

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

TIMOTHY. Let's review what is said in 1 TIMOTHY 1:3 where Paul writes **Timothy** ...*I besought thee to abide still at Ephesus, when I went into Macedonia...* . Here we find that Paul was once again at Ephesus, (where he previously had preached for three years in ACTS 19), and had now left **Timothy** in charge here at Ephesus as Paul journeyed on to Macedonia. Recall the cities of Macedonia included Philippi, Thessalonica and Berea. From Macedonia Paul writes **Timothy** the epistle of 1 TIMOTHY, where Paul indicates in 1 TIMOTHY 4:13 his plans of returning to Ephesus. 1 TIMOTHY 4:13 *Till I come, give attendance to reading, to exhortation, to doctrine.* After leaving Macedonia it seems that Paul travels back to Ephesus by way of Troas, another place Paul has visited several times over the years, (ACTS 16:8-11; 20:5 & 6; and 2 CORINTHIANS 2:12). While at Troas Paul leaves his cloke, some books, and some very important parchments with a man named Carpus, probably with the intention of returning before winter to retrieve them, or having Carpus bring them to Ephesus soon there after. 2 TIMOTHY 4:13 gives us this information, and reads: *The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.* (We will discuss Carpus later in this study, Lord willing.) It seems from Troas that Paul then made a brief visit to Ephesus, and then with **Titus** being with him, he set sail for Crete. Paul left **Titus** in Crete to ...*set in order the things that are wanting, and ordain elders in every city...* TITUS 1:5. After a short time in Crete, Paul leaves **Titus** behind, and according to the research of Conybeare and Howson, returns once again to Ephesus where he writes the epistle unto TITUS. As we discussed previously Paul writes **Titus** his intention to go to Nicopolis having ...*determined there to winter...* according to TITUS 3:12. So we can see that from Ephesus Paul proceeded towards Nicopolis by way of Miletum (Miletus) one of Ephesus sea ports, where he left Trophimus an Ephesian (ACTS 21:29) sick according to 2 TIMOTHY 4:20 ...*Trophimus have I left at Miletum sick.* (We also will discuss more about Trophimus later in this study, Lord willing.) From Miletum Paul sails by ship to the ports of Corinth where he left Erastus, (another man we will talk some about later, Lord willing.) From Corinth Paul then travels to Nicopolis where he expected to winter, and await the arrival of **Titus**, **Zenas** the lawyer, and **Apollos** according to TITUS 3:13 -- *Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.* This brings us back to 2 TIMOTHY 1:15 to **Phygellus** and **Hermogenes**. Did they join Paul and travel with him as he left Ephesus? They certainly had the opportunity too. But if they did they soon returned to Ephesus, and **Timothy** was aware of this fact when Paul writes in 2 TIMOTHY (Conybeare translation) "Thou already knowest that I was abandoned by all the Asiatics, among whom are **Phygellus** and **Hermogenes**." So with Trophimus being left sick at Miletum, and the gospel workers **Phygellus** and **Hermogenes** having now somewhere along the way having left Paul, no wonder Paul wrote of being abandoned by them. Paul was warning **Timothy** to be aware of this, and wrote him a few verses later: 2 TIMOTHY 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus.*

(16) Onesiphorus

Then after writing this discouraging information concerning **Phygellus** and **Hermogenes**, Paul then throws in some more words of encouragement to **Timothy** about another outstanding Saint from Ephesus whom **Timothy** also knew quite well. 2 TIMOTHY 1:16 *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.* Remember Paul was writing this last epistle of his from Rome. And in these verses we just read we find for the first time in scripture a mention of a man named **Onesiphorus**, whom we knew nothing about until these verses. We know **Onesiphorus** was from Ephesus by the text above, and he is mentioned one more time in 2 TIMOTHY 4:19, where Paul writes: *Salute Prisca and Aquila, and the household of Onesiphorus.* (Prisca is another name for