 9:6; Gal. 2:1, 9, 13).
 - 3) He was very instrumental in persuading the church in Jerusalem to accept Paul. (Acts 9:26, 27).

ACT 9:26 And when he had come to Jerusalem, he was trying to associate with the disciples; and they were all afraid of him, not believing that he was a disciple.

ACT 9:27 But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus.

b. "Mark" is "John Mark." (Acts 12:12, 25).

- 1) He is the son of Mary who lived in Jerusalem (Acts 12:12), and he was a cousin of Barnabas. (Col. 4:10).

“Cousin” is from “anepsios” [ah **nehps** ee ahs] and is used only here in the New Testament.

- 2) He was one who had been greatly influenced by Peter and Peter called him “my son.” (1 Pet. 5:13).
- 3) There was a dispute over him between Paul and Barnabas because he had left Paul at Perga and returned to Jerusalem. (Acts 13:13; 15:36-40).

First Missionary Journey, AD 45-49

ACT 13:13 Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; and John left them and returned to Jerusalem.

Second Missionary Journey, A.D. 50-52

ACT 15:36 And after some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are."

ACT 15:37 And Barnabas was desirous of taking John, called Mark, along with them also.

ACT 15:38 But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work.

ACT 15:39 And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.

ACT 15:40 But Paul chose Silas and departed, being committed by the brethren to the grace of the Lord.

- 4) We find here that Mark and Paul have been reconciled and he had become a very valuable servant of the Lord.
- 5) He was with Paul during his 1st Roman imprisonment. (Col. 4:10; Phile. 24).
- 6) He seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment and urged him to bring Mark to Rome (2 Tim. 4:11), about A.D. 66.
- 7) Mark, that is John Mark, is the author of the gospel of Mark.

COL 4:11 and also Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision; and they have proved to be an encouragement to me.

1. “and also Jesus who is called Justus”
 - a. This “Jesus” is a reference to Jewish Christian who was a fellow worker “for the kingdom of God.”
 - b. “Jesus” is the English name for “Joshua.” See Heb. 4:8; Acts 7:45.

HEB 4:8 For if **Joshua** had given them rest, He would not have spoken of another day after that.

ACT 7:45 "And having received it in their turn, our fathers brought it in with **Joshua** upon dispossessing the nations whom God drove out before our fathers, until the time of David.

- 1) “iesous” [ee ay **soos**] is the Greek name for the Hebrew name “Joshua.” The Hebrew for “Joshua” is “yeh ho **shoo** ah.”
 - 2) “Jesus” means “Savior.” (Matt. 1:21).
2. “these are the only fellow workers for the kingdom of God who are from the circumcision”

- a. It should be observed that these were “fellow workers for the kingdom of God.”
- b. The “kingdom of God” is present after Pentecost, and Jesus is presented as being exalted at the right hand of God from that time forward. (Acts 2:33).
- c. Paul earlier spoke of the believers at Colossae being in the kingdom. (Col. 1:13).
- d. Those to whom the Hebrew writer addressed were receiving the kingdom. (Heb. 12:28).

HEB 12:28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

- e. Jesus will turn the kingdom back to His Father after His 2nd coming at the end of time. (1 Cor. 15:24-28).
3. “and they have proved to be an encouragement to me” - Like all of us, Paul needed encouragement.
 - “paregoria” [pah ray gah **ree** ah] - “comfort, encouragement.
 - It is from the verb “paregoreo” [pah ray gah **reh** oh] - “to console, comfort, exhort.”
 - a. Paul might have given up without encouragement from others.
 - b. It is vital that Christians exhort one another. (1 Thess. 5:11,14; Heb. 3:13; 10:24, 25).

1TH 5:11 Therefore encourage one another, and build up one another, just as you also are doing.

1TH 5:14 And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.

HEB 3:13 But encourage one another day after day, as long as it is still called "Today," lest any one of you be hardened by the deceitfulness of sin.

HEB 10:24 and let us consider how to stimulate one another to love and good deeds,

HEB 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

Epaphras

COL 4:12 Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.

1. “Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings” - Col. 1:7; Phile. 1:23.

COL 1:7 just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf,

PHM 1:23 Epaphras, my fellow prisoner in Christ Jesus, greets you,

2. “always laboring earnestly for you in his prayers” - Epaphras was always praying “earnestly” [hard, intently] for them.
3. “that you may stand perfect and fully assured in all the will of God”
 - a. The Greek is “having been fully assured.” The Greek is “plerophareo” [play rah fah **reh** oh] meaning “to be

fully convinced, assured.”

- b. “Assured in all the will of God” clearly reveals that God’s will can be understood and one can be fully assured in regard to it.
- c. Paul had taught the will of God is knowable. (Eph. 5:17).

EPH 5:17 So then do not be foolish, but understand what the will of the Lord is.

- d. Jesus stressed truth is knowable and it must be obeyed. (Matt. 7:21; 12:46-50).

COL 4:13 For I bear him [Epaphras] witness that he has a deep concern for you and for those who are in Laodicea and Hierapolis.

1. “For I bear him witness that he has a deep concern for you” - Epaphras was one who deeply cared for those at Colossae and the others mentioned here.
2. “and for those who are in Laodicea” - This city was the capital of Phrygia and not far from Colossae.
3. “and Hierapolis” - It was a city near Colossae and Laodicea, and was in the Lycus River valley of Phrygia.
 - a. There is no record of Paul preaching there.
 - b. We cannot be certain how this church was established.
 - c. It must be assumed that some other Christians workers had established this congregation.

Luke And Demas

COL 4:14 Luke, the beloved physician, sends you his greetings, and also Demas.

1. “Luke, the beloved physician, sends you his greetings”
 - a. Luke is only mentioned here and two other places in the New Testament. (2 Tim. 4:11; Phile. 24).

2TI 4:11 Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.

PHM 1:24 as do Mark, Aristarchus, Demas, Luke, my fellow workers.

- b. Luke was a “beloved physician.” - “Physician” is from “iatros” [ee ah **trahs**]. (Matt. 9:12; Mk. 2:17; 5:26).

- 1) It is not known when and how Luke became a physician or where he received his training.
- 2) We do not when he was converted.
- 3) It appears that Luke was a Gentile. We infer this by the fact he was not reckoned among those “who are from the circumcision. (Col. 4:11, 14).

COL 4:11 and also Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision; and they have proved to be an encouragement to me.

COL 4:14 Luke, the beloved physician, sends you his greetings, and also Demas.

4) He was not an eyewitness to the ministry of Christ. (Lk. 1:1-3).

LUK 1:1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,

LUK 1:2 just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us,

LUK 1:3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;

- c. He was a very faithful worker for the Lord, and remained loyal to Paul even when Paul was faced with death during his second and final Roman imprisonment.
- d. The great servant of the Lord wrote Luke and Acts.

2. “and also Demas” - See Phile. 24; 2 Tim. 4:10

PHM 1:24 as do Mark, Aristarchus, Demas, Luke, my fellow workers.

2TI 4:10 for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

- a. 2 Timothy was written during Paul’s 2nd Roman imprisonment.
- b. Demas “deserted” Paul “having loved this present world.”
- c. It is sad that this faithful Christian had been lost to Christ and the church and to Paul.
- d. Scripture is silenced about his return to the Lord, and it must be assumed that he was lost.
- e. It seems inconceivable that Paul or another writer would have never mentioned his return to the Lord.

COL 4:15 Greet the brethren who are in Laodicea and also Nympha and the church that is in her house.

- 1. “Greet the brethren who are in Laodicea” - Nothing is known about this church except what Jesus said about it years later. (Rev. 3:14-22).
- 2. “and also Nympha and the church that is in her house” - Nothing is known about this lady except what is written here.
 - a. Some manuscripts read “her house” or “their house.” The best reading appears to be literally rendered “the church at [the] house of her.”
 - b. House churches were common in the 1st century (Rom. 16:5; 1 Cor. 16:19; Phile. 1:2), and still very common in most places in the world.

Reading Of The Colossian Letter To Church

COL 4:16 And when this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea.

- 1. “And when this letter is read among you” - Letters were usually read to a congregation.
 - a. Members did not have individual copies of these letters.

b. Many likely could not read.

c. Public reading of scripture was a must in the 1st century. (1 Thess. 4:13; 5:27).

1TI 4:13 Until I come, give attention to the public reading of Scripture, to exhortation and teaching.

1TH 5:27 I adjure you by the Lord to have this letter read to all the brethren.

d. Public reading of scripture is still very effective today when done in a prepared and understanding manner.
It is difficult to read effectively if one is not prepared and does not understand what he is reading.

2. “have it also read in the church of the Laodiceans” - Letters were meant for more than the congregation that received them.

3. “and you, for your part read my letter that is coming from Laodicea” - This is a lost letter.

a. Nothing is known about this lost letter.

b. For some reason this epistle of Paul was not preserved.

Archippus

COL 4:17 And say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

1. “And say to Archippus” - He is mentioned in Philemon 2 where he is called “our fellow soldier.”

PHM 1:2 and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:

a. He was a minister at Colossae to whom Paul sends greetings.

b. From the fact he is addressed jointly with Philemon and Apphia it is assumed by some that he was a member of Philemon’s family.

c. This is an assumption that may or may not be true, and has no real significance.

2. “Take heed to the ministry which you have received in the Lord, that you may fulfill it” -

a. He is exhorted to “fulfill” his ministry he had “received in the Lord.”

b. This may be a criticism, but is likely an exhortation to increase activity for the Lord, and to grow in his ministry.

Paul’s Greeting

COL 4:18 I, Paul, write this greeting [farewell] with my own hand. Remember my imprisonment. Grace be with you.

1. “I, Paul, write this greeting with my own hand.”

a. Paul wrote the “greeting” [farewell], but the rest was dictated to an amanuensis (scribe, secretary).

b. See Rom. 16:22; 2 Thess. 3:17.

ROM 16:22 I, Tertius, who write this letter, greet you in the Lord. "Tertius" (tur'shi-us) is thought to be a Roman scribe. Nothing is known about him.

2TH 3:17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.

- c. The reason Paul dictated his epistles is not known and will always be a matter of conjecture.
- d. Here are some reasons that have been suggested.

Poor handwriting due to eyesight.	Not skilled in the art of writing on skins or parchment	Unsteady hand due to unknown reasons.
Poor handwriting	Arthritis	Perhaps some other handicap

2. "Remember my imprisonment" - See Col. 4:3 for a reference to his imprisonment.

- a. This refers to his 1st Roman imprisonment - see note on 1st chapter.
- b. "Grace be with you" - The plural "you" includes the whole congregation.
 - 1) "grace" is literally "the grace."
 - 2) "Amen" found in the KJV is not in the original Greek text, but does not change the meaning of the epistle.

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