



COLOSSIANS

Rooted for Growth



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The Supremacy of Christ & the Necessity of Maturity

**Today's cultural landscape,
both secular and sacred,
looks surprisingly similar to first century Colossae.**

**There is a syncretistic dynamic in a new
“alternative orthodoxy” dividing the church,
which contains tentacles of a new age philosophy that
degrades the need and necessity for a personal redeemer.**

**These movements claim that the old orthodoxies are outdated
and even obsolete, but I suggest that they are simply leading
people to the misguided bondage of a worthless “*religion*.”**



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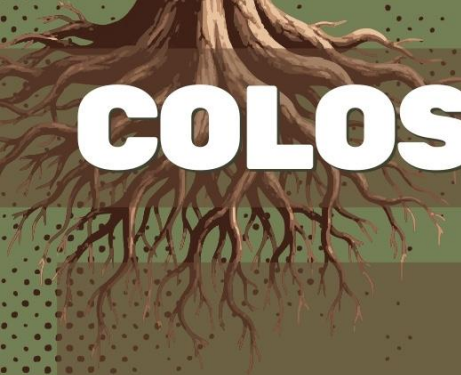
Syncretistic Dangers in the Church

The Gospel

(orthodox biblical truth)

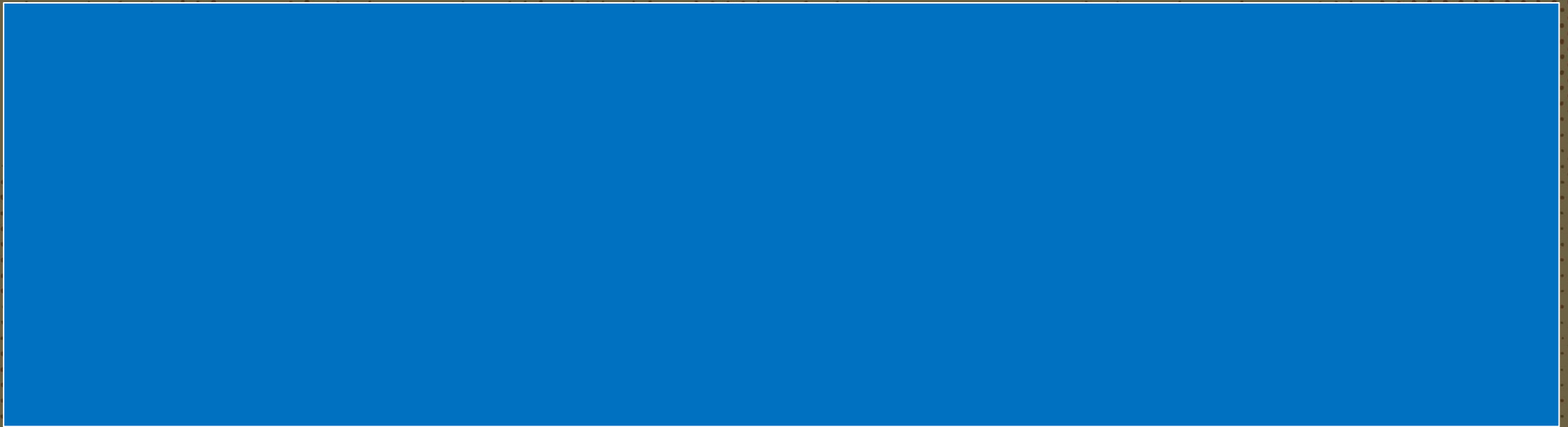
was / is being
corrupted by a
variety of
elements,
including ...

Religious Traditionalism
Subjective Experientialism
Artificial Supernaturalism
Intellectual Elitism
Theological Heresies
Demonic Influences



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Chapter 3:17-4:18



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The Christian life is anchored in the ‘Supremacy of Christ’ and is contingent on the ‘Necessity of Maturity.’ It is exhibited in our marriages, in our families, and in the workplace. It is invigorated by our prayers and is deeply enriched by people who serve arm in arm with one another.

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⁷ **Tychicus** will tell you all about my activities.

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

⁸ I have sent him to you for this very purpose,

that you may know how we are and that he may encourage your hearts,

⁹ and with him **Onesimus**, our faithful and beloved brother, who is one of you.

They will tell you of everything that has taken place here.

¹⁰ **Aristarchus** my fellow prisoner greets you, and **Mark** the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him),

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These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.

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- Evidently an Asiatic Gentile from Ephesus who became a Christian during Paul's early ministry among the Ephesians.

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- Mentioned 5 times in the New Testament, always in connection with Paul- Acts 20:4; II Timothy 4:12; Titus 3:12; Ephesians 6:21-22.

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¹ After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. ² When he had gone through those regions and had given them much encouragement, he came to Greece. ³ There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. ⁴ Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, **Tychicus** and Trophimus. ⁵ These went on ahead and were waiting for us at Troas, ⁶ but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

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¹¹ ¹² When I send Artemas or **Tychicus** to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. ¹³ Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. ¹⁴ And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.

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²¹ So that you also may know how I am and what I am doing, **Tychicus** the beloved brother and faithful minister in the Lord will tell you everything. ²² I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

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- For as little as he is mentioned, Tychicus was a significant person in the unfolding of the gospel during Paul's missionary journeys.

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A runaway slave...

- whose name means “helpful,” “useful,” “profitable.”
- whose master is Philemon, a friend of Paul, in whose home the church in Colossae met.
- who evidently met Paul in Rome and came to faith.
- who is now returning to Colossae to own up to his responsibilities and the consequences of whatever crimes he has committed.

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- His name means "best ruler" or "best prince"...and he lived up to it.
- In Acts 27:2, he is referred to as a Macedonian from Thessalonica. He accompanies Paul, who is under arrest, from Israel to Rome.
- Along with Gaius, he was seized by an angry mob in Ephesus due to the impact of Paul's preaching of the gospel. Paul left Ephesus and moved on into Macedonia and Greece for three months. Aristarchus and Secundus, both from Thessalonica, traveled with Paul.
- Tradition tells us that Aristarchus was martyred by Nero in the persecution of Christians in the mid-60's.

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Acts 19

²⁷ And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."

²⁸ When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!" ²⁹ So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel. ³⁰ But when Paul wished to go in among the crowd, the disciples would not let him.

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Acts 13: Barnabas and Saul (Paul and Barnabas), on the first missionary journey, landed on the southern coast of Pamphylia (*Turkey / Asia Minor*) where John Mark **left them and returned to Jerusalem**. That did not play well with Paul, as we see in Acts 15.

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³⁶ And after some days Paul said to Barnabas,

“Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are.”

³⁷ Now Barnabas wanted to take with them John called Mark.

³⁸ But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work.

³⁹ And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus,

⁴⁰ but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord.

⁴¹ And he went through Syria and Cilicia, strengthening the churches.

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Mark would go on to write the earliest historical rendition of Jesus' life and ministry, probably through the eyes of Peter who evidently mentored Mark through those difficult years following his desertion of Paul and Barnabas.

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- ¹² **Epaphras**, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God.
- ¹³ For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis.
- ¹⁴ **Luke** the beloved physician greets you, as does **Demas**.
- ¹⁵ Give my greetings to the brothers at Laodicea, and to **Nympha** and the church in her house.

¹² **Epaphras**, who is one of you, a servant of Christ Jesus, greets you,
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We have already been introduced to Epaphras in chapter 1.

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³ We always thank God, the Father of our Lord Jesus Christ, when we pray for you,⁴ since we heard of your faith in Christ Jesus and of the love that you have for all the saints,⁵ because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel,⁶ which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth,⁷ just as you learned it from **Epaphras** our beloved fellow servant. He is a faithful minister of Christ on your behalf⁸ and has made known to us your love in the Spirit.

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²³ Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, ²⁴ and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

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Tradition tells us that Epaphras eventually returned to Colossae and faithfully served the church until he was martyred.

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We don't know a lot about Luke, but we do know that he wrote both the Gospel with his name on it and the book of Acts, which records significant events in the early church. He is the only Gentile who wrote any part of the New Testament, almost one fourth of it.

He joined Paul in Troas during the second missionary journey and eventually accompanied Paul to Rome during Paul's imprisonment.

Luke's writing reveals an extensive vocabulary as well as styles that are both sophisticated Greek and effective Semitic.

¹⁴ **Luke** the beloved physician greets you,
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Demas is mentioned as being with Paul on occasion, but he is especially singled out during his first imprisonment in Rome and at least for a while during Paul's second imprisonment. But then, he abandoned Paul. II Timothy 4:12.

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⁹ Do your best to come to me soon. ¹⁰ **For Demas, in love with this present world, has deserted me and gone to Thessalonica.** Crescens has gone to Dalmatia. ¹¹ Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. ¹² Tychicus I have sent to Ephesus. ¹³ When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.

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We do not actually know anything about this person except what is given to us here in Colossians:

- more than likely a wealthy widow
- more than likely a resident of Laodicea
- clearly highly respected for her hospitality and generosity

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

¹⁶ And when this letter has been read among you,
have it also read in the church of the Laodiceans;
and see that you also read the letter from Laodicea.

¹⁷ And say to **Archippus**,
“See that you fulfill the ministry that you have received in the Lord.”

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

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Archippus is mentioned only here and in Philemon.

(v1b,2) ***“To Philemon our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your house.”***

It's speculation, but it seems evident that Archippus was Philemon's son, a budding leader in the church of Colossae. He either needs to be exhorted or simply encouraged to stay the course regarding the ministry God has given him.

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in helping others become mature.**

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Who have those people been in your life?

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Who have those people been in your life?

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Epaphras: deeply committed

Onesimus: teachable

Aristarchus: courageous

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Archippus: great potential