

Lois, Eunice, & Timothy

Chapter 13

ChatGPT: Popular Biblical Families (Most to Least Familiar)

1. Adam & Eve
2. Abraham & Sarah
3. Isaac & Rebekah
4. Jacob (Israel) & His Sons
5. Joseph (Son of Jacob)
6. Moses & His Family
7. King David's Family
8. Jesus' Earthly Family
9. Noah & His Family
10. Ruth & Naomi
11. Samuel & His Family
12. Saul's Family
13. Solomon's Family
14. Job & His Family
15. Zacharias & Elizabeth
16. Isaac's Extended Household
17. Lot's Family
18. Hosea's Family
19. Eli & His Sons
20. Ahab & Jezebel

ChatGPT: Popular Biblical Families (Most to Least Familiar)

1. Adam & Eve – 1
2. Abraham & Sarah – 3
3. Isaac & Rebekah – 4
4. Jacob (Israel) & His Sons
5. Joseph (Son of Jacob)
6. Moses & His Family – 5,6
7. King David's Family – 8
8. Jesus' Earthly Family – 11
9. Noah & His Family – 2
10. Ruth & Naomi – 7
11. Samuel & His Family
12. Saul's Family
13. Solomon's Family – 8
14. Job & His Family
15. Zacharias & Elizabeth – 10
16. Isaac's Extended Household
17. Lot's Family
18. Hosea's Family – 9
19. Eli & His Sons
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Outline – Lois, Eunice, & Timothy

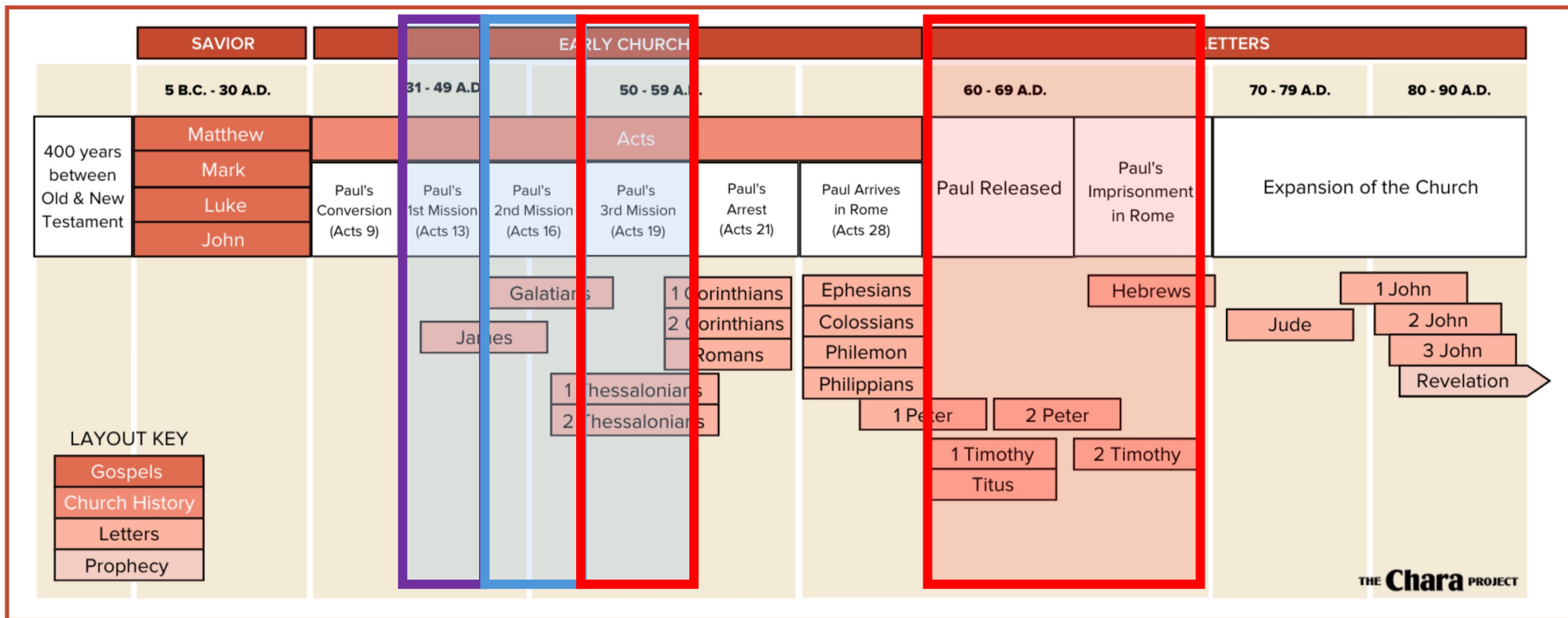
- I. Introduction
- II. Paul Meets the Family
(Acts 16:1-5)
- III. Paul Sends Timothy
(Philippians 2:19-24)
- IV. Three Generations of
Christians (2 Timothy 1:3-7)
- V. Conclusion

Book of Acts

- Beginning: heavy on Peter and apostles
- Acts 8: Paul persecutes the church
- Acts 9: Paul converted
- Acts 10: Peter converts Cornelius
- Paul 1st missionary journey: Acts 13-14
- Paul 2nd missionary journey: Acts 15:30 – 18:23
- Paul 3rd missionary journey: Acts 18:24 – 21:17

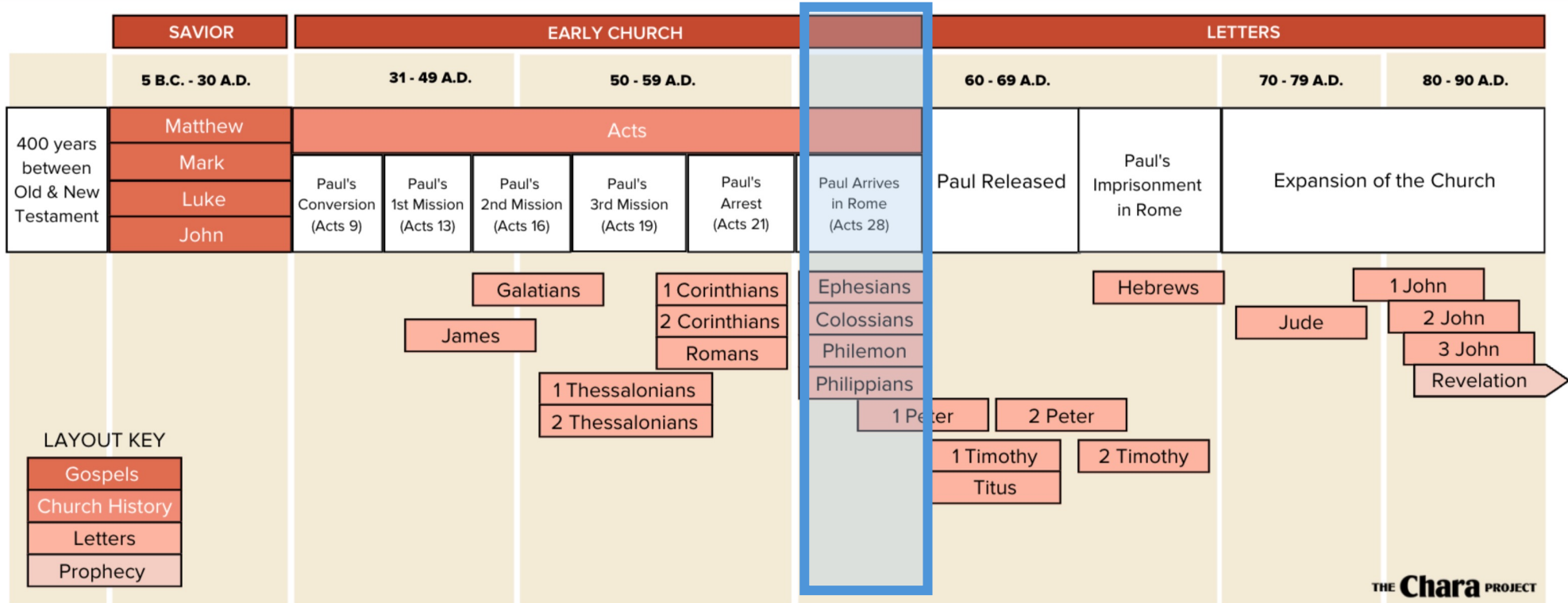
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Paul's Missionary Journeys

- First: Acts 13-14
 - Time: circa AD 47–49
 - Accompanied by: Barnabas and John Mark
 - Main destinations: Cyprus, Turkey
 - Distance: about 1,400 miles (2,250 km)
- Second: Acts 15:30 – 18:23
 - Time: circa AD 50–53
 - Accompanied by: Silas, Timothy, Priscilla and Aquila, and Luke
 - Main destinations: Syria, Turkey, Greece, Jerusalem
 - Distance: about 2,800 miles (4,500 km)
- Third: Acts 18:24 – 21:17
 - Time: circa AD 54–58
 - Accompanied by: Timothy, Luke, and others
 - Main destinations: Turkey, Greece, Lebanon, Israel
 - Distance: about 2,700 miles (4,350 km)







- Asia
 - From Galatia, Paul's group traveled west, until they reached the border of Mysia—a western region in the province of Asia, which is now part of Turkey. **They intended to head north to the region of Bithynia, “but the spirit of Jesus would not allow them to” (Acts 16:7).** So they passed by Mysia and headed to the city of Troas. Here, Paul had a vision of a man in Macedonia, begging him to “Come over to Macedonia and help us.” Paul took this vision as a sign that God was calling them to Macedonia, which was across the Aegean Sea.
 - **Fun fact: Acts 16:10 is the first time the author of Acts (traditionally Luke the Physician) inserts himself into the narrative: “After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them” (emphasis added). It’s possible that Troas is where Luke first joined the journey. (Acts 16:39, transitions back to “they”)**
- Macedonia
 - **Neapolis, Philippi: From Troas, Paul and his companions sailed across the Aegean Sea, making a pitstop on the island of Samothrace before landing in Neapolis and then traveling to Philippi. In Philippi, they spoke with women outside the city gate. One of them was a wealthy cloth dealer named Lydia. After her household was baptized, she persuaded Paul’s group to stay with her for a while.**
 - Later, Paul, Silas, and the others were confronted by a spirit-possessed slave woman who could predict the future. She followed them for many days, shouting, “These men are servants of the Most High God, who are telling you the way to be saved” (Acts 16:17). Paul became so annoyed that he cast out the spirit. Her owners were furious, because they had been profiting off of her fortune telling. So they turned the local magistrates against them, claiming Paul and Silas were stirring up trouble and trying to get Roman citizens to believe and do illegal things.
 - The authorities had Paul and Silas severely flogged and thrown in prison. Late at night, while they were worshipping, an earthquake shook the foundations of the prison, opened the doors, and freed the prisoners from their chains. When the jailer awoke and saw the doors open, he prepared to kill himself. But Paul stopped him and assured him everyone was still in the prison.
 - After listening to Paul and Silas share the gospel, the jailer believed in Jesus and had his whole household baptized.
 - The next morning, the magistrates ordered Paul and Silas released. Paul revealed that they were Roman citizens, who had just been beaten and imprisoned without trial, and the authorities became afraid. Paul and Silas returned to Lydia’s house, and then left the city of Troas.
 - **Thessalonica: After passing through the Macedonian cities of Amphipolis and Apollonia, they arrived in Thessalonica. Since Thessalonica had a synagogue, Paul turned to his usual method—preaching the gospel on the Sabbath. Over the course of three weeks, he achieved the usual result—many Jews and Greeks alike embraced the gospel...and those who didn’t were outraged by it.**
 - **At night, the Thessalonian believers sent Paul and his companions away to the nearby city of Berea.**
 - **The Bereans listened eagerly to the gospel and carefully examined the Scriptures to see if they supported Paul’s claims. Many Jews and Greeks became believers, but some agitators from Thessalonica heard Paul was in Berea, and they stirred up the crowds. Silas and Timothy stayed in Berea, while Paul was escorted out of Macedonia to Athens.**
- Achaia
 - Athens:



- Acts 8 Paul persecutes church
- Acts 9 Paul converted
- Acts 10: Peter/Cornelius
- **Acts 13-14: Paul's 1st missionary journey**
 - 13:9 named Paul
 - Begins in Antioch.
 - You may notice that maps of the ancient world often have two cities labelled Antioch – in Acts 13 was the third largest city in ancient Rome and capital of the province of Syria. Today, it's part of southern Turkey. The other Antioch was part of Pisidia, an ancient region which is also now part of Turkey. Your Bible likely refers to it as Pisidian Antioch or Antioch of Pisidia.
 - In Antioch (the big city in Syria), the Holy Spirit singled out Paul and Barnabas from the believers worshipping there, and sent them on their first missionary journey.
 - Cyprus
 - Paul and Barnabas arrived in the port city of Salamis (13:5), where John Mark (who was possibly Barnabas' cousin), helped them share the gospel in Jewish synagogues.
 - From Salamis, the group moved across the island to Paphos (13:6)
 - Pamphylia
 - Perga: From Paphos, Paul and company set sail for the Roman province of Pamphylia, located in modern day Turkey. They arrived in the city of Perga (13:13), where John Mark left them and returned to Jerusalem. We don't know why John Mark decided to leave, but this would later create a rift between Paul and Barnabas. (ACTS 15:38)
 - Antioch: Together, Paul and Barnabas travelled to Pisidian Antioch, where local synagogue leaders invited them to speak. Initially, the Jewish people were receptive to the gospel, but a week later, the entire city gathered to hear Paul and Barnabas, and the **Jewish leaders became jealous. They resisted the message of the gospel, and so Paul and Barnabas made an important pivot: they began preaching to the Gentiles (13:42, 48).**
 - Many of the Gentiles believed the gospel. "The word of the Lord spread through the whole region. But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region." —Acts 13:49–50
 - Phrygia
 - Iconium: Driven out of Pamphylia, Paul and Barnabas travelled to Iconium, an eastern city in the region of Phrygia.
 - Once again, Paul and Barnabas spoke in the synagogue, where Jews and Greeks alike accepted the gospel. But the Jews who didn't accept it stirred up trouble, even as Paul and Barnabas began performing signs and wonders (Acts 14:3). **As support for Paul and Barnabas grew, so did the opposition they faced, and eventually, they became aware of a plot to abuse and stone them. So they left.**
 - Lycaonia
 - Lystra: Fleeing the threat in Iconium, Paul and Barnabas left Phrygia altogether and travelled to Lystra, a city in the province of Lycaonia. Here, Paul healed a man who was lame. The locals who witnessed this miracle thought Paul and Barnabas were gods in human form, calling Barnabas Zeus and Paul Hermes. The priest from the temple of Zeus brought bulls and wreaths to offer sacrifices to them.
 - Paul and Barnabas attempted to redirect their praise to God, but struggled to keep the crowds from offering sacrifices to them.

- Jews came from Antioch and Iconium and continued what they'd started. They riled up the crowds and convinced them to stone Paul. Believing he was dead, they dragged him outside the city. When the disciples gathered around him, Paul got up and went back inside the city.
- Derbe: Then Paul and Barnabas went to Derbe, another city in Lycaonia. There, they “won a large number of disciples” (Acts 14:21).
- Worked their way back:
 - After a time in Derbe, Paul and Barnabas went back the way they came, working their way through Lystra, Iconium, Pisidian Antioch, and Perga. In each city, they encouraged the believers there and strengthened their faith, as they would continue doing on their future missionary journeys. They did, however, stop in a new Pamphylian city on the way: Attalia. Acts only mentions it in passing, but presumably, they established a community of believers there as well.
 - From there, they skipped a return voyage to the island of Cyprus and went straight back to Antioch (the big one), where they told the church what happened on their journey.
- Acts 15: Jerusalem decree
- **Acts 15:30 – 18:23: Paul's second missionary journey**
 - Paul's second missionary journey established many of the churches he would later write to in his pastoral epistles. Interestingly, this may have happened in part because of a “sharp disagreement” he had with Barnabas. Paul's original plan was to essentially have a rerun of their first trip, strengthening the communities they'd formed in each city and telling them what the Council of Jerusalem had ruled in regards to Gentile believers.
 - But Barnabas wanted to take John Mark—who had left them shortly into their previous journey. Paul was so opposed to the idea that they parted ways, initiating two separate missionary journeys. Barnabas took John Mark and went with the original plan, making their way back to the island of Cyprus. Paul took a man named Silas and travelled through the provinces of Syria and Cilicia.
 - Lycaonia
 - The first cities that Acts mentions by name on Paul's second journey are Derbe and Lystra. At this time, Paul and Silas picked up a new companion: Timothy.
 - The locals spoke highly of Timothy, and Paul wanted to bring him along even though he was half Greek, which meant local Jews would have a harder time accepting their message. Out of concern for these local Jews, Paul circumcised Timothy—even though, ironically, one of the things they were coming to tell Christians was that Gentiles didn't have to be circumcised. (See Acts 16:3–4.)
 - Phrygia
 - Acts doesn't specify where in Phrygia Paul and his companions stopped, but since he'd established a church in Iconium on the first trip, that community would've been on his mind (even though last time he was there, people had plotted to stone him). Interestingly, Acts notes that Paul and his companions journeyed here after they were “kept by the Holy Spirit from preaching the word in the province of Asia” (Acts 16:6).
 - Galatia
 - Just north of Phrygia was the province of Galatia. Acts makes no mention of what happened here, but this is the province Paul wrote to in his letter to the Galatians. Interestingly, part of the purpose of Paul's second trip was to share the news from the Council of Jerusalem regarding the Law of Moses and whether or not Gentiles (or Christians in general) should be expected to follow it. The council decided the Torah didn't apply to Gentile believers (though they did hang on to a few rules). But by the time Paul wrote the Book of Galatians, Christians there were feeling pressure to obey the law (particularly in regards to circumcision) in order to be saved.

- Paul was essentially waiting around for Silas, Timothy, and the others to rejoin him. But while he waited, he noticed that Athens was full of idols. He debated with philosophers in both the synagogue and marketplace. Some Athenians were open to his ideas, and they were eager to discuss them. One idol in particular caught his eye—it had an inscription that read: “to an unknown god.” He seized on this as an opportunity to tell them about the “unknown God” who died and rose so that all might have eternal life.
 - Paul’s message in Athens incorporated observations about what he saw around him as well as quotes from famous Greek philosophers to point back to the gospel. After establishing a group of believers in Athens, Paul headed west to the city of Corinth.
 - Corinth: In Corinth, Paul stayed and worked with a couple of Jewish tentmakers named Priscilla and Aquila. Every Sabbath, he preached to Jews and Greeks in the synagogue. Silas and Timothy rejoined Paul here, and Paul began focusing his energy on testifying about Jesus to the Jews.
 - When the Jews opposed his message, Paul devoted himself to reaching Gentiles, and he left the synagogue. As more Greeks embraced the gospel, the Corinthian Jews brought Paul before the governor, who basically told them to take a hike and refused to help.
 - Paul stayed in Corinth for a year and a half, and he left with Priscilla and Aquila.
 - The return journey
 - Cenchreae: Before setting off for Syria, Paul stopped for a vow-fulfilling haircut in the port city of Cenchreae, which was just a hop, skip, and a jump from Corinth.
 - Ephesus: With his companions, he sailed across the Aegean Sea to Ephesus, where he dropped off Priscilla and Aquila, and promised to come back if he could.
 - Caesarea: After a short stay in Ephesus, Paul set sail for Caesarea, which was across the Mediterranean and far to the southeast. From there, he made the trek south to Jerusalem.
 - Paul’s second missionary journey ended in Jerusalem.
 - Acts 18:22 (gone up and gone down): 22 And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch.
- **Acts 18:24 – 21:17: Paul’s 3rd missionary journey**
 - When you read Acts, there’s no transition from Paul’s second missionary journey to his third. His arrival in Jerusalem almost immediately began his next trip. But while his second journey ends in Jerusalem, the beginning of his third journey is actually in Antioch, which is about 300 miles north.
 - Phrygia and Galatia
 - From Antioch, Paul once again worked his way west, passing “from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples” (Acts 18:23). This included Derbe, Lystra, and Iconium.
 - Asia
 - Paul traveled west to Ephesus, the capital of the province of Asia, where he’d left Priscilla and Aquila on his previous journey. Since he’d last visited, a man named Apollos had been preaching part of the gospel, but he didn’t know about the Holy Spirit. So when Paul arrived, he taught the Ephesians about the difference between water baptism and the baptism of the Spirit.
 - For three months, Paul preached in the synagogues. When people started criticizing Christianity, he left and began holding discussions in a lecture hall.
 - This went on for two years, and all the while, God used Paul to perform miracles. Even things Paul had touched—handkerchiefs and aprons—healed the sick and drove out evil spirits.
 - Some Jews thought invoking Paul’s name would let them drive out demons. Seven sons of a chief priest named Sceva said to an evil spirit, “In the name

of the Jesus whom Paul preaches, I command you to come out” (Acts 19:13). The spirit replied that it knew Jesus and Paul, but not them, and then it pulverized all seven of them.

- As word spread about what happened, people began to revere the name of Jesus. Local sorcerers came to repent, and they burnt scrolls that would have been worth more than 130 years’ worth of wages (Acts 19:19).
- Around this time, a local silversmith named Demetrius realized that the future of his business (making idols) was jeopardized by the gospel. The demand for idols was going down all across the province of Asia, but especially in Ephesus, where he lived. So Demetrius gathered all the craftsmen and workers whose businesses were impacted, and stirred the entire city into an uproar. They seized two of Paul’s companions and brought them into a theater.
- Paul wanted to address the crowd, but the disciples didn’t let him. Instead, a city clerk told everyone that unless they were going to bring formal charges against the men in a legal assembly, they were in danger of being charged with rioting.

○ Macedonia and Greece

- After things settled down in Ephesus, Paul headed across the Aegean Sea to Macedonia. He traveled throughout the region, encouraging believers, and eventually arrived in Greece, where he stayed for three months. He intended to sail back to Syria (where his journey started), but some people plotted against him, so he took another lap through Macedonia instead.
- Along the way, disciples joined Paul from many of the communities he’d ministered to. He had companions from Berea, Thessalonica, Derbe, and the province of Asia. These followers went ahead of Paul to Troas, in Asia. Paul stayed briefly in Philippi, then joined them.

○ Asia

- Paul stayed in Troas for seven days. The night before he left, he stayed up late talking in a room upstairs. A young man sat in a window, drifted off to sleep, and fell to his death. Paul threw his arms around the man and declared that he was alive, and he was. Then Paul went back upstairs and continued talking until daylight.
- Paul walked from Troas to Assos, which was just to the south, and then sailed for the nearby city of Mitylene. Eager to reach Jerusalem before Pentecost, Paul sailed past Ephesus and stopped in Miletus.

○ The return journey

- Paul and his companions stopped briefly in Kos, Rhodes, and Patara before heading across the Mediterranean Sea to Phoenicia (the coastal region south of ancient Syria, which is now part of Syria). They arrived in Tyre, where “through the Spirit” (Acts 21:4), the local disciples urged Paul not to go to Jerusalem. He ignored them.
- From Tyre, the voyage continued to the port city of Ptolemais, and then Caesarea, where the group stayed with Philip the evangelist (not to be confused with Philip the apostle). Here, a prophet warned Paul that he would be bound by the Jews in Jerusalem and handed over to the Gentiles.
- Still, he pressed on to Jerusalem, and by the end of Acts, the Jewish leaders had handed him over to Roman rulers.

Outline – Lois, Eunice, & Timothy

- I. Introduction
- II. Paul Meets the Family
(Acts 16:1-5)
- III. Paul Sends Timothy
(Philippians 2:19-24)
- IV. Three Generations of
Christians (2 Timothy 1:3-7)
- V. Conclusion

II. Paul Meets the Family (Acts 16:1-5)

- It's possible they met on an earlier visit (Acts 14:8-20) but scripture doesn't say
- Jerusalem decree
- Timothy circumcised
 - “for they all knew his father was Greek” (16:3)
 - Compare to Titus (Gal 2:1-5)
- Timothy became Paul's “true son in the faith” (1 Tim 1:2), “beloved son” (2 Tim 1:2)

III. Paul Sends Timothy (Philippians 2:19-24)

- Paul est church at Philippi during his 2nd missionary journey
 - Likely visited during 3rd missionary journey – Timothy with him (Acts 20:4)
- Timothy mentioned more in Paul's letters than any other individual
 - Helped est churches in Thessalonica and Berea
 - With Paul and other companions when he wrote letters to Thessalonica
 - Also would have been with him during the trials of 2 Cor 11:23-30.
- Paul later wrote a letter to Philippi
 - Told them he would send Timothy (who they likely knew)
 - v20: He was like-minded, would sincerely care for their state
 - v21: Not selfish, seeks things which are of Christ Jesus
 - v22: Proven character, that as a son with his father...

IV. Three Generations of Christians (2 Timothy 1:3-7)

- Lois & Eunice (mother & grandmother) only show up once each in the Bible, shows how godly teaching can influence
- Ref Judges 2:10, after Joshua passed
 - 10 When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel.

Conclusion

- Teach kids, next generation
- Set an example
- God works through ordinary people
- ...but people with great faith
- Common theme throughout: Wait on the Lord

Chapter 13 Lois, Eunice, Timothy

- I. Introduction
 - A. Discuss Paul's missionary journeys
- II. Paul Meets the Family (Acts 16:1-5)
 - A. It's possible they met on an earlier visit (Acts 14:8-20) but scripture doesn't say.
 - B. Acts 16:1: 16 Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.
 - C. Although from a divided home, he had a good reputation among brethren
 - D. Half Jew, he had him circumcised because they knew his father was Greek (16:3)
 - E. Gal 2:1-5:
 - 1. 2 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.
 - F. Interesting he set out with the Jerusalem decree, and later would refuse to have Titus circumcised.
 - 1. Timothy was part Jew
 - 2. 1 Cor 9:19-20: 19 For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21 to those who are without law, as without law (not being without [f]law toward God, but under [g]law toward Christ), that I might win those who are without law; 22 to the weak I became [h]as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.
 - G. Timothy became Paul's "true son in the faith" (1 Tim 1:2), "beloved son" (2 Tim 1:2)
- III. Paul Sends Timothy (Philippians 2:19-24)
 - A. Paul est church at Philippi during his 2nd missionary journey
 - B. Likely visited during 3rd missionary journey
 - 1. Tim was with him Acts 20:4
 - C. Timothy with Paul
 - 1. Mentioned more in Paul's letters than any other individual
 - 2. Tim helped est churches in Thess and Berea
 - 3. Tim was with Paul and companions when he wrote letters to Thess
 - 4. Also would have been with him during the trials enumerated in 2 Cor 11:23-30.
 - i. 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. 23 Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. 24 From the Jews five times I received forty stripes minus one. 25 Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils

among false brethren; 27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness— 28 besides the other things, what comes upon me daily: my deep concern for all the churches. 29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? 30 If I must boast, I will boast in the things which concern my infirmity.

D. Paul later wrote a letter

1. Saying he would send Timothy (who they likely knew) because of Phil 2:19-24:
 - i. 20 For I have no one like-minded, who will sincerely care for your state.
 - ii. 21 For all seek their own, not the things which are of Christ Jesus.
 - iii. 22 But you know his proven character, that as a son with his father he served with me in the gospel. 23 Therefore I hope to send him at once, as soon as I see how it goes with me.

IV. Three Generations of Christians (2 Timothy 1:3-7)

A. Although mom and grandma only show up once each in the Bible, it shows how godly teaching can influence

B. Reminded of Judges 2:10, after Joshua passed

1. 10 When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel.

V. Conclusion

- Lois: 1x – 2 Tim 1:5
- Eunice: 1x – 2 Tim 1:5
- Timothy: 25x
 - Acts (6): 16:1, 17:14, 17:15, 18:5, 19:22, 20:4
 - Romans (1): 16:21
 - 1 Corinthians (2): 4:17, 16:10
 - 2 Corinthians (2): 1:1, 1:19
 - Philippians (2): 1:1, 2:19
 - Colossians (1): 1:1
 - 1 Thessalonians (3): 1:1, 3:2, 3:6
 - 2 Thessalonians (1): 1:1
 - 1 Timothy (3): 1:2, 1:18, 6:20
 - 2 Timothy (2): 1:2, 1:3
 - Philemon (1): 1:1
 - Hebrews (1): 13:23
- ChatGPT: Give me a list of 20 families found in the bible sorted in order by popularity. By popular, I mean how familiar the average person is with the names and bible stories.