

## The Book of Colossians

Theme:

**“ALL YOU NEED IS CHRIST!”**

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**Date:** 12-9-18     **Lesson:** 12

**Text:** Chapter 4:10-11



### **TEXT:**

(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),

(11) and **Jesus who is called Justus**.

**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.

### **STUDY NOTES:**

**A. Tychicus** will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts (he was a courier for Paul - back and forth)  
(Acts 20:1-6; Eph 6:19-23; 2 Tim 4:7-16; Titus 3:12-15)

**B. 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. (he was a runaway slave from Colossae)  
(Philemon 1-24)

**C. Aristarchus** my fellow prisoner greets you, (he is a Macedonian from Thessalonica)  
He was with Paul in Ephesus, known in Colossae, and with him in Jerusalem, Greece and Rome  
(Acts 19:23-40; 20:1-6; 27:1-8; Philemon 24)

### **D. and Mark the cousin of Barnabas**

(concerning whom you have received instructions--if he comes to you, welcome him),  
(Acts 12:11-17,24,25; 15:37-41; 2 Tim 4:9-13; Philemon 24, 1 Pet 5:12-14; The Gospel of Mark)

**Note: John Mark** was the associate of Peter and Paul. His Gospel was in reality  
“The Gospel of Peter”. But he was also an associate to Paul in his later life.

**E. and Jesus who is called Justus**.  
(others called Justus: Acts 1:23; 18:7)

**F. These are the only men** of the circumcision (Jews) among my fellow workers for the kingdom of God,  
and they have been a comfort to me.  
(1 Cor 7:18-20; Gal 6:12-18; Php 2:25; 3:3-7)

## LIFE APPLICATION:

1. How can each of us be a beloved brother and faithful minister and fellow servant in the Lord along with others?
2. Why is it important that we may know how others are doing, so that we may encourage their hearts?
3. When can we be fellow workers for the kingdom of God, and be a comfort to others?

## THE MAN JOHN MARK and THE GOSPEL OF MARK

“It was common for Jews of the period to bear both a Semitic name such as *John* (Hebrew: *Yochanon*) and a Greco-Roman name such as *Mark*. *John* was one of the most common names among Palestinian Jews, and *Mark* was the most common in the Roman world.

Medieval sources, regarded all New Testament references to *Mark* as Mark the Evangelist, and many modern scholars have agreed in seeing a single Mark. The very fact that various writings could refer simply to *Mark* without further qualification has been seen as pointing to a single Mark.

Mark the Evangelist, however, is known from the patristic tradition. Jerome suggests that the Mark of whom Paul speaks is the Evangelist. Peter fled to the house of John Mark's mother, the two men had a longstanding association.

John Mark, writer of the Gospel of Mark, also served as a companion to the Apostle Paul in his missionary work and later assisted Peter in Rome. Tradition holds that Mark was present when Jesus Christ was arrested on the Mount of Olives. In his Gospel, Mark says: *A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind.* (**Mark 14:51-52**)

Because that incident is not mentioned in the three other Gospels, scholars believe Mark was referring to himself. John Mark first appears by name in the book of Acts. Peter had been thrown in prison by Herod Antipas, who was persecuting the early church. In answer to the church's prayers, an angel came to Peter and helped him escape. Peter hurried to the house of Mary, the mother of John Mark, where many of the church members were praying. Paul made his first missionary journey to Cyprus, accompanied by Barnabas and Mark.

John's mother Mary had a large house in Jerusalem to which Peter fled after escaping prison; and John Mark assisted Paul and Barnabas on their first missionary journey to Cyprus and as far as Perga in Pamphylia, but then returned to Jerusalem. There was later a controversy over receiving John Mark back, which led to Paul and Barnabas parting ways, Barnabas taking Mark back to Cyprus.

The reasons for John Mark's departure to Jerusalem and the subsequent disagreement between Paul and Barnabas have been subject to much speculation. Matthew Henry, for example, suggested that John Mark had departed "without [Barnabas and Paul's] knowledge, or without their consent". However, there is simply too little data to regard any explanation with confidence.

Mark the cousin of Barnabas, is mentioned by Paul as a "fellow worker" in the closings of three Pauline epistles. The fact that these epistles were written after the departure of John Mark with Barnabas in Acts must suppose some later reconciliation. Note the close association of Mark with Paul and Barnabas and Peter...

Over time, Paul changed his mind and forgave Mark. In **2 Timothy 4:11**, Paul says, "Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry."

The last mention of Mark occurs in **1 Peter 5:13**, where Peter calls Mark his "son," no doubt a sentimental reference because Mark had been so helpful to him. Mark's Gospel, an early account of Jesus' life, was told to him by Peter when the two spent so much time together. **Therefore Mark's Gospel = Peter's Gospel.**