

*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

review how Paul became acquainted with these three, **Timothy, Lois, and Eunice**, all members of one closely-knit family.

To see how **Timothy, Lois, and Eunice** first heard of Paul, and learned of his ministry, we must review a little of Paul's first missionary journey with Barnabas, which Paul himself references here in 2 TIMOTHY. 2 TIMOTHY 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.* The city of Antioch in Pisidia is where Paul preached the sermon we have recorded for us in ACTS 13:16-41. We have noted that this sermon was recorded for us in scripture as a pattern sermon of the kind Paul first preached in every synagogue he was permitted to preach in. The end result of this particular sermon was that the very next week the whole city came together to hear the word of God, (ACTS 13:44), and many Gentiles got saved, (ACTS 13:48). ACTS 13:49 informs us: *And the word of the Lord was published throughout all the region.* ACTS 13:50-52 then explains how Paul and Barnabas got expelled from Antioch in Pisidia, and we next find Paul and Barnabas preaching the word of God in Iconium in ACTS 14:1-5. ACTS 14:3 tells us that they were in Iconium a long time, stating: *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* The next two verse in ACTS 14 tell how there was an assault made against Paul and Barnabas while at Iconium, and we read in ACTS 14:6 & 7 -- *They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.* Though we are not told this in scripture, it was during this time that **Timothy, Lois, and Eunice** first heard of Paul, and no doubt witnessed his preaching. We are not told of a synagogue in Lystra or Derbe, but that did not stop Paul and Barnabas from preaching the gospel there. ACTS 14:12 gives an interesting tid-bit of information about their preaching in Lystra, stating: *And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.* Obviously these were idol-worshipping people Paul and Barnabas were preaching to in Jesus name there in Lystra. The Lord permitted a crippled man to be healed there in Lystra, which story is recorded in ACTS 14:8-11. ACTS 14:8 *And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.* The result of this miracle was that the people of Lystra tried to worship Paul, and Barnabas, which gave Paul and Barnabas further opportunity to tell these heathen people about the living God. ACTS 14:19 explains the end result of their preaching: *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.* This is the time Paul tells about in 2 CORINTHIANS 11:25 where he writes *...once was I stoned...* . Paul added in 2 CORINTHIANS 12:1-4 -- *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.* We have pointed out previously in this study how that the intention of stoning some one was to kill them, and these mad Jews who persuaded the people in ACTS 14:19 to stone Paul, didn't quit until they *...supposing he had been dead.* And they left Paul there on the out skirts of the city.

All of these things we just mentioned from ACTS 13 & 14 are the events Paul referenced in 2 TIMOTHY 3:10 & 11 above -- *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.* The

Lord delivered Paul from this stoning event in ACTS 14:20 *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.* If there were such a thing as an “understatement” in scripture, this verse would make the top ten list for sure. A lot more is left out here than is told. First of all Paul was just stoned, meaning stoned to death. This coupled with what we read above in 2 CORINTHIANS 12:1-4 pretty much verifies that Paul was stoned to death here. The Lord then raised Paul from the dead! Obviously this is another miracle in scripture, and one of the marvelous works of the Holy Ghost that is recorded in the book of ACTS. Secondly we find “disciples” who stood round about Paul as he lay there, lifeless. Where did these disciples come from, and what did they do as they stood round about him? Obviously these disciples were believers who had listened to Paul preach unto them the good news here at Lystra, though we are not told of them prior to this verse. And while they stood round about Paul’s lifeless body, no doubt, they prayed for him. These disciples had witnessed Paul preach about healing, and had witnessed a crippled man healed in ACTS 14:10, and believed that the very same was possible for Paul. ACTS 14:20 *Howbeit, as the disciples stood round about him, he rose up,...* . Praise the Lord Paul was healed. It was a miracle then that Paul rose up from this stoning. Furthermore after being stoned, like he was, it would have been nigh impossible to walk, or even function had not the Lord healed him from the effects of the stoning. Certainly Paul was miraculously healed here, and this sudden recovery must have left a lasting impression in the minds of these few disciples who witnessed this miracle. Paul then went with these disciples back into the city of Lystra, and he, no doubt, was the guest there that night of one of these disciples. They must have had a wonderful prayer meeting that night, thanking the Lord for His many benefits. PSALMS 68:19 *Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.* PSALMS 142:7 *Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.* The end result here in Lystra was that Paul was stoned for his preaching, and after the Lord raised him from the dead, he went right back into the city as a testimony of the wonder working miraculous healing power of Jesus. ACTS 14:20 concludes with these words; *...and the next day he departed with Barnabas to Derbe.* Had the Lord not healed Paul there was no way he could walk to Derbe.

We next read in ACTS 14:21 that after leaving Derbe, Paul and Barnabas returned again to Lystra, Iconium, and Antioch! If it was me, the Lord would have to do some serious convincing to get me to go back to the very same cities I had been violently expelled from. But that is just exactly what Paul and Barnabas did as we read in ACTS 14:21 & 22. ACTS 14:21 *And when they had preached the gospel to that city, (Derbe) and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* Though it is not mentioned in this portion of ACTS, this is where **Timothy, Lois, and Eunice** first heard of Paul, and his preaching, sometime during Paul’s first visits to these cities.

Now jump ahead to Paul’s second missionary journey, which took place a couple of years after the time frame we have been discussing in ACTS 13 & 14. Paul’s second missionary begins without Barnabas being with Paul. Silas went with Paul as he started this second missionary journey. One of the reasons Paul took this second missionary journey was to see how the disciples were doing in every city he had preached the word of the Lord, according to ACTS 15:36. ACTS 15:41 and ACTS 16:1 records: *And he went through Syria and Cilicia, confirming the churches.* ACTS 16:1 *Then came he to Derbe and Lystra:...* . Once again Paul returns to the scene of the crime where he had been stoned, Lystra. Then begins to be further revealed in scripture what had been accomplished during Paul’s first missionary journey to the cities of Derbe, Lystra, and Iconium. ACTS 16:1 *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named **Timotheus**, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium.* Here is where we are introduced to **Timothy**, and his mother **Eunice** though we never learn her name until 2

TIMOTHY 1:5. 2 TIMOTHY 1:5 *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.* These three verses in scripture is most the information we have recorded for us of **Timothy's** mother **Eunice**, which also reflects upon her mother, **Timothy's** grandmother **Lois**. Yet a lot of information can be gleaned from these three scriptures concerning **Timothy's** grandmother **Lois**, and his mother **Eunice**.

We see here in ACTS 16:1 that **Eunice** was a Jewess. Paul adds an important piece of information to the kind of mother **Timothy** had in 2 TIMOTHY 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* Who taught **Timothy** the Holy Scriptures? His Greek father who remained nameless in scripture? Or was it **Timothy's** mother **Eunice**, and grandmother **Lois** who gave him the foundation upon which Paul's gospel was built upon? I believe we can be assured it was **Timothy's** mother **Eunice**, and grandmother **Lois** that taught him the Holy Scriptures. We briefly mentioned above that there wasn't a recorded synagogue in Derbe or Lystra, but there was in Iconium. So it seems that in Derbe and Lystra there were too few Jews to support a synagogue, and if **Timothy**, **Lois**, and **Eunice** were ever to assemble in a synagogue it would have to be in the one at Iconium. ACTS 16:2 records that those believers of Iconium were familiar with **Timothy**, **Lois**, and **Eunice**, and gave Paul a good report concerning **Timothy**. So our take from all of this is that **Timothy** was more or less home schooled in the Holy Scriptures by his mother **Eunice**, and his grandmother **Lois**, whom it seems, lived together. And we find in ACTS 16:1 that **Timothy's** mother **Eunice** not only taught **Timothy** the Old Testament scriptures, but that she was a believer, perhaps as a result of Paul and Barnabas' first missionary journey, or maybe she had accepted Jesus as her Saviour before Paul and Barnabas ever came to town. 2 TIMOTHY 1:5 indicates that it was **Timothy's** grandmother **Lois** who believed first. 2 TIMOTHY 1:5 *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;...* Perhaps **Lois** was a believer way before Paul and Barnabas came upon the scene. This is just one more thing we will have to wait to learn until we all get to heaven.

Timothy's mother **Eunice**, and her mother **Lois**, are truly New Testament icons of faith. Let's you think that is too bold a statement, consider this. **Timothy** was a youth when Paul and Silas came to Derbe and Lystra in ACTS 16:1. **Timothy** was still a young man when Paul wrote him fifteen years later to *...Let no man despise thy youth...* in 1 TIMOTHY 4:12. In ACTS 16 **Timothy** joins Paul and Silas, and travels with them on Paul's second missionary journey. How much faith would it take for any of you mothers, or grandmothers, to let a very young man travel away from home with a couple of preachers, and not expect to see him again for several years? We don't read of any other brothers, or sisters of **Timothy**, so **Eunice**, and **Lois** would be saying goodbye to their one and only child/grandchild. It would take a great deal of faith in the Lord to allow this to happen, yet it did. Paul remembered **Eunice**, and **Lois** in 2 TIMOTHY 1:5 as women of "unfeigned faith." "Unfeigned" means: undisguised, sincere, genuine, and unhypocritical. This was the kind of faith **Eunice**, and **Lois** had, and they then raised young **Timothy** to be a man of faith also. So we see that the Lord worked in the church at Lystra after Paul and Barnabas left in ACTS 14. What a joy this must have been to the heart of the Apostle Paul, to see fruit from his earlier ministry. It was God that gave the increase. No wonder that Paul was fought so hard there when he first visited Lystra. So Paul takes **Timothy** with him and Silas *...And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.* (ACTS 16:4 & 5). There were a lot of people praying for the Apostle Paul on these missionary journeys, and certainly **Timothy's** mother **Eunice**, and grandmother **Lois** were two New Testament icons of faith daily supporting Paul's ministry in prayer. And they both would be proud of the course in life **Timothy** was now pursuing.

Timothy then goes on to become one of the Church Apostles preaching Paul's gospel

message. Without being disrespectful in any way, this all made the stoning Paul took in Lystra worth it in the light of eternity. We read nothing more of **Timothy's** father other than he was a Greek, (ACTS 16:1 & 3). Perhaps **Timothy's** father had left him before the time Paul came on the scene. Perhaps he had died, we don't know because the scripture isn't clear on this matter. What is clear in scripture is that Paul took **Timothy**, and treated him like his own son, and loved him as a father does a son. If **Timothy** never knew his dad as a father, he certainly knew the Apostle Paul as a father. By faith **Timothy's** mother **Eunice**, and grandmother **Lois** believed that this would be the case with Paul, or they never would have let him depart with our Apostle Paul. Certainly **Timothy's** mother **Eunice**, and grandmother **Lois** were two New Testament icons of faith.

Before we move on let's note one more point of significance as we think about **Timothy's** mother **Eunice**, and grandmother **Lois**. Paul knew their names, and wrote about them in scripture. Truly he loved these women, and appreciated the fine job they had done in raising **Timothy** to love the Lord like he did. Certainly Paul loved his own mother also, yet we do not read of any mention of her in scripture. We read in PHILIPPIANS 3:5 that Paul was *...Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.* And we read In ACTS 23:6 that Paul said he was *...a Pharisee, the son of a Pharisee:...* meaning his father was a Pharisee too, and obviously his mother brought Paul up also to be a Pharisee, but no mention is found of her in scripture. Certainly Paul had close family ties, yet we read next to nothing of them in scripture: why? Perhaps because they were not an encouragement to him in the Lord after he got saved. Paul must have felt that **Timothy's** mother **Eunice**, and grandmother **Lois** were more of an encouragement to him in the things of the Lord than his own parents. Again it was not a light thing for **Timothy's** mother **Eunice**, and grandmother **Lois** to allow young **Timothy** to take off for points unknown with a traveling Apostle. No doubt the Apostle Paul made them a promise in the Lord to take good care of their beloved son, and grandson **Timothy**. They had the faith in God to allow this to happen. No wonder then that Paul himself even marveled at such faith as he writes **Timothy** in 2 TIMOTHY 1:5 *...When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;...* . Hopefully these thoughts of **Eunice**, ("well-won," or "happy victory," or "good victory,"), and **Lois** ("agreeable") encourage our faith also.

The Apostle Paul spends the next nine verses in 2 TIMOTHY 1 in encouraging **Timothy** to put in remembrance the gift of the Holy Ghost, which nourished **Timothy's** mother **Eunice**, and grandmother **Lois** with the very same "unfeigned faith" that Paul now encouraged **Timothy** to lean upon. 2 TIMOTHY 1:6 *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*

Why bring up this portion of scripture at this time in our study? Because we find Paul taking a trip down memory lane here in 2 TIMOTHY as he sweetly encourages his dearly beloved son in the faith, **Timothy**, to not run aground as he sails through life's journey. Some that both Paul and **Timothy** knew had done just this, and turned away from Paul's ministry, and Paul had already written **Timothy** about two of these in 1 TIMOTHY. 1 TIMOTHY 1:18 *This charge I commit unto*

thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Some others who turned away from Paul's ministry we will read about shortly here in 2 TIMOTHY. Paul didn't want **Timothy** to take the path these others had, so Paul writes in verse 6 *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.* That gift Paul was talking about here is the Holy Ghost. Perhaps **Timothy** was with Paul when Paul returned to Ephesus in ACTS 19, and witnessed Paul praying for the disciples he first met there. We read of them in ACTS 19:1-7, about a dozen disciples who knew nothing about the Holy Ghost until Paul came. ACTS 19:2 again tells us that Paul asked these disciples: *Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.* After some explanation by Paul they knew what he was talking about, and in ACTS 19:6 we read: *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.* The very same thing had happened to **Timothy** when Paul laid his hands on **Timothy** as he mentioned here in 2 TIMOTHY 1:6 *...I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.* Paul further encourages **Timothy** in 2 TIMOTHY 1:13 & 14 writing: *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*

In other words we find Paul all through out 2 TIMOTHY encouraging **Timothy** to stir up, kindle afresh, re-ignite daily the gift of the Holy Ghost that dwells in you, that also dwells in me, the Apostle Paul. It was by the power of the Holy Ghost, our guide into all of the truth, that **Timothy**, and you and me, can fight the good fight of faith, which Paul encouraged **Timothy** to do in his first epistle written to **Timothy**. 1 TIMOTHY 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.* So Paul writes **Timothy** in this second epistle written unto him to constantly call to remembrance, with the help of the Holy Ghost, certain things that will help you be a full overcomer. And the first item on the list in importance is to stir up the gift of the Holy Ghost. Second was to recall the unfeigned faith that was found in **Timothy's** family, which faith *...dwelt first in thy grandmother Lois, and thy mother Eunice;*... 2 TIMOTHY 1:5. This is Holy Ghost inspired faith. Third Paul writes **Timothy** here in 2 TIMOTHY to be aware, be warned, and remember that not all believers will diligently run the race that is set before them, for some will turn aside, and others will out right forsake Paul, and Paul's gospel message. For this cause Paul writes **Timothy** to stir up, kindle afresh, re-ignite daily the gift of the Holy Ghost that dwells in you so that he won't fall into the same pit-falls that way to many believers do. Fourth in 2 TIMOTHY 2:3 Paul writes **Timothy** as he fights the good fight of faith to *...endure hardness, as a good soldier of Jesus Christ.* Then Paul adds this bit of encouragement in 2 TIMOTHY 2:12 *If we suffer, we shall also reign with him:...* . The full overcomers from this church age will reign with Christ as His bride, and Paul wanted **Timothy**, and you and me, to realize this too. So Paul writes **Timothy** again in 2 TIMOTHY 2:7 to *...Consider what I say; and the Lord give thee understanding in all things.* The agency of the trinity, here called the Lord, who gives understanding in all things is the Holy Ghost. In Jesus own words He tells us this in JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Let's think of 2 TIMOTHY 2:7 in the context of Paul's thinking like this: **Timothy** as you stir up, kindle afresh, re-ignite daily the gift of the Holy Ghost that dwells in you to also *...Consider what I say; and the Lord give thee understanding in all things.* The fifth overall point of recollection, and encouragement that Paul writes **Timothy** about in 2 TIMOTHY is summarized in the following verses: 2 TIMOTHY 3:1 *This know also, that in the last days perilous times shall come. ...12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. ...14 But*

continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 TIMOTHY 4:1 I charge thee therefore before God, and the Lord Jesus Christ... ..2 Preach the word... ..stir up the gift of God, which is in thee by the putting on of my hands.... 2 TIMOTHY 1:6. (As you study 2 TIMOTHY on your own I am sure you will find more than the five points of encouragement we have mentioned in this paragraph, but these are five of the highlights.)

(14) Phygellus and (15) Hermogenes

Now getting back to examining the thirty-four people Paul mentions by name in his last three epistles, we come to a couple of men who started out following Paul's gospel message, and following the Apostle Paul himself, but like so many in this church age, they "turned away from" following Paul as he followed Christ by the leading of the Holy Ghost. These two men are **Phygellus** and **Hermogenes** found mentioned only one time in scripture, which is 2 TIMOTHY 1:15 *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.* **Phygellus** and **Hermogenes** are then number fourteen and fifteen in our list of thirty-four people mentioned by name in Paul's final three letters. The reason we didn't just jump in and start discussing **Phygellus** and **Hermogenes** right after examining **Timothy's** mother **Eunice**, and grandmother **Lois**, is because we need to best appreciate the context in which **Phygellus** and **Hermogenes** names are brought up. **Phygellus** and **Hermogenes** names are brought to **Timothy's** attention here as a warning from Paul to **Timothy** as to what can happen to discouraged Saints. In short they fall short of having God's best. Remember what Paul wrote in PHILIPPIANS 3:17? PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* **Timothy** was with Paul at Rome when Paul wrote this about six years earlier. **Timothy** would know here in 2 TIMOTHY 1:15 that **Phygellus** and **Hermogenes** were no longer followers of the Apostle Paul for Paul writes that they had abandoned Paul, which is what "turned away" here means. **Phygellus** and **Hermogenes** were not the last to abandon Paul during the church age, but are here in scripture found as a warning to us of the importance for us to following the leading of the Holy Ghost, our guide into all of the truth. All of the truth includes Paul's gospel, which was give to fill up (fulfill) the word of God. COLOSSIANS 1:25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.*

Let's read what Brother Copley wrote of these two **Phygellus** and **Hermogenes**. "By the phrase, "all they which are in Asia," the apostle did not mean literally every believer on Jesus, but the Gospel workers. He names two of them, because they were prominent. The meanings of their names express their character and conduct. **Phygellus** means "a little fugitive." He backslid from God; and, hence, from Brother Paul. To know Paul's Gospel and turn from it, no matter for what reason, is to turn away from the Lord. **Hermogenes** signifies "lucky born." He was so fortunate in the natural that he did not need the Lord. He was well to do, had a good education, knew no sorrow, nor trouble, was highly esteemed among men, and always fared fine. Therefore, he could not appreciate salvation, especially Paul's narrow way of dependence upon God. Satan soon had these two fellows meet and scamper off together. **Phygellus** led the way - note he is named first; and **Hermogenes** footed the bills. Fugitive counts himself lucky, and Lucky gladly becomes a fugitive - any way to get out of sight of Paul or the Gospel of grace." {End of quoting Brother Copley.}

2 TIMOTHY 1:15 (Conybeare translation) "Thou already knowest that I was abandoned by all the Asiatics, among whom are **Phygellus** and **Hermogenes**." We are not told when or where this happened, yet it brings up the questions of where exactly did Paul travel after writing 1 TIMOTHY, and when, and where did **Phygellus** and **Hermogenes** join him before abandoning Paul? We have some clues to Paul's travel itinerary in Paul's last three epistles of 1 TIMOTHY, TITUS, and 2