

190915-1 1Ti 6, 13-21, The Ministry, the Riches, & the Trust-CThurman

In previous lesson we read that there is an evil for the children of God that purpose and aspire after riches. These are the most vulnerable to falling for the *gain is godliness* doctrine as well as suffering the abuses of those that carry this false doctrine. Against this Paul commanded Timothy to flee from such a doctrine and the lusts which lead to ruin & loss, and follow after righteousness (works), godliness (the manner of life), faith (confidence in God's provision), love (for God and His people), patience (learning to wait upon the Lord instead of instant gratification), meekness (gentleness).

Paul then commanded the man of God to *fight the good fight* and *lay hold on eternal life*. O man of God, there is something worth agonizing for. *Agonize* the good *agony*. There is no better life in this present age than the service of the ministry, with all of its troubles and trials. It is worth every bit of the struggle, and rest assured, when this life is ended every Christian will undoubtedly agree that 'It will be worth is all, now that we see Jesus!' Further, the man of God was commanded to lay hold upon eternal life, or *seize upon* that life which you possess already (ἐπιλαβοῦ, 2ps. aor. imper. mid., as a matter of fact seize upon that to yourself). It is to seize the prize of the high calling of God in Christ Jesus. (Phl.3.14)

The letter of 1Timothy closes by touching on these final points: the ministry (a commandment which sums up the entire charge to Timothy in this letter, vss.13-16), the riches (which some saints are blessed to possess, vss. 17-19), and the trust committed to Timothy (vss.21, 22).

ἐνώπιον

**13 ¶ I give thee charge in the sight of God,
before**

I give ... charge, παραγγέλλω, 1ps. pres. ind.

The statement is, 'I charge a commandment (v.14) to you in the sight of God ...

who quickeneth all things, and before Christ Jesus,

makes alive

quickeneth, ζωοποιούντος, gen. sing. masc. part. pres. act. of ζωοποιέω, ζώος beasts + ποιέω, to do, make; to engender living creatures.

There is nothing living that has not received its life from God.

Ac 17:28 For in him we live, and move, and have our being (have our being, ἐσμέν, 1ppl. pres. ind. of εἰμί, I am, so are); as certain also of your own poets have said, For we are also his offspring.

Job 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

who before Pontius Pilate witnessed a good confession;

Paul reminds Timothy from whom he had received his natural and spiritual life, and how that Christ, in the face of the threat of death and from whom He received the sentence to be crucified, maintained a good confession of an enemy.

Joh 18:38 Pilate ... went out again unto the Jews, and saith unto them, I find in him no fault at all.

He.12.1 ¶ Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Imitate Christ in this ministry, though there are sufferings, threats, and perhaps even death.

13 παραγγέλλω σοι ενώπιον τοῦ θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν

14 That thou keep this commandment
to keep you the

keep, τηρῆσαί, aor. infin. act. of τηρέω; KJV tss. *keep, observe, watch, preserve, reserve, hold fast.*

The expression of a singular commandment, *this commandment* is reference to the whole body of commandments and to all of the regulations concerning Timothy's personal conduct as an evangelist in the church at Ephesus. This applies to every pastor and evangelist that God calls into this service. This is what God called some men into. It is a great work and an important task! The commandment is here described by the following adjectives.

without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
appearance
brightness (2Th.2.8)

without spot, ἄσπιλον, acc. sing. of ἄσπιλος, ἄ negative particle + σπῖλος, *spot*; the verb σπιλόω, *to defile the body, to spot garments by the flesh; so to become filthy.*

unrebukeable of ἀνεπίληπτος, ἄ negative particle + ἐπί at, on, upon + λαμβάνω, *to take, receive, hold*; where ἐπιλαμβάνω is tss. *to catch, take by, take hold, lay hold upon*, with the negative particle it would be *not to catch, not to take by, not to hold, not to lay hold upon*, and is found 3 times in the NT. & tss. in the KJV as *blameless (1Ti.3.2;5.7)*, and *unrebukeable (1Ti.6.14)*

appearing, ἐπιφανείας, gen. sing. of ἐπιφάνεια; ἐπί upon + φαίνω to appear, be seen, shine; tss. *brightness* (1), *appearing* (5); the verb, ἐπιφαίνω, to give light, to appear.

The main statement of vss. 13, 14 could read,

I charge to you an unspotted and unrebukable commandment to keep until the appearing of our Lord Jesus Christ.

There is nothing wrong with the commandment which you are called upon to abide by and under which Timothy is to serve. There is nothing wrong with the order of God to set a man, yes, like you, Timothy, into this service. You might receive a lot of resistance. Folks might say that this service is insufficient, that it is unsuitable, that it is dull, that it is outdated, that we need to supplement it with this or that program, enliven it with entertainment, but you hold firm in this service and you maintain it, as it is, without spot and unrebukable until the appearing of Jesus Christ. Then He will prove that it was the right way to do the work of God. It is as if the Lord was saying, 'Don't you spot my doctrine – Don't you become one that brings blame and shame to My Name and My doctrine.' And He is! (cf. 1Ti.6.1)

14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίληπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

15 Which in his times he shall shew,
seasons

which, ἣν, acc. sing. fem. of ὅς, ἡ, ὅ, pronouns.

in his, ἰδίους, dat. pl. masc. of ἴδιος, generally *his*.

times, καιροῖς, dat. pl. of καιρός; tss. *time* (62), *season* (14), *due time* (2), *convenient season* (1), *due season* (1) & others; **2.6 is identical**, καιροῖς ἰδίους.

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The antecedent to the pronoun *his* is Jesus Christ. So, in Jesus Christ's times He shall shew ...

shall shew, or 'show,' δείξει, 3ps. fut. ind. act. of δείκνυμι; tss. only shew (31) and means to *present* or *put on display*, (Mt.4.8; 8.4).

***who is the blessed and only Potentate, the King of kings, and Lord of lords;
Great Authority***

Potentate, δυνάστης, noun; only 3 times, Lk.1.52, hath put down the *mighty*; Ac.8.27, an eunuch *of great authority*; 1Ti.6.15, who is the *blessed and only Potentate*; of the verb δύναμαι, the power, the ability, capability, might.

Timothy, you serve the Lord Christ. Before Him you stand, and shall stand in judgment.

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Timothy, never lose sight of whom it is that you serve. He is of incomparable authority. He is King over all kings and Lord over all lords. He is the Great Sovereign!

Re.20.11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Ro 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Lu 19:27 [Jesus Christ will say,] But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

He alone installs or removes the kings and princes of the earth.

Pr 8:15 By me kings reign, and princes decree justice.

Da 2:21 ... he removeth kings, and setteth up kings ...

Da.4.17 ... the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. (cf. Due.10.17; Re.19.16)

Jer 10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

15 ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων

16 Who only hath immortality,
possesses deathlessness

immortality, ἀθανασίαν, gen. sing. of ἀθανασία, ἄ negative particle + θάνατος death; only three times, 1Co.15.53, this mortal must put

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2Ch 6:18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

δύναται

whom no man hath seen, nor can see:

κράτος

to whom be honour and power

everlasting. Amen.

might, strength, dominion

In the times of Jesus Christ, he shall show all who is God. It is He! No Christian can say that God is not come in the flesh, not and be a genuine believer. (1Jn.4.2, 3) For us there is an abundance of Scripture which says that Jesus Christ our Lord is God.

Zec.14.5; Lk.8.39; Jn.1.1; 2.14; 20.28; Ac.7.59; 16.31, 34, belief in Jesus is belief in God; 20.28; Ro.9.5, *Christ came, who is over all, God blessed for ever*; 1Co.12.28; 1Th.4.14; 1Ti.3.16; 1Ti.6.15, 16; Tit.2.13; He.1.6, 8; 9.14, through the eternal Spirit – says He is God; 1Jn.3.16

Whether or not men believe the truth concerning Jesus Christ, He is God revealed in human flesh. But there is that of Him, because He is God, that we cannot see because He is so far above the creation and the creature.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

If we will see God it is because He has opened our understanding to perceive Him in Jesus Christ. He name is called Immanuel, meaning God with us. (Mt.1.23)

Mt 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

16 ὁ ὁ μόνος ἔχων ἀθανασίαν φῶς οἰκῶν ἀπρόσιτον ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται ᾧ τιμὴ καὶ κράτος αἰώνιον ἀμήν

ἐν τῷ νῦν αἰῶνι

17 Charge them that are rich in this world,
in the present age, in this age

charge, παράγγελλε, 2ps. pres. imper. of παραγγέλλω; this imperative is only found in these three places in the N.T.: 1Ti.4.11; 5.7; 6.17.

Paul now turns to them of the Ephesian church that are rich. Remember that it was earlier where we read that it was not riches but the purposing or aspiring to be rich that was as a snare to some brethren overtaken in this sin. (cf. 1Ti.6.9, 10)

Charge them that are rich in this world,

that they be not highminded, nor trust in uncertain riches,
- highly regard or savor ... put hope upon

be ... highminded, ὑψηλοφρονεῖν, pres. infin. of ὑψηλοφρονέω, ὑψηλός tss. high, highly + φρονέω to savor, think, mind, regard, understand, care, affection; it is to think more highly of oneself than ought to be thought. Notice in the following text the same Greek, but in a 2ps. pres. imper. This defines what highmindedness is, which is to have exalted thoughts which are not correct.

*Ro.11.17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

19 *Thou wilt say then, The branches were broken off, that I might be grafted in.*

20 *Well; because of unbelief they were broken off, and thou standest by faith. Be [thou] not highminded (ὕψηλοφρόνει, 2ps. pres. imper.), but fear:*

21 *For if God spared not the natural branches, take heed lest he also spare not thee.*

22 *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

Ro.12.3 is synonymous, to think more highly, ὑπερφρονέω, which is to think above; the word literally is to be of 'hyper-thinking.'

Ro 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly (ὕπερφρονεῖν, pres. infin.) than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

trust, ἠλπικέναι, pres. infin. of ἐλπίζω, to hope (13), trust (18).

uncertain, ἀδηλότητι, dat. sing. of ἀδηλότης, ἄ negative particle + δηλός certain, manifest, evident.

*Pv.23.44 ¶ Labour not to be rich: cease from thine own wisdom.
5 *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.**

Prosperity has its peculiar temptations. Those that are rich are prone to becoming high-minded and to leaning on their on substance.

*but in the living God, who giveth us richly all things to **enjoy**;*
εις απόλαυσιν
for enjoyment

living, ζῶντι, dat. sing. masc. part. pres. of ζάω, to live.

gives, παρέχοντι, dat. sing. masc. part. pres. of παρέχω, παρά by, near, with, from, at + ἔχω to have; παρέχω, is tss. *to offer, do, bring, give, keep, shew, minister.*

enjoy, ἀπόλαυσιν, acc. sing. of ἀπόλαυσις; only one other place, He. 11.25, than *to enjoy* the pleasures of sin for a season.

Everything that we have is from the Lord. If we don't have it, it wasn't of the Lord. Be content with such things as you have. Trust in the living God. He changes not. He doesn't cease to exist. He is eternal. All we have comes from Him. James corrected some brethren who thought that they could do what they wanted when they wanted to do it. He calls them by very serious names: *Ye adulterers and adulteresses* because they were following after their lusts rather than after Christ! (cf. Ja.4.4)

*Jas 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

The implication is that there were some brethren that were not faithful with the wealth that God had given them because they thought it might not be prosperous to them. What should these do? James says that against this the Lord *giveth more grace*. We can withstand these lusts and temptations.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ' ἐν τῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν

ἀγαθοεργεῖν πλουτεῖν ἐν ἔργοις καλοῖς v.19
18 That they do good, that they be rich in good works,
To work good, to be rich goodly, meet, worthy, honest

do good, ἀγαθοεργεῖν, & only here.

These have opportunity to help brethren that they otherwise could not have helped. The Bible is not teaching socialism. It is not teaching the redistribution of wealth at all. It is not teaching that it is the rich's responsibility to raise everyone around them up to the same level of wealth. It is that some can help others that are in need. Need is the key word. God should receive the glory when it is done His way. (almsdeeds, deeds of mercies)

Mt.6.3 But when thou doest alms, let not thy left hand know what thy right hand doeth ...

εὐμεταδότους εἶναι κοινωνικούς
ready to distribute, willing to communicate;
to be well with giving contributors
to impart well

to be , εἶναι, pres. infin. of εἰμί, I am.

distribute, εὐμεταδότους, acc. pl. masc. of εὐμετάδοτος, εὖ well + μετά with + δίδωμι to give; μεταδίδωμι, is tss. to impart, to give and so here, εὐμετάδοτος, would mean simply to impart well.

willing to communicate, κοινωνικούς, acc. pl. masc. of κοινωνικός, a person who is a contributor; κοινωνία is tss. fellowship, contribution, communion; κοινωνός is tss. partakers, companions; and the verb, κοινωνέω, is to distribute, partake, communicate.

18 ἀγαθοεργεῖν πλουτεῖν ἐν ἔργοις καλοῖς εὐμεταδότους εἶναι
κοινωνικούς

εἰς

19 Laying up in store for themselves a good foundation against the

for - [what is]

laying up in store, ἀποθησαυρίζοντας, acc. pl. masc. part. pres. of ἀποθησαυρίζω, ἀπό of, forth, since + θησαυρίζω Mt.6.19, *to lay up*; Lk.12.21, *to lay up treasure*; Ja.5.3, *to heap treasure*; 2Pe.3.7, *to keep in store*.

good, καλὸν, tss. *good, goodly, meet, better, honest, well, worthy*;
v.18.

time to come, that they may lay hold on eternal life.

after that

time to come, μέλλον, acc. sing. neut. part. pres. of μέλλω; same form in Lk.13.9, *after that*.

lay hold on, ἐπιλάβωνται, 3ppl. aor. subj. mid. of ἐπιλαμβάνω; KJV, *to catch, to take by, to take hold of, to lay hold upon, to lay hold on, to take on*; **v.12.**

foundation, θεμέλιον, acc. sing. of θεμέλιος; always *foundation* (16).

Putting away toward the time that is coming and which is for ever.

Like Timothy was commanded to *lay hold on eternal life*, so these should do the same. Seize upon that life which we are in possession already.

1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

The rich need to be reminded against being exalted in their thoughts because they prosper, and warned against trusting in uncertain riches.

Pr 27:24 For riches are not for ever ...

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Be ready to help the less fortunate brethren and fellowship with them as they need help from time to time.

19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς

20 O Timothy, keep that which is committed to thy trust,
the - deposit -
put down beside [you]

keep, φύλαξον, 2ps. aor. imper. act. of φυλάσσω;

that which is committed to they trust, παρακαταθήκην, acc. sing. of παρακαταθήκη, παρά by, near + κατά down + τίθημι to set.

ὦ, an interjection, Paul, uses the interjection only this once with Timothy. As he closes this letter he stresses one final thought. 'O Timothy ...' '...keep that which is committed to thy trust ...' Do this and you will have done everything! Keep that trust committed to you as if you were a guard whose life depended on how securely he kept his prisoner. Particularly, don't get involved in the *non-sensical* discussions.

avoiding* *profane and vain babblings,
turning yourself from

avoiding, ἐκτρεπόμενος, nom. sing. masc. part. pres. **mid.** of ἐκτρέπω or ἐκτρέπομαι (Wigram), ἐκ from, of, out, out of + τρέπω, LXX, to rout; ἐκτρέπομαι, **1Ti.1.6, having turned aside; 5.15, are ... turned aside; 2Ti.4.4, shall be turned; He.12.13, be turned out of the way.**

profane, βεβήλους, acc. pl. masc. of βέβηλος, tss. *profane*; and refers to ordinary, common uses, as opposed to dedicated, separate, holy.

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empty babblings, κενοφωνίας, acc. pl. of κενοφωνία, κενός empty, vain + φωνή, a voice, sound; *vain babblings* (2), 1Ti.6.20; 2Ti.2.16.

2Ti 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.

shun, περίστασο, 2ps. pres. imper. mid. of περίστημι; tss. *to stand by, stand round about, shun, and avoid*; and so, to be parted from it.

1Ti 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

refuse, παραιτοῦ 2ps. pres. imper. of παραιτέομαι, request to put aside: *excuse*.

There are discussions that are useless and without purpose. Time must be better spent. Turn from, shun, and excuse yourself from this kind of nonsensical discussions.

and oppositions ***of science falsely so called:***
contradictions purposed

oppositions, ἀντιθέσεις, acc. pl. of ἀντίθεσις, transliterated we have the English *antithesis*, ἀντί against, contrast, contradiction + τίθημι to appoint, set, ordain, purpose; **only this once in the N.T.**

science, γνώσεως, gen. sing. of γνῶσις; *knowledge* (28), *science* (1).

falsely so called, ψευδωνύμου, gen. sing. fem. of ψευδώνυμος, ψευδής *false, liars* + ὄνομα name; **only this once in the N.T.**

Science is tss. from a Greek word meaning *knowledge*. Of the 29 times that it is found in the N.T. it is this once translated with the English word *science*. The meaning is that there is a knowledge that is false and would lead men

of God away from the truth because it is not of the truth. All sciences must be judged by the word of God.

‘The Bible is not a science book. However, whenever it makes a statement relating to a scientific principle or fact, it is completely accurate.’ Science Proves the Bible, *International Bible Teaching Ministries*

That doesn’t mean that all sciences must be a Bible class. But all science that is true complements the word of God.

Social sciences teaching marriages of men with men, or women with women are false sciences. The women’s liberation movement is a false science. Biological and geological sciences of evolution & climate change are false sciences. Religious sciences of atheism and Satanism are false sciences. These all contradict the word of God, therefore they are science falsely so called. As this age moves further and further from the God of the Bible the more errant the sciences will become.

Timothy, evangelists and pastors must avoid, that’s right, turn from, shun, and excuse yourselves from these things. It is not unnecessary to the ministry to learn these things, know them, keep informed in them. He must keep in the book and to the service of Christ. And it is because some took up this other means of service, perhaps to impress others, to have the accolades of men, they swerved from the faith of God’s elect.

20 Ὅτι Τιμόθεε τὴν παρακαταθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως

21 Which some professing

asserting, Green’s IGNT

περὶ
have erred concerning the faith.

swerved (1.6)

professing, ἐπαγγελλόμενοι, nom. pl. masc. part. pres. mid. of ἐπαγγέλλω or ἐπαγγέλλομαι; ἐπί upon + ἀγγέλλω, to announce; ἐπαγγέλλομαι, tss. to promise (13), to profess (2).

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have erred, ἠστόχησαν, 3ppl. aor. of ἀστοχέω, ἄ negative particle + στόχος mark; only in Paul's letters to Timothy, 1Ti.1.6, having swerved; 1Ti.6.21; 2Ti.2.18, have erred.

Evidently some brethren at Ephesus had already gotten tied up in other doctrines and the effects of that were becoming manifest. (cf. 1Ti.6.1, 3)

χάρις μετὰ σοῦ ἀμήν
Grace be with thee. Amen.

Timothy all you need is provided by the Lord. His grace is truly sufficient. Rely on Him. Don't turn to the left or to the right. Stay the course.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Pastors, churches need no other program. They have no other work, than that which is contained in this Book, the Bible. It is enough. Be faithful.

This spotless, unrebukable commandment keep! Keep your trust!

1Jn.2.28 ¶ And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

« The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana. »

21 ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν Ἡ χάρις μετὰ σοῦ ἀμήν πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας ἣτις ἐστὶν μητρόπολις φρυγίας τῆς Πακατιανῆς