

# Abounding Grace Christian Church

## A Study of Paul's Second Letter to Timothy – Part 13

### I. Exposition of Chapter Four (Continued).

A. Verses 9-10 – “Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.”

1. “Be diligent to come to me quickly...” – It’s probable that in his final days, and being in prison, that he was feeling quite alone. Due to this, he asks Timothy to come see him quickly and later, in verse 21, he asks him to come before winter.
2. “...for Demas has forsaken me, having loved this present world, and has departed for Thessalonica...” – Demas is mentioned in **Colossians 4:14** and **Philemon 1:24** as well. Dr. Thomas Constable sums it up well when he writes:

**“The name Demas is probably a short form of Demetrius (cf. Acts 19:24; 3 John 12; probably not the same man), Demas, who had been Paul's fellow worker, had succumbed to the allurements of the world (instead of loving Christ's appearing; cf. Matt. 13:22; Gal. 1:4; Eph. 1:21; 1 Tim. 4:8; Titus 2:12; 1 John 2:15). He had deserted Paul and had gone to visit or live in Thessalonica (cf. Col. 4:14; Phile. 24), which may have been his original hometown. He, like Hymenaeus and Philetus (2:17), Alexander (1 Tim. 1:20), and others, had not continued to follow Christ faithfully.”<sup>1</sup>**

3. “...Crescens for Galatia...” – Nothing more is known for certain about Crescens. William Mounce states:

**“Nothing more is known of Crescens. Tradition says that he went north from Rome into Gaul, founded the churches in Vienne and Mayence near Lyons...,and became the bishop of Chalcedon... He had not ‘deserted,’ Paul.”<sup>2</sup>**

4. “...Titus for Dalmatia.” – This is one of twelve times Titus is mentioned in the New Testament. Of course there is an entire letter written to Titus. Titus was a man whom Paul trusted greatly. He is called Paul’s “brother” (**II Corinthians 2:13**), “partner and fellow worker” (**II Corinthians 8:23**), and “son in our common faith” (**Titus 1:4**). Dr. Bob Utley writes:

**“Dalmatia was a Roman province in the southern area of Illyricum (the former Yugoslavia). Paul preached there in Acts 20:1. It is north of Macedonia. This assignment is the last we hear of Titus in the NT.”<sup>3</sup>**

B. Verses 11-12 – “Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus.”

1. “Only Luke is with me...” – Luke was a Gentile (non-Jew) is mentioned three times (**Colossians 4:14; Philemon 1:24**) in Paul’s writings and is the one used by the Holy Spirit to write the Gospel of Luke and the book of Acts. Paul calls him the “beloved physician” (**Colossians 4:14**) and one of his “fellow laborers” (**Philemon 1:24**).
2. “Get Mark and bring him with you, for he is useful to me for ministry.” – Mark, also known as John Mark, (**Acts 12:12; 15:37**) was a cousin of Barnabas (**Colossians 4:10**). He is mentioned eight times in the Scriptures and is the author of the Gospel of Mark. Warren Wiersbe writes:

**“Mark (2 Tim. 4:11) was a cousin of Barnabas, Paul’s first partner in missionary service (Acts 13:1–3). His mother was a noted Christian in Jerusalem (Acts 12:5, 12). Unfortunately, John Mark failed on that first missionary journey (Acts 13:5, 13). Paul refused to take Mark on the second trip, and this led to a falling-out between Paul and Barnabas (Acts 15:36–41). However, Paul now admitted that John Mark was a valuable worker; and he wanted Mark with him in Rome. How good it is to know that one failure in Christian service need not make one’s whole life a failure.”<sup>4</sup>**

3. “And Tychicus I have sent to Ephesus.” – This is one of five times Tychicus is mentioned in the Scriptures. Paul called him a “...beloved brother and faithful minister in the Lord...” (**Ephesians 6:21**). Once again, Warren Wiersbe adds:

**“Tychicus...was a believer from the province of Asia (Acts 20:4) who willingly accompanied Paul and probably ministered as a personal servant to the apostle. He was with Paul during his first imprisonment (Eph. 6:21–22; Col. 4:7–8). Paul sent Tychicus to Crete to relieve Titus (Titus 3:12). Now he was sending him to Ephesus to relieve Timothy. What a blessing it is to have people who can replace others! A relief pitcher may not get all the glory, but he may help win the game!”<sup>5</sup>**

<sup>1</sup> Thomas L. Constable, *Notes on 2 Timothy* (<http://www.soniclight.com>: Sonic Light Publication, 2023), 63.

<sup>2</sup> William D. Mounce, *Word Biblical Commentary, Volume 46: Pastoral Epistles* (Grand Rapids MI: Zondervan Publishing, 2000)

<sup>3</sup> Robert James Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 174.

<sup>4</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 257.

<sup>5</sup> *Ibid.*, 257.

C. **Verse 13** – “Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.” – This is the only mention of Carpus in the Scriptures. He was, obviously, a believer in Troas (an ancient seaport city in what is now known as Turkey) who apparently had shown hospitality to the Apostle Paul and kept some of his things for him. Some scholars suggest that Paul left these things behind in haste to try to avoid arrest. The “cloak” refers to **“a travelling-cloak, used for protection against stormy weather”**<sup>6</sup> Regarding the “...books...” and “...the parchments”, Robert Utley writes:

**“Even Paul felt the need to study and read. The ‘parchments’ refer to tanned animal skins which were used for writings. Their name is taken from Pergamum where they were invented. This was very expensive but durable writing material. It probably referred to OT scrolls. ‘The books’ may refer to letters or legal documents. However, this is all speculation.”**<sup>7</sup>

D. **Verses 14-15** – “Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words.” – The name “Alexander” was a popular name, so it’s uncertain whether or not this is the same man as is mentioned in I Timothy 1:20, but it is likely. If this is the case, then he is one of the men who was a believer but whose faith was “shipwrecked.” It’s also uncertain as to what kind of “harm” he did to Paul, but we know that it included resisting the message of the Gospel. It’s also possible that as a “coppersmith” (one who makes objects out of brass, bronze, copper, or other metals)<sup>8</sup>, that he was one who made images of the Ephesian goddess of Diana which means his business was being hurt by people coming to Christ (cf. Acts 19:21-28).

1. “...May the Lord repay him according to his works.” – Paul was not seeking revenge but was confident that the Lord would “repay” him. Bob Utley writes:

**“This is a spiritual principle. God is ethical and moral and so is His creation. Humans break themselves on God’s standards. We reap what we sow. This is true for believers (but does not affect salvation) and unbelievers”**<sup>9</sup>

2. “You must beware of him...” – Paul warns Timothy to “beware” (“to guard or watch, have an eye upon”)<sup>10</sup> of him.

E. **Verses 16-18** – “At my first defense no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!”

1. “At my first defense no one stood with me, but all forsook me.” – The word “defense” means; “to speak on behalf of oneself or of others against accusations presumed to be false—to defend oneself.”<sup>11</sup> The word “stood” here means; “to come to one’s help” and the word “forsook” means; “to abandon, desert, i. e. to leave in straits, leave helpless.”<sup>12</sup> A. Duane Litfin states:

**“Paul’s first defense evidently refers, not to his first Roman imprisonment, about which Timothy would have already known, but to a preliminary hearing leading up to his present trial. At such trials it was common to hear advocates for the accused, but in Paul’s case no one came to his support, but everyone deserted him. The widespread desertion of the apostle may be explained by the fact that, unlike the period of his first imprisonment, it had now become dangerous to be a Christian in Rome.”**<sup>13</sup>

2. “But the Lord stood with me and strengthened me...” – The word translated “stood” here is a different word and means; “to place beside or near; to set at hand; to present”<sup>14</sup> The word “strengthened” means; “to make strong, endue with strength”.<sup>15</sup> (cf. Ephesians 6:10; Philippians 4:13; I Timothy 1:12; II Timothy 2:1).

3. “...so that the message might be preached fully through me, and that all the Gentiles might hear.” – In the context, it seems that Paul preached the Gospel to the Romans at the preliminary hearing.

4. “Also I was delivered out of the mouth of the lion.” - The phrase “mouth of the lion” is metaphorical and probably speaks of either Nero the Emperor, or of Satan (cf. I Peter 5:8).

<sup>6</sup> Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 647.

<sup>7</sup> Utley, 175.

<sup>8</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 26.

<sup>9</sup> Utley, 175.

<sup>10</sup> Thayer, 659.

<sup>11</sup> Louw and Nida, 437.

<sup>12</sup> Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 166.

<sup>13</sup> A. Duane Litfin, “2 Timothy,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 759.

<sup>14</sup> Thayer, 489.

<sup>15</sup> Ibid., 214.

5. **And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!**" As we look at this within its context, including the context that Paul was in prison and believed he had finished his race (4:7), this future deliverance is probable speaking of spiritual deliverance rather than physical. Gary Leggett writes:

**"Whether this future deliverance refers to a physical or spiritual deliverance is uncertain. However, it is probably better to see it as spiritual because of the words that follow...This meaning makes more sense when used with 'heavenly kingdom' than a physical meaning would. Paul's salvation would be completed when Christ brought Paul into the heavenly kingdom. Deliverance was not to be from death but through death."**<sup>16</sup>

F. **Verses 19-22 – "Greet Prisca and Aquila, and the household of Onesiphorus. Erastus stayed in Corinth, but Trophimus I have left in Miletus sick. Do your utmost to come before winter. Eubulus greets you, as well Pudens, Linus, Claudia, and all the brethren. The Lord Jesus Christ be with your spirit. Grace be with you. Amen."** – Paul gives his final greeting.

1. **"Greet Prisca and Aquila..."** – **"Prisca"** refers to Priscilla. This couple had assisted Paul in Corinth and accompanied him to Ephesus (Acts 18:2-2, 18-19). They also gave further instruction to Apollos (Acts 18:26) and had risked their lives for Paul (Romans 16:3-4).
2. **"...the household of Onesiphorus."** – He is mentioned in 1:16 where he is said to have refreshed Paul. As we taught from that verse, it's possible that he lost his life somehow, possibly for the Gospel.
3. **"Erastus stayed in Corinth..."** – We can't be certain but he may have been the treasurer of Corinth (Romans 16:23); and he might be the same man who ministered with Timothy in Macedonia (Acts 19:22).
4. **"...Trophimus I have left in Miletus sick."** – This man is mentioned in Acts 20:4; 21:29. **"Miletus"** was a seaport city on the west coast of Asia Minor.<sup>17</sup> This is also where Paul addressed the Ephesian elders in Acts 20:15. As far as Trophimus being sick, we don't know what he was sick of, nor if he may have received healing. (cf. Philippians 2:25-30).
5. **"Do your utmost to come before winter."** – Bob Utley states: **"Shipping stopped in the winter, so no one would be able to come to him after the seasonal storms began (cf. Titus 3:12)."**<sup>18</sup>
6. **Eubulus greets you, as well Pudens, Linus, Claudia, and all the brethren."** – This is the only place any of these names are mentioned. They are most likely members of the church at Rome. Paul must have had some contact with them. A. Duane Litfin explains:

**"Of the four individuals listed, Eubulus ... Pudens, Linus, and Claudia, nothing is known. Though 'everyone' had deserted Paul at his first defense, still, in the spirit of forgiveness expressed in verse 16, Paul had not cut the Roman Christians off. The greeting is from all the brothers."**<sup>19</sup>

7. **"The Lord Jesus Christ be with your spirit. Grace be with you. Amen."** – This is Paul's closing benediction. Dr. Gordon Fee writes:

**"Finally, there is a benediction and grace, common to all the letters. This one is in two parts. First, there is a word for Timothy personally: The Lord be with your spirit (cf. Gal. 6:18; Philem. 25; Phil. 4:23). This is an expanded form of 'the Lord be with you,' your spirit in this case representing the whole person. Secondly, and interestingly, he has a word for the church: Grace be with you all. Thus, even though the whole letter is a very personal word to Timothy, in much of it there is an obvious concern for the Ephesian church as well; and since he sends greetings to others besides Timothy, he therefore includes them all in the final grace."**<sup>20</sup>

<sup>16</sup> *The Complete Biblical Library: Acts – Revelation, Volume 2*, (Empowered Life, Tulsa, OK, 2016.), 930.

<sup>17</sup> Louw and Nida, 837.

<sup>18</sup> Utley, 177.

<sup>19</sup> Litfin, "2 Timothy," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, 760.

<sup>20</sup> Gordon D. Fee, *1 & 2 Timothy, Titus* (Grand Rapids, MI: Baker Books, 1988)