

Can Any Good Thing Come From Laodicea?

A Scriptural Search for the Lost Epistle of Paul from Laodicea in
Colossian 4:16

BY LEWIS BRADEN

THE TASK

All flesh is grass, and all its glory fades
 Like the fair flower dishevelled in the wind;
 Riches have wings, and grandeur is a dream.
 The man we celebrate must find a tomb,
 And we that worship him ignoble graves.
 Nothing is proof against the general curse
 Of vanity, that seizes all below.
 The only amaranthine flower on earth
 Is virtue; th' only lasting treasure, truth.
 But what is truth? 'Twas Pilate's question
 put
 To truth itself, that deigned him no reply.
 And wherefore? Will not God impart his
 light
 To them that ask it?—Freely—'tis his joy.
 His glory, and his nature, to impart.
 But to the proud, uncandid, insincere,
 Or negligent inquirer, not a spark.

What's that, which brings contempt upon a
 book,
 And him who writes it, though the style be
 neat,
 The method clear, and argument exact?
 That makes a minister in holy things
 The joy of many, and the dread of more,
 His name a theme for praise and for
 reproach?—
 That, while it gives us worth in God's
 account,
 Depreciates and undoes us in our own?
 What pearl is it that rich men cannot buy,
 That learning is too proud to gather up;
 But which the poor, and the despised of all,
 Seek and obtain, and often find unsought?
Tell me—and I will tell thee what is truth.

-William Cowper (1753-1800)

INDEX

INTRODUCTION	3
CHAPTER ONE	14
CHAPTER TWO	22
CHAPTER THREE	32
CHAPTER FOUR	40
CONCLUSION	46
APPENDICES	49
BIBLIOGRAPHY	58

INTRODUCTION

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.”

Colossians 4:16

The church at Laodicea is peculiar because it is the last church mentioned in Revelation before John’s rapture and Tribulation begins. The Lord Jesus is called the “*Amen*” in Revelation 3:14, as if He ended His prayer with them. At the end of the church age, Laodicea holds a crucial position in church history.

Sadly, the Lord Jesus has nothing positive to say about this final church. The closest thing to a compliment comes as a sarcastic jab: “*Because thou sayest, I am rich... I counsel thee to buy of me gold.*” (Rev. 3:17-18) If you’re so rich, buy something eternal, that’s the jist of it. Such a far cry from where the church began, for in Acts 3:6 Peter declared, “*Silver and gold have I none; but such as I have give I thee.*” and healed a lame man by the mere mention of the name of Jesus. How far the church has fallen!

Correspondence To Colosse

Paul’s epistles recorded in Scripture correlate exactly to John’s seven churches of Asia. We will go a step further and claim that they relate in content directly to seven periods of church history, beginning in Acts 1 and forward to 2024AD. There are 2 ways to correlate them: in the order of Scripture, or by the approximate date and subject matter.

In order of the canon of Scripture:	The order in Revelation 2-3	In order by approx. date and subject:
Romans	Ephesus	Galatians- false teachers
1 Corinthians	Smyrna	1-2 Thessalonians- no rebuke
2 Corinthians	Pergamos	1-2 Corinthians- carnality addressed
Galatians	Thyatira	Romans- keep from the whore
Ephesians	Sardis	Ephesians- dead, need to awake
Philippians	Philadelphia	Philippians- no rebuke
Colossians	Laodicea	Colossians- mention of Laodicea

I lean more towards the order set by the canon of Scripture for several reasons. First, is that it is orderly. Second, is that it respects the separate letters and change of voice in 1 and 2 Corinthians. Third, is that it highlights the fact that the letters to the Thessalonians have a distinctive transition centered on the rapture, or the catching away of the believers.

Either way you divide it, you are left with Colossians as matching the last of the seven churches in Revelation because it mentions Laodicea. According to the Oxford Bible Atlas, Colosse, Hierapolis, and Laodicea were sister cities, just a few miles between them. (In

Colossians 4:13, Epaphras is zealous of all three cities.) Laodicea was the chief city of Phrygia, a larger municipality similar to a state in the US (as were Galatia and Macedonia).

Laodicea is the Roman name of the modern province of Denizli, Turkey. Pammukale, or Hierapolis, is the home of natural hot springs which complement the fertile Menderes River valley. According to Erich Sauer, *In The Arena of Faith*, Laodicea, along with the other 7 Asian churches, sported a coliseum for entertainment. Laodicea's 15,000 seat coliseum was mostly restored in 2021 by Professor Celal Simsek of the University of Pammukkale, who worked from 2003 to 2021 on the project.

As spiritually decrepit as the Laodicean church was, it was a church plant Paul visited on his 2nd (Acts 16:6) and 3rd (Acts 18:23) missionary journeys. Be it a troubled church, it was a church, nonetheless. The believers still needed fed and exhorted, and he faithfully did those duties. Those believers needed to hear Paul's instructions, so he forwarded the Colossian Epistle on to Laodicea.

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.”

Yet God recorded one obscure blessing that came out of Laodicea. A letter is named in Colossians that Paul instructs to be read at Colosse. A letter to accompany a charge to Archippus to fulfil his ministry. Paul recommended this letter, and set it beside his own writing to Colosse. But here is the problem: do we know where the epistle from Laodicea is?

A mystery!

A Lost Letter

My sleuthing begins in my own notes from Bible classes and Sunday schools over Colossians. They are an empty blank. No wonder, since there is much richer material in the previous and following verses in the chapter. But surely somebody has a clue. So, I keep digging.

I begin with Matthew Henry. Spurgeon relied on him, and I knew he would have something to say. I was not surprised then to find his moderate observation.

“The brethren in Laodicea are here mentioned, as living in the neighbourhood of Colosse: and Paul sends salutations to them, and orders that this epistle should be read in the church of the Laodiceans (Col. 4:16), that a copy of it should be sent thither, to be read publicly in their congregation. And some think Paul sent another epistle at this time to Laodicea, and ordered them to send for that from Laodicea, and read it in their church: *And that you likewise read the epistle from Laodicea.* If so, that epistle is now lost, and did not belong to the canon; for all the epistles which the apostles ever wrote were not preserved, any more than the words and actions of our blessed Lord. *There are many other things which Jesus did, which if they should be written every one, I suppose the world itself could not contain the books which would be written, (John 21:25).* But some think it was the epistle to the Ephesians, which is still extant.”

A brief stop in textual criticism along the way also brings no light. Adam Clarke’s Commentary typifies what I came to find in most scholarly works: double-speak to dodge the issue. Here are his notes with my comments **bracketed in bold**:

“Some suppose that this was an epistle sent from Laodicea to the apostle [**That’s not what the verse said, he assumed it was to Paul**] which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of

sending a copy of his epistle to them, to the Laodicean Church. Many eminent critics are of this opinion, which appears to me to be both forced and far-fetched. Others think that the Epistle to the Ephesians is the epistle in question, and that it was originally directed to them, and not to the Ephesians. But others, equally learned, think that there was an epistle, different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction in the times of Theodoret and Jerome, for both of them mention it; but the latter mentions it as apocryphal, *Legunt quidam et ad Laodicensis Epistolam, sed ab omnibus exploditur*; “Some read an Epistle to the Laodiceans[**We have an epistle to the Laodiceans in Colossians; we are looking for one FROM there**], but it is exploded by all.” The seventh Ecumenic council, held in 787, states that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.”

(I managed to find a translation of this pseudepigrapha in a garage-sale find called *Lost Scriptures* by Bart Ehrman. See Appendix 2 for a translation of this fraudulent letter.) Clarke continues with some research notes on this supposititious epistle:

“An epistle *ad Laodicensis* (to Laodicea) is still extant in the Latin language, a very ancient copy of which is in the library Sancti Albani Andegavensis, St. Alban’s of Anjou. Hutter has translated it into Greek, but his translation is of no authority. Calmet has published this epistle, with various readings from the above MS (manuscripts). I shall subjoin it at the end of this epistle, and give my opinion relative to its use and authenticity. A copy of this epistle stands in this place as a portion of Divine revelation in one of my own MSS. of the Vulgate.”

Not encouraging. All this is useless information in our search for a letter FROM Laodicea. I peruse information on Ephesians, looking for clues. Ephesians carries within it no forwarding instruction, and it is clearly “*to the saints which are at Ephesus.*” (*Eph. 1:1*)

According to Dr. Ruckman in the Bible Believer’s Commentary on Ephesians, in the Introduction, this is a huge point of dispute for Athenians (who hear and tell something new) and Hyper-dispensationalists (who wrongly dividing the word of truth). And it is not a new issue, for Marcion the Heretic began omitting the words “*at Ephesus*” as early as 160AD. Later, Origen would influence two infamous manuscripts that would carry this subtly twisted omission, thus making it a signal of a scholar who does not believe the Bible. This is done to make a case for Ephesians being an ‘encyclical letter’ (a letter that was passed along) instead of a direct letter to and for the Ephesians. They do that to mess with the date of Ephesians, thus fitting any opinion of when the mystery of the body of Christ was revealed to Paul. As listed by Oliver B. Greene in his commentary on Colossians, there are many similarities between the content of Colossians and Ephesians (see Appendix 4). It is presumed that the content of the epistle from Laodicea would reflect the same, therefore, the change is made to Ephesians to convert it into an universal epistle. All of this repeats a thought based on an old, corrupt philosophy. Whenever there is an idea that must add to, take away from, or change a word in the Bible, it is earthly, sensual, and devilish.

Clarke does a fair job at showing what kind of tangled mess Colossians 4:16 has been in for centuries. There are as many theories as there have been scholars. If we were to chase each one down, we would be looking at hundreds of pages of refutation.

My desire is to seek a Bible-based answer if there is one to be had. I will not put a period where God has placed a question mark; and I dare not put a question mark where God has put a period.

In Ephesians 6 there are some details about Paul being an ambassador “*in bonds*”. That gives at least a starting point to look for **where** Paul was when he wrote Ephesians. He wasn’t in bonds until Acts 22, when he used his Roman citizenship benefits. After that, he is in Rome, Greece, and then presumably westward to Spain (which he didn’t make before being imprisoned, Romans 15:24-26). I don’t have any reason to doubt the text. So much for the experts, they are both technical knockouts in our search for a letter FROM Laodicea, not TO it.

And there is another good, simple, and obvious fact just after the last “*Amen*” of Ephesians 6:24. There is a postscript for the letter to the Ephesians. The Bible says, “*Written from Rome unto the Ephesians by Tychicus.*” Could it really be that simple?

After spinning my wheels for some time, I turn back again into my Bible. Since helpful information was gained from the postscript of Ephesians, I decide to search the addresses of the other epistles in the New Testament. I didn’t have to look far for a real clue. The postscript of 1 Timothy 6:21 says, “*The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.*”

Profit in the Postscript

A word on the postscripts (PS) in the King James Bible. Some fervent Bible- believers do not accept the PS (as used in Paul’s and the General epistles) as inspired, thus not Scripture. A very detailed student of the King James Bible and the Textus Receptus, Dr. E. W. Bullinger, in his “Companion Bible” does not even include the PS in the text or in his notes for study material. Dr. C.I. Scofield in the (old) Scofield Reference Edition, omits them also. Many commentators

will not consider them, saying they are “obviously false” or “added later.” Others, like John Phillips, Oliver Greene, F.B. Meyer, M.R. DeHaan and Guy King, ignore them as part of their commentary altogether.

To my utter surprise the text of my 1995 Cambridge Bible published by the Trinitarian Bible Society is disavowed by the society that published it. In a 2009 article in the Quarterly Record, Issue 587, April 2009, Rev. M.H. Watts discredits each and every postscript (see Appendix 1). At the conclusion of the article, he states that the society will remove them from later editions of their text (though we are not sure if that has happened or not.).

Albert Barnes in *Barnes' Notes on the Bible*, “Introduction to Colossians” is also very curt in his judgment. He writes that “The subscription to the Epistle to Timothy is of no authority.” (With no reference or authority of his own.) He adds that Paul would not have used a location to identify a letter, “rather by mentioning the person to whom it was addressed.” (Paul mostly wrote to groups of people at locations, why would saying “*from Laodicea*” be unlikely?) He finishes his argument by saying that 1 Timothy shed no “important light on this to the Colossians, or which would be particularly important to them as a church. It was addressed to one individual, and it contains counsels adapted to a minister of the gospel, rather than to a church. (To this I point out that Colossians 4:16 is followed by 4:17, “*And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.*” The letter may indeed have been intended for one man in that church!) Barnes is clearly not an advocate for the postscripts.

On the other hand, Douglas Stauffer and Andrew Ray in *One Book Rightly Divided-Prophetic Edition*, 2018, in the chapter “Rightly Dividing Paul,” strongly argue for the postscripts. They use them as the authority to date Galatians, per the footnote on page 313,

“All major commentaries posit an early date for the writing of Galatians, but all the commentators have before been wrong. The postscript found after the last verse of Galatians reads, “*Unto the Galatians written from Rome.*” This postscript would negate an early date (prior to Acts 28) for Galatians. We know that the Authorized Version in 1611 included this postscript as did earlier editions like the Bishop’s Bible and Geneva Bible. It can also be found in Erasmus’ first Greek edition... Lastly, the textual evidence shows that many manuscripts contained the subject postscript.”

They also point out that messing with the postscripts is a sign of bad doctrine, per their footnote on page 307,

“Because Romans 16:25-27 shows that Paul had received the “*revelation of the mystery*,” E.W. Bullinger states that Paul ADDED a postscript to Romans with these verses added in chapter 16 AFTER arriving in Rome. This philosophy of teaching has done much damage by forcing the Bible to conform to a man-made system of teaching and formulas.”

These arguments make sense and agree with Pastor Steve Leathley’s long-standing teaching at Bible Baptist Church of Byesville, Ohio, 1991-2024, which is: if it came by way of the Scripture, it is at least “divinely guided” if not “given by inspiration.”

A fault appears when I push for a vote of confidence on the postscript of 1 Timothy specifically. The course notes of Andrew Ray from Antioch Baptist Bible Institute on LearntheBible.org for First Timothy don’t give a strong match of the postscript of 1 Timothy 6 to Colossians 4:16. They acknowledge the postscripts as “pertinent information,” but call them “external,” meaning, outside of Scripture. They acknowledge that each “helps to understand the general circumstances prevalent at the time of the writing of the epistles.”

So, what am I supposed to think? They are printed identically in any KJV that includes them, so they have some anchoring there. I looked up a facsimile copy of a 1611 printed Bible, and there they are, just as they appear in my Cambridge edition. My Nestle-Aland 27th Edition Greek Text has a critical apparatus for them, matching the Majority Text standard used by King James defenders.

Specifically for 1 Timothy, it is worth noting that the manuscript evidence is as strong for the postscript as for the rest of the King James Version text. The Nestle-Aland 27th edition, page 550 in the critical apparatus, cites this text in the apparatus with the following manuscripts:

Subscriptio: Προς Τιμοθεον α εγραφη απο Λαοδικειας ητις εστιν μητροπολις
Φρυγιας της Πακατιανης 1739^c. 1881 **℣**| -323. 365. 629. 630. 1505 *pc*

This translates to the postscript in the King James Version: “*The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.*” The numbers and letters that follow it are the textual support for the passage. The support is two minuscules, 1739 and 1881, **℣**, which stands for the family of the Majority Text. There are five minuscules listed after the “|” which are: 323, 365, 629, 630, and 1505. These vary slightly from the Majority Text, but no example is given of how. The Majority Text, represented by the single letter “**℣**” is a massive family containing well over 2000 manuscripts with identical readings . The postscript has been around as long as the Scripture itself has.

(There are two alternate readings given, but they each have very few supporting witnesses, see Appendix 3)

We have the weight of manuscript evidence on our side, but now we are seeking to see if these words are God’s handiwork, or man’s. We must look back into the Bible for our opinion. For the weight of God’s word outweighs all the scholars, all the preachers, all the traditions, even

mountains of original language manuscripts. Because in Scripture I find a promise that God would reveal truth when I am ready for it.

*“I have yet many things to say unto you, but ye cannot bear them **now**. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but **whatsoever he shall hear, that shall he speak**: and he will shew you things to come. He shall glorify me: for **he shall receive of mine, and shall shew it unto you.**”*

John 16:12-14

Jesus said the apostles couldn't bear them “*now*.” So that must mean later. He promised the Holy Spirit would “*hear*” and then He would “*speak*.” The Spirit must “*receive*” before He will “*shew it unto you*.”

Now we're getting somewhere. If the postscripts (and chapter headings) contradict the Scriptures, throw them out; why waste the ink printing them? But if they are truthful, perhaps they are Truth invited and included by Spiritual leading, if not “*given by inspiration*?”

Because a cleverly concealed Truth is about to blow this case wide open.

CHAPTER ONE

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." John 1:45

The attitude believers have toward Laodicea seems similar to the attitude of Nathanael toward Nazareth. There was very little evidence that a prophet would come from Nazareth or be called a Nazarene. Matthew 2:23 says that it was "*spoken by the prophets*," and perhaps never written down by them. But perhaps Nathanael shouldn't have been so quick to judge.

Who Cares?

The thought has crossed and crisscrossed again: So, what if there happens to be a writing referenced in the Bible that I cannot read? Does not the Bible reference other books? I believe that these concerns should be answered honestly before we completely make up our minds.

You Can't Read It All

David said, "*LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.*" (Psalm 131:1) If God puts a thing out of our reach, it would be a sin to reach for it. Much like a parent puts the cereal on the top shelf- it is meant to be unreachable. But it is only meant to be that way until the child grows in stature- then the young man may reach for it.

David contented himself with what God revealed to him through the Psalms. Some are harmless enough to be a child's lullaby; others thunder with the forecast of the Incarnation, the Resurrection, and the Revelation of Jesus Christ!

But if God shelves a thing above your head, it is not for you to worry about.

A comment of the apostle John has metamorphized into a principle. The last verse of the Gospel of John says, *"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."* (John 21:25)

One principle that lazy believers derive is this: There are some good things written down that you will not get your hands on. This is generally the attitude toward Colossians 4:16 and the Laodicean letter. 'There was an epistle to or from Laodicea (we're not real sure) but it's of no real importance because of John 21:25'

On the other hand, the principle that a proud scholar sees is the opportunity to look smarter than someone else. You can tell this kind of teacher or preacher from their talk, because they will never say, "I don't know."

Dr. Peter S. Ruckman, in *The Bible Believer's Commentary on Ephesians*, alarms the student at this point to beware of higher education as it relates to this 'lost letter.' On page 194, he points out that Bible correctors will subtly change Ephesians 1:1 by removing *"at Ephesus"* in the address. He points out that this is done to call Ephesians an 'encyclical letter' sent to many churches. Thus, by changing the Scripture, they don't have to change their prejudiced beliefs. In Dr. Ruckman's own words:

"To understand this, one must have an understanding of the mind so vividly described in Proverbs 18:1,2. This type of mind has an affinity for texts like John 21:25. The same type of mind would think that the "Dead Sea Scrolls" were a magnificent discovery. It is the type of mind that would be tricked into thinking that there must be a "Book of Enoch" somewhere since "Jude mentioned it." (P.S., Jude did NOT mention it.)

This particular type of mind is always looking around to find “The Book of Jasher” or “The Book of the Wars of the Lord,” etc. It is easily identified by one outstanding characteristic.

It rejects present, revealed truth and continues to search for something more authoritative to justify the rejection.”

After naming a host of educators who fall into this category, he reasserts that the words “*at Ephesus*” were taken out of the Holy Bible because of the phrase “*the epistle from Laodicea*” found in Colossians 4:16.

Now that puts us in a precarious place. We shun laziness as well as pride on the basis that the King James Bible is the words of God. We shall not change it to match what we believe; yet we will challenge what we believe with what it says. If we are up against an ‘Inspired Omission’ as Dr. Ruckman puts it, then we stop. But if there is an obvious Scripture that we have missed, shame on us for not knowing!

Into that smelting pot of ‘impossible-to-knows’ are usually thrown the Apocrypha, the Dead Sea Scrolls (with all other ‘new’ yet ‘old’ finds), and the “lost books” of the Bible. Since we believe the King James Bible to be the inspired Scripture, we will ignore the first two since our Authority already has. But within the Bible are referenced a finite list of books. These are the supposed “Lost Books,” according to Dr. Ruckman:

1. **"The book of the wars of the LORD" (Num. 21:14)**
2. **"The book of Jasher" (Josh 10:13, 2 Sam. 1:18)**
3. **"The visions of Iddo the seer" (2 Chron. 9:29)**
4. **"The book of Shemaiah the prophet" (2 Chron. 12:15)**
5. **"The book of Jehu the son of Hanani" (2 Chron. 20:24)**

6. "The prophecy of Ahijah the Shilonite" (2 Chron. 9:29)
7. "The book of Nathan the prophet" (1 Chron. 29:29, 2 Chron. 9:29)
8. "The Book of Enoch" (see note on Jude 14)
9. "The book of Gad the seer" (1 Chron. 29:29)
10. "The book of the records" (Ezra 4:15)
11. The "book" of Joshua 18:9
12. "The book of the acts of Solomon" (1 Kings 11:41)
13. "The book of the chronicles of the kings of Media and Persia" (Esth. 2:23, 10:2; probably written by Mordecai; see Esth. 9:29-32) **EZRA 6,**

NEH 7 FOR GENEALOGY

14. "The book of the chronicles of the kings of Israel" (1 Kings 14:19, 15:31, etc.)
15. "The book of the chronicles of the kings of Judah" (1 Kings 14:29, 15:7,23, etc.)
16. "The epistle from Laodicea" (Col. 4:16)

(*The Ruckman Reference Bible, Appendix 57, "The Canon of Biblical Books" 2009*)

A diligent student will find that the majority of these peculiar titles are not actually lost, just 'hidden among the stuff.'

For example: Number 1, "*The book of the wars of the LORD*" could easily be a reference to Exodus, as Moses sang in Exodus 15:3, "*The LORD is a man of war: the LORD is his name.*". Number 2, "*The book of Jasher,*" could be part or all of Joshua. Numbers 3-7, and 9 refer to "*the visions of Iddo the seer,*" "*the book of Shemaiah the prophet,*" "*the book of Jehu the son of*

Hanani, ” “*the prophecy of Ahijah the Shilonite*,” “*the book of Nathan the prophet*,” and “*the book of Gad the seer*,” are smaller portions recorded inside of the books in which they appear. Number 8 is never called a book, but a prophecy, and it is given in the text also. Number 11, the “*book*” of Joshua is described in Joshua chapters 18-19 (paring out the land into seven lots). Some are subtitles for a book of Scripture: numbers 12, 14, and 15, which are “*the book of the acts of Solomon*” (1 Kings itself), “*the book of the chronicles of the kings of Israel*,” (1 and 2 Chronicles), and “*the book of the chronicles of the kings of Judah*.” (possibly 1 and 2 Kings)

Notice firstly from the previous list, the Bible may easily reference a. another book within the canon, b. smaller portions written within the particular book, or c. a subtitle of a Book of the Bible. Notice secondly, although there are sixteen references to other books, there is only ONE with a recommendation to be found and read: the epistle from Laodicea in Colossians 4:16.

That quick summary was not meant to discredit the list or the list maker. Certainly, the claims I have made warrant their own study. However, the three possibilities listed do not contradict the facts, but open up a new interest in the self-sufficiency of the Bible.

You Need A Reliable Source

Now there are still a few mysterious volumes in that list (and in other Scripture) that are admittedly hard to locate. What should our attitude be toward this 'lost' material?

Suppose an archaeologist unearthed ostraca with a genealogy of Medo-Persian kings or 'the vision of Iddo the seer' inked into it. How would you know it was authentic? How would you know it was trustworthy? What would determine its historical value, or whether it should even be weighed?

Your Bible will determine all those inquiries. I will recognize the book of Nathan, or the vision of Iddo, if it matches what 1 and 2 Chronicles says it should say. Because I have the

Truth, the Whole Truth, and nothing but the Truth, I look at all outside sources in light of this Truth. The Book tells me what the sources should say, and I believe **them** because of *It*, and not *It* because of **them**. The Bible needs no supporting argument. It is the Prepostulate, the Theory of Everything, the Final Answer.

A Proud Book Tells It All

As we consider this list- with our lost letter at the end- knowing that the Bible is not reliant on outside material, and that most of the source material referenced is already contained in the Scriptures in other places, we should also note one other critical fact concerning the Bible's recommendations. Outside source material that is not contained in the 66-book canon of Scripture is never recommended to read. The Bible only ever recommends itself.

The Standard for Truth

The Book commands our focus in Proverb 4:25, *"Let thine eyes look right on, and let thine eyelids look straight before thee."* The Lord through Solomon praises the merits of His Book, *"Have not I written to thee **excellent things** in counsels and knowledge, That I might make thee know **the certainty of the words of truth**; that thou mightest answer the words of truth to them that send unto thee?"* (Proverbs 22:20-21)

The Standard for Success

Joshua, though having only the law of Moses, did not bewail the limits of the writings he possessed. Instead, he directs the newly freed nation into success through those 5 volumes:

*"**This book** of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."*

Joshua 1:8

The Standard for Salvation

The Lord Jesus Christ, the Apostle of our Salvation, paid little heed to the accumulated wisdom of the Roman-United world. The vast libraries and the prolific philosophic minds of that era were swept like so much dust off the shelf when the Lord Jesus said,

*"Search the scriptures; for in them ye think ye have eternal life: and **they are they which testify of me.**"*

John 5:39

To what 'scriptures' was Christ referring? To ancient Egyptian hieroglyphs? To some fragments from a dead language?

To The Witness Stand

You will find, with fair ease, the congenial approval of the Bible from the two main world religions, Hinduism and Islam. From the Hindu perspective, any teaching that makes one a better person is acceptable to them, so long as that truth is not promoted to Absolute Truth. As a Hindu, Jai Banu Quraiza, states, "The main reason in all this is that Judaism was never a threat to Hindus, unlike more aggressive ideologies." They continue, "For this reason the studies undertaken by Hindu scholars from India... analyses the books of the Bible." And what did they find? Well, if you simply excuse it as opinion and not fact and exclude the prophecies, studying the Bible as a Hindu joins you with: "Scholars, who, using the basis of millennia old Vedic [Veda=wisdom, i.e. Hindu writings] culture, have shown humanity the way out the darkness of ethnocentric and ideologically motivated hate." Hindus, though undaunted by its message, recommend the Bible. (From the introduction to *Hindu Pro-Zionism and Philo-Semitism* by Jai Banu Quraiza, January 2004)

Similarly, every good Moslem is commended very early in the Koran to revere the Torah, (or the Taurat, the first 5 books of the Bible) as a guide to truth. Sura 2:53 states "And when we gave Musa [Moses] the book and the distinction that you might walk aright." And again, Sura 2:285, "The apostle [Mohammed] believes in what has been revealed to him from his lord, and (so do) the believers; they all believe in Allah and his angels and his books and his apostles; we make no difference between any of his apostles; and they say: We hear and obey, our lord! Thy forgiveness (do we crave), and to thee is the eventual course." In the introduction to the translation, Yasin T. al-Jibouri places "the Torah revealed to Moses and the Bible revealed to Jesus, peace be upon both of them" as "divine revelations." (*Excerpts from The Qur'an Translation, by M.H. Shakir and the Preface by Yasin al-Jibouri, August 1999*)

So, the Bible is recommended, at least in part and partiality, by Hindus and Muslims. Does the Holy Bible return the favor? **Not one single time in 1189 chapters.**

You will find Paul quoting a Greek poet, but not recommending Greek poetry. (Acts 17:28)

You will find ancient Sumerian proverb, but no worth placed on Sumerian wisdom. (Genesis 10:9)

Did any Scripture-writer even insinuate that the writings of the eastern wise men were Authority? Did an Apostle of Jesus Christ ever recommend the reading of an Edomite?

I believe the Bible to be the most exhaustive and self-sustaining "*little book*" of all time. I have found no instances in It through my 30 years of Bible-reading where I was encouraged to pick up another gospel, another writing, or another 'scripture'. The Books recommends itself only.

Since I am persuaded that this is so- what am I to do with Colossians 4:16?

CHAPTER TWO

“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

Revelation 1:11

I skip past the marginal notes, set aside the commentaries, and look to text after text. I was taught, “Sola Scriptura” that is, “Scripture Alone,” and the Book has never failed to produce answers. A quick double-take on one of Paul’s letters is all that’s needed before an unusual suspect is framed. The search is rewarded:

“The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana”

1 Timothy 6:21 PostScript

Too easy! Or is it? Is this evidence enough to fit the description of Colossians 4:16? Are there other Scriptures to back this claim? And why does it matter whether or not we have an epistle to Laodicea?

Examine the Evidence

I am going to condense hours of obsessive Bible study and reams of paper spent to chart, collate, and eliminate the many atlases, commentaries, and concordances that have cluttered my mind. The devotional impact of this verse is tremendous. But application must wait on doctrine,

always. *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” (2 Timothy 3:16)* Doctrine must be first.

IF PAUL WROTE FROM LAODICEA, WAS THERE A TIME IN SCRIPTURE WHEN HE TRAVELED THERE?

Let’s retrace the steps of Paul. His missionary travels are outlined from Acts 13 to Acts 21. His travels can be segmented into three separate trips. His journeys are defined as circuits starting in Antioch in Syria and ending at Jerusalem each time. There are three such circuits recorded in detail in Acts; there is at least one other journey alluded to after the closing of Acts.

Route of the First Journey

We can tell from the cities given in Acts 13-15 that Paul did not go into any city associated with Laodicea. He did not travel that far west. Paul does make it to one of the Seven Churches in Asia, Perga (as in Pergamos) in Pamphylia, in Acts 13:13. (Some authors and cartographers disagree on this point, claiming “Pergamum” [see the map image below] is the “*Pergamos*” of Revelation.)

A second reason is the timing of the First Journey. The Scriptures offer a fixed timestamp on Paul’s meeting Timothy. Timothy is introduced to Paul in Acts 16 after he splits with Barnabas, and he goes on his way with Silas. There is no need to search for any letter to Timothy from Paul before Paul has met him.

Route of the Second Journey

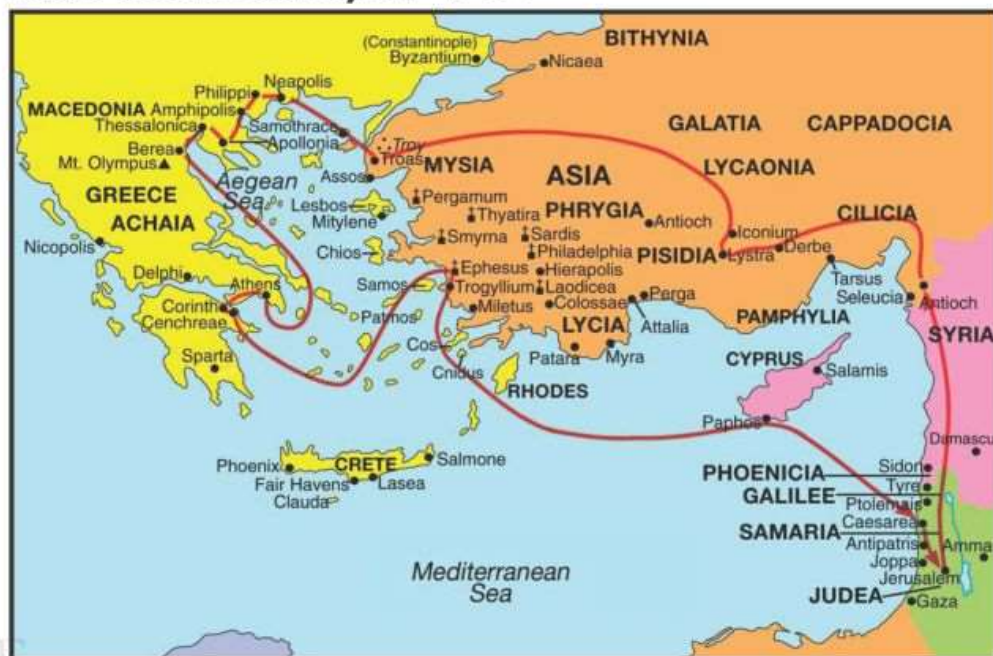
Acts 15:36 begins what is known as Paul’s second missionary journey. Before I take you on a reference tour, let’s look at the landscape. These maps connect the dots for an accurate portrayal of the three trips:

Paul's Missionary Journeys and Journey to Rome • 35

Paul's First Journey: AD 47-49



Paul's Second Journey: AD 49-51



36 • Paul's Missionary Journeys and Journey to Rome

Paul's Third Journey: AD 52-57



Paul's Journey to Rome: AD 57-62



(Please understand, maps are cheap, and sometimes too carelessly made. You can find many where the line of Paul's travel varies by hundreds of miles. I have even made my own maps for Bible instruction- but that doesn't make them inspired. This atlas came from my church library. I chose to use it because it has been properly purchased, and the attribution is included in the images. I actually prefer it the *least* of the atlases I've consulted, but it does the job to provide a visual background for our textual journey.)

Paul's second missionary journey begins in Antioch with Silas as his partner (15:40). Immediately he heads North into Syria and then Northwest into the area of Cilicia (15:41). After that, he meets a young Timothy in his home country of Derbe and Lystra (16:1). Timothy is well-known for his Christian character in other cities into which Paul preached, including Iconium (16:2). After Timothy's circumcision, Paul goes through an area known as **Phrygia** and the "*region of Galatia*," but is suddenly forbidden to preach the word in Asia (Acts 16:6). According to the postscript of 1 Timothy, Laodicea is the chiefest city of Phrygia Pacatiana. Presumably, Paul was at Laodicea at this time.

Many will divide Phrygia from Asia, saying that since Paul was forbidden to **preach** there, they figure he did not **go** there. Acts 16:6 says, "*Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,*" There are two answers to the question of Phrygia being in Asia. First, if you consider the order of events, the Holy Ghost did not forbid them until AFTER they had been to Phrygia. Secondly, they were only forbidden from preaching there. C.R. Stam in *Acts—Dispensationally Considered*, "Paul Begins His Second Apostolic Journey" suggests that even where they passed by cities in Asia, they did not avoid the place "geographically, but as far as laboring there was concerned."

Also, we should understand that our modern minds have entire continents named. This was not the case at this time of history. Most of the waypoints on Paul's journeys take place in the *continent* of Asia. This includes Asia Minor, the *specific area* of Paul's travels. However, it does a student well to remember that the world is named by its latest conqueror, and at this time of history Rome designated the boundaries. Asia, then, as it stands in Scripture, is not the entire continent- else Paul blatantly rebelled against God by travelling anywhere in the continent! Asia in the Bible refers to the **southeastern portion** of the peninsula we know as modern Turkey in Asia Minor.

Where were we? Ah, yes, back to tracking. Paul meanders North to a coastal area called Mysia, and he was about to turn back Eastward to Bithynia when God sent them West to the coast to the city of Troas (16:7-8) Paul here is given a direct instruction to cross the Aegean Sea into Macedonia (16:9-10).

He skips across the island of Samothracia and lands at Neapolis. We won't cover the details of his travels in Macedonia and Achaia, the two regions containing what is today Bulgaria, Macedonia, and Greece. Because according to Revelation 1:11, **Laodicea is in Asia, not Macedonia.** But to suffice the mind, the cities and areas listed are:

- Philippi- a chief city of Macedonia and a colony, 16:12
- Amphipolis, Apollonia, and Thessalonica, 17:1
- Berea, 17:10-13
- Athens, 17:14-34
- Corinth, 18:1 (Here the Bible says that Silas and Timotheus

came "*from Macedonia*" to Paul, who was now in the region of Achaia showing that the Lord distinguishes the areas West of the Aegean Sea, see 18:5, 12)

- Last stop in Macedonia: a quick haircut in Cenchrea, 18:18
- Then a port'o'call at Ephesus, where he leaves all his travel companions (18:19)

Paul knows he is supposed to press Westward, but he diverts back Eastward into the area named Syria, which encompassed all the land of Israel according to Rome. God never wanted Paul back in Israel- *“For the gifts and calling of God are without repentance.” (Romans 11:29)* Yet Paul permissibly makes land at Caesarea, then goes *“up”* to Jerusalem (18:22), thus ending the second missionary journey.

Route of the Third Journey

In summarizing the waypoints of the Third Journey, the first note I must repeat is that Laodicea is not mentioned by name. However, the region where Laodicea is located is given with specific clues that are necessary proof for or against the postscript of 1 Timothy.

- The start is at Antioch in Syria (18:22)
- Two areas are canvassed with a broad stroke: *“all the country of Galatia and **Phrygia** in order”* (18:23)
- The scene cuts to what had happened in Ephesus with Apollos, but Paul is still checking in at every church plant, *“having passed through the upper coasts came to Ephesus”* (19:1)
- Paul stays at Ephesus, and it becomes a hub for *“all they which dwelt in Asia heard the word of the Lord Jesus,”* (19:10)
- Paul purposed in 19:21 to return to Macedonia, Achaia, Jerusalem again, and then Rome, but he did not get around to it until 20:1.
- Greece (20:2)

- Retraced back through Macedonia (20:3)
- Left Philippi (20:6)
- Arrived at Troas (20:6)
- Assos and Mitylene (20:14)
- Samos, Trogyllium, and Miletus (20:15)
- Now headed Eastward, Paul sailed to Coos, Rhodes, and Patara (21:1)
- Phenicia is the target, the coastal region of Syria (21:2)
- On to Tyre, Ptolemais, then Caesarea (21:7-8)
- Ignoring the last free exit, Paul entered Jerusalem, (21:17) thus ending the third missionary journey of Paul.

Wait, did I miss something? Was Paul ever in Laodicea? It would seem no, but we are told that Paul in both his Second and Third Journeys made his way through an area we will examine more closely, called, ***Phrygia***.

A PHRYGIAN PROBLEM

According to the postscript, Laodicea is the “*chiefest city of Phrygia Pacatiana*.” Although we have no record of Paul having been in Laodicea by name, we have several accounts of him passing through Phrygia after meeting Timothy.

- Acts 16:6 “*Now when they had gone throughout **Phrygia** and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,*”

- Acts 18:23, “*And after he had spent some time there, he departed, and went over all the country of Galatia and **Phrygia** in order, strengthening the disciples.*”

These side-by-side references are from Paul’s second and third journeys, respectively. The main discrepancy encountered is the differentiation of **Phrygia** from **Asia** which we have examined. For sure, according to Revelation 1:11, Laodicea is in Asia. How can the city of Laodicea could be in Phrygia but also Asia at the same time?

AN EPHESIAN EPIPHANY

One consideration from Scripture is that Asia may refer to a much smaller area than we modernly imagine. Of course, we have already limited “Asia” as used in Scripture to modern ‘Asia Minor.’ But a couple of texts show that it may be a smaller area still.

Acts 20:4, “*And there accompanied him into Asia Sopater of **Berea**; (of Macedonia) and of the **Thessalonians**, Aristarchus and Secundus; (of Macedonia: Thessalonica) and Gaius of **Derbe**, and Timotheus; (area of Cilicia, Acts 15:41) and of **Asia**, Tychicus and Trophimus.*”

Tychicus and Trophimus are given a rather broad return address, unless we examine what the Bible calls ‘Asia’. Of Trophimus, we are told plainly that he is an Ephesian when Paul visited the Temple in Jerusalem for the last time.

Acts 21:29, “*(For they had seen before with him in the city **Trophimus an Ephesian**, whom they supposed that Paul had brought into the temple.)*” An Ephesian would be from the city of Ephesus.

Of Tychicus, the postscript of Ephesians claims, “*Written from Rome unto the Ephesians by Tychicus.*” Also, at the end of his life, Paul sent him particularly, “*And Tychicus have I sent*

to Ephesus.” (2 Timothy 4:12) So there are two strong witnesses that he was familiar or at home at Ephesus.

Ephesus, then, **is** Asia when not specified in a broader sense. Asia can be confined to either a city or expanded to refer to an area. This is a modern assumption also, for example: ‘Appalachia’ can refer to a mountainous region of the Eastern United States. It can also be specifically the town of Appalachia, Virginia, with a much smaller square footage. Like a modern postal address, these cities have a country, province or state, county, and city. In many cases, if you know one, you will know the other. As in many references to Rome, the nation is rarely mentioned, but it is obviously Rome, Italy.

The same can be true for Phrygia. Phrygia is **not** Asia, but is **on** Asia. It is a separate area, with its chief city being Laodicea. Since Phrygia’s capital is Laodicea, we are not surprised to find the sandaled footprints of Paul the Apostle traipsing up and down the once-busied highways of Laodicea.

Circumstantial Evidence

So far, that’s all we’ve got. The postscripts have given us no reason *geographically* according to Scripture to doubt their place in the Bible. But they will have to pass a few more tests before we can turn them loose.

CHAPTER THREE

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.”

1 Timothy 1:3

We must compare now with what really matters: Scripture. The verse from the greeting of 1 Timothy is given as the primary source to discredit 1 Timothy as the epistle FROM Laodicea. Why is it a problem? Is it irreconcilable?

My belief is that God put these clues in the Bible to force us to study His Words. If God had removed the geologic, historical and textual markers from His Book, we would have truth without a witness.

“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.”

John 8:13-14

The Lord could make a statement to stand on its own. Instead, He Himself gave us the principle of multiple (two) witnesses and subjected Himself to that.

*“Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. **It is also written in your law, that the testimony of***

two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.”

John 8:15-18

The Lord Jesus subjected Himself to the rule of two witnesses. His Book will also hold up to that standard.

The Timing of Timothy

In New Testament Survey classes, the dates given for the various books are taken at face value, and are hardly questioned. They are given as a reference point to historical and other Biblical events, but are not hard figures. In the early days after Christ’s resurrection (AD), the spirit of antichrist (1 John 2) had its hands busied to “*think to change times and laws.*” (Daniel 7:25) Yet there is typically no reason to strain at them, for the date has little impact on the doctrines of the letter involved.

In the first place, the system used to date most books is imprecise. The dates are not inaccurate, just vague. They are reliable only to the tenth’s place. In the case of 1 Timothy (an epistle FROM Laodicea) by comparing Ussher’s *Annals of the World* with Scofield’s notes and Bullinger’s *Companion Bible*, a range is given from 64-68AD. The range for Colossians (an epistle TO Laodiceans) the range is given as 61-64AD. Like using a shotgun, scholars aim it in the general area and pull the trigger.

There is value to the dates and guesses of church historians and Bible teachers of old. They passed down what they knew. The dates give a reference point to the events mentioned in the letters, which can be tied to Paul’s and the other disciples’ journeys in Acts. This is why a particular teacher’s system (Nave’s, Ruckman’s, Bullinger’s, Ussher’s, etc.) cannot be discredited just because it does not match the others. A different opinion is not valid reason to

throw out a teaching. **The only valid reason to question or disregard a teaching is Scriptural proof.**

In this particular case, a date cannot serve to overthrow a doctrine. The presumed teaching is that 1 Timothy was written **after** Colossians. Thus, to prove that Colossians 4:16 refers to 1 Timothy, and that the postscript of 1 Timothy 6 belongs in Scripture truly, 1 Timothy must be shown to be written **before** Colossians.

We could easily do that by playing with the dates, as most scholars have done for centuries to prove their beliefs. However, we are only going to focus on a Scriptural timestamp, given in 1 Timothy 1:3.

Paul tells Timothy *“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.”* There is no record of Paul beseeching Timothy to stay behind. There are, however, several accounts where Paul does leave Timothy.

The latest example is Acts 20:1-3, *“And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.”*

The “uproar” referenced is the debacle at the temple of Diana in Ephesus. Paul had spent 2 years (Acts 19:10) in Ephesus teaching in the school of Tyrannus. Paul leaves everyone that is already there and goes into Macedonia.

This event shows several markers of significance:

- Paul has already met Timothy

- Paul has already been through the Phrygian area several times
- Paul would go through Asia one more time, (*Acts 20:4, “And there accompanied him into Asia...”*) though to which parts it is unspecified.
- It matches Paul leaving Timothy in Ephesus for Macedonia

This would be the fitting puzzle piece, according to Albert Barnes in his “Introduction to First Timothy, Section Two, When and Where The Epistle Was Written” from *Notes on the Bible*,

“This is the only record that occurs in the New Testament of the apostle’s having gone from Ephesus to Macedonia; see above. It is natural, therefore, to suppose that this is referred to in 1Tim. 1:3, unless there is some insuperable difficulty in the way.”

Conversely, I see two issues challenging this passage as a match:

- Timothy had already been sent **ahead** of Paul into Macedonia in Acts 19:21-22, “*After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.*”
- Paul does not again travel through Phrygia or Laodicea by name any more in the Acts account.

It is worth noting that there is a time element between Acts 19:22 and 20:1. Paul stayed in Asia “*for a season.*” In that season, Timothy could have traveled back, though it is not told directly. Barnes goes to great lengths to defend Acts 20:1 as the writing of First Timothy. His efforts are generous in light of the fact that he disavows the subscripts as having “no authority,

and many of them are false.” Without the postscript, there is no need to look for an early date for 1 Timothy. However, if the postscript is Scripture, Acts 20 is not early enough. This does preclude us from closing the case, but not without provoking a needful discussion.

Implied or Indicated

We must compare the rules of interpretation we use as we evaluate my theory versus the traditional view. Both must admit that some details of the missionary travels of the apostles are not specifically recorded in Scripture.

An *implied event* would not have a hard chapter and verse fulfillment, but would stand as fact, nonetheless. 2 Corinthians 13:1a is a good example. Paul says, “*This is the third time I am coming to you.*” That implies **three** letters- but we have only **two**. It also implies **three** visits, but we have indicated only **one**, Acts 18:1. After that, Paul purposed to go through Achaia again (see Acts 19:21-22 above) and the **second** trip is implied in Acts 20:2, “*And when he had **gone over those parts**, and had given them much exhortation, he came into Greece.*” We can bank on an implication from one passage of Scripture if it can possibly be literal without compromising any other passage of Scripture.

An *indicated event* is easier to spot, as when Luke (the writer of Acts) gives a detailed itinerary. Acts 20:14-15 “*And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came **the next day** over against Chios; and **the next day** we arrived at Samos, and tarried at Trogyllium; and **the next day** we came to Miletus.*” Notice: “**the next day... and the next day... and the next day...**” There is no room for speculation, as a definite and restrictive time period is matched to the distances traveled with the locations. The indicated and implied events require you to take the Bible as literally as possible, restricted only by other sequential passages of Scripture.

Bonds or no Bonds?

Acts 20 is too late for an *indicated* journey through Laodicea from which to write a letter. We are looking at the timing of this letter as early as possible due to another timestamp: the mention of Paul's imprisonment. The traditional view is that all his letters were written much later than even Acts 20. According to sources compiled by the Trinitarian Bible Society, "The First Epistle to Timothy carries a subscription which cannot possibly be correct or **even early**, because it states the Epistle was written from "Laodicea..." (*Quarterly Record*, Issue Number: 587) The problem with that is- how much later? Because there is a striking absence of another important marker in 1 Timothy: the mention of bonds.

Paul is imprisoned at the end of Acts. According to Bullinger, the letters supposedly written during his first imprisonment are: *Ephesians*, *Philippians*, *Colossians*, and *Philemon*. We know that he also authored *Hebrews* as well. The linking signature in these is "bonds."

- Ephesians 6:20a "*For which I am an ambassador **in bonds**:*"
- Philippians 1:14a "*And many of the brethren in the Lord waxing confident by my **bonds**,*"
- Colossians 4:18b "*Remember my **bonds**.*"
- Philemon 1:10 "*I beseech thee for my son Onesimus, whom I have begotten **in my bonds**.*"
- Hebrews 13:3a,23 "*Remember them that are **in bonds**, as bound with them;*" and "*Know ye that our brother Timothy is **set at liberty**; with whom, if he come shortly, I will see you.*"

This link is peculiarly missing from the other epistles, Romans, 1 and 2 Corinthians, Galatians, 1 and 2 Thessalonians, Titus, and 1 Timothy. One explanation why is that it is BETWEEN the first and second imprisonments (Ruckman, Bullinger, Josephus) which would

make it much later (similar to the writing of Titus). A second explanation I offer, is that it is BEFORE his first imprisonment, thus earning an **early date of writing** (This placement is usually given to Romans, Galatians, 1 & 2 Thessalonians). 1 Timothy was written before Paul's first imprisonment in Rome.

Why make such a bold claim? First, every chronologer has to develop *implied events* taking place to make his scheme fit. The biggest implication on which the traditional view rests is the gap between the first and second imprisonments. Because we must remember: Paul DID have to write a letter FROM Laodicea, it is in Colossians 4:16! Since he had to write one—according to Scripture— the traditional view boldly claims that after Paul was released from Roman custody the first time, he traveled back east into Asia, to the easternmost of the Asian churches, Laodicea, and wrote a letter from there, which was allegedly not part of the Canon of Scripture.

Several problems, here, to be discarded quickly. One: Paul told the believers at Miletus (near Ephesus, west coast of Asia Minor) he would see their face no more: *“Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.” (Acts 20:38)*. This was only the word of Paul, but it was recorded in the affirmative, nonetheless. Two: Paul purposed to go westward to Rome after Jerusalem, not east *“saying, After I have been there, I must also see Rome.” (Acts 19:21b)*. Three: Paul's express vision to the Romans was to press even farther westward into Spain: *“Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you” (Romans 15:24a)*. Four: He was not set on revisiting his route of Asiatic or even Macedonian churches again, he was set on preaching in new, unreached areas: *“Through mighty signs and wonders, by the power of the Spirit of God; so **that from Jerusalem,***

*and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. **For which cause also** I have been much hindered from coming to you. But now having **no more place in these parts...**" (Romans 15:19-23a).*

If Paul was released between Acts 28 and 2 Timothy (and we have no reason to doubt the *implication* that he was), he certainly was not disposed to going back to Asia, and thus we have reasonable doubt that he could have written any epistle FROM Laodicea at that late date in his life.

And the grand summary of the traditional view and its problems is this: that 1 Timothy 1:3 is an *implied* event that must have happened sometime after Acts 28 ended. Since traditionally they look for a later date, they do not even try to associate 1 Tim. 1:3 with an actual event in Acts.

But on good faith and sound doctrine, we will.

CHAPTER FOUR

“And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.”

Acts 18:23

To compile what has been examined so far:

1. There was certainly an epistle, written by Paul from Laodicea. (Colossians 4:16)
2. This is certainly a canonical book, as it is recommended to be read by Scripture.
3. The postscripts of the Epistles in the New Testament are divinely inspired internal evidence and claim that 1 Timothy is that letter.
4. The book of Acts shows proof that Paul did traverse the area of Phrygia, which includes Laodicea, Hierapolis, and Colosse.

The issue we attempted to illustrate in the previous article was that in both the traditional view of the lost letter and in my proposed perspective of it there must be a balance of accepting certain events as **implication** and proving events with direct **indication**.

Both trains of thought insert events into this undated, undocumented period. My theory will insert a series of events into this time in order to prove a text BELONGS where it is in Scripture. The traditional train will insert a sequence of events into this to REMOVE the text from its place. Let's climb aboard, shall we?

When did Paul write the First Epistle to Timothy?

We know per the Acts of the Apostles that Paul does not meet Timothy until Acts 16. Almost immediately thereafter, he employs Timothy to either go ahead of his mission journeys, or to remain behind.

An early example of Timothy remaining behind Paul is in Acts 17:14, where Paul leaves Berea for Athens, *“but Silas and Timotheus abode there still.”* On a later occasion in Acts 19:22, Timothy is sent ahead of Paul, *“So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.”*

This is a pattern of Paul’s mission work: send a team to prepare the city, preach and win converts, then leave someone to establish the church.

According to 1 Timothy 1:3, there are three necessary events that happened before the letter was written. “[1] *As I besought thee to abide still at Ephesus*, [2] *when I went into Macedonia*, that thou mightest charge some [3] *that they teach no other doctrine.*”

[1] Paul beseeches Timothy to abide at Ephesus

The traditional, late approach will place this beseeching after the 2-year teaching at the school of Tyrannus and the trial at the temple of Diana in Acts 19. I disagree because of two aspects: first, Paul sends Timothy to instruct an established church that began there through Apollos in Acts 18. Second, that Paul writes 1 Timothy to deter problems of Acts 19, not to clean up afterwards. Third, is that Timothy is exhorted to be a bishop in 1 Timothy, while he is the established pastor by 2 Timothy.

- First, on the established church, the Gospel reached Ephesus prior to Acts 19. It was carried by *“dwellers in... Asia”* from the Pentecost preaching of Peter in Acts 2:9. (Though not the revealed mystery of the church, the news of the death, burial, and

resurrection of Jesus Christ **is** the Gospel according to 1 Corinthians 1:1-4, and that was preached in Acts 2.) Again, in Acts 18:19, at the end of his second journey, Paul preaches to the Jews in Ephesus: *“And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.”*

- Secondly, there was a continued teaching under Apollos according to Acts 18:24-28, though it was not sound doctrine, for Apollos knew *“only the baptism of John.”* (25) Accordingly, Aquila and Priscilla *“expounded unto him the way of God more perfectly.”* (26)

Footnote: Additionally, Paul mentions Hymnaeus and Alexander in 1 Timothy 1:20. Alexander is named in Acts 19:33-34, where his appearance is not readily understood. Later, his intention is made clear because 2 Timothy 4:14 calls him *“the coppersmith”* which, in addition to being a Jew, would agitate the silversmiths of Diana (Acts 19:24).

- Thirdly, on pastorate at Ephesus, we turn again to the witness of the postscript after 2 Timothy 4:22,
“The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.”

Timothy was a new pastor at the writing of 1 Timothy. He had been ordained *“by prophecy, with the **laying on of the hands** of the presbytery.”* (1 Timothy 4:14) but he had not been put in the ministry, as Paul wrote, *“If a man desire the office of a bishop, he desireth a good work.”* (1 Tim. 3:1) In 2 Timothy, Paul urges Timothy to *“stir up the gift of God which is in thee by the putting **on of my hands**.”* (2 Tim. 1:6) Timothy got his introduction to the pastorate before Paul’s first imprisonment.

Albert Barnes gives a nod to the early writing (before the first imprisonment) of 1 Timothy despite his rejection of the postscripts. In *Barnes' Notes on the Bible*, "Introduction to 1 Timothy Section 2. When and Where the Epistle Was Written," he explains:

"The supposition that the epistle was written at the time supposed, agrees better with the character of the epistle, and with the design for which Timothy was left at Ephesus, than the others. It is manifest from the epistle that the church was in some respects in an unsettled condition, and it would seem also that one part of the duty of Timothy there was to see that it was placed under a proper organization. This Paul had evidently proposed to accomplish himself, but it is clear from 1 Tim. 1:3, that he left his work unfinished, and that he gave what he had proposed to do into the hands of Timothy to be perfected."

Pointing to the fact that Timothy had established the church before Paul went to Rome, he further explains:

"Even when Paul went from Macedonia to Jerusalem Acts 20, there were "elders" placed over the church at Ephesus, whom Paul assembled at Miletus, and to whom he gave his parting charge, and his final instructions in regard to the church."

The only detail that is necessary to prove that 1 Timothy is the letter desired by Paul in Colossians 4:16 is that 1 Timothy be written before Colossians. This first necessary event indicates so.

[2] Paul goes into Macedonia

Briefly on this, Paul going into Macedonia and asking Timothy to stay at Ephesus are two events that do not concurrently appear in the Bible at all. But that does not mean that they did not occur in Acts. This is an event that I must admit to be **implied by its appearance in 1**

Timothy. Luke doesn't mention it in Acts, but that does not mean it could not have happened before Acts 18:23. This is no more inordinate than the **implied** second imprisonment, or extra travel routes of Paul thereafter. But it is certain, first, because Paul could have asked Timothy to stay at any point in Acts. Second, Paul took many trips into Macedonia from Acts 16 to 19, and any one of them could have occurred after Paul's beseeching of Timothy to stay at Ephesus.

[3] Paul wants Timothy to charge some to teach no other doctrine

Apollos had preached at Ephesus, and though he was confused at first, he became recommended to the brethren at Achaia because he *"helped them... through grace."* (Acts 18:27) Where Apollos shows up in the narrative of Acts is set apart by a paragraph mark or pilcrow (¶). There are no words given to show timing, like, "after these things," or "after this." This means it is not necessarily chronologic in appearance. Apollos was around as Paul was leaving in Acts 18:19, when Paul, *"left them there."*

Some doctrine had been taught; it just hadn't been taught by Paul- yet. Paul would arrive in Acts 19 and stay to establish the church. Timothy's term there began with clearing up the incomplete doctrine which Apollos immaturely preached.

Strength from Laodicea

After Paul ended his second missionary journey with a stop at Jerusalem, he returns according to Acts 18:23, *"And after he had spent some time there, he departed, and went over all the country of Galatia and **Phrygia** in order, **strengthening the disciples.**"*

This will be the last recorded physical placement of Paul in or near Laodicea. I have proposed that Timothy had already been sent to Ephesus ahead of Paul's return, yet after the church was started by Apollos. The Holy Spirit testifies that Paul strengthened the disciples during his solo travels. That is the indication of when 1 Timothy was written.

Summary

The summary is this: extra study is intended for a man to show his workmanship and gain approval from God (2 Tim. 2:15). Furthermore, this study restates the authority of every word, including the postscripts, which we have in the 66 books of the King James Bible, less the trappings of marginal notes and unsupported commentary. We have sought to use the truth we know, rather than to assume there is external evidence to make a case. Finally, I have learned that men work with the light they have. This does not make their opinions evil or even wrong, but as “*a lamp unto my feet*,” the Word must be pointed in a direction to gain revelation. I have sought to point It where it had not been pointed before. The accumulated works of many authors have made this study even attemptable.

CONCLUSION

In conclusion, I believe there is more than enough evidence in proper division of the word of God to show that 1 Timothy is indeed the “*epistle from Laodicea*.” The doctrinal part now settled, let us consider how Paul’s first epistle to Timothy might have been a particular encouragement to the pastor at the church of Colosse, Archippus.

Paul’s first letter to Timothy is a charge to a young man who is just starting out in a pastorate. He was intimidated, as any young man who understands the calling rightfully should be. Timothy-called and surrendered- now must take charge of the ministry God has given him.

The Book Stays

But as proof that there is staying power in the words of God: we do not just have a First Timothy, we have a Second also. Timothy lasted. Timothy stuck. Timothy fulfilled his ministry. He is called at the postscript of 2 Timothy 4, “*The first bishop of the church of the Ephesians... when Paul was brought before Nero the second time.*”

Timothy persevered as the pastor of the first of the seven churches of Revelation, the church at Ephesus. After all Paul went through to plant that church (Acts 19), they left their first love (Rev. 2:4). They left that love so brazenly that the Son of man who holds the seven candlesticks threatened to remove their light! As Vance Havner saw it, it was repent or else! (Rev. 2:5) Yet Timothy, Paul’s spiritual son, faithfully ministered in love and truth, until the end.

That perseverance of the first pastor of the first church is what is needed at the last church, and in the last church period.

The Problems Stay

Timothy is not the only young pastor who ever needed encouragement. Archippus was just another young ‘Timothy’ entering the ministry in a spiritually derelict, lukewarm church, the Colossian church, neighbor to the seventh church in Revelation, Laodicea. Archippus never got a personal letter from Paul, but he was just as overwhelmed. So, the Lord Jesus intended and preserved a message for him.

Will the Pastor Stay?

My imagination wanders to a middle-eastern Roman colony. The sun has just dipped below the horizon. A messenger arrives in the dark at the stone-walled hut of Pastor Archippus. He is in a hurry, possibly pursued by rioters seeking to make a martyr out of him. He knocks on the hinged, thick wooden planks. The door eases open a sliver. Darkness meets darkness thru the opening.

“Who is it?” muffles through the crack.

“I am Onesimus. I have a message for Archippus” comes the reply. “And a letter. From Laodicea.”

“Laodicea!” Archippus hisses incredulously. “Can any good thing come out of Laodicea?”

The messenger, undaunted, slips a scroll through the door. Archippus reaches out to take it. As he lays hold, Onesimus draws close, keeping his firm grip on the scroll also. Archippus’ leans out the door, his wearied face coming into full view. Flickering light from a distant streetside torch illumines their faces, the first and last time they will ever meet. Onesimus confidently reflects the tremulous gaze of Archippus. Breaking the silence between them, he whispers,

“Archippus, I have a message from Paul for thee: *‘Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.’*”

Onesimus presses the bundled parchment over Archippus’ heart. “Farewell, fellow-soldier.” With that, he releases the letter and slips back into the twilight. Archippus watches the shadow dissolve into the landscape, then slowly closes and bolts the door behind him.

Archippus draws open the cord and lays the parchment before him.

He is worn out.

He is used up.

He is cynical.

But with the exhortation, “fellow-soldier,” echoing in his ears, he lights a candlestick. The flame pours over the page of the book we now know as 1 Timothy. Archippus squints his dry, weary eyes as they drink in the words renewing his spirit.

“If Timothy can do it... so can I.”

Appendices

1. The Trinitarian Bible Society's claim on the Postscripts.....	51
2. Pseudepigrapha: Paul's Letter to the Laodiceans.....	54
3. Critical Apparatus of the Postscript.....	55
4. A Very Interesting Comparison of Ephesians and Colossians.....	56

Appendix 1: The Trinitarian Bible Society's claim on the Postscripts

This is a reprint of the article from the TBS Quarterly Record Issue Number 587, "Subscriptions to the Epistles" by Rev. M.H. Watts.

"HAVE you ever wondered about those explanatory notes which appear at the end of some of the Epistles? At the end of Romans, for example, we read: 'Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea'. What are we to make of these notes?

The subscriptions are thought to have been added about the middle of the 5th century by Euthalius, Bishop of Sulca in Egypt. Thomas Hartwell Horne says this man was 'either grossly ignorant, or grossly inattentive'.¹ Professor Patrick Fairbairn says, 'the subscriptions...are oftener wrong than right'.²

Several of these subscriptions are simply and clearly erroneous:-

1. The First Epistle to the Corinthians is stated to have been written from 'Philippi', even though the Apostle writes in 1 Corinthians 16.8 that he intends to 'tarry at **Ephesus** until Pentecost' and then, in verse 19, sends greetings from 'the churches of Asia'. According to Dr. T. C. Edwards, this subscription has no manuscript support older than the 8th century.³

2. The Epistle to the Galatians is said to be written from 'Rome', but this cannot be right, for the Apostle Paul expresses surprise, in chapter 1 verse 6, that they were so '**soon**' removed from Gospel Truth, but it was **at least ten years** after the Galatians' conversion that Paul was in Rome.

3. The Epistles to the Thessalonians are said to be written 'from Athens', but they were clearly written at Corinth. Silvanus and Timothy, who are mentioned in the

salutations (1 Thessalonians 1.1; 2 Thessalonians 1.1), joined Paul at **Corinth** according to Acts 18.1,5.

4. The First Epistle to Timothy carries a subscription which cannot possibly be correct or even early, because it states the Epistle was written from ‘Laodicea, which is **the chiefest city of Phrygia Pacatiana**’ but (to our knowledge) Paul never was at Laodicea and, in the Epistle itself, Paul writes of having left Ephesus for Macedonia (1.3), so it was apparently written from some place like Philippi. Furthermore, the country of Phrygia was not divided into two provinces—Pacatiana (or Phrygia Prima) and Phrygia Secunda—until **the 4th century**. The subscription must therefore have been written after this time.

5. The Epistle to Titus is said to have been written from ‘**Nicopolis of Macedonia**’ but there was **no Nicopolis belonging to that Province** (but there was one in Epirus and in Cilicia). Moreover, when Paul says (3.12) that his intention was to spend the winter ‘**there**’ (i.e., in Nicopolis), he clearly was *not* in that particular place at the time of writing. The further statement in the subscription that ‘it was written to Titus, ordained the **first bishop of the church of the Cretians**’ (as Timothy, apparently, was ‘first bishop of the church of the Ephesians’—2 Timothy) clearly reflects the ‘**sub-apostolic**’ emergence of ‘Diocesan Episcopacy’.

6. The Epistle to the Hebrews, apparently (from the subscription), was written ‘from Italy by **Timothy**’, but this is wholly without foundation and plainly **contradicts the inspired writer’s own words** in 13.23— ‘Know ye that our brother Timothy is set at liberty; with whom, **if he come shortly**, I will see you’.

Dr. Debra Anderson writes:⁴ ‘Regarding the subscripts being in the Textus Receptus, they go back to Erasmus (we have a 1551 printing of his text in our library). They were, according to Scrivener, “appended to St Paul’s Epistles in many manuscripts... In the best copies they are somewhat shorter in form, but in any shape they do no credit to the care or skill of their author, whoever he may be”.⁵ The earliest original-hand manuscript I know of that has the subscripts is Codex H (6th century), although Sinaiticus and Vaticanus both have titles and subscripts—these added later by a different hand’.

Since the subscriptions are no part of the Inspired Text and are clearly most unreliable, the Trinitarian Bible Society is intending to omit them from future editions of the Scriptures. In the new Windsor Text Bibles they have already been removed (along with the abbreviation ‘St.’, as in ‘St. Matthew’, etc., which also has no Biblical authority whatsoever).

Endnotes

1. Dr. Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 4 vols. (London, England: T. Cadell, Strand, 1834), 2.76.

2. Dr. Patrick Fairbairn, *Commentary on the Pastoral Epistles* (Edinburgh, Scotland: T. & T. Clark, 1874), p. 30.

3. Dr. Thomas Charles Edwards, *A Commentary on the First Epistle to the Corinthians* (London, England: Hodder and Stoughton, 1897), p.476.

4. Personal correspondence, 21 July 2008.

5. Dr. F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament* (Cambridge: Deighton, Bell and Co., 1883), p. 62.

Appendix 2: Pseudepigrapha: Paul's Letter to the Laodiceans

This is a reprint of the letter from *Lost Scriptures* by Bart Ehrman, page 166. It is a translation by J. K. Elliott, from the *Apocryphal New Testament* (Oxford: Clarendon Press, 1993). It is clear by the blatant plagiarism and disconnection from other Scriptures why this is a 'false writing.'

1 Paul, an apostle not of men and not through man, but through Jesus Christ, to the brethren who are in Laodicea: 2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3. I thank Christ in all my prayer that you continue in him and persevere in his works, in expectation of the promise at the day of judgement. 4 And may you not be deceived by the vain talk of some people who tell tales that they may lead you away from the truth of the gospel which is proclaimed by me. 5 And now may God grant that those who come from me for the furtherance of the truth of the gospel (...) may be able to serve and to do good works for the well-being of eternal life.

6 And now my bonds are manifest, which I suffer in Christ, on account of which I am glad and rejoice. 7 This to me leads to eternal salvation, which itself is brought about through your prayers and by the help of the Holy Spirit, whether it be through life or through death. 8 For my life is in Christ and to die is joy.

9 And his mercy will work in you, that you may have the same love and be of one mind. 10 Therefore, beloved, as you have heard in my presence, so hold fast and work in the fear of God, and eternal life will be yours. 11 For it is God who works in you. 12 And do without hesitation what you do. 13 And for the rest, beloved, rejoice in Christ and beware of those who are out for sordid gain. 14 May all your requests be manifest before God, and be steadfast in the

mind of Christ. 15 And do what is pure, true, proper, just, and lovely. 16 And what you have heard and received, hold in your heart, and peace will be with you.

17³ Salute all the brethren with the holy kiss. 18 The saints salute you. 19 The grace of the Lord Jesus Christ be with your spirit. 20 And see that (this epistle) is read to the Colossians⁴ and that of the Colossians to you.

³V. 17 is absent in some manuscripts. ⁴Some MSS omit "to the Colossians."

Appendix 3: Critical Apparatus of the Postscript

There are three variants given in Nestle’s 27th Edition text for 1 Timothy’s postscript. Below is the full apparatus for the postscript, denoted in the Novum Testamentum Graece as “*Subscriptio*.”

Variant 1, □ρος Τιμοθεον α’ Ⲛ (D, F, G) Ψ 33. 1739* |

(This translates “The first to Timothy,” The Greek and Phoenician capital letters represent individual Uncial manuscripts. Siniaticus [Ⲛ] leads this batch.)

Variant 2, Προς Τιμοθεον α εγραφη απο Λαοδικειας (Νικοπολεως P) A P^{pc}

(This translates: “The first to Timothy was written from Laodicea or Nicopolis.” Uncials A and P and a few others (pc=paucity) contain only this much of the postscript. The Uncial “P” is the only one with the reading of “Nicopolis.” This is an obvious error, according to the postscript of Titus, where it says, “*It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.*” Thayer’s Greek-English Lexicon of the New Testament claims this is a “spurious subscription” because there is more than one Nicopolis. From our standpoint, Nicopolis is incorrect because it does not match our King James text, which says “Laodicea.”)

Variant 3,

Προς Τιμοθεον α εγραφη απο Λαοδικειας ητις εστιν μητροπολις Φρυγιας της Πακατιανης 1739^c. 1881 ~~Ⲛ~~ | -323. 365. 629. 630. 1505 *pc*

(This is the text used in the King James Bible, see comments on pages 10-12.)

Appendix 4: A Very Interesting Comparison of Ephesians and Colossians

Oliver B. Greene and many others have drawn a comparison between Ephesians and Colossians. A Bible-rejecter will use these as leverage to prove extant but undiscovered epistles, or to disprove the authenticity of the texts, especially Ephesians. A Bible-believer will understand: *“For God speaketh once, yea twice, yet man perceiveth it not.” (Job 33:14).*

Repetition is a key to learning, and in the brief church-age the Lord made a way to reiterate what His Bride would need to know. This is Greene’s summary list:

“A VERY INTERESTING COMPARISON

The comparison between Colossians and Ephesians is very interesting and profitable, as the following Scriptures will prove:

Ephesians 1:15-19	and	Colossians 1:9-11
Ephesians 1:20-23	and	Colossians 1:15-19
Ephesians 1:10	and	Colossians 1:20
Ephesians 2:1-10	and	Colossians 1:21-23
Ephesians 3:7	and	Colossians 1:25
Ephesians 3:9, 10	and	Colossians 1:26, 27
Ephesians 3:17	and	Colossians 2:7
Ephesians 2:11-22	and	Colossians 2:11-15
Ephesians 4:14	and	Colossians 2:8
Ephesians 4:15, 16	and	Colossians 2:19
Ephesians 4:25	and	Colossians 3:9
Ephesians 4:22-24	and	Colossians 3:9, 10
Ephesians 4:32	and	Colossians 3:12, 13

Ephesians 5:19, 20 and Colossians 3:16, 17

Ephesians 5:21-25; 6:1-9 and Colossians 3:18-24; 4:1

Ephesians 6:19 and Colossians 4:3

Ephesians 5:16 and Colossians 4:5

Ephesians 6:21, 22 and Colossians 4:7, 8

Comparison of these passages reveals a striking resemblance between the two.

We are therefore led to believe that similar conditions existed in the two churches. They were exposed to similar dangers concerning religious error.”

Bibliography

Aland, Barbara and Kurt, *Novum Testamentum Graece*, 27th Edition. By Erwin Nestle, Deutsche Bibelgesellschaft, 1993

Antioch Baptist Bible Institute, “Course Notes: Colossians/Philemon” LearntheBible.org, Andrew Ray, www.learnthebible.org/bible-institute, Retrieved October 30,2024

Antioch Baptist Bible Institute, “Course Notes: The First Epistle of Paul the Apostle to Timothy” LearntheBible.org, Andrew Ray, www.learnthebible.org/bible-institute, Retrieved October 30,2024

Barnes, Albert, *Albert Barnes' Notes on the Bible*, Public Domain, e-Sword, 1847-1885

Bullinger, E.W. *The Companion Bible*, Kregel Publications, 1990

Clarke, Adam, *Adam Clarke's Commentary on the Bible*. Public Domain, e-Sword, 1810-1826

DeHaan, M.R. *Studies in Galatians*, Kregel Publications, 1995

Deluxe Then and Now Bible Maps, Copyright 2007, RW Research, Inc. Rose Publishing

Durant, Will, *The Life of Greece*, Simon and Schuster, 1939

Ehrman, Bart D. *Lost Scriptures*, Oxford University Press, 2003

Greene, Oliver B. *The Epistle of Paul the Apostle to the Colossians*, The Gospel Hour, 1980

Havner, Vance, *Repent or Else*, Fleming H. Revell Co. 1958

Henry, Matthew, *Matthew Henry's Commentary on the Whole Bible*, Public Domain, e-Sword, 1708-1714

King, Guy H. *A Leader Led, An expository study of the first epistle of Timothy*, Marshall, Morgan, and Scott Ltd. 1957

- King, Guy H. *Crossing the Border, An expositional study of Colossians*, Marshall, Morgan, and Scott Ltd. 1958
- May, Herbert G. *Oxford Bible Atlas*, Oxford University Press, 1984
- Meyer, F.B. *The Life of Paul*, Edited by Lance Wubbels, Emerald Books, 1995
- Nave, Orville and Anna, *Nave's Study Bible*, Creation House, 1977
- Phillips, John, *Exploring the Pastoral Epistles, The Expository Commentary*, Kregel Publications, 2004
- Ruckman, Peter S. *Ruckman Reference Bible*, Bible Baptist Bookstore, 2009
- Ruckman, Peter S. *The Bible Believer's Commentary, The Books of GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS*, Bible Baptist Bookstore, 1973
- Ruckman, Peter S. *The Bible Believer's Commentary, The Book of ROMANS*, Bible Baptist Bookstore, 2003
- Ruckman, Peter S. *The Bible Believer's Commentary, THE PASTORAL EPISTLES*, Bible Baptist Bookstore, 2001
- Ruckman, Peter S. *The Bible Believer's Commentary, The Book of ACTS*, Bible Baptist Bookstore, 1974
- Sauer, Erich, *In The Arena Of Faith: Call to a Consecrated Life*, The Paternoster Press, 1955
- Scofield, James A. *Scofield Reference Bible*, Oxford, 1945
- Stirling, John F. *An Atlas of the Acts and Epistles*, Fleming H. Revell Co. c. 1961
- The Archaeologist “Archaeologists Completed the Restoration Of Ancient Laodicea's Theatre” www.thearchaeologist.org/blog/archaeologists-completed-the-restoration-of-ancient-laodikeas-theatre, August 25, 2021

The Quarterly Record, Issue 587 "Subscriptions to the Epistles" by Rev. M. H. Watts,
Trinitarian Bible Society, June 2009

Ussher, James, *The Annals of the World*, Translated by Larry & Marion Pierce, Master
Books, 2003