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The NET Bible then translates verse 17:

And tell Archippus, “See to it that you complete the ministry you received in the Lord.”

Peterson paraphrases verse 17:

And, oh, yes, tell Archippus, “Do your best in the job you received from the Master. Do your very best.”

*The Bible Knowledge Commentary* says:

**4:17. Archippus**, probably the son of Philemon . . . was ministering in Colosse, possibly in Epaphras’ absence. Paul exhorted his readers to **tell** Archippus to **see to** (*blepe*, “look out” for dangers in) **it that he complete the work** (lit., “the ministry”) God had given him. Whatever his problem, he was not fulfilling (completing) his work. This was another example of Paul’s concern that the Colossians be complete in Christ.

We now have the next member of the **FAMILY**:

11. **ARCHIPPUS**

**ARCHIPPUS** was probably the **SON OF PHILEMON AND APPHIA** and was serving as an interim pastor while Epaphras was in Rome.

Evidently he had the tendency to settle down and to take things easy. Promptness and energy are important items in the Lord's work.

Perhaps Archippus was just a little bit lazy or unmotivated and he was putting off the whole business of getting after it and getting it done.

He was one of those leaders that liked to watch and wait and then wonder when it happens. Or like the leader who is waiting for his ship to come in but he never sent one out.

Archippus probably lacked in the area of administration and things probably piled up on him and he became a procrastinator with regard to his ministry.

I don't think Paul is torching him for deliberate neglect in the situation but challenging him to ministry, similar to the way he challenged Timothy in:

2 Timothy 2:3-4 (DAV)

Suffer hardships with me as a good soldier of Christ Jesus. No one engaging in military service is allowing himself to become entangled in civilian pursuits in order that he may please the one who enlisted him as a soldier.

While in pursuit of the **TWELVE MEMBER FAMILY** described in these verses, Archippus becomes member:

11. **ARCHIPPUS**

General Robert E. Lee once sent word to General Stonewall Jackson that he would be glad to talk with him at his convenience on some matter of no great urgency. General Jackson instantly rode to headquarters through most inclement weather. When General Lee expressed surprise at seeing him, Jackson exclaimed, "General Lee's slightest wish is a supreme command to me, and I always take pleasure in prompt obedience."  
(source unknown)

This is a gentle but firm admonition to Archippus to be busy about the Father's business.

It is interesting when you see the same urgency in the life of the Lord Jesus in view of the fact he said in:

John 9:4 (KJV)

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 4:35-36 (KJV)

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

You also see this in the Apostle Paul when he says:

Philippians 3:14 (KJV)

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Because death is certain and the coming of Christ is certain, it behooves us be diligent to buy up every opportunity.

He who bids you onward go,  
will not fail the way to show.  
(source unknown)

Ephesians 4:1 (TLB)

I beg you—I, a prisoner here in jail for serving the Lord—to live and act in a way worthy of those who have been chosen for such wonderful blessings as these.

The admonition is from someone who has suffered and sacrificed for Christ. My only right to speak is that I, too, have carried the cross with Christ.

2 Timothy 4:5 (version unknown)

You must stay awake and watch out for all these dangers, and don't be afraid of suffering for the Lord. Bring others to Christ.

Leave nothing undone that you ought to do.

Richard Cecil said:

A minister of Christ is often in highest honor with men for the performance of half of his work, while God is regarding him with displeasure for the neglect of the other half.  
(source unknown)

The **PURPOSE** in the **WARNING** is:

**“IN ORDER THAT YOU MAY . . . DISCHARGE IT FULLY)**—your responsibilities.

Paul is reminding Archippus that he has been given a ministry from the Lord.

This **TAKES US BACK** to:

Colossians 3:23 (DAV)

Whatever you are doing, be working from the heart, as to the Lord and not to men;

The Apostle is charging this fellow brother to love so that he will be not having need to shrink away in shame from the Lord in His coming because he has been unfaithful in his service. That he will hear “Well done thou good and faithful servant, enter into the joys that I have prepared for you.”

Abbott says:

The admonition reminds us, indeed, of the admonitions to Timothy and Titus. If Archippus was a young man, and recently appointed to his office, it would be a natural reminder of its greatness and its difficulty; and there is no need to suppose that greatness and its difficulty; and there is no need to suppose that a covert censure on his previous laxity is implied.

p. 307



Barker & Kohlenberger say:

17 Archippus, to whom Paul sends a special message, appears again in Phm. 2. From the context there some think he was a member of Philemon's household, perhaps even Philemon's son. The present verse implies that he had some ministerial responsibility in the Colossian church, though Paul gives no definite information about it. Perhaps he was serving as pastor in the absence of Epaphras. Paul tells the Colossian church to instruct him. Whether this implies a degree of failure on the part of Archippus or is written only to indicate Paul's full support of this man, we do not know.  
p. 842

Barton, Fackler, Taylor & Veerman say:

### GET IT DONE

Paul encouraged Archippus to make sure that he completed the work he had received in the Lord. There are many ways for us to leave our work unfinished. We can easily get sidetracked morally, we can become exhausted and stop, we can get mad and quit, or we can let it slide and leave it up to others. We should see to it that we finish God's assignments, completing the work we have received.  
p. 238

Henry says:

Concerning *Archippus*. They are bidden to admonish him to mind his work as a minister, to *take heed to it, and to fulfill it*. The ministry we have received is a great honour; for it is *received in the Lord*, and is by his appointment. The people may put their ministers in mind of their duty, and excite them to it: *Say to Archippus, Take heed to the ministry*.  
p. 1875

**Hughes says:**

Third, in verse 17 he encouraged a young leader in the Colossian church: “Tell Archippus, ‘See to it that you complete the work you have received in the Lord.’” From Philemon 2 many deduce that Archippus was the son of Philemon and Apphia. Perhaps Epaphras told the apostle of Archippus’s budding spiritual life and potential. At any rate, Paul reminded him that his ministry originated “in the Lord.” It was divinely given and must be treated as such. Paul told him that he must “complete” it, calling to mind for the final time the grand theme of fullness.

p. 158

**Ironside says:**

In verse 17 Paul gives a special admonition to Archippus, also mentioned in the letter to Philemon, who was apparently a servant of Christ ministering the Word at Colosse, but had a tendency not uncommon in some young preachers to settle down comfortably and take things easily. To him the apostle sends the message, “Take heed to the ministry which thou hast received in the Lord that thou fulfill it.” Promptness and energy are as important in spiritual service as in anything else.

p. 184

**Lenski says:**

We think that Archippus was a member of the family of Philemon (Philemon 2), perhaps his son. We think that the ministry he had received was the service committed to him when Epaphras left for Rome. We see no reason for thinking of general evangelistic service. Why should Paul feel it necessary to refer to diligent execution of such service? With this injunction we should combine the honorable epithet found in Philemon 2 where Paul calls Archippus his fellow soldier. Epaphras had left Archippus in charge of the three places. Paul seconds the appointment, but not by way of his apostolic authority, but only by way of the Colossian congregation which is to tell Archippus to carry out his ministry as this had been received. The appointment was made with the consent of the congregations before Epaphras left for Rome. The injunction which Paul wants delivered to Archippus resembles the one given to Timothy (I Tim. 4:16), neither of which implies that the persons concerned had been dilatory and needed prodding. The point has been noted that a congregation is asked to tell a minister to take heed to his work. The congregation is as much concerned as the minister.

pp. 206-7

**Lovett says:**

**ARCHIPPUS.** When Epaphras departed from Colosse to visit Paul at Rome, someone had to be left in charge. Likely it was Archippus, who had also been schooled under Paul at Ephesus. If so, these words would have great meaning for him, though perhaps veiled to others. Since this is a public letter, read before the church, the phrase would have its own personal meaning to Archippus. Armed with its authority, the letter could amount to credentials signifying he was the one to lead the faithful away from the false teachers. With Epaphras still in prison with Paul, unable to return to his church and do the job himself, the task appears to have fallen on Archippus. In that case, he would understand the phrase to mean, “You’re the only one there I can count on to protect the people from the false teachers. It would be disastrous for them if you fail to accept the responsibility.”

p. 198

MacArthur says:

**4:17 Archippus.** Most likely the son of Philemon . . . Paul’s message to him to fulfill his ministry is similar to the exhortation to Timothy . . .  
p. 1746

MacArthur says:

**Archippus** appears only here and in Philemon 2. He is commanded to **take heed** to his **ministry** that he might **fulfill** it. The examples of Paul’s co-workers in the preceding verses would be a powerful incentive for him to do that. To fulfill our ministry is what the Lord expects of all of us.  
p. 199

McGee says:

“Archippus” is another man on Paul’s list in this letter. We do not know anything more about him than is mentioned here. he is a man who had a gift, and Paul is urging him to use that gift.  
p. 365

Moule says:

**And say to Archippus, See to the ministry which you received,** . . . received in transmission in the Lord, in union with Him for His work, that you fill it full. Take it as it were a vessel into which is to be poured all your life, all your powers. Act up to it all round. In private conduct, in public diligence and fidelity, in witnessing, teaching, everything, let the circle of your “works” be “found perfect before God” (see Rev. iii. 2).

“A minister of Christ,” says that pregnant Christian thinker, Richard Cecil, “is often in highest honour with men for the performance of one half of his work, while God is regarding him with displeasure for the neglect of the other half.”

“Enter not into judgment with Thy servant, O Lord.” “Take heed to thy ministry, O Archippus, to fill it full.”  
pp. 270-1

Radmacher, Allen & House say:

**And say to Archippus:** He is mentioned in Philem. 2 in such a way as to suggest that he was a member of Philemon's household, probably his son.  
**Take heed:** Keep an eye on. **you have received in the Lord:** Archippus was called of the Lord, and most probably had some ministerial responsibility in the church at Colosse. **that you may fulfill it:** That you keep on filling to the full, discharge fully. This is a lifetime job. God does not discharge His servants.  
 p. 1569

Robertson says:

Clearly Archippus had a call "in the Lord" as every preacher should have. That thou fulfill it . . . *Present active subjective of plēroō, "that thou keep on filling it full." It is a life-time job.*  
 p. 513

(Exploring the Mind & Heart of the Prince of Preachers: Five-thousand illustrations under one-thousand topical headings from the works of C. H. Spurgeon by C. H. Spurgeon) Oswego, IL: Fox River Press. Copyright– Fox River Press, 2005.

Give your second best *never*. AM393

Let me be as the bullock which stands between the plough and the altar, to work or to be sacrificed; and let my motto be, "Ready for either." ME14

Jesus gave both his hands to the nails, how can I keep back one of mine from His blessed work? ME529  
 pp. 88-89

v.18 The greeting by my own hand, Paul, be remembering my bonds. Grace be with you.

The NET Bible then translates verse 18:

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

Peterson paraphrases verse 18:

I'm signing off in my own handwriting—Paul. Remember to pray for me in this jail. Grace be with you.

*The Bible Knowledge Commentary* titles this last verse and then says:

*Salutation (4:18).*

**4:18.** As was Paul's custom and sign of authenticity, he signed a **greeting** with his **own hand** . . . He then asked that his readers **remember** (in prayerful support) his imprisonment . . . As with so many of his epistles, his closing was a benediction, a prayer that God's **grace** . . . **be with** them . . .

We have come to the end of our letter and also the **TWELFTH MEMBER OF THE FAMILY** we have been considering in these verses:

12. **APOSTLE PAUL**

There are a couple of verses I would like to remind you of when I am thinking of the Apostle Paul.

In the **OLD TESTAMENT**:

Proverbs 17:17 (NIV)

A friend loves at all times, and a brother is born for adversity.

The verses in the **NEW TESTAMENT** are some of his final verses before he gave his life:

2 Timothy 4:6-8 (NASB)

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

The **COMMAND** from the pen of the Apostle is a **PRESENT IMPERATIVE**.

We could translate it:

**“KEEP ON REMEMBERING MY BONDS.”**

In other words:

**“Keep me ever before the throne and my imprisonment.”**

Paul signs the letter with his **CHAINED HAND** and once again asks them to be:

**“REMEMBERING MY BONDS.”**

He **BEGINS** and **ENDS** with:

**GRACE.**

We begin with **GRACE** in our relationship to God and we are kept by grace. It is grace that will bring us home at last.

Grace is the sweetest sound  
That ever reached our ears:  
When conscience charged and justice frowned,  
‘Twas grace removed our fears.

[http://preceptaustin.org/new\\_page\\_58.htm](http://preceptaustin.org/new_page_58.htm)

All the stages we have been through in this particular epistle and the lessons which we have learned are summed up in the **GRACE OF GOD.**

















I find myself singing Bill Gaither's wonderful song:

### **The Family of God**

You will notice we say brother and sister 'round here.  
It's because we're a family and these folks are so near.  
When one has a heartache we all share the tears,  
And rejoice in each vict'ry in this fam'ly so dear.

From the door of an orph'nage to the house of the King,  
No longer an outcast, a new song I sing;  
From rags unto riches, from the weak to the strong,  
I'm not worthy to be here, but praise God I belong!

#### *Refrain*

I'm so glad I'm a part of the fam'ly of God;  
I've been washed in the fountain, Cleansed by His blood!  
Joint heirs with Jesus as we travel this sod,  
For I'm part of the fam'ly, the fam'ly of God.

(“The Family of God” by Gloria & William Gaither. *The New Church Hymnal*,  
Lexicon Music, Inc., 1976. #246)