

*fellowservant in the Lord...* and I am certain that he personally read these epistles unto these assemblies. It would be hard to just read these letters without further expounding, and thus preaching from them. A Saint from Ephesus for example would recognize Paul's language, and Paul's teaching here, and with these lofty thoughts written down for them, certainly they would all want their own copy of Paul's "letter." Thus we get a better picture of just how it was that **Tychicus** was *...a faithful minister and fellowservant in the Lord...* . He was more than a mail man. He was familiar with the contents of these letters, and knew how to further expound Paul's teaching, and with the help and power of the Holy Ghost he could emphasize the lofty thoughts Paul had written unto these Saints. **Tychicus** could relay the many hours of conversations that he and Paul had discussing these very same topics that Paul had now written down in his letters to the EPHESIANS, and to the COLOSSIANS. PHILEMON was a personal letter written unto one man, Philemon. This letter was treasured so much by PHILEMON that it was shared, and preserved for us today. A changed Onesimus was further evidence of the profound effect that the Lord has in the life of a Holy Spirit filled believer, which change was greatly appreciated, and enjoyed by Philemon. The point of noting all of this is to shed more light on the statement we read in COLOSSIANS 4:7 *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:...* . Obviously **Tychicus** was well grounded in the truth that Paul taught and preached in order to properly and publicly declare the contents of these epistles he was given to deliver.

Both portions of scripture we read above from EPHESIANS 6:22 and COLOSSIANS 4:8 note that **Tychicus** would be able to *...comfort your hearts...* . No doubt **Tychicus** was a great comfort also to the heart of Paul. Some how after Paul's release from prison at Rome, Paul again met up with **Tychicus**. No doubt this happened during the time frame when Paul was at Ephesus as noted in 1 TIMOTHY 1:3. **Tychicus** it seems may have traveled from Ephesus with Paul when Paul left **Timothy** in charge at Ephesus. It also seems that **Titus** was with Paul too as Paul visited Crete, where he now has left **Titus**. Obviously **Tychicus** and **Titus** knew each other, for again Paul writes **Titus** in TITUS 3:12 *When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.* Perhaps all four of these, Paul, **Titus**, **Artemas** and **Tychicus** had recently traveled together, for Paul writes this as if they all knew each other, which certainly they did.

2 TIMOTHY 4:12 records the last mention of **Tychicus** in scripture: *And Tychicus have I sent to Ephesus.* With the information we have studied above it is little wonder that Paul has now once again sent **Tychicus** back to Ephesus. Perhaps it was **Artemas** that Paul sent to Crete to retrieve **Titus**, meaning that **Tychicus** continued to travel with Paul even to Rome once again, where Paul was writing **Timothy** from prison. Perhaps it was **Tychicus** who rushed the letter of 2 TIMOTHY back to **Timothy** in Ephesus, but once again we will have to wait until we get to heaven to know the answer as to who carried this letter back to **Timothy**. One thing we know for certain about **Tychicus**, he was *...a beloved brother and faithful minister in the Lord...* as Paul noted without hesitation in EPHESIANS 6:12 and COLOSSIANS 4:7. May these very same qualities be found in each of us as we too follow Paul as he followed Christ. **Tychicus** was this kind of faithful follower of Christ.

## (10) Zenas and (11) Apollos

Number ten on our list of the thirty-four people mentioned by name in Paul's last three epistles is **Zenas** the lawyer found only one time in scripture, TITUS 3:13 *Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.* Obviously **Apollos** is number eleven on the list, and is found here with **Zenas** the lawyer. Since **Zenas** is only found in this one scripture we cannot tell if he was a Jewish lawyer, a Greek lawyer, or a Roman lawyer. If he were a Jewish lawyer, he could have been a scribe, and an interpreter of Moses law among the Jews. If he was a Roman or Greek lawyer he would have most likely been familiar with the civil

law of his day. Whatever kind of law he practiced, Paul certainly enjoyed hearing his thoughts, and **Zenas** the lawyer must have enjoyed learning more of Paul's gospel message from the Apostle Paul himself. It appears from the context of TITUS 3:13 that **Zenas** the lawyer was with **Apollos** traveling together, and preaching the gospel, Paul's gospel. It also is apparent that these two were in Crete when Paul left **Titus** there to set in order the things that were "wanting" as found in TITUS 1:5, which reads: *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee...* . The Greek word translated "wanting" here is *leipo*, number 3007 in The Strong's Greek Concordance, and is only found twice in Paul's writings. Both times *leipo* "wanting" is found in Paul's epistles is in TITUS, the second time here in TITUS 3:13 *Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.* "Wanting" here simply means: nothing lacking, or having all that they require. In our language of today Paul was making certain that **Titus** would give first class treatment to **Zenas** the lawyer and **Apollos** as they traveled to meet up once again with Paul. We will discuss this further in a moment, but take note of the high regard Paul had for **Zenas** the lawyer and **Apollos**. Paul was comfortable leaving them with **Titus** as his assistants here in Crete. Furthermore Paul was no doubt relieved to have left **Titus** with some well established brethren in Christ such as **Zenas** the lawyer and **Apollos**. Of these three men **Titus** had the longest relationship with the Apostle Paul, thus Paul gave **Titus** the instructions on how to set in order the things that were missing in the Christian churches in Crete. **Zenas** the lawyer and **Apollos** were on the island of Crete when Paul left **Titus** in charge, but how long they had been there, and why they were there is not exactly told us in scripture. Obviously the Holy Ghost had led them to be there while all this was going on, and certainly they were assets in helping the churches of Crete get established. Perhaps they were there when Paul and **Titus** had arrived. When Paul wrote **Titus** to ...*Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them...* in TITUS 3:13, we get the sense that **Zenas** the lawyer and **Apollos** had already made plans to journey off the island of Crete, and head to Greece. **Titus'** instructions from Paul were to facilitate their journey as much as possible, including picking up their expenses, and make them as comfortable as possible. Obviously Paul held **Zenas** the lawyer and **Apollos** in high esteem as he wrote this request to **Titus**. In short Paul wanted **Zenas** the lawyer and **Apollos** to be given what we would call first class treatment by **Titus** as he brought them on their journey.

There also is a thought here that pertains to all of us concerning the diligent journey, nothing lacking that we all have in our Christian life. We were given Paul's gospel message in this church age, one hundred chapters of instruction that completes, and fills up the word of God according to COLOSSIANS 1:25. Paul's gospel is our first class ticket to eternal royalty if we will but let our guide, the Holy Ghost, open it unto us. The full overcomers of this church age are to diligently search the scriptures, are we not? *Search the scriptures...* JOHN 5:39 says, and we of this church age can magnify the scriptures under the magnifying glass of Paul's gospel. The word of God rightly divided by the divine guidance of the Holy Ghost is what we are talking about here. Paul wrote **Timothy**, a man who knew, and had been taught the holy scriptures from his youngest days: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth...* 2 TIMOTHY 2:15. This in part is how the Bride of Christ makes herself ready, by learning all she can about The Lamb of God, also know as The Word of God. The Word of God is the Bible, the word of truth that Paul wrote **Timothy** about. ROMANS 10:17 tells us: *So then faith cometh by hearing, and hearing by the word of God.* Again the word of God is our scriptures. HEBREWS 11:6 adds: *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* We diligently seek God by faith, which comes by hearing, and hearing the word of God. When we read, and diligently search the scriptures, we hear a voice in our head, don't we? This is true unless we are speed readers. So reading, and studying scriptures is indeed hearing the word of God, is it not? And our guide, The Holy Ghost, also whispers these words in our hearts of faith as he guides us into all

truth. So I repeat, Paul's gospel is our first class ticket to eternal royalty if we will but let our guide, the Holy Ghost, open the deep rich meaning of what Paul was inspired to write unto us.

Let's now consider some more concerning **Apollos**, the eleventh man mentioned in these last three epistles of Paul. **Apollos** is a most interesting character, for he is a product of the ministry of John the Baptist! We are introduced to him in ACTS 18. ACTS 18:24 & 25 tells us: *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.* Recall from the gospel records that John the Baptist had many followers, called disciples, and apparently one of John the Baptist disciples had taught **Apollos** some things of the Lord, which included the baptism of John the Baptist. {You can read a little more of the disciples of John the Baptist in the following scriptures: MATTHEW 9:14; MARK 2:18; LUKE 5:33 & 7:18; JOHN 1:35 & 37.} JOHN 1:37-42 tells that one of John the Baptist's disciples was Andrew, Simon Peter's brother, who then went on to be one of Jesus disciples, and then introduced his brother Peter to Jesus, and Peter too then became one of Jesus disciples. So what we find in the above portion of scripture from ACTS 18 is that **Apollos** was very educated, mighty in the Old Testament scriptures, who very eloquently, and accurately taught what he knew, which was the baptism of John the Baptist. In other words **Apollos** was teaching the Jews to be looking for their Messiah to come. But Jesus had already come the first time long before **Apollos** preached in Ephesus. The Jews as a whole had rejected Jesus, the KING OF THE JEWS, and had persecuted Him. **Apollos** however, as educated as he was, remained ignorant of these facts at this time. Keep in mind as we read this story in ACTS 18, Jesus ministry had started about twenty-five years before this time. Yet the message of repentance and looking for the coming Messiah that **Apollos** preached was still received by some Jews of that day, showing that **Apollos** wasn't the only Jew ignorant of Jesus coming, His death and, His resurrection! Obviously we can see from this information that the news of Jesus coming, His death and, His resurrection hadn't been heard of, or taught at the various places **Apollos** had been too up until his arrival at Ephesus. Prior to coming to Ephesus, **Apollos** was a baptizing evangelist knowing only the baptism of John the Baptist. ACTS 19:4 records: *John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* John the Baptist's baptism ministry preached the baptism of repentance for the remission of sins, and pointed forward to the time when Jesus should come and take away the sin of the world. **Apollos** was ignorant of the fact that Jesus Christ had already come into the world, and died for the sin of the world, until the time he came to Ephesus. As hard as it may seem for us to comprehend, **Apollos** upon his arrival in Ephesus twenty some years after Jesus death, knows nothing about the death and resurrection of Jesus Christ, nor would he know anything about the true meaning of Pentecost.

Before we continue reading about **Apollos** in ACTS 18 recall that the Apostle Paul had briefly visited Ephesus during which time he *...entered into the synagogue, and reasoned with the Jews...* according to ACTS 18:19. Paul then immediately left Ephesus, and returned to Antioch, Syria after paying a quick visit to Jerusalem. Go back and review from the beginning of ACTS 18, and find recorded there the ministry of the Apostle Paul, and the year and a half he was in Corinth. Early on in Corinth he met a fellow tent maker and his wife, a couple named Aquila and Priscilla. Paul moved in with them, and Aquila and Priscilla were like little sponges taking in the gospel message the Apostle Paul preached unto them. This was a daily event for Aquila and Priscilla, and a life long bond was made between Paul, and Aquila and Priscilla during the eighteen months Paul lived with them in Corinth. As you read on in ACTS 18 you will find that Aquila and Priscilla had now determined to move to Ephesus, and when Paul left Corinth, he went with them to Ephesus first, leaving behind Aquila and Priscilla as he continued journeying on to Jerusalem. Paul would return to Ephesus within the next year. Meanwhile the events of ACTS 18:24-28 take place.

ACTS 18:24 *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and*

*mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

Now put yourself in Aquila and Priscilla's shoes. For a moment, imagine how Aquila and Priscilla must have felt hearing **Apollos** speak this message at the Jewish synagogue there in Ephesus. They would have had mixed emotions about his message. First of all they would have realized what **Apollos** preached was good, and it was the truth, and they would have appreciated that, but then they would have realized that **Apollos**, howbeit good intentioned, was ignorant of the events since the time of John the Baptist. I wonder how many times the Apostle Paul had used this expression in teaching Aquila and Priscilla: "Now I would not have you ignorant, brethren," and then he would teach them something. Now it was Aquila and Priscilla's turn to see that **Apollos** no longer remained ignorant concerning the things of the Lord. Actually there is more to it than that. The Holy Spirit was giving Aquila and Priscilla the opportunity to take some major steps down the road to being full overcomers. Of course they could have not listened to the unction of the Holy Spirit, but they instead yielded to the leading of the Holy Ghost. Think of what you would have done in this circumstance. Knowing what you know you have two choices. One ignore **Apollos** and his message and rejoice in the fact that you know more than him, or two, do what Aquila and Priscilla did, and try to point **Apollos** down the better path. It was not up to Aquila and Priscilla to make **Apollos** go the correct way of the Lord, it was only up to them to point him in the better direction. This they did. Aquila and Priscilla could not make **Apollos** receive Paul's gospel message, that job was the Holy Spirit's, to open his eyes to receive God's best. When Paul was living with Aquila and Priscilla in Corinth, their house had become a church where the Apostle Paul preached Paul's gospel message. The following verse defines a church: MATTHEW 18:20 *For where two or three are gathered together in my name, there am I in the midst of them.* Now here in Ephesus Aquila and Priscilla's house became a church again, this time a church where dear old **Apollos** could learn from two of Paul's very attentive students, Paul's gospel. So we read in ACTS 18:26 that *...when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

What happens in the house of Aquila and Priscilla to **Apollos** reveals the overcoming character of this highly acclaimed Saint. Put yourself now in **Apollos** shoes, and think of what dear old **Apollos** would have had to learn from Aquila and Priscilla. And keep this point in mind while we consider this; **Apollos** was not an ignorant man, for he was well grounded in the Old Testament scriptures, very educated and was a gifted, cultured, and eloquent speaker. The question Aquila and Priscilla would of had was how receptive would dear old **Apollos** be to Paul's gospel? And further, how receptive would dear old **Apollos** be to hearing Paul's gospel from the common folk that they were? Would he be willing to learn some things from a woman? With these questions hanging over their head, Aquila and Priscilla yielded to the leading of the Holy Ghost, and began to explain to this educated man the information he was ignorant of concerning the things of God. Their teaching to **Apollos** would have gone something like this: "**Apollos**, let us declare unto you the gospel, how that Jesus Christ came in the days of John the Baptist, and for three years many times before many witnesses proved that he was the Christ. And how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of several people at different times after his resurrection, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. And Jesus told them ye shall receive power, after that the

Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Dear **Apollos** these things happened in your lifetime in Judaea, and the regions round about more than twenty years ago. And after Jesus ascended into heaven, the disciples returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Jews from all over the world witnessed these Galilaeans speaking in tongues, and were confounded and amazed and marvelled that they heard these Galilaeans speaking in their various languages about the wonderful works of God. The power of the Holy Ghost is mighty, and on that day of Pentecost thousands of Jews became believers, and many received the gift of the Holy Ghost also. And the believers, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and the Lord added to the church daily such as should be saved."

This certainly is a lot of new information for dear old **Apollos** to take in at one time, a lot of facts to ponder, so we wonder what his reaction would be. Here is where we get a glimpse into the heart attitude of dear old **Apollos**. **Apollos** has two choices he can make after hearing what Aquila and Priscilla have just said. One choice is that he can ignore what they have just told him, for after all he is an educated man, and he can put his confidence in this fact. Or dear old **Apollos** can examine himself, and see that perhaps he is lacking in the proper training and knowledge of what has recently taken place in the Christian world, and that he needs help along these lines. **Apollos** further must ask himself if he is teachable, and willing to learn from the likes of Aquila and Priscilla. Of course **Apollos** acknowledges the later, which requires a change in heart attitude. And if any of us want to be a full overcomer we must be willing to have a change in heart attitude. We must be teachable, and willing to learn the truths of scripture. It is the Holy Ghost who can bring these changes to us, if we will only yield to Him. ROMANS 12:1-3 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.* **Apollos** realizes that he needs to learn what it is that Aquila and Priscilla can teach him. Thus **Apollos** spends some time learning Paul's gospel from Aquila and Priscilla. How do we know this? ACTS 18:26 tells us that Aquila and Priscilla took **Apollos** ...*unto them, and expounded unto him the way of God more perfectly.* This, of course, would have taken some time, and maybe it was during this time that Aquila and Priscilla established the church that was in their house, which Paul later mentions in I CORINTHIANS 16:19. **Apollos** must have had an open hungry heart to receive Paul's gospel message from Aquila and Priscilla, so only a short time would pass before **Apollos** was ready to continue being an evangelist.

Without question one of the first things that **Apollos** received after meeting Aquila and Priscilla was the Holy Ghost. The Holy Ghost brought the understanding to the heart of **Apollos** that he needed in order to fully receive the gospel message of the Apostle Paul. Now armed with Paul's gospel, **Apollos** was ready to continue his missionary journey. ACTS 18:27 through ACTS 19:1 tells us that **Apollos** next went to Corinth. ACTS 18:27 *And when he was disposed to pass into*

*Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ. 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus... .* There is a lot of information divulged in these three verses, so let's think about it for a moment. Before Paul returned to Ephesus, **Apollos** had received, and learned Paul's gospel message from the mouths of Aquila and Priscilla. And now equipped with the power of the Holy Ghost, **Apollos** was led to go to Corinth, a place where Paul has already been, and established a church, the Corinthian church. Recall that Paul, and Aquila, and Priscilla had just spent a year and a half at Corinth, for the Lord had told Paul that *"I have much people in this city"* (ACTS 18:10). Paul has not yet written either epistle to the Corinthians. However by this point in time of ACTS 18:27 - 19:1 those at Corinth have had the opportunity to receive Paul's gospel first hand from Paul himself. Furthermore those at Corinth have also been helped in their learning of Paul's gospel by Silas and **Timothy** as indicated by ACTS 18:5. Now the Holy Ghost has prepared **Apollos** to continue to preach Paul's gospel to those at Corinth. This was one of the main reasons that the Holy Ghost had lead **Apollos** to Ephesus first, so that **Apollos** could learn Paul's gospel. Imagine what would of happened to **Apollos** had he visited Corinth before he knew Paul's gospel. He would have confused those new Saints at Corinth, and probably would have come away from there confused himself, for before meeting Aquila and Priscilla, **Apollos** only knew, and preached about the baptism of John the Baptist. Even though Paul had preached in Corinth a year and a half, when Paul did write them his first epistle to them he stated that they were carnal and babes in Christ, (1 CORINTHIANS 3). In other words they had many things to learn, but by now **Apollos** had learned these things himself, and could teach those at Corinth Paul's gospel. So the Holy Ghost moved in the heart of **Apollos** to go to Corinth, where he could continue to preach to this group of Saints Paul's gospel. And being an excellent orator perhaps **Apollos** reached them in a different way than Paul ever could. **Apollos** and Paul had these things in common: one, they were both well educated Jews, and two, both knew the scriptures, which, of course, were the Old Testament scriptures. Now that **Apollos** was full of the Holy Ghost, and had Paul's gospel taught to him, he could better expound the scriptures, especially to the Jews. Note in ACTS 18:28 that Apollos *"...mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ."*

It would be about three years after **Apollos** leaves Ephesus, and goes to Corinth before Paul would write his first epistle to the Corinthians. Paul mentions **Apollos** seven times in 1 CORINTHIANS, and doesn't write of him again until TITUS 3:13. Thus it is hard to track the journeys of **Apollos** with any degree of certainty. Yet we find some good information concerning the ministry of **Apollos** in what Paul wrote of him in 1 CORINTHIANS. In 1 CORINTHIANS chapters 1 & 3 we read of three ministers: Paul, Cephas (Peter), and **Apollos**. Paul was a Church Apostle, and Peter was a Kingdom Apostle. 1 CORINTHIANS 1:10 *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.* Thus Paul, and **Apollos**, and Cephas (Peter) become the topic of Paul's reasoning at this point in his letter to the Corinthians. Paul and **Apollos** and Cephas are again mentioned in chapter 3. 1 CORINTHIANS 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. ...21*

*Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or **Apollos**, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ is God's.* Then in 1 CORINTHIANS chapter 4 we find that **Apollos** now is also an Apostle. 1 CORINTHIANS 4:1 *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ...6 And these things, brethren, I have in a figure transferred to myself and to **Apollos** for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. ...9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.* These “us the apostles” refer to Paul, Cephas (Peter), and **Apollos**.

The next time we find **Apollos** mentioned is in 1 CORINTHIANS 16:12, where Paul writes in his closing statements to the Corinthians: *As touching our brother **Apollos**, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.* What we learn here is that Paul had by now met this eloquent and mighty man in scriptures, and had encouraged **Apollos** to once again visit the Saints of Corinth. Perhaps after going to Corinth in ACTS 18:27, **Apollos** in his evangelistic journeys, came again to Ephesus to see Aquila and Priscilla, and the Saints of Ephesus. This time Paul was there too, and these two outstanding men of God got acquainted. Obviously by what we read in 1 CORINTHIANS 16:12, Paul and **Apollos** had discussed his returning to Corinth.

Several more years pass before we read of **Apollos** again, and that is in TITUS 3:13 *Bring **Zenas** the lawyer and **Apollos** on their journey diligently, that nothing be wanting unto them.* It seems that **Apollos** was on the island of Crete when Paul and **Titus** stopped there, or perhaps **Apollos** came while Paul and **Titus** were there. However they met up again, Paul and **Apollos** came in contact with each other once again, this time on the island of Crete. Paul left **Titus** at Crete with **Zenas** the lawyer, and **Apollos**. But as we discussed a little above, Paul in his letter to **Titus** requested that he bring with him **Zenas** the lawyer, and **Apollos** on the journey as **Titus** took them to Nicopolis. This is the last we read of **Apollos** in scripture. Some historians say that he went on to become the bishop of Corinth. We cannot say that he did or didn't, but if he did he fulfilled his promise made to Paul in 1 CORINTHIANS 16:12 to return to Corinth at a later date.

We now come to examine some things about the people Paul mentions by name in 2 TIMOTHY, Paul's final epistle that he wrote. Twenty-eight individuals are mentioned besides Jesus in 2 TIMOTHY, and we have already talked some about **Timothy**, **Titus**, **Hymenaeus**, **Alexander** and **Tychicus**, who are also found in 2 TIMOTHY. This leaves twenty-three new people for us to consider, though a couple will be familiar Old Testament Saints.

Paul writes **Timothy** in 2 TIMOTHY 1:1 *Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To **Timothy**, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. 3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother **Lois**, and thy mother **Eunice**; and I am persuaded that in thee also.*

## (12) Lois and (13) Eunice

**Timothy's** grandmother **Lois** becomes number twelve in our list of thirty-four different individuals named by Paul in his last three epistles. **Eunice**, **Timothy's** mother, then is number thirteen out of the thirty-four people Paul names in his last three letters. Here in verse five we find that **Timothy's** grandmother was named **Lois**, which means: “agreeable.” His mother **Eunice** name means: “well-won,” or “happy victory,” or “good victory,” such is a racecourse runner who in the end wins the prize. These two women were the female influence in young **Timothy's** life. Let's