

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** January 7, 2018

**Sermon Title:** Fighting the Good Fight

Sermon Series: First Timothy

Text: 1 Tim. 6:11-16

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: January 7, 2018  
Title: "Fighting the Good Fight"  
Text: 1 Tim. 6:11-16  
Theme: Those who would serve Christ and His Church must be singularly focused on the protecting and proclaiming the gospel.

**Introduction:**

What do Denzel Washington, Alice Cooper, Katy Perry, and Jessica Simpson have in common? They all grew up in preacher's homes. The list of those who entered vocational ministry only to be disqualified are legionary. No one is exempt from the temptations and snares surrounding us all. It is only by the grace of God that anyone perseveres in the gospel. This text describes those action steps produced by the JESUS SEED that enable perseverance and the gift of finishing well in the ministry.

"I wonder what you think the greatest threat facing the church is? Secularism and the push to privatize religion? The rise of militant atheism that's always ready to attack Christianity? Perhaps it's young people with their lack of respect? Or old people stuck in their ways? Globally, we're regularly reminded of the bombing of churches, such as took place in Pakistan recently. We're reminded of the threat of persecution from those outside the church. As we've read through 1 Timothy, we've seen other threats facing the church. Paul constantly charges Timothy to confront the threat posed by false teaching. Flowing from this is the threat posed by poor leadership. There's also the threat of disunity, and of the community failing to care for itself. Three times in the letter, Paul refers to the threat posed by the enemy, by Satan, who prowls around looking for an opportunity to destroy the church. Surely this is the greatest threat, the greatest danger facing the church? But, the truth is, the greatest danger comes from within. The greatest danger is that we allow any of these other things to distract us from the truth. The greatest danger facing the church is that we lose our focus on what counts, that we fail to keep a firm grip on our faith."<sup>1</sup>

"We have come to the last of our studies in First Timothy. This is a very moving passage in which the Apostle Paul addresses young Timothy, left all alone in this great city of Ephesus, a challenging, demanding and dangerous responsibility, to be the apostolic representative to the churches of the city. If you have ever felt left alone with a great responsibility and hardly anybody to lean on, you know exactly how Timothy felt. Paul wrote these letters to encourage him; and the Spirit of God has preserved them because they are an encouragement to us who have to face difficulty and demand in our world today."<sup>2</sup>

What is an elder/pastor to flee from? The love of money, the will to get rich. Pastors, ministers must not use the gospel for gain. Paul will echo this same idea in 2 Timothy 2 where he says no one who wars entangles themselves in the affairs of this world. This has always been a tension for gospel ministers. The "balance" between caring for the things of this world as noted in 1 Corinthians 7 if one is married and the leanness of serving Christ vocationally.

“This whole way of life forms a stunning contrast with the attitude described in the previous passage (those who want to be rich, who fall into traps and impale themselves on sharp objects).”<sup>3</sup>

Paul identifies pastors as men of God. What an incredible title. What a fearful office. Man of God. In our current culture, such titles are out of vogue. Yet, what are we if not men of God?

I have noted throughout Timothy that Paul’s words are first and foremost to Timothy. They are not to the congregation as such. Is there application? Yes, but the weight of this passage sits on those who occupy the office.

This Letter emphasizes certain ideas that can appear foreign in our current church culture.

- First, the local church is the household of God. This is very concrete.
- Second, pastors/elders are spiritual leaders within the household. The office or role cannot be dismissed. Protecting and proclaiming the gospel falls primarily on the elders/pastors of the local church.
- Third, the books of the New Testament are to the churches and not directly to the individuals.
- Fourth, the gospel is absolutely central in the preaching/teaching ministry of the local church.
- Finally, there is a common confession (cf. 3:16) that forms a hinge on which the ministry swings. The gospel confession is the flag around which we rally.

## **THE BIG PICTURE:**

### **Outline:**

#### I. The Call To Hold Fast (vv. 11, 12)

“In verse 11 Paul repeats his commission to Timothy. He repeats his warning to stay focused, to not to allow anything to draw us away. ‘But as for you, man of God, shun all this.’ In the first half of chapter 6, Paul describes the effects of following unsound doctrine. (As Ian put it so succinctly last week, bad root results in bad fruit). ‘But as for you’, indicates there should be a distinction. Those who follow unsound teaching, those who’ve lost their focus live like this, but as for you, something different is expected.”<sup>4</sup>

“(11) But thou, O man of God, flee these things.—A commentator always speaks with great caution when he approaches in these inspired writings anything of the nature of a direct personal reference. The writers and actors in the New Testament history we have so long surrounded with a halo of reverence, that we are tempted often to forget that they were but men exposed to temptations like us, and not unfrequently succumbing to them. We owe them, indeed, a deep debt of reverence for their faithful, gallant witness—for their splendid service in laying so well the early stories of the great Christian Temple; but we lose somewhat of the reality of the Apostolic story when in the saint we forget the man. After the very solemn, the intensely

earnest warning against covetousness—that fatal love of gain and gold which seems to have been the mainspring of the life of those false teachers who were engaged in marring the noble work St. Paul had done for his Master at Ephesus—after these weighty words, the fact of St. Paul turning to Timothy, and, with the grand old covenant title Timothy knew so well, personally addressing his loved friend with “But thou, O man of God, flee these things,” leads us irresistibly to the conclusion that the old Apostle was dreading for his young and comparatively untried disciple the corrupting danger of the wealth of the city in which he held so great a charge; so he warns Timothy, and, through Timothy, God’s servants of all grades and powers in different ages, of the soul-destroying dangers of covetousness—“Flee these things.”<sup>5</sup>

Again, we can look at each one separately, but they are all saying the same thing, Hold fast! “He gives four commands in verses 11 & 12 that are pillars for perseverance: Flee; pursue; fight; and, take hold: To persevere, a man of God will flee worldliness, pursue godliness, fight for the faith, and take hold of eternal life.”<sup>6</sup>

I do not see these imperatives as consecutive or sequential, but concurrent. They all say the same thing and happen at the same time. It is impossible not to have one without the others.

“Those are three verb forms which translated literally are words that all start with the letter “f.” This will help us remember them. The first word is, *flee*; the Christian is to flee certain things. The second word is, *follow*; follow after, set yourself every day to pursue these qualities. Then the third word is, *fight*. I want to look briefly at these imperatives because they are helpful to us in this day.”<sup>7</sup>

Earlier, we saw in 6:3-10 those who chose to be rich, who loved the accumulation of money, and who set their affection on “things below.” This paragraph stands in dramatic and stark contrast to this. Those who would serve Jesus as His ministers must set their affection on things above and learn to be content with “food and shelter.”

“The Greek text of verse 11 begins with the emphatic contrast, “But you, O man of God, flee these things.” In contrast to the false teachers and those who follow them in their love of money, you must run in the opposite direction.”<sup>8</sup>

“The force of this address is very great. It indicates that the money-lovers just spoken of were not and could not be “men of God,” whatever they might profess; and it leads with singular strength to the opposite direction in which Timothy’s aspirations should point.”<sup>9</sup>

#### A. Flee entanglements (v. 11a)

- <sup>11</sup> But **flee from** these things, you man of God,
  - Leveraging the office for financial gain
  - Leveraging the office for immoral abuse
  - Think of an animal, bug, or situation that would frighten you to the point of running away. “That’s how we should feel about the greedy, jealous lifestyle of those who want to be rich.”<sup>10</sup>

Paul will use the same word in 2 Tim. 2:2.

- **“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart”** (2 Tim. 2:22).

“Flee these things] ‘Unsound words, and ungodly doctrine,’ ‘questionings and evil surmisings,’ ‘traffic in godliness and love of money.’ These three heads of evil, in the 3rd, 4th, and 5th to 10th verses respectively, are opposed by three pairs of contrasted virtues: ‘righteousness and godliness,’ ‘faith and love,’ ‘patience and meekness.’ In the first pair ‘the sound words,’ ‘the words of our Lord Jesus Christ,’ go to the very root of the matter as fully expounded, Romans 6. ‘Baptised into Christ Jesus ... dead unto sin, but alive unto God in Christ Jesus ... obedient from the heart to that form of teaching ... ye became servants of righteousness,’ and 1 Corinthians 1. ‘We preach Christ crucified ... Christ the power of God ... of Him are ye in Christ Jesus, who was made unto us wisdom from God and righteousness’; all this being but the working out of the very ‘words of the Lord,’ Matthew 5:6, ‘Blessed are they that hunger and thirst after righteousness, for they shall be filled.’ In the second pair ‘faith’ is as evidently the antidote to ‘ignorance,’ ‘questionings,’ and ‘disputes of words,’ as ‘love’ is to ‘envy, strife, railings, evil surmisings. In the third pair ‘patient endurance’ and ‘meekness of heart’ are well fitted to produce ‘godliness with contentment,’ as being the very graces to which ‘the words of the Lord’ assign the blessings of that ‘kingdom of heaven’ which is ‘godliness,’ and that ‘inheritance of the earth’ which is ‘contentment.’ ‘Blessed are the poor in spirit,’ ‘Blessed are the meek.’”<sup>11</sup>

#### B. Follow Jesus (v. 11b)

- and **pursue** righteousness, godliness, faith, love, perseverance *and* gentleness.
  - All of the gospel fruit that comes from the Jesus Seed.
  - “Think how you’d feel if you saw the person you loved best in all the world, who you hadn’t seen for years, walking down the street. What would you do? Why, chase after them, of course. Well, that’s how you should behave with these virtues: justice, godliness, faith, love, patience, and gentleness.”<sup>12</sup>

Paul will use the same word in 2 Tim. 2:2.

- **“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart”** (2 Tim. 2:22).

Paul uses the same word to describe when he persecuted the Christian Church in the Book of Acts.

- “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” (Acts 9:4).
- “And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” (Acts 9:5).

- “And I persecuted this way unto the death, binding and delivering into prisons both men and women” (Acts 22:4).
- “And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?” (Acts 22:7)
- “And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutes” (Acts 22:8).
- “And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities” (Acts 26:11).
- “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks” (Acts 26:14).
- “And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutes” (Acts 26:15).

It is a “common” admonition in the New Testament.

- “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14).
- “Let him eschew evil, and do good; let him seek peace, and ensue it” (1 Pet. 3:11).

What does it mean to follow after these things? It means to look to Jesus the author and finisher of faith.

### C. Fight the good fight of faith (v. 12a)

- <sup>12</sup> **Fight** the good fight of faith;
  - What Paul calls Timothy to Paul does. He fought the good fight, and finished the course.

The word used for fight is our English word **agony**.

- “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim. 6:12).
- “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7).

“This phrase literally means ‘compete in the good competition of the faith,’ using words that may refer to a race or to a boxing or wrestling match: ‘run the good race’ or ‘fight the good fight.’ The similar phrase in 1 Tim 1:18 uses a military picture and is more literally ‘war the good warfare.’”<sup>13</sup>

It occurs in seven verses in the New Testament.

- “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24).

- “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36).
- “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor. 9:25).
- “Whereunto I also labour, striving according to his working, which worketh in me mightily” (Col. 1:29).
- “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God” (Col. 4:12). {labouring...: or, striving} {complete: or, filled}
- “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim. 6:12).
- “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7).

“Living” the Christian life is agony. Those who would say otherwise are wrong. Do I love Jesus? Yes, do I love His church? Yes, and do I love the horizontal? Yes, but this existence under the fall and curse is not my utopia. God is and His design for me is what I long for.

#### D. Hold fast to Jesus (v. 12b)

- **take hold** of the eternal life to which you were called,
- and you made the good confession in the presence of many witnesses.
  - Paul calls Timothy not to let go of the gospel. Do not become distracted by the appeals of the false teachers. Stay the course and keep the main thing, the main thing.

He uses the same idea in 6:19 “storing up for themselves the treasure of a good foundation for the future, **so that they may take hold of that which is life indeed.**”

“Lay hold on eternal life] All this is in allusion to the exercises in the public Grecian games: Fight, conquer, and seize upon the prize; carry off the crown of eternal life!”<sup>14</sup>

The key issue in both cases is one of perseverance. There is a side of all this that leaves me confused. Theologically, once one has moved from Adam to Christ, they cannot move back to their former state. However, there is constant reference made for the people of God to persevere in their faith in Christ Jesus. How do we know if one is saved? By their faith in Christ and His keeping of them? Your ability to persevere is not sourced in you. You can’t do it, but Jesus can. The good work He begins, He will finish! This does not cancel the appeal to persevere. Keep leaning into the wind and move forward. If nothing else, hold fast.

- How do we handle those passages that appear to suggest one might let go of eternal life? Is it possible that what we receive by grace, we must maintain by works?

- This short Letter repeatedly speaks of those who have fallen away from the faith. Who have apostatized and wandered away. What is one to do with those individuals?
- <sup>13</sup> I **charge** you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,
- <sup>14</sup> that you **keep** the commandment without stain or reproach
  - Paul’s passion for Timothy was to finish well.
  - Paul knows of those who have made shipwreck of the faith.
  - Although perseverance is inevitable, it is not automatic. It is possible to make shipwreck of one’s faith.

“The Greek word τηρέω (threw, traditionally translated “keep”) in this context connotes preservation of and devotion to an object as well as obedience.”<sup>15</sup>

“The *command* refers to the duties laid upon Timothy for his ministry in Ephesus (1 Tim 1:3-20; 6:2c-5).”<sup>16</sup>

“At some point in Timothy’s life, he publicly acknowledged Jesus as the resurrected Lord, perhaps either at his baptism or his ordination as a minister of the gospel. With this reminder of the historical moment of his *good confession*, Timothy is encouraged to remain steadfast in his faith and to finish his life as a minister in the same way it began (see G. W. Knight, *Pastoral Epistles* [NIGTC], 264-65).”<sup>17</sup>

“The emperor would summon people to fight in his army, and when they signed on for military service they would have to make a public declaration of their allegiance to him. Now Jesus is summoning people to fight in his army – though this battle is not one that involves weapons and killing, but love, patience and gentleness. It is ‘the noble battle.’”<sup>18</sup>

I always struggle with putting Christian ministers on spiritual pedestals. Yet, this text and others like it do place the leadership of a local church in the lead. They do have them out front and those in the churches are to follow their leadership. Ministers are normal people who are in pursuit of Christ and His Church.

I came across this thought and found it of interest. The all-time leading rushers in the NFL are ...

Rank	Player	Team(s) by season	Carries	Yards	Average
1	Emmitt Smith <sup>^</sup>	Dallas Cowboys (1990–2002) Arizona Cardinals (2003–2004)	4,409	18,355	4.2
2	Walter Payton <sup>^</sup>	Chicago Bears (1975–1987)	3,838	16,726	4.4
3	Barry Sanders <sup>^</sup>	Detroit Lions (1989–1998)	3,062	15,269	5.0

There are 1760 yards in a mile. This means Emmitt Smith ran 10.4 miles but was knocked down every 4.2 yards or every 12.6 feet! Pastors and Elders are not without their difficulties, but they are people who keep getting up and pushing forward.

While discussing this passage and idea with Pastor Giles, he mentioned how Barry Sanders was probably the better runner, but had a poorer line blocking for him. He said, what any good running back has is a 300 lb full back blocking for him!

I thought, how true. Paul calls Timothy to persevere, but Timothy's "chances of success" diminish if he does not have a team of people surrounding him leading the way. Friends, our abilities inside of the Christian life expands exponentially by the community of faith.

Paul moves from Timothy to Jesus in verses 15, 16.

## II. The Captain Of Our Confession (vv. 15, 16)

- <sup>14b</sup> "until the appearing of our Lord Jesus Christ, <sup>15</sup> which He will bring about at the proper time – He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen" (1 Tim. 6:14b-16).

"The stately and rhythmical doxology with which the solemn charge to Timothy is closed was not improbably taken from a hymn loved by the Ephesian Christians, and often sung in their churches; the words, then, were, likely enough, familiar to Timothy and his people, though now receiving a new and deeper meaning than before."<sup>19</sup>

Why does Paul end this section with a doxology? In many ways, our perseverance seems very much "man-centered." You and I need to put our hands on the proverbial plow and push. But we cannot lose sight of the fact that we are not pushing the plow as much as hanging on to a plow being pulled. And the horse pulling the plow is enormous and unstoppable. Although I often minimize who you and I are in contrast to who HE is, we still chose. The choices you and I make must be laid against the God of the Bible. Our perseverance rests on two thoughts in this text.

"Nothing will help more to nerve you for the fight than the vision of God. This is what Paul sets before Timothy. Notice the encouraging things here."<sup>20</sup>

### A. First, God alone is the giver of life (v. 13).

"The Preserver rather than the Creator is here brought into prominence. Timothy is exhorted to fight his good fight, ever mindful that he is in the presence of that great Being who could and would – even if Timothy's faithfulness should lead him to danger and to death – still preserve him, on earth or in Paradise."<sup>21</sup>

### B. Second, help is on its way, Jesus is coming soon. (v. 14b, 15a)

“The idea of his ‘appearing’ combined two notions: a major spectacular state visit, and a moment of divine revelation. The word which summed all this up was *epiphaneia*, the word from which Christians get “epiphany’. That’s the word Paul uses in verse 14, the word I’ve translated ‘royal appearing.’ He is deliberately talking about the future ‘appearing’ of Jesus in language his hearers would recognize as normally belonging to Caesar, the Roman emperor.”<sup>22</sup>

### C. Third, God is in control of His Church (vv. 15b, 16)

The language employed by Paul is graphic. When one thinks of all that surrounds the local church and the embattlement that is present, it is encouraging to know that God is the absolute and undisputed sovereign over it all. Think with me of God’s church in Somalia.

Somalia has been on the World Watch List since 1993. Islam was already firmly established in Somalia before the arrival of Christianity, and as a result, life for believers is defined by hostility. **There are 11,392,000 in Somalia. There are only a few hundred Christians.** Somalia’s tribal system — as an informal way of governing Somalia — is very resistant to modern government models, including democracy, which means that Christians have absolutely no voice in society. Since the downfall of Ziad Barre in 1991, Somalia has become a safe haven for Islamic militants. **Christian converts from Islam in the country have been facing a great deal of persecution, and martyrdom is very common. The mere suspicion of one’s having renounced Islam leads to a rushed public execution.**

The son of a minister, van Gogh started working at age 16, when his uncle got him a job as a trainee with an art dealership in The Hague. He went on to do stints in the firm’s London and Paris offices before he was fired in 1876. Afterward, he worked briefly as a schoolteacher in England then at a bookstore back in the Netherlands. In 1878, he went to the Borinage, a mining district in Belgium, and worked among the poor as a lay preacher. He gave away his belongings and slept on floors, but after less than a year on the job the religious organization sponsoring van Gogh decided he wasn’t cut out to be a pastor and dismissed him. His next career choice, artist, would of course make him internationally famous, although not until after his death.

### **Shepherding the Sheep:** (What is the NEXT STEP?)

1. This entire Letter is written to Timothy, an elder/pastor of a local church.
2. We need to be about encouraging and raising up those who will refill the ranks of pastors in local churches and church planters of new ones. May this be what God would have you to do? Maybe God wants you to be a pastor of a local church or a leader within the household. If you believe God is leading you into leadership within the household, study 1 Timothy and see what is required of you.
3. Perhaps God is leading you into vocational ministry, but not into the pastorate. Friend, the demands are the same. You must be spiritually qualified and passionate about the gospel.
4. God might not have you in the pulpit leading a church, but the call to protect and proclaim the gospel in your circle of influence still remains. Friends, let us not shy from this, but let us embrace the gospel and follow Him no matter where it leads us.

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- <sup>1</sup> <https://www.sermoncentral.com/sermons/focus-on-what-counts-chris-appleby-sermon-on-false-teaching-206271?ref=SermonSerps>
- <sup>2</sup> <https://www.raystedman.org/new-testament/timothy/o-man-of-god>
- <sup>3</sup> Tom Wright, *Paul the Pastoral Letters for Everyone*, p. 75.
- <sup>4</sup> <https://www.sermoncentral.com/sermons/focus-on-what-counts-chris-appleby-sermon-on-false-teaching-206271?ref=SermonSerps>
- <sup>5</sup> Ellicott's Commentary for English Readers on 1 Tim. 6:11.
- <sup>6</sup> <https://bible.org/seriespage/lesson-23-going-distance-1-timothy-611-12>
- <sup>7</sup> <https://www.raystedman.org/new-testament/timothy/o-man-of-god>
- <sup>8</sup> <https://bible.org/seriespage/lesson-23-going-distance-1-timothy-611-12>
- <sup>9</sup> Pulpit Commentary on 1 Tim. 6:11.
- <sup>10</sup> Tom Wright, *Paul the Pastoral Letters for Everyone*, p. 76.
- <sup>11</sup> Cambridge Bible for Schools and Colleges on 1 Tim. 6:11-16.
- <sup>12</sup> Tom Wright, *Paul the Pastoral Letters for Everyone*, p. 76.
- <sup>13</sup> <https://net.bible.org/#!/bible/1+Timothy+6:10>
- <sup>14</sup> *Adam Clarke's Commentary* on 1 Tim. 6:12.
- <sup>15</sup> <https://net.bible.org/#!/bible/1+Timothy+6:10>
- <sup>16</sup> <https://net.bible.org/#!/bible/1+Timothy+6:10>
- <sup>17</sup> <https://net.bible.org/#!/bible/1+Timothy+6:10>
- <sup>18</sup> Tom Wright, *Paul the Pastoral Letters for Everyone*, p. 75.
- <sup>19</sup> Ellicott's Commentary for English Readers on 1 Tim. 6:15.
- <sup>20</sup> <https://www.raystedman.org/new-testament/timothy/o-man-of-god>
- <sup>21</sup> Ellicott's Commentary for English Readers on 1 Tim. 6:13.
- <sup>22</sup> Tom Wright, *Paul the Pastoral Letters for Everyone*, p. 73.