

~2 Timothy~

Lesson 24 – The Fellowship of the Gospel

Let's begin by reading our text today- **2 Tim 4:9-13**

Last week we studied Paul's farewell address toward the hope of eternal life and the rewards that await him in everlasting life, and not only him, but all those who have loved his appearing. Now as this book comes to a conclusion, we see the person of Paul yearning to be with his friends, his brothers in Christ before he departs to be with the Lord. As I studied these verses this week, what impressed me the most was Paul's drive for the gospel to the very end. Even though he is in a dungeon awaiting his death, he is still orchestrating the preaching of the gospel and I find this absolutely amazing.

We are going to spend three weeks on these last 14 verses and my goal today is to start bringing life to the people Paul is mentioning in this last section. Paul mentions 17 people in his last salutation and sometimes with these lists we can just read over them, but for years I have been in love with the network of people Paul used to preach the Word and spread the gospel message. I would encourage you to read Paul's epistles and just focus on the people. Every time he mentions sending someone, write it down and keep track of where they went and who was with them. I did this on a spreadsheet several years ago and I still refer to this on a regular basis. This is the mindset I want us to have as we wrap up this book, I want you to see the love Paul had for the brethren.

So let's start by reading verses 9-10 again:

2 Timothy 4:9-10 ⁹ †Be diligent to come to me quickly; ¹⁰ †for Demas has forsaken me, having loved this present world, and has departed for Thessalonica— †Crescens for Galatia, †Titus for Dalmatia.

† ⁹ *Be diligent to come to me quickly...*

- “Be diligent”- spoudazo, σπουδάζω, make a maximum effort... to come to me quickly
 - This same word was used in 2:15, “be diligent”, and he uses the word again in 4:21, “do your utmost to come to me before winter”
 - Paul is telling Timothy to come quickly for several reasons. 1) winter is coming and making the journey from Ephesus to Rome in the winter would not be possible.
 - 2) He is going to be with the Lord soon. The time of his departure is standing bold, ephistemi, ἐφίστημι, (being immovable standing in front of him), 4:6.
 - 3) the main reason for asking Timothy to come quickly is the fact that Paul is alone
 - Paul says “for” or because Demas has forsaken me and in fact, as we will see, the only one still by his side is Luke.
 - This is why Paul is yearning for his son Timothy to come see him before he dies. Remember at the beginning of the epistle, Paul says, I am “*greatly desiring to see you, being mindful of your tears that I may be filled with joy...*”, 2 Tim 1:4
 - So Paul is telling Timothy, “do everything you can, make a maximum effort to come to me quickly.”

Demas

† ¹⁰ *for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—...*

- “forsaken”- egkataleipo, ἐγκαταλείπω, complete abandonment- compound of 3 words.
 - This word uses 2 prepositions to describe its intensity, ἐν + κατα + λείπω,
 - The same word is used in Heb 10:25, “*do not forsake*, egkataleipo, ἐγκαταλείπω, *the assembling of yourselves together.*”
 - This isn't just saying, “go to church”. This is so much deeper than that. Paul tells us, “Do not abandon the faith or those who are suffering for the Gospel.” This means we must identify ourselves

as a Christian, even if it means being arrested yourself, Heb 10:34; 13:3; 2 Tim 1:8, 16

- Demas is mentioned two other times in Paul's epistles, Col 4:14; Philemon 24,
 - of which, both epistles were written from prison probably very close together.
- At the time of Paul's first imprisonment, Demas was a faithful servant of the Lord, but the pressure of persecution and tribulation must have been too much for him. Maybe after seeing Paul arrested a second time and being treated much more severe. You have to remember it was at this time that Christians were now being hunted down as criminals and Paul himself was in a dungeon in chains as an evil doer, 2 Tim 2:9. Christians were being led into Nero's circus and tortured and eaten by wild animals. Christians were being lit on fire as human torches to light up the city streets. So this was a terrible time of persecution and suffering for Christians, and Demas may have apostasized under the pressure, having loved this present world.
 - This isn't the first time we see this apostasy. Many people in Asia Minor had turned away from the Truth.
 - Paul says in 2 Tim 1:15, "*all of Asia has turned away from me*". These people were not rooted in the Truth, and when tribulation and persecution arose for the Word's sake, they stumbled, Matt 13:21.
 - This is why Timothy was stationed at the church of Ephesus, to build and strengthen the church in the Truth.
- And notice what drew him away, his love for the world. John tells us in **1 John 2:15-17**.

Crescens

† ¹⁰ ... *Crescens for Galatia...*

- Some scholars assume that Crescens was an apostate like Demas, but just because Demas was an apostate, doesn't imply that the remainder of this list in this same category. I believe these other men mentioned are those sent by Paul to do the work of the Gospel. We know nothing about Crescens because this is the only mention of him in the Bible, but he had to have been a trusted worker of the gospel for Paul to send him to Galatia. On all three of Paul's missionary journeys, Paul always made it to the churches of Galatia, so this was a precious region to him.

Titus

† ¹⁰ ... *Titus for Dalmatia....*

- Titus is mentioned 13 times in the Bible. Born a Greek, but Paul was never compelled to circumcise him.
- There is church tradition that tells us he was born on the island of Crete from a noble family. At an early age, around 20 years old, he had an interest in Jewish Law. About this time, news of Jesus' miracles spread to Crete, and his uncle, who was the proconsul of Crete, sent him to Jerusalem and was converted by Peter after the day of Pentecost.
 - From this point, Titus had dealings with the church at Antioch in which, as mentioned in Galatians 2:1-3, he traveled with Paul and Barnabas to the Jerusalem council, (50AD).
- From this point, Titus probably stayed in Jerusalem, but he could have traveled back to Antioch, but either way, he did not join Paul and Barnabas on their 2nd missionary journey. However, Titus evidently traveled with Paul on his 3rd journey, which began around 54AD, because Titus is mentioned again in 2 Cor 2:3-4 delivering the "severe letter" to Corinth around 57AD (the severe letter was written in between 1st and 2nd Corinthians and is no longer extant). After this, Titus works with the Corinthian church to strengthen and encourage them, 2 Cor 7:6-7; 8:6. Titus delivers what we know as the 2nd epistle to the Corinthians, Paul tells the Corinthians that Titus is his partner and his fellow worker, 2 Cor 8:23.
- At the end of Paul's 3rd journey, Paul is arrested, 58AD, and then placed under house arrest awaiting his

appeal to Caesar in Rome. Titus probably remained in Jerusalem or Antioch, but then traveled to Rome to see Paul in prison. When Paul is released from his 1st imprisonment, 63AD, Titus travels with Paul to Crete, and according to Titus 1:5, is commissioned to strengthen the church in Crete. It is shortly after this that Paul writes the pastoral letter to Titus to help him structure the church in Crete.

- At the end of the letter to Titus, Paul says he is sending Artemas or Tychicus to deliver this letter and give him leave to meet him in Nicopolis, Titus 3:12. And according to our text today in 4:10, Paul sends Titus to Dalmatia. After Titus' stay at Dalmatia and the execution of Paul, Titus makes his way back to his hometown of Crete and is established as the Bishop of Crete where he died at the age of 94 around 107AD.

2 Timothy 4:11-13. ¹¹ †Only Luke is with me. †Get Mark and bring him with you, for he is useful to me for ministry. ¹² †And Tychicus I have sent to Ephesus. ¹³ †Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.

Luke

† ¹¹ *Only Luke is with me.*

- In studying the Greek language, I have gained a huge appreciation for Luke and what he did for Christianity and our Bible. He wasn't a teacher or a preacher, but he had a massive impact on the writings of the New Testament.
- Luke was an educated man that could have chosen to be wealthy and have a high position in the world, but instead, he gave up the things of this world to become Paul's personal assistant and physician and to be a worker for the Gospel. He was trained in Antioch, Greece and Egypt in the arts of science, math and language. Paul himself called Luke the "Beloved Physician" and his Greek is far superior than any other writer in the NT. William Cave, an historian in the 17th century, describes his writings this way, "His way and manner of writing is exact and accurate, his style polite and elegant, sublime and lofty, and yet clear and perspicuous, flowing with an ease and natural grace and sweetness, admirably accommodate to an historical design, all along expressing himself in a vein of purer Greek than is to be found in the other writers of the Holy Story."
- Luke first joined Paul around 51AD when Paul visited Troas on his way to Macedonia on his 2nd missionary journey.
 - This is evident by the change of the personal pronoun in the book of Acts. In Acts 16:10, Luke's narration of Paul's journeys changes from "they" to "we", showing that Luke begins following the Apostle Paul from this point forward.
 - However, Luke only travels with Paul to Philippi and stays in Philippi for 6-7 years until Paul comes back to Macedonia at the end of his missionary journey in 58AD.
 - From this point on, Luke never leaves Paul's side.
 - Luke travels with Paul back to Jerusalem where Paul is arrested, and then when Paul is transported to Rome and shipwrecked on Malta, Luke is with him. And when Paul is under house arrest in Rome, Luke is with him there as well.
 - It is during this 4-year imprisonment with Paul (2 yrs in Caesarea and 2 yrs in Rome) that Luke writes the gospel of Luke and the book of Acts.
 - Many scholars believe that the book of Acts was an historical record used as trial documents for Paul's appeal to Caesar in his first imprisonment.
 - In addition to Luke and Acts, Luke may have wrote several other NT epistles as well.
 - During Paul's first imprisonment in Rome, Paul writes the book of Hebrews, probably his first prison epistle, but because of the linguistic style of the book of Hebrews many scholars do not attribute it to Paul.

- But I believe Hebrews is absolutely the thoughts of Paul and can be attributed to him. As you know we spent 41 weeks studying the epistle to the Hebrews and became very intimate with this epistle. And without a doubt, this epistle has the “fingerprints of Paul” all over it.
- But it is undeniable that the linguistical style is different than his other epistles, and the language itself is more like that of Luke and his writings.
 - At the end of our study of Hebrews, I did an in depth word study, comparing the style and writings to Paul and Luke and my conjecture is that Paul and Luke both co-authored the book of Hebrews. It was the thoughts of Paul, but the words of Luke inspired by the Holy Spirit.
- When Paul is released from prison at the end of 62AD, Luke travels with Paul and is with him when he writes the first two pastoral letters, 1 Timothy and Titus.
 - And again, because of the linguistical style, it is a very distinct possibility that Luke co-authored these pastoral epistles as well.
 - And now as we read 2 Tim 4:11, “Only Luke is with me” and the fact that Paul is writing this second epistle to Timothy from a dungeon, and when you take into account the linguistical style of 2nd Timothy, it is very possible that Luke also co-authored 2nd Timothy as well.
- Luke is attributed to have written the gospel of Luke and the book of Acts, which these two books alone make up 27.48% of the New Testament, which just these two books is more than any other writer in the NT.
- But then if you add: Hebrews; 1 Timothy; 2 Timothy and Titus
 - This makes for 33.56% of the NT
- And if you combine the writings of Luke and Paul together it is 54.55% of the NT
- As we read these final words of Paul, we see that everyone had either abandoned Paul or been sent to preach the Word, but Paul’s faithful companion is with him, “Luke alone is with him”.
- Luke was an extraordinary man, only being mentioned by name three times in the entire Bible, but having written one-third of our New Testament, shows the faithful and humble heart of this man.

Mark

† ¹¹ *Get Mark and bring him with you, for he is useful to me for ministry...*

- This is a reconciliation story of a man who was once a deserter, but came back to the ministry and finished strong as a worker of the gospel.
- This is John, whose surname is Mark, Acts 12:25. We see his name first appear in Acts 12:12, when Peter is freed from prison by an angel and runs to the house of Mary, John Mark’s mother, where Scripture says, *“many were gathered together praying.”*
 - This is evidence of the house church in the first century
 - Mark was a young man growing up in the early church
- He was the cousin of Barnabas, Col 4:10. Barnabas is described as being from the tribe of Levi, Acts 4:36, so we know Mark would have been from Jewish descent.
- Peter describes Mark as his son in the faith in 1 Peter 5:13 being converted to Christianity by Peter.
- Paul first meets Mark after Paul and Barnabas had spent a whole year in Antioch building up the church and then they traveled to Jerusalem to give relief to the poor Christians in Jerusalem, Acts 11:25-30. After Barnabas and Paul give the relief money to the church of Jerusalem, they return to Antioch and they bring Mark with them, Acts 12:25. Shortly after, Paul and Barnabas embark on their first missionary journey and Mark goes with them, Acts 13:5.
 - Mark described as a helper, or assistant
- When Paul and his company, including Mark, came to the island of Paphos, they came against a sorcerer and false prophet named Bar-Jesus and Paul dealt with him. They left Paphos and they came to Perga in

Pamphylia; and Scripture tells us that “*John Mark departing from them, returned to Jerusalem*”, Acts 13:13.

- Evidently Mark couldn’t handle the road and he deserted Paul and Barnabas.
- This would have been around 45AD. Then 6 years later, in 51 AD, after the Jerusalem Council, Paul and Barnabas decide to go back to the churches from the first journey and Barnabas wants to take Mark with them again. Let’s read **Acts 15:36-41** to see how this went.
- Paul had no tolerance for a deserter’s heart and would not allow Mark to travel with him.
- This shows the tenacity of Paul, and how driven he was for the Gospel. Remember Timothy spent 12 years traveling with Paul, so this shows the driven character of Timothy as well.
- From this point, we don’t hear anything about Mark for 11 years until Paul mentions him in two of his prison epistles, Colossians 4:10-11 and Philemon 24. Paul wrote these two epistles during his first imprisonment in Rome in 62AD. This is the same list that Demas was in that we read earlier. But unlike Demas, Mark didn’t abandon Paul this time.
- Something obviously changed within the 17 years since Mark departed them in Pamphylia, because now Paul is calling Mark one of his only fellow workers for the kingdom who are of the circumcision and in Philemon, he again says Mark is a fellow laborer. What a remarkable difference! And now in 2 Timothy 4:11, Paul says something most extraordinary. At the end of his life, when everyone has abandoned him except for Luke, out of the hundreds of people that Paul knew, he only asks for two people to come see him before his death, Timothy, his faithful son, and Mark, the one who abandoned him over twenty years ago.
- Paul says, “...*Get Mark and bring him with you, for he is useful to me for ministry.*” This word useful, *euchrestos*, is the same word we saw in 2 Tim 2:21 when he speaks of the vessels of honor, sanctified, and useful, *euchrestos*, *εὐχρηστος*, to the Master for every good work. This is what Paul is calling Mark, one who used to be a deserter and now is a useful vessel to the Master.
- What an amazing story of reconciliation! And what is even more amazing, as if there could be anything better than being a fellow worker with the great Apostle Paul and having him tell you that you are useful, is that Mark was chosen by God to write the Gospel of Mark. This just shows the power of God to change the heart and lives of those would submit to His will.

Tychicus

† ¹² *And Tychicus I have sent to Ephesus.*

- Tychicus was probably a convert from the Ephesian church because the first time we see him mentioned is when Paul and his company leave Ephesus on the remainder of his 3rd journey in 57AD. Tychicus travels with Paul back to Jerusalem where Paul is arrested. We next see Tychicus mentioned in the Ephesians letter Ephesians 6:21–22–²¹ *But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; ²² whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts.*
- Tychicus, being from Asia, is sent back to Ephesus to deliver the epistle to the Ephesians and to comfort them. And on the same journey, Tychicus delivers two more epistles, Colossians and Philemon. Paul must have had enormous trust in this man to deliver the Word of God to these churches. Paul also sent Tychicus with the letter to Titus and probably stayed there in Crete to relieve Titus of his duties so Titus could meet Paul in Nicopolis, Titus 3:12.
- And now we see Tychicus being sent to Ephesus to deliver this second epistle to Timothy and to possibly relieve Timothy of his Bishopric duties in Ephesus to come see him in Rome. Paul writes, “I have sent Tychicus...” aorist indicative, past tense, but this was also common in letter writing as the writer is writing from the assumed time of the reader, not his present time, epistolary aorist.
- Tychicus was a faithful messenger of the gospel. One who carried the message of the good news to the world.

- Just think of the responsibility Paul entrusted with this man. The responsibility of delivering the written Word of God across perilous roads and seas.

Carpus

† ¹³ *Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments....*

- This is the only place in the Bible Carpus is mentioned and there is not church history from what I can find, but he was obviously a close friend of Paul.
- One possible reason why Paul left his cloak and books in Troas is this might have been where Paul was arrested. Troas was a major thorough fair to Rome. Anyone traveling to Rome from Asia Minor would normally pass-through Troas. If Paul was arrested in haste at Troas, this may explain why his cloak and his books were left there.
 - This cloak, phailones, φαῖλῶνης, a large sleeveless, outer garment made of a single piece of heavy material, usually wool, with a hole in the middle for allowing the head to pass through.
 - Paul says winter is coming, “do your utmost to come before winter”. This shows the economy of the times. It’s not like there was a Walmart down the street that Luke could go buy him a coat.
- Paul is also requesting “the books, especially the parchments”.
 - “books”- biblia, βιβλία, usually referring to a scroll, probably writings of the OT
 - “parchments”- membrana, μεμβράνα, this is a Greek transliteration from the Latin word membrana which means layer or skin. These parchments were the first use of books as we know them, or also known as a codex. These were ancient books composed of sheets of vellum (animal skin) or papyrus instead of scrolls creating pages of a book.
- This is just my conjecture, and another reason why Paul left these books there in Troas. Could it be that Paul was working with Carpus to have his letters transcribed into books and distributed to the churches? We know this was happening in Antioch in Constantine’s time just a few hundred years later, but I am sure these letters of Paul were also being copied and distributed throughout the known world in the first century. We don’t know anything about Carpus, but Paul evidently trusted him with these books and parchments. And I just have this deep sense that Timothy was a part of this process somehow. Whether Paul wanted Timothy to oversee the Bibles being produced and distributed. Was this a part of the work of an evangelist that he had mentioned? Is this the deep entrustment that Paul gave to Timothy? Was it the responsibility of producing copies of Bibles for all the churches? I may be reading too much into this, but somehow this Word had to be given to the world.
 - This is just a fun thought, but somehow these letters were transcribed, and I have a hunch that Paul was using Carpus along with Timothy to get this process started.
- As we go through the list of these people in Paul’s life, to us they may not mean much, but to Paul, they were dear brothers and sisters in Christ that helped him in his struggle for the gospel.
 - We too have these types of people in our lives. Those who abandon us, but also those we can trust with our lives. Faithful companions that we, like Paul, greatly desire to share our lives with. This is the love of the brethren.
- So I hope that my sharing these people with you, starts to open your eyes to the love Paul had for the brethren and the faithful people that were that helped bring the gospel to the world.

Next week we will discuss Paul’s trial in verses 14-18 and then wrap up this epistle the following week...