

2 Timothy 4:11

Authorized King James Version (KJV)

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Analysis

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. After listing those who left, Paul identifies his sole companion: "Only Luke is with me" (Loukas estin monos met' emou, Λουκᾶς ἔστιν μόνος μετ' ἐμοῦ). Luke, the beloved physician and Gospel author (Colossians 4:14), remained faithful through Paul's final imprisonment. Monos (μόνος) emphasizes isolation—only one coworker remained. This reveals Luke's exceptional faithfulness, willing to risk his own safety to minister to imprisoned Paul.

Paul requests Timothy bring Mark: "Take Mark, and bring him with thee" (Markon analabōn age meta seautou, Μᾶρκον ἀναλαβών ἄγε μετὰ σεαυτοῦ). Analambanō (ἀναλαμβάνω) means take along, bring with. Agō (ἄγω) means lead, bring. Mark is John Mark, author of Mark's Gospel, who earlier abandoned Paul during first missionary journey (Acts 13:13), causing sharp conflict between Paul and Barnabas (Acts 15:36-40). Paul refused to take Mark again, considering him unreliable.

Yet now Paul specifically requests Mark, declaring: "for he is profitable to me for the ministry" (estin gar moi euchrēstos eis diakonian, ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν). Euchrēstos (εὔχρηστος) means useful, beneficial, serviceable. Mark's restored usefulness demonstrates redemption's power—early failure doesn't determine final outcome. Paul's willingness to reconcile and trust Mark again models Christian forgiveness and restoration. Young ministers may fail initially but

can mature into faithful servants. Mark's story encourages all who have failed: repentance and faithfulness can restore usefulness.

Historical Context

Mark's journey from deserter to useful minister spans years. After abandoning Paul (circa AD 46), he apparently ministered with Peter in Rome (1 Peter 5:13), wrote his Gospel (likely the first), and matured significantly. By AD 67, Paul trusted him enough to request his presence during final imprisonment. Church tradition says Mark later founded the Alexandrian church and died as martyr. His Gospel, emphasizing Jesus as suffering servant, may reflect lessons learned from his own failure and restoration. The reconciliation between Paul and Mark demonstrates that initial failure isn't final verdict.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. How does Mark's story from deserter to useful minister encourage you if you've failed in Christian service or relationships?
2. Are you willing, like Paul, to forgive those who've failed or abandoned you and give them opportunity for restored usefulness?
3. What past failures or broken relationships need reconciliation and restoration through repentance, forgiveness, and renewed trust?

Interlinear Text

Λουκᾶς ἔστιν μόνος μετὰ ἐμοῦ Μᾶρκον ἀναλαβὼν

Luke

G3065

he is

G2076

Only

G3441

with

G3326

me

G1700

Mark

G3138

Take

G353

ἄγε μετὰ σεαυτοῦ ἔστιν γάρ μοι εὔχρηστος εἰς

and bring him

G71

with

G3326

thee

G4572

he is

G2076

for

G1063

to me

G3427

profitable

G2173

for

G1519

διακονίαν

the ministry

G1248

Additional Cross-References

Acts 12:12 (Parallel theme): And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Acts 12:25 (Parallel theme): And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Philemon 1:24 (Parallel theme): Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Acts 15:39 (Parallel theme): And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

Colossians 4:14 (Parallel theme): Luke, the beloved physician, and Demas, greet you.

Colossians 4:10 (Parallel theme): Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

2 Timothy 1:15 (Parallel theme): This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

1 Peter 5:13 (Parallel theme): The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

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