

Introduction

In this letter to the church at Colossae, Paul has addressed some of the false teachings that the churches were facing. Namely, some had attacked the deity of Christ and his ability to redeem them. Paul tells them twice that the fullness of deity dwelt in Christ. Paul gives an excellent overview of who Christ is and the work that he had accomplished.

Paul also confronted the Judaizers who were telling the Gentile believers that they needed to be circumcised in order to be saved. Paul says that they have been circumcised with a circumcision made without hands. God has circumcised their hearts, and that this is not something they needed to do in order to be saved.

Paul was very straightforward about his purpose and motive. Paul told the Colossians that his mission was to proclaim Christ, admonish, and instruct believers so that he could present every man complete. Paul was laboring and striving for this purpose. That is what Paul wanted for the Colossian church. He had no selfish or ulterior motives.

Paul instructs them to be very careful about who or what they submit to. They have been set free from the law, and they are not to submit to various decrees that will bring them back under the law. Paul wants them to fight for their freedom, and not allow anyone to take them captive through these false teachings, which have the appearance of wisdom, but are of no value against fleshly indulgence.

Then, Paul speaks to them about this life of faith. He reminds them that they need to lay aside the old self and put on this new self. They are to be renewed in their minds. They are to set their minds on things above, and not on things that are on the earth. They are to reckon their earthly members as dead to sin, but alive to Christ.

This new life in Christ is to have a ripple effect throughout all their relationships. It is to impact their marriages. It is to impact their relationships with their children. It is to impact their relationships with those that work for them, or those that they work for. It is to impact their relationships with outsiders. He encourages them to conduct themselves with wisdom towards outsiders, and to make the most of the opportunities that they have. Paul wants them to pray for these opportunities, to recognize the season that people are in, and to season their speech with grace so that they would know how to respond to people. He wants them to have an effective outreach. This new life that we have is meant to be shared with others.

In Paul's closing remarks, he states his purpose for writing them. His team sends greetings to them. He gives some miscellaneous instructions, and he sends his own personal handwritten greeting.

1. Paul's Purpose of Encouragement: Paul sends Tychicus and Onesimus to encourage them and to brief them on his circumstances. (7-9)
2. Paul's Team's Encouragement: Paul's team sends greetings to the Colossians. (7-14)
3. Paul's Shared Encouragement: Paul gives miscellaneous instructions. (Col 4:15-17)
4. Paul's Personal Encouragement: Paul sends his own greeting and authenticates the letter. (18)

1. Paul's Purpose of Encouragement

In Colossians 2, Paul also shared how he was with them in spirit. He was also praying for them. He wanted to encourage them. Now in his closing remarks, Paul gives two specific purposes for writing this letter to them. In verses seven through nine, he tells them that he has sent Tychicus and Onesimus to them to let them know about his circumstances. Paul wanted them to know the whole situation. They are bringing this letter from Paul, but more importantly, they will be able to share with them face to face about Paul's circumstances.

(Col 4:7-9) "As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. {8} For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts; {9} and with him Onesimus, our faithful and beloved brother, who is one of your number. They will inform you about the whole situation here."

The second reason for sending Tychicus and Onesimus is to encourage their hearts. Paul was always trying to encourage and strengthen people in the Lord. Some people are encouraged by notes and letters. Paul has written to them to encourage them in this way. Some people are encouraged by fellowship and sharing. Paul has sent Tychicus and Onesimus to be with the Colossians and to personally encourage them.

Encouragement is something that all of us are called to do. In Hebrews, we are told to encourage one another daily lest we become hardened by sin. All of us share daily struggles in life. There was a teaching going around for a while that said that once you become a Christian, you have an abundant life. If you struggle with sickness, financially, or any other area, it is because you have a stronghold in your life. Paul and the other apostles made it very clear that they had many struggles. We all face struggles, and we all need daily encouragement.

(Heb 3:13) "But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin."

Who do you have in your life to encourage you on a daily basis? Who do you have to encourage you on a weekly basis? Who has God put in your life for you to encourage? Do you encourage them daily? Do you encourage them weekly? How do you encourage them? Do you send notes or emails? Do you call them? Do you go visit them and spend time with them? God has called us to encourage one another day after day.

In Hebrews 10:24-25, we are once again exhorted to encourage one another. This time, the author gives us some instructions about encouragement. First, we are told to consider how to stimulate one another to love and good deeds. To consider means to think about, ponder, reflect, and meditate. We are to put some forethought into who and how we can encourage others. Encouragement does not always just happen. We have to think and pray about how we can encourage others.

(Heb 10:24-25) "and let us consider how to stimulate one another to love and good deeds, {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."

12 Paul's Encouragement to the Colossians (Col 4:7-18)

We have to be intentional. Paul is intentionally writing the Colossians to encourage them. We also have to be intentional in our encouragement. We must be sincere about it, and also intentional.

We are also instructed to assemble together. God says not to forsake the assembling of ourselves together. He does not tell us to make sure we attend a service somewhere. He tells us not to forsake the assembling of ourselves. In the Greek, it literally reads not to forsake the assembling of the assembly. Assembling something is far different than just visiting a service somewhere. God wants you and I to be strategic about our services. We are to be assembling ourselves into an assembly. When you assemble something, you are putting something together.

When you assemble a car at an assembly plant, the car goes through various stations where robots and humans add various components to the car. At each station, another piece or component is added. It has to go through all the work stations to be assembled.

When you come to church, you are to add things to the lives of others. You are a work station that adds things to others. You may pray for healing for someone. You may greet someone. You may exhort someone. You may admonish someone. You may instruct someone. You may give something to someone to meet their needs. When people leave your work station, they are to be more assembled than when they came. We are to assemble the assembly. The product or result of this assembling of people into an assembly is encouragement.

This does not happen if you forsake the assembling of ourselves together, as is the habit of some. Some do not assemble at anytime. There are lots of hurt people who forsake the assembling together. They need healing. The very thing that they need is found where they are avoiding. Some don't bother to come when they don't feel like it. Some just float around and are not being assembled anywhere. They can put a check mark that they went to a church, but they cannot put a check mark that they have been assembled and have helped assemble others.

2. Paul's Team's Encouragement

Tychicus and Onesimus have been sent to encourage the saints at Colossae. But, Paul has more team members than these two brothers. Paul's team sends their encouragement to the Colossians. Paul gives us insight into these various team members who send their encouragement.

A. Tychicus

Paul identifies Tychicus as a beloved brother and faithful servant and fellow bond-servant. Tychicus name means fortuitous, lucky, or good fortune. We do not know if that was a nickname given to him later on because of his good fortune, or whether it was given by his parents.

Tychicus is known first as beloved. He was loved by people. The key to being loved by people is to love people. It is the principle of sowing and reaping. You reap what you sow. If you sow peace, you will reap peace. If you sow financially, you will reap financially. If you sow love, you will reap love. Tychicus was loved because he was obviously a man who loved others. In Paul's closing remarks in his letter to the Ephesians, he also called Tychicus the beloved brother. Tychicus had a reputation for being loved throughout all the churches. What a great reputation!

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(Col 4:7) "As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

(Eph 6:21-22) "But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you. {22} I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.

Tychicus is also called a faithful servant. Jesus tells us that there is no greater love than to lay your life down for your brothers. Tychicus has served Paul, and he has served all the churches. He had laid down his life for people.

In addition to that, Paul wrote the Corinthians and defined love. He said that love is kind, love is patient, love is gentle... Tychicus must have been a kind man. He must have been a patient man. He must have been a gentle man. These characteristics of love endear you to people.

More than anything else, my desire is for us to be known as a loving church. We want to be like Tychicus. We want to be a church that does not seek its own. We want to be a church that does not take into account a wrong suffered. We want to be a church that bears all things. We want to be a church that gives hope to people. We want people to know that we are Jesus' disciples because of our love for one another.

Love is more important than the gifts. We do not want to be noisy gongs. We want to be a church that loves God and loves people. Love is more important than faith, knowledge, or martyrdom. If we have those and do not have love, we are nothing. We want all the gifts. We want knowledge. We want faith. We want to earnestly desire all the gifts, particularly the greater gifts. But, we want love more than anything. We want the reputation that Tychicus had among the churches.

Paul sent him to Tychicus to the Colossians to encourage them. He knew how to encourage and strengthen people. Paul had also sent him to Ephesus to do the very same thing, to comfort them and let them know of his circumstances. We want to learn from Tychicus. We want to learn to be loving. We want to learn to faithfully serve. And, we want to learn to be great encouragers of others.

B. Onesimus

Paul's next team member is Onesimus. His name means useful. We find out more about Onesimus in Philemon. He was a runaway slave who Paul led to Christ in prison. Paul uses some humor and says, I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, who formerly was useless to you, but now is useful both to you and to me. Paul is playing on the meaning of his name, and using some humor. Without knowing Greek, or studying the meaning of names, we miss out on some of the humor that Paul used. We can learn from Onesimus. This is what God wants to do with all of our lives. He wants to make us into useable vessels and servants. He wants to redeem our lives.

(Col 4:9) "and with him Onesimus, our faithful and beloved brother, who is one of your number. They will inform you about the whole situation here."

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(Philemon 1:10-11) "I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, who formerly was useless to you, but now is useful both to you and to me.

Paul tells us several things about Onesimus. First, he identifies him as faithful. Paul required faithfulness among his team members. He told Timothy to pour his life into faithful men, who could then pour into other faithful men. Paul understood that the kingdom of God is moved forward by faithful men and women. Therefore, faithfulness was a very important requirement of his.

(2 Tim 2:2) "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."

Paul's big disagreement with Barnabas was about bringing John Mark along on their second missionary trip. John Mark had deserted them on the first trip, and had not proved to be faithful. Therefore, Paul did not want him to accompany them on the second trip. Paul was adamant about having faithful people on his team.

Churches need faithful people. If people are not faithful about going to worship practice or for services, it would be difficult for Betty to use them on the worship team. If someone does not show up faithfully to greet on Sunday mornings, it is hard for Vickie to schedule them. If someone is not faithful in preparing for children's ministry and showing up to do children's ministry, it is difficult for Larry and Ruth to use them. In every area of ministry in the church, faithfulness is required.

The second thing that Paul says about Onesimus is that he is a beloved brother. He was also loved by people. He had also developed a reputation for being a loving man. I want to say something else about love. John tells us that we love because He first loved us. In order for you and I to become loving people, we must receive the Father's love. You can't give out love until you have received His love. You must receive Christ into your life. The Father sent the Son to us because He loved us. When we receive Christ, we receive that gift of love.

(1 John 4:19) "We love, because He first loved us."

(John 3:16) "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

We must also receive the fullness of his love. We must receive His forgiveness. We must receive His cleansing. We must receive His name and identity. Some people struggle with receiving His forgiveness. They walk in condemnation and shame. They walk in guilt. God loved us so much that He has forgiven us and cleansed us from all our sins. He says there is therefore now no condemnation for those who are in Christ Jesus. We must receive the fullness of His love or we cannot give out that love to others. Onesimus had received forgiveness and cleansing from his past. Onesimus was walking in his new identity, not the useless slave that had run away, but in a useful servant of God, who knew the Father's love and was able to share that love with others.

(Rom 8:1) "Therefore there is now no condemnation for those who are in Christ Jesus."

Paul shares one further thing about Onesimus. He says that he is one of your number. He does not say he is from Colossae, but that he is one of your number. That is significant. Onesimus is part of

12 Paul's Encouragement to the Colossians (Col 4:7-18)

the church at Colossae. Even though Onesimus is doing apostolic work with Paul, he is numbered with the Colossians. He was sent out by the Colossians. He was under the covering of the local church. He was a member of their church.

There are some today who say they are apostles, and the ministry that they have is over all the churches in an area. Therefore, they cannot be numbered in one of the churches. This is deception. This is insubordination. This is an unwillingness to submit to spiritual authority. The word submit is tasso, which means to come under proper order and arrangement. In 1 Samuel 15, Samuel gives Saul a word from the Lord. He says that rebellion or insubordination is as the sin of divination or witchcraft. Because Saul was rebellious, God rejected him from being king.

(1 Sam 15:23) "For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king."

If God rejected Saul from ministering because of insubordination, we should learn his ways. If someone will not submit to God's established spiritual authorities, the leaders of churches, we should not allow them to minister in our churches. Why would we want to open ourselves up to a spirit of divination, witchcraft, sin, or idolatry?

Paul was numbered at Antioch. When he returned from his missionary trips, he returned to Antioch and reported back to them what he had done. It was his home base. Onesimus is numbered with the saints at Colossae. It was his home base. He was submitted to that body of believers in Colossae.

It is not just leaders that need to be under proper authority. Every believer needs to be numbered somewhere. Every believer needs to get under the covering of a local church. Every believer needs to be a functioning member of a local church. There are lots of churches that do not have church membership. They do not understand that they have to give account for those allotted to their care. They do not understand the authority that they have in the kingdom. And the people going to those churches do not understand the importance of submitting to the leaders of those churches. We want to learn from Onesimus. We want to learn to be under proper spiritual authority.

C. Aristarchus

Paul's third team member that is mentioned is Aristarchus. His name means best leader. There are leaders, and then there are really outstanding leaders. Aristarchus is a great leader, or the best leader. The gift of leadership is a wonderful gift. Not everyone has the gift of leadership. A couple of years ago, I did a ten-week series on leadership. We could camp out a long time right here, and just talk about leadership. Here are just a few highlights about good leaders. They need to be people of integrity. They must be people who are visionary. They need to be good communicators. They need to be people who love God and have His heart for His people. Leaders must have their families in order. Leaders must be good managers. Leaders need to be organized. Leaders need to be good communicators. And, leaders need to have a balance of thick skin and a soft heart. That is a really hard combo. Every church needs to have a team of people like Aristarchus. Every area of ministry in the church needs an Aristarchus.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

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

Aristarchus is also a Jew. Paul says in verse eleven that "these are the only fellow workers who are from the circumcision. We do not know where he is from, but that he is a Jew.

(Col 4:11) "...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."

The last thing that Paul says about Aristarchus is that he has been an encouragement to Paul. Paul's team members have been a source of encouragement to him. Sometimes we think that leaders are always strong and invincible. We think that they don't struggle with the issues that we deal with. They don't have emotional highs and lows. Guess what? Paul needed encouragement. Paul had a team of people that constantly encouraged him.

There are times that I get discouraged. I am a very optimistic person who sees the glass half full, not half empty, but I still get discouraged at times. I go to the Lord in worship, and I go to the Lord in prayer. Karen can usually tell when I am discouraged. She is a great source of encouragement. Kathleen is also a great encourager. I have those around me that encourage me.

People get encouraged in different ways. In Gary Smalley's book on the Five Languages of Love, he gives some ways for people to be loved. You can also say that these are ways for people to be encouraged. Some people are more encouraged by quality time together. Being with that person encourages them. Other people get encouraged by being served, or receiving gifts. I am encouraged by words of affirmation.

Karen encourages me about my messages. Lots of people in our congregation give encouragement to me in that way. Lee and Betty regularly encourage me about my teachings. Ray consistently encourages me about a good message. It is good for pastors to have people around them that will encourage them in the areas that they need encouragement. Paul had a team of people around him that knew how to encourage him. All of us need to learn how to give encouragement to others, and to allow others to encourage us.

D. John Mark

We find out several things about John Mark in this introduction of Paul's team members. First, he is Barnabas' cousin. Second, he was from the circumcision, or a Jew. Third, he had proved to be an encouragement to Paul. This proving to be an encouragement is significant in John Mark's case.

(Col 4:10-11) "Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him); {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.

We first learn about John Mark in Acts 13. Barnabas and Paul had just been sent out by the Holy Spirit and by the presbytery in Antioch. It says that when they reached Salamis, they began to proclaim the word of God in the synagogue of the Jews, and they also had John as their helper.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(Acts 13:4-5) "So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. {5} When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper."

In Salamis, Barnabas and Paul have some opposition. They have opposition from a Jewish false prophet, who was also a magician, named Bar-Jesus. His translated name was Elymas, which means wizard or magician. He opposed Barnabas and Paul, and tried to turn the proconsul, Sergius Paulus, away from the faith.

(Acts 13:6-8) "When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, {7} who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. {8} But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith."

Paul, full of the Holy Spirit fixed his gaze on him, tells him that he is full of deceit and fraud, calls him a son of the devil, an enemy of all righteousness, and prophesies that the hand of the Lord is on him and he will be blind and not see the sun for a time. Immediately a mist and darkness fell on him, and he had to be led by the hand. Sergius Paulus saw what had happened, was amazed, and believed.

(Acts 13:9-12 "But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him, {10} and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? {11} "Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. {12} Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord."

John Mark had also seen all of this. Luke does not record that John Mark was scared, but I think he was a little overwhelmed and frightened by what just happened. After Paul, Barnabas and team had arrived in Perga, John Mark left them and returned to Jerusalem.

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

Then, after the first apostolic journey, Paul tells Barnabas that they should return to the churches and strengthen them. Barnabas wants to take John Mark, but Paul insisted that they should not take someone who had deserted them in Pamphylia, and had not gone with them to the work. Paul wanted faithful men on his team. He wanted people who had proven to be faithful, and who could be counted on. John Mark had not just left, he had deserted them in the midst of their work.

(Acts 15:36-38) "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." {37} Barnabas wanted to take John, called Mark, along with them also. {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."

12 Paul's Encouragement to the Colossians (Col 4:7-18)

Barnabas, which means son of prophecy or son of encouragement, wanted to take his cousin along. He wanted to pour into John Mark, and disciple him. He wanted to help him become a man of God, and fulfill the calling on his life. I find two principles of leadership here. First, leadership in the church is for men and women of proven character. The requirements given in Titus 1 and 1 Timothy 3 are very clear that leaders need to be above reproach in their character. They must be proven people.

Second, leadership is a process. There may be a calling on someone, but the person needs mentoring and grooming. There needs to be a process for pouring into and developing our future leaders. We need men like Barnabas, who see the potential in people, invest in them, and help them fulfill the calling and destiny in their lives. This is what Barnabas did for John Mark.

(Acts 15:39-41) “And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. {40} But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. {41} And he was traveling through Syria and Cilicia, strengthening the churches.”

Luke records that this disagreement over John Mark was so heated up that Barnabas took John Mark and sailed away to Cyprus. Paul chose Silas and traveled through Syria and Cilicia, strengthening the churches.

(2 Tim 4:11) “Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.”

A few years have passed and some events took place that are not recorded for us to see. We do not know how John Mark proved his worth to Paul. We only know that by the time this letter was written to the Colossians, he has proved his worth to Paul. But, at the same time, Paul mentions something in verse 10 that suggests that this may be the tail end of the restoration of John Mark. Paul writes, “about whom you received instructions; if he comes to you, welcome him.” Paul had previously written or given instructions about John Mark. There may have been some conditions and some boundaries set for John Mark, which have now been met. At this point, they were to welcome him if he comes.

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

About four years after Paul wrote the letter to the Colossians, he wrote his second letter to Timothy. He was in prison in Rome, and he has a few needs. He wants his cloak, some books, and some parchments. He also asks Timothy to pick up John Mark and bring him with him, “for he is useful to me for service.”

(2 Tim 4:11) “Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.”

The study of John Mark is an encouragement to anyone who has made mistakes in the past. It shows the restorative work of God in our lives. Your past mistakes do not have to hold you back. Make a commitment to becoming faithful. Prove yourself faithful, and fulfill the calling on your life.

E. Jesus (Justus)

The next team member that Paul introduces is Jesus, who was also called Justus. Jesus means the Lord is salvation. It comes from the Hebrew word Jeshua. Justus is the Latin transliteration of it. Latin was originated in the Latium area of Italy, near the Tiber River. It was used primarily by the Romans, which suggests that Jesus had spent some time living in Italy. Paul is writing this letter from his cell in Rome, and this was how Jesus was referred to in Rome. Even though he was known by his Latin name, he is identified as those from the circumcision, or a Jew.

(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.

Paul calls Jesus a fellow worker for the kingdom of God. The term for fellow worker is sunergos. Sun is the prefix meaning to join together. Ergos is the word for work. Jesus has been joined or yoked together with Paul to do kingdom work. The joining together is much stronger than just another worker at your place of employment. The joining together is more like oxen who have been yoked together and are plowing together. They are plowing at the same time. They are plowing the same row. They are moving together. One is not overpowering the other and causing the row to be crooked. They are joined together in all respects. There is a unity of purpose and spirit. Paul and Jesus were joined together in preaching the gospel, planting churches, and encouraging the leaders in those churches.

There is a tremendous anointing on unity. When brothers are in agreement about prayer, the prayers will be answered. The church in Jerusalem was in one accord and the kingdom of God was being increased daily. They were seeing God do powerful things because of the unity.

At the tower of Babel, when they were working together with the same goal, God said that nothing would be impossible for them. Unfortunately, in their case, they were not building the kingdom of God. They were building their own tower. Paul writes that Jesus was a fellow worker in the kingdom of God. They were joined together to do kingdom work, and that is very powerful.

Paul also says that Jesus has proved to be an encouragement to him. Paul was not able to get out of his confinement, and there were probably lots of things that Paul wanted to get done. Jesus was a worker, and it is likely that Jesus carried out a lot of the tasks and jobs that Paul was unable to do because of his confinement. To see God's work being done and the kingdom increased is encouraging.

The well control certifying organizations, the International Well Control Forum (IWCF) and the International Association of Drilling Contractors (IADC), both agreed to adopt some new training requirements. Another organization, the Association of Oil and Gas Producers (OGP) came out with a bulletin called OGP 476. The IADC and IWCF incorporated those and published the new standards to be taught. When I presented the new requirements to our staff, our primary well control instructor put together a spreadsheet with all the requirements, and had a place for our instructors to put their initial by a line item that they would address with new teaching material. We had a conference call with all of our staff, and our staff worked with great unity and resolve. Every item was addressed and a plan and timeline were established to get all the new regulations incorporated into our classes. For

12 Paul's Encouragement to the Colossians (Col 4:7-18)

me, I was tremendously encouraged to see the required work being done and by the teamwork among our staff. For Paul to see the work of the kingdom move forward by Jesus and others, must have been very encouraging.

F. Epaphras

Epaphras is the next team member that Paul writes about. Epaphras comes from Aphroditus, the goddess of love. In Roman mythology, she was known as Venus. It is obvious that Epaphras was not of Jewish heritage. No Jew would name their son after Aphroditus.

(Col 4:10-14) “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. {13} For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis. {14} Luke, the beloved physician, sends you his greetings, and also Demas.

Epaphras is from Colossae. The town of Colossae was not very big, probably a couple thousand people. The church at Colossae was not very big. It appears that it was a house church. However, there are a number of prominent team members that came out of this house church. Philemon, Onesimus, and Epaphras are all from Colossae. He was numbered among those who were members of the church in Colossae.

Paul says that Epaphras is a bonds slave of Jesus Christ. He is not just a worker or servant, he is a bond slave or *doulos*. God is not in the slave trade, and that is not what Paul is saying about Epaphras. When someone had served out their time of service as an involuntary slave, due to an inability to pay their debts or some other cause, the slave was set free. However, in some cases the slave would choose to become a bond slave. If the master had given the man a wife, he might choose to stay and keep the wife. If he left, he would have to leave behind his wife. Or, if the master had taken good care of him, he might choose to remain as a voluntary bonds slave. The slave would put his ear to a post, and the master would drive an awl through it, and put an earring in it, signifying that he was a bonds slave. Epaphras had put his ear to God's post and become the Lord's bonds slave. He was not just a servant, but was a bonds slave of Christ.

Epaphras was a prayer warrior. Paul says that Epaphras was always laboring earnestly for them in his prayers. He did not pray casually, but he labored in prayer. That is what Jesus did. He labored in prayer “and His sweat became like drops of blood, falling upon the ground.” Epaphras labored in his prayers for the Colossians.

(Luke 22:44) “And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.”

There is also a connection between being numbered as part of their church and laboring in prayer. There is a commitment by those who join a church. There is an ownership. There is an attachment that takes place; a member or part of the body becomes properly attached and a functioning member. Epaphras cared deeply about the Colossians. This was his family, his spiritual family, and they were in his heart and in his prayers.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

Epaphras was not just a member of the church, he was a spiritual father. In chapter one, we find that it was Epaphras who had brought the gospel to the Colossians. Paul writes, "just as you learned it from Epaphras." Fathers care about their children. Fathers love their children. Fathers want their children to be successful. Epaphras was a spiritual father and he labored in prayer over his spiritual children.

(Col 1:6-7) "...even as it has been doing in you also since the day you heard of it and understood the grace of God in truth; {7} just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf,"

Karen and I spend time every morning praying together. We spend time in worship and in thanksgivings. And we spend a good bit of time praying for our children. We pray for spiritual needs. We pray for physical needs. We pray over our children because we love our children. We care about our children. We want God's best for our children and so we labor in prayer for our children.

Epaphras was also contagious. He was not contagious with a communicable disease; he was contagious in his zeal and love for the Colossians. Paul went on to say in chapter one that Epaphras informed Paul of their love in the Spirit. Then, Paul shares that since that day, they did not cease to pray for the Colossians and to ask that they be filled with the knowledge of His will in all spiritual wisdom and understanding. Epaphras' care, concern, and prayers were spread to Paul. As Epaphras labored in prayer for them, Paul and the rest of the team also began to labor in prayer for them.

(Col 1:8-9) "and he also informed us of your love in the Spirit. {9} For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,"

We find one more thing about Epaphras from the book of Colossians. Epaphras was a preacher of the gospel. Because of his personal evangelistic efforts, there was a church in Colossae. Because of his evangelistic efforts, many people had come to the Lord, a church had been planted, and now some of them were part of an apostolic team planting churches around the world.

G. Luke

Paul tells the Colossians that Luke, the beloved physician, sends his greetings. Luke knew the Colossians, and they knew him. Luke was one of Paul's traveling companions. He was part of Paul's apostolic team. Therefore, all the churches in Asia and Europe knew Luke.

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

We gather from the passage that Luke was loved by everyone. The Greek word is *agapetos* (Strong's G27), which means beloved or dear. When I think of someone that is loved by everyone, several things come to mind. First, he was probably very loving. You reap what you sow. He loved people and so people loved him. He probably served people and was very unselfish. He was probably very kind towards other. So, the first thing that we find out about Luke was that he was loved by everyone. If there is one thing that I want our church to be known as, it is a loving church. Jesus said that by this everyone will know that you are my disciples if you have love for one another.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(John 13:35) "By this all men will know that you are My disciples, if you have love for one another."

The second thing that we find in this passage is that Luke was a physician. He was obviously very well educated. I am not sure what kind of training he went through in his day, but physicians today typically have eight to twelve years of schooling and interning after graduating with their bachelor degree. Luke had medical training, and was regarded as a physician. Greek scholars point out many phrases that he used in Luke and Acts that would only have been used by physicians.

I like the balance that Luke brought to Paul's team. Many people were healed through Paul's ministry. If you recall the account of Paul on the island of Malta, everyone on the island got healed. God heals people through spiritual means. In this passage, Paul identifies Luke as a physician. There is nothing malicious or evil about him being a physician. People understood that a physician helped bring healing to people through natural means. I suspect that Luke was a physician that ministered healing in natural ways and spiritual ways. I can see him praying with his patients. I love the balance that Luke brings. There are some people in the church that say that every doctor is a liar and they speak of the medical world in demeaning ways. Luke was a physician, and he was a man of truth. He wrote this gospel so that people would know the exact truth. When we minister to people, we want them to be healed. Whether God heals supernaturally or through a physician, it really does not matter to me. My heart is to see people made whole and to be healed. I think this is God's heart.

Luke was a Gentile. In Colossians 4:10-14, Paul writes that Aristarchus, Mark, and Justus are the only fellow workers who are from the circumcision. The circumcision was the mark of a Jewish man. The Greeks and Gentiles were not circumcised. The NIV translates it this way, "these are the only Jews among my fellow workers for the kingdom of God..." Since Luke was with Paul, he could not possibly have been a Jew.

(Col 4:10-11) "Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him); {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."

(NIV Col 4:10-11) "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.) {11} Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have proved a comfort to me."

Although not contained in Scripture, church tradition has it that Luke was from Antioch. During the persecution and dispersion, many believers left Jerusalem, and some of them went to Antioch and preached the gospel to the Gentiles. The church in Jerusalem heard about it and sent Barnabas. After he surveyed the situation, he went and found Paul, and they planted the church in Antioch. It is here that Paul and Luke became close friends and co-workers. Throughout most of the book of Acts, Luke accompanies Paul.

It is also thought that Luke wrote these letters from Rome around 62 AD when Paul was under house arrest. Luke was there serving and taking care of Paul. He was also busy writing the gospel of Luke and the book of Acts.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

Most theologians agree that the Gospel of Luke was written to Gentiles. It would make sense. He was a Gentile. He accompanied Paul, who was an apostle to the Gentiles. Luke's ministry was also geared towards Gentile believers. So, it makes sense that he would write to Gentiles.

Another prison epistle written by Paul was his letter to Philemon. In his salutation, Paul identifies Epaphras as his fellow prisoner in Christ Jesus. Then, he mentions Mark, Aristarchus, Demas, and Luke. He calls them his fellow workers. From this, we gather that Luke was with Paul while he was in prison, and he was helping Paul do kingdom work. Luke was a fellow worker. The Greek word is *sunergos* (Strong's G4904), which means joined together in work. The joining together is much stronger than just another worker at your place of employment. The joining together is more like oxen who have been yoked together and are plowing together. They are plowing at the same time. They are plowing the same row. They are moving together. One is not overpowering the other and causing the row to be crooked. They are joined together in all respects. There is a unity of purpose and spirit. Paul and Luke were joined together in preaching the gospel, planting churches, and encouraging the leaders in those churches.

(Philemon 1:23-24) "Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. {24} And so do Mark, Aristarchus, Demas and Luke, my fellow workers."

Luke was an author. Not only did he write the Gospel of Luke, but he also wrote the book of Acts. Notice how the book of Acts begins. "The first account I composed, Theophilus..." Both of these books were written to Theophilus. Luke's introduction to Acts ties the books together. They are tied together sequentially, and they are also tied together by the author and recipient.

(Acts 1:1) "The first account I composed, Theophilus..."

I want to mention education again. Paul was very well educated. God also used him to write thirteen of the twenty-six books of the New Testament. He may also have written the book of Hebrews. God also uses Luke, a highly educated physician to write the two biggest books in the New Testament, the Gospel of Luke and the Acts of the Apostles. God also used Peter and John, fishermen who did not have formal educations. Formal education is not a requirement to be used by God. But, God chose to use some well educated people for some special projects like authoring.

The problem with some of the education today is that the doctrines of men are often stressed. We want people to focus on the word of God, not the teachings of men. We want to help people grow strong in their faith, not weakened by unbelief and false teachings. Seminaries have their place. They can help us learn Hebrew and Greek. They can help us learn how to put together expository messages. They can help us in many ways. I encourage young people to get an education, no matter what field they are in. They just need to be very careful about the liberal philosophies that are taught.

In both Luke 1 and Acts 1, Luke identifies the person that he is writing to as Theophilus. The Greek word for God is *theo*. There are four Greek words for love, and *philos* is one of those. *Philos* is a family or brotherly type of love. The word *Philadelphia* means city of brotherly love. *Theophilus* means a lover of God. *Theophilus* was one who sought after God. He was one that was pressing in to know God more. He was one who hungered for God's word. He wanted more truth. He wanted to know the exact truth. Since the word became flesh and the word is God, you will not love God anymore than you love His word. *Theophilus* was a lover of God and a lover of truth.

H. Demas

Demas is the last team member that Paul mentions. Demas, name is a shortened form of Demetrios, the goddess of agriculture. He was obviously a Greek.

(Col 4:14) "Luke, the beloved physician, sends you his greetings, and also Demas.

Not much is known about Demas. He is mentioned in three places in the New Testament, Colossians, Philemon, and 2 Timothy. Paul's letters to the Colossians and to Philemon are dated around 62-63 AD. His second letter to Timothy is dated around 66 AD. At the writing of this letter, Demas is part of Paul's team. He knows the believers at Colossae, and has some relationship with them. He sends his greetings to them. However, something happened between this letter and Paul's second letter to Timothy.

(Philemon 1:23-24) "Epaphras, my fellow prisoner in Christ Jesus, greets you, {24} as do Mark, Aristarchus, Demas, Luke, my fellow workers."

Paul tells Timothy that Demas has deserted or forsaken him, having loved the present world, and went to Thessalonica. He tells Timothy to make every effort to come to him soon. Paul has some needs, and Demas has left him in a pinch. Paul goes on to say that only Luke is with me. There were some ministry needs that the two of them were not able to do on their own.

(2 Tim 4:9-10) "Make every effort to come to me soon; {10} for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia."

In addition to deserting Paul, Demas has loved the present world. We do not know if he got caught up in a pursuit of wealth. We do not know if he got caught up in alcohol and partying. We do not know why Paul says that he has loved the present world.

Jesus asked a good question about this matter. He said, "for what will it profit a man if he gains the whole world and forfeits his soul?" We must keep our eyes on the Lord. We must keep our priorities in order. Here is a man accompanying one of the greatest ministers of all time, and he turns his back on the kingdom of God and became worldly. We must be very careful. We need to be sober. We need to be receptive to people speaking into our lives. There is no doubt in my mind that Paul confronted Demas and spoke into his life. There is no evidence that Demas listened. He was going to do what he wanted, and was not going to listen to Paul.

(Matt 16:26) "For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?"

John tells us about the love of the world. He breaks it down into three different categories. He mentions the lust of the flesh, the lust of the eyes, and the boastful pride of life. These are three things that we need to be on guard against. He mentions that if anyone loves the world, the love of the Father is not in him. These are lusts that will pass away; they are temporal. John goes on to say that the one who does the will of God lives forever. Demas had chosen the temporal things of the earth, rather than focusing on the eternal things.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(1 John 2:15-17) "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. {16} For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. {17} The world is passing away, and also its lusts; but the one who does the will of God lives forever."

3. Paul's Shared Encouragement

Paul wrote the letter to the Colossians to encourage them. His team also sent their greetings and encouragement. Some of the team members were taking the letter to the Colossians and would give personal encouragement at that time. Then, Paul gives some instructions to share the encouragement. The instructions, exhortations, admonishments, and encouragement that he has written to them about in this letter would also be profitable for the Laodiceans to hear.

First, Paul tells them to greet the brethren in Laodicea, and also Nympha and the church in her house. Next, he instructs them to share his letter with the Laodiceans. Finally, he wants them to read the letter that he has sent to the Laodiceans. Finally, he encourages Archippus to take heed to the ministry which he has received in the Lord, that he may fulfill it.

(Col 4:15-17) "Greet the brethren who are in Laodicea and also Nympha and the church that is in her house. {16} 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. {17} Say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

Laodicea was approximately ten miles up from Colossae. Both of them were small communities, and many of them knew each other. Both churches knew each other and shared their letters from Paul with one another. The church in Laodicea also met Nympha's house. There is debate about who led the congregation. Many believe that Nympha was a prominent woman who had a large enough house for them to meet in. They believe her ministry was strictly hospitality. There are others that would say that Nympha was much more than that: that she was the spiritual leader of this household or congregation. We cannot say for sure what her exact role was, but I am more inclined to think that she was the pastor of the church.

If I was going to send a message of instruction to a church, I would send it to the pastor of the church, not to someone who was just hosting the meetings. Proper order would be to go through the one who had spiritual charge and responsibility for the flock. Therefore, I believe that Nympha led the church at Laodicea.

In any case, Paul wants the Colossians to share their letter with the Laodiceans, and to greet them on his behalf. He also wants the Colossians to read the letter that he sent to them. There was a sharing of encouragement and instruction.

When we have a guest speaker in, I try to include other churches. Why? I invite them so that their churches and leaders can receive encouragement and instruction. It makes sense to use the opportunities that we have to bless and encouragement each other.

12 Paul's Encouragement to the Colossians (Col 4:7-18)

Finally, Paul exhorts Archippus to take heed to the ministry which he had received in the Lord, and to fulfill it. Epaphras was the one that brought the gospel to the Colossians. It appears that the Lord called Epaphras to join up with Paul in his apostolic ministry. At that time, he turned over the church at Colossae to Archippus. Now, Paul is telling him to take heed of this ministry that he had received in the Lord.

(Col 4:17) "Say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

Archippus' name means to rule horses. Arch mean to rule and hippos means horse. The Roman soldiers had stables, and the one put in charge of the stable to watch over the horses would be archippus. We do not know if he came from an equestrian family, or whether it was just a name that his parents gave him.

Paul tells Archippus to take heed to the ministry he has received. The Greek word used is blepo, which is used 135 times in the New Testament. It is usually translated as see (90x), but is also translated as take heed (12x), behold (10x), or beware. Archippus is to give attention and watch over the ministry.

There are three words used for pastors in the New Testament. The first is presbuteros, which is translated as elder. The second is poimano, which is translated as shepherd, and the third word is episkopos, which means to oversee. A pastor must oversee his flock. He must also blepo or watch over the ministry.

Paul also exhorts Archippus to fulfill his ministry. The Greek word is pleroo, which means to fill or to make full, or complete. This suggests growth. It suggests that there should be spiritual growth. The congregation should be made complete or mature. That was Paul's passion, to see the body made complete. That is why he proclaimed Christ, admonished and taught with all wisdom. That is why he labored and strove according to God's power. He wanted to see people made complete. He is telling Archippus to see to it that people are made complete.

There is to be numerical growth. That is why Paul proclaimed the gospel. That is why Paul told Timothy to do the work of an evangelist. We have to bring people to Christ. We must proclaim the gospel. We must make full or fill up our ministries. This is not a lethargic effort; it is an energetic effort to see to it that the ministry grows and fills up.

4. Paul's Personal Encouragement

Paul ends this personal letter by writing the greeting with his own hand. This shows authenticity. In 2 Thessalonians 3:17-18, he says, "I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write." People knew his handwriting. There was something very distinguishing about his hand writing. Paul had other helpers take dictation and write his letters, but he would sign them himself so that people knew they were authentic.

(Col 4:18) "I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you."

12 Paul's Encouragement to the Colossians (Col 4:7-18)

(2 Thess 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."

Paul asks them to remember his imprisonment. This is a nice way to ask them to pray for him, send letters to him, or to come and visit. This also suggests that they help him with his material needs, as he cannot provide for himself at this time. Finally, this suggests that they remember his cause – why he is in prison. He wants them to be more bold because of it.

In Philippians 1:13-14, Paul says that his imprisonment for the gospel has worked out for the greater progress of the gospel. The whole praetorian guard has heard the gospel, and many of the brethren have far more courage to speak the word of God without fear. Paul wants them to remember him in prison, and why he is in prison.

(Phil 1:12-14) "Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, {13} so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, {14} and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear."

Paul ends with a blessing of grace to them. He wants God's favor on them. He also wants them to have the ability and desire to do God's will in their lives. Most of his letters start and end with a blessing of grace, peace, or joy.

(Col 4:18) "I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you."

Paul's Encouragement to the Colossians (Col 4:7-18)

1. Paul's Purpose of Encouragement (Col 4:7-9)

- Paul sends Tychicus and Onesimus is to _____ their hearts. (Heb 3:13)
- We have to be _____ in our encouragement. (Heb 10:24-25)

2. Paul's Team's Encouragement

A. Tychicus

- Tychicus is known first as _____. (Col 4:7, Eph 6:21-22)
- Tychicus is a faithful _____.

B. Onesimus

- Onesimus' name means _____. (Col 4:9, Philemon 1:10-11)
- Onesimus is _____. (2 Tim 2:2)
- Onesimus is a _____ brother. (1 John 4:19, John 3:16, Rom 8:1)
- Onesimus is one of their _____. (1 Sam 15:23)

C. Aristarchus

- Aristarchus' name name means best _____. (Col 4:10)
- Aristarchus is a _____. (Col 4:11)
- Aristarchus has been an _____ to Paul.

D. John Mark

- John Mark is Barnabas' _____.
- John Mark is a _____.
- John Mark has _____ to be an encouragement to Paul. (Col 4:10-11, Acts 13:4-13, Acts 15:36-41)
- Leadership in the church is for men and women of _____ character. (Titus 1, 2 Tim 3)
- Leadership is a _____. (Acts 15:39-41, 2 Tim 4:11, Col 4:10)

E. Jesus (Justus)

- Justus is the Latin transliteration of _____, which means the Lord is salvation. (Col 4:11)
- Justus is a _____ (sunergos) for the kingdom of God.
- Justus has proved to be an _____ to him.

Paul's Encouragement to the Colossians (Col 4:7-18)

1. Paul's Purpose of Encouragement (Col 4:7-9)

- Paul sends Tychicus and Onesimus is to _____ their hearts. (Heb 3:13)
- We have to be _____ in our encouragement. (Heb 10:24-25)

2. Paul's Team's Encouragement

A. Tychicus

- Tychicus is known first as _____. (Col 4:7, Eph 6:21-22)
- Tychicus is a faithful _____.

B. Onesimus

- Onesimus' name means _____. (Col 4:9, Philemon 1:10-11)
- Onesimus is _____. (2 Tim 2:2)
- Onesimus is a _____ brother. (1 John 4:19, John 3:16, Rom 8:1)
- Onesimus is one of their _____. (1 Sam 15:23)

C. Aristarchus

- Aristarchus' name name means best _____. (Col 4:10)
- Aristarchus is a _____. (Col 4:11)
- Aristarchus has been an _____ to Paul.

D. John Mark

- John Mark is Barnabas' _____.
- John Mark is a _____.
- John Mark has _____ to be an encouragement to Paul. (Col 4:10-11, Acts 13:4-13, Acts 15:36-41)
- Leadership in the church is for men and women of _____ character. (Titus 1, 2 Tim 3)
- Leadership is a _____. (Acts 15:39-41, 2 Tim 4:11, Col 4:10)

E. Jesus (Justus)

- Justus is the Latin transliteration of _____, which means the Lord is salvation. (Col 4:11)
- Justus is a _____ (sunergos) for the kingdom of God.
- Justus has proved to be an _____ to him.

F. Epaphras

- Epaphras was not a _____. (Col 4:10-14)
- Epaphras is a _____ of Jesus Christ.
- Epaphras was a _____. (Luke 22:44)
- Epaphras was a spiritual _____. (Col 1:6-7)
- Epaphras was _____. (Col 1:8-9)
- Epaphras was a _____ of the gospel.

G. Luke (Col 4:14)

- Luke was _____ by everyone. (John 13:35)
- Luke was a _____.
- Luke was a _____. (Col 4:10-14)
- Luke was an _____. (Acts 1:1)

H. Demas

- Demas was a _____. (Col 4:14)
- Demas was a fellow _____. (Philemon 1:23-24)
- Demas has _____ Paul, having loved the present world. (2 Tim 4:9-10, Matt 16:26, 1 John 2:15-17)

3. Paul's Shared Encouragement

- Paul tells them to greet the brethren in _____. (Col 4:15-17)
- The church in Laodicea met at _____ house, and she may have been the _____.
- Paul exhorts Archippus to take heed to the _____, and to _____ it. (Col 4:17)

4. Paul's Personal Encouragement

- Paul's greeting with his own hand shows _____. (Col 4:18, 2 Thess 3:17-18)
- Paul asks them to remember his _____. (Phil 1:12-14)
- Paul ends with a blessing of _____.

F. Epaphras

- Epaphras was not a _____. (Col 4:10-14)
- Epaphras is a _____ of Jesus Christ.
- Epaphras was a _____. (Luke 22:44)
- Epaphras was a spiritual _____. (Col 1:6-7)
- Epaphras was _____. (Col 1:8-9)
- Epaphras was a _____ of the gospel.

G. Luke (Col 4:14)

- Luke was _____ by everyone. (John 13:35)
- Luke was a _____.
- Luke was a _____. (Col 4:10-14)
- Luke was an _____. (Acts 1:1)

H. Demas

- Demas was a _____. (Col 4:14)
- Demas was a fellow _____. (Philemon 1:23-24)
- Demas has _____ Paul, having loved the present world. (2 Tim 4:9-10, Matt 16:26, 1 John 2:15-17)

3. Paul's Shared Encouragement

- Paul tells them to greet the brethren in _____. (Col 4:15-17)
- The church in Laodicea met at _____ house, and she may have been the _____.
- Paul exhorts Archippus to take heed to the _____, and to _____ it. (Col 4:17)

4. Paul's Personal Encouragement

- Paul's greeting with his own hand shows _____. (Col 4:18, 2 Thess 3:17-18)
- Paul asks them to remember his _____. (Phil 1:12-14)
- Paul ends with a blessing of _____.