By-ends and his friends were unable to cope with the wisdom with which Christian answered them, so they slowed their pace until Hopeful and Christian got ahead of them. Eventually, Christian and Hopeful came to a “pleasant plain, called **Ease**, where they traveled in peace. But that plain was narrow, so they went across it very quickly.” The Lord provides momentary rest for his children for restoration of body and soul.
• Christian and Hopeful came upon a little hill called *Lucre*, in which there was a rare silver mine.

• Sometimes referred to as *filthy lucre*, there is an unfavorable implication added to its meaning of *gain, profit, pecuniary advantage*.

• Those who went too close to the edge were killed or maimed when the ground gave way.
Bunyan’s *Demas*

• Demas stood by the silver mine calling out to pilgrims to come and take a look: “Come over here, and I will show you something.”

• Like Christian, it is wise to question the invitations we receive from others as we are traveling to the Celestial City: “What is so important that we should leave our path to see it?”
Personal Reflection

• Can you recall a time in your life when you left God’s path after someone encouraged you to take a look at something or someone?
• What were the consequences of that decision?
• Looking forward, how would you resist someone’s call to “come over here” when you know it is contrary to God’s will?
Demas’ Offer

- There is a silver mine here.
- You can dig in it for treasure.
- You can become rich with very little effort.
Christian’s Counsel to Hopeful

• I have heard of this place before.
• Many have been killed here.
• The treasure is a snare to those who seek it.
• It hinders those who are on their pilgrimage.
• Let’s not take one step in that direction.
• Stay on our path.
Christian’s Answer to Demas

• Demas, you are an enemy of the right ways of the Lord of this path.
• You have already been condemned by one of his Majesty’s judges for turning away from his way.
• Why are you seeking to bring us into the same condemnation?
Demas’ Relatives

• Gehazi, his great-grandfather (II Kings 5:20).
• Judas, his father (Mt. 26:14-15), was hanged as a traitor.
• You, Demas, do not deserve anything better than them.
What We Know About Demas

• Paul was in prison in Rome from A.D. 61-63, his first imprisonment under Nero (Acts 28:16,30) after he had appealed to Caesar (Acts 25:11).

• Luke tells us that while he was imprisoned, he was “preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openess, unhindered” (Acts 28:31).
What We Know About Demas

• Onesiphorus, a Christian from Ephesus, had already sought him out and visited him in Rome (1:16-17).
• There had already been one hearing but no one was there to support him (4:10).
• Paul, not expecting acquittal, believed he was at the end of his course and encouraged Timothy to come before winter (4:21).
What We Know About Demas

• Paul shared the good news with Timothy about his acquittal: “But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion’s mouth” (II Tim. 4:17).

• The “lion’s mouth” refers to Roman emperor Nero, a very cruel man.
What We Know About Demas

• It is in the context of writing his “last will and testament” that Paul mentions a man who had once served him well but now had forsaken him: Demas.

• He is mentioned three times in the New Testament, the first two indicating that he had been an assistant working with Paul in the ministry.
“Luke, the beloved physician, sends you his greetings, and also Demas” (Col. 4:14).


“Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica” (II Tim. 4:9-10).
Demas’ Name

• Demas’ name is probably abbreviated, or hypocoristic, which means using diminutive or endearing pet names. The verbal form means “to talk a child’s language” (Liddell).

• Sometimes I call my daughters Kim (for Kimberly), Kel (for Kelli), and Linds (for Lindsay).

• Demas is probably the diminutive for Demetrius, though Demarchus is possible.
The word Paul chose to describe the action of Demas – “deserted” - has been found in the rich stores of contemporary papyri discovered in recent years. It is a word which means *leave behind, forsake, abandon, or desert.*

In the Paris Papyri (B.C. 153), the word means “to leave in the lurch” one who is in straits.
• In the Oxyrhynchus Papyri (A.D. 20-50), a phrase has been found which, translated, means “he deserted me, leaving me in a state of destitution.”

• “The verb used in the original implies that Demas had not merely left Paul, but had left him in the lurch, had abandoned, forsaken him” (William Hendriksen).
What It Means to be Forsaken

• “And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli lama sabachthani?’ that is, ‘My God, My God, why hast Thou forsaken Me?’” (Mt. 27:46; cf. Mk. 15:34).

• Paul wrote that he was “persecuted, but not forsaken” (II Cor. 4:9).

• “I will never desert you, nor will I ever forsake you” (Heb. 13:5).
Reason for the Desertion

• “Having loved this present world” (II Tim. 4:10).
• The literal translation is “having loved the now age.”
• Here, the adverb *now* has the force of an adjective and is a Greek idiom. English can use the same idiom = “the now time” – though this particular phrase is awkward.
It is not uncommon to find this idiom in the Greek New Testament: “in the now time” (Rom. 3:26); “the now (present) Jerusalem” (Gal. 4:25); “the now (this present) life” (I Tim. 4:8); and in our text, “the now (present) age” (II Tim. 4:10).

Contrast Paul’s “all who have loved His appearing” (vs. 8) with Demas’ “having loved the now age” (vs. 10).
“We are compelled to believe that Demas gave up the love of that coming epiphany for the love of this present world’s course. This is what cut into Paul’s heart most deeply” (Lenski).

“Did he [Demas] leave Rome because this capital was at that time the most dangerous place for a Christian to be? Did he have business, friends, or relatives in Thessalonica? We do not know” (Hendriksen).
“Demas, having loved this present world, deserted me.”

In the Greek, this is called *Simultaneous Action*. In Luke 5:4, we read: “And when He had finished speaking, He said to Simon...”

“And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us” (Acts 15:8).
“Demas left because he fell in love with the present age, the “world” on this side of the grave, the transitory era which, in spite of all its pleasures and treasures, will soon be past (I Tim. 6:17). Much can be said in support of the view that Demas, in love with the present world, never belonged to the company of those who love Christ’s appearing...Nowhere is there a word about the restoration of Demas.”
“It was indeed disgraceful for such a man to love the world better than Christ. But we are not to suppose that he completely denied Christ and gave himself over again to ungodliness or the allurements of the world, but only that he cared more for his own convenience and safety than for the life of Paul. He could not stay with Paul without involving himself in many troubles and vexations and a real risk to his life.”
“Jesus use of ‘Mammon’ is unique – he gave it a strength and precision that the word (Aramaic for wealth) never had before. He did not usually personify things, let alone deify them. And neither the Jews nor the nearby pagans knew a god by this name. But what Jesus says in speaking of Mammon is that money is a power – and not in a vague
Mammon

sense that it is an active agent with decisive spiritual power and is never neutral. It is a power before we use it, not simply as we use it or whether we use it well or badly. As such, Mammon is a genuine rival to God. The recurring biblical demand confronts us: ‘You shall not worship the work of your hands.’”
“At least three things follow from this view. First, this position confronts people with a decisive choice. Jesus challenged his hearers to choose one master or another – God or Mammon. Either we serve God and use money or we serve money and use God. Ultimately we follow what we have loved most intensely to its natural destination – eternity or death – ‘for where your treasure is, there will your heart be too.’”
"For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang."