

THE PASTORAL EPISTLES



The Good Confession: 1 Timothy 6

T. M. Moore

A Scriptorium Study from The Fellowship of Ailbe

The Fellowship of Ailbe

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The Pastoral Epistles: The Good Confession: 1 Timothy 6
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1 Timothy 6: Introduction

Paul concludes his first epistle to Timothy by reminding him to guard the faith, keep the good confession, and instruct God's people to live for Christ the King.

The Gospel applies to all of life. As we focus on Jesus as King of kings and Lord of lords, we will want to see His Kingdom become established in every area of our lives. Believers and their churches are both signs and outposts of the Kingdom, and pastors must lead and equip us to seek that Kingdom's advance by holding fast to our confession in every area of life.

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1 Order into the Community

Pray Psalm 140.6, 7.

I said to the LORD: “You *are* my God;
Hear the voice of my supplications, O LORD.
O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.

Read and meditate on 1 Timothy 6.1, 2.

Preparation.

1. Historians have estimated that as many as 75% of the population of the Roman Empire in the days of Paul were slaves of some sort. Should it seem strange to us that slaves were members in good standing of churches? Explain.

2. What incentive for good conduct did Paul hold out to the Christian slaves?

Meditate.

Slavery was a given during the days of the apostle Paul. But that does not mean that slavery is to be regarded as normative. Already, in Paul’s own writings, we see the foundation being laid for the destruction of this inhumane institution.

In Galatians 3.26-29, Paul elevated slaves to a status equal to other members of the Body of Christ – a gesture unheard of at the time. In the book of Philemon, Paul sent a runaway slave home, to be received as a brother in Christ, and no longer as a slave. We’ll say more about the implications of this when we get to that book.

For now, Paul – consistent with his advice in 1 Corinthians 7.20-24 – instructs the slaves of the congregations in Ephesus to continue in their condition, and to regard it as a Kingdom calling, an opportunity to show the industry, excellence, and love that characterize relationships in the Kingdom of God. Slaves must look upon their masters as “worthy of all honor”. They must respect them, obey them, speak well of them, and treat them with the honor their status as masters deserves. Such behavior would not go unnoticed, and would bring honor to God, and discourage any slander being directed at His Name (v. 1).

Even Christians kept slaves in Paul’s day (v. 2), but they were to treat them fairly, as brethren in the Lord (Col. 4.1; Gal. 3.26-29). Christian slaves were to serve their masters effectively and with love. Thus the reality of the Kingdom would extend into the larger community, into various workplaces and among the lost people of the world.

We might wonder why Paul didn’t attack the institution of slavery outright. The reason is simple: He was called to the Gospel, and to proclaim and advance the Kingdom of God. If he had attacked the institution of slavery and succeeded, imagine the confusion and cruelty that would have resulted throughout the empire. By seeking and proclaiming the Kingdom, Paul inaugurated the building of a new foundation underneath human society, on which, in time, new structures and institutions could be safely and solidly built. Paul’s calling was to the Church as a Kingdom sign and outpost. Our calling is to our place in life and the people and situations we encounter there, to *show* the Kingdom by our righteousness, peace, and joy in the Spirit; and to *proclaim* the Kingdom as the Lord gives opportunity for us to do so. Thus the good order and good works we know in the Body of Christ flow out into all the niches and nooks of society as well.

In that respect, our calling is the same as was the calling of those Christian slaves in Ephesus.

Reflect.

1. Why are those who are in authority over us worthy of honor? What does it look like to show honor to those in authority?
2. Paul treated slaves as if they were called by God to that condition. Why, given his times, was he right in doing that? Does this mean we should accept forms of slavery in our day? Explain.
3. How we act to one another in the church, and how those actions carry over into every area of life, is central to the proclamation and advance of the Kingdom of God. Explain.

So it is obvious that Paul's intention is not to abolish slavery as a social institution. Rather, he attacks slavery in its worst form, the slavery to evil, which pays no respect to any external freedom. John Chrysostom (344-407), Homilies on First Corinthians 19.4

Thank You for my calling, Lord, and even for the rough patches and hard knocks I have to endure in it. Give me grace today so that I may advance Your Kingdom in my calling by...

Pray Psalm 140.1-5.

Thank God for His saving mercy and grace, and seek His help, protection, and guidance for the work before you this day.

Sing Psalm 140.1-5.

Psalm 140.1-5 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent's venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!

They sow my path with wicked plans, with nets and snares and cords of strife.

2 Wholesome Words Only, Please

Pray Psalm 140.4, 5.

Keep me, O LORD, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.
The proud have hidden a snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me.

Read and meditate on 1 Timothy 6.3-5.

Reflect.

1. What is contentment? How does one learn to be content?
2. Against what does contentment protect us?

Meditate.

Wholesome words are words that tend to health, defined in terms of becoming like Jesus Christ and being godly in all our ways. Such words find their touchstone in Jesus and their outworking in godliness. Paul has been directing such words at Timothy so that the churches in Ephesus can continue to be healthy and Christ-like.

Pastors must address their teaching and preaching to the health and fruitfulness, both of the members of their congregation and of the congregation as a whole. Otherwise, our words run the risk of being empty, pointless, merely self-serving, and divisive.

If we are not aiming to help people become godly and more like Christ, then what are we doing in our preaching and teaching? We are being prideful, spouting mere head knowledge, looking for points in some doctrinal dispute, and, consequently, stirring up “envy, strife, reviling evil suspicions, useless wranglings”. Pastors whose teaching and preaching is merely of this nature, and not directed at the health of believers and the church as a whole, are wrong in their thinking and keeping their people from the truth God intends for them (v. 5). They parade a form of “godliness” but only to the extent that it advances their prestige.

Clearly, such preachers and teachers were already beginning to circulate in Paul’s day. They used the Gospel and the call to godliness not to promote health and godliness, but to show off their smarts, put down those who disagreed with them, and incite and prolong divisiveness rather than unity.

Paul calls us to teach wholesome, health-giving words, words that edify both believers and the church as a whole (Eph. 4.29). Anything other than that is not in line with the Lord’s agenda for His Church.

Reflect.

1. What does a believer look like who is healthy in the Lord? What does a healthy, growing church look like?
2. How can we make sure that all the words we speak are gracious and edifying (Col. 4.6; Eph. 4.29)?
3. This passage suggests a teacher-training and leadership-training agenda for pastors. Explain.

Presumption therefore arises not from knowledge but from “knowing nothing.” For he that knows the doctrine of godliness is also

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the most disposed to moderation. He who knows sound words is not unsound. For what inflammation is to the body, pride is to the soul. And as we do not in the first case say that the inflamed part is healthy, so neither do we say of the soul that the arrogant part is healthy. John Chrysostom (344-407) Homilies on 1 Timothy 17

Keep me from self-serving ways, O Lord, and let my words today – all my words – be for edification, especially as I...

Pray Psalm 140.1-8.

As you pray, remember that you are engaged in a spiritual warfare, and that enemies will be trying to unhorse you all day long. Use this time in prayer to prepare well.

Sing Psalm 140.1-8.

Psalm 140.1-8 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent's venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!

They sow my path with wicked plans, with nets and snares and cords of strife.

You are my God, O God, my Lord! Give ear, show mercy to my pleas!

Salvation grant by Your strong Word; grant not their wicked, evil schemes.

3 The Freedom of Contentment

Pray Psalm 140.12, 13.

I know that the LORD will maintain
The cause of the afflicted,
And justice for the poor.
Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

Read and meditate on 1 Timothy 6.6-10.

Reflect.

1. What is contentment? How does one learn to be content?
2. Against what does contentment protect us? How?

Meditate.

I remember a television commercial that used to boast that its milk came from “contented cows”. The accompanying image was of lovely Daisy, lolling in the grass, chewing her cud, without a care in the world.

I’m not sure that’s the picture Paul has in mind. While contentment does include an overall sense of peace and wellbeing, it’s actually more than that. Contentment is the best defense against covetousness, which is the gateway to all sin. So as we’re working to increase in godliness – Christlikeness – let us learn contentment. How do we do that?

First, bear in mind that we don’t deserve any good thing in this life (v. 7). We are nothings. Wretches. Prone-to-wander sinners who deserve only wrath. So whatever we have or enjoy in this life is all by the grace of God.

Second, therefore, give thanks. When you give thanks *in* everything – every situation, hardship, loss, victory, or whatever – the peace of God wells up in your soul from the indwelling Spirit of peace (Phil. 4.6, 7).

Third, know your covetous propensities. For some, it’s recognition. For others, things or wealth. For others, the lusts of the flesh. Know where you are most susceptible to being drawn away; and get your defenses up against every temptation, so you find the way of escape through temptation that will allow you to increase in godliness and contentment (1 Cor. 10.12, 13).

Finally, keep a close watch on your soul (1 Tim. 4.16), that no seed of covetousness or bitterness is sown by the enemy while you’re not paying attention (Matt. 13.24-28). Avoid those snares – thoughts, situations, conversations, etc. – where the snare of covetousness may be set (Prov. 1.17).

And keep focused on Jesus and His calling for your life (Col. 3.1-3; 1 Thess. 2.12), and you can learn the freedom of contentment in everything you do.

Reflect.

1. Why is contentment such an important affection to learn?
2. What things disturb your contentment in Christ? How can you guard against these? Why must you?

3. What do we mean by saying that covetousness is the gateway of all sin? Give an example.

For there is no one free, save only one who lives for Christ. He stands superior to all troubles. And if he does not choose to injure himself, no one else will be able to do this, for he is impregnable. He is not stung by the loss of wealth, for he has learned that we "brought nothing into this world, neither can we carry anything out." He is not caught by the longings of ambition or glory, for he has learned that our citizenship is in heaven. John Chrysostom (344-407), Letters to the Fallen Theodore 2.5

Teach me contentment, Lord! Guard my steps today against all covetousness, and help me to...

Pray Psalm 140.1-11.

Who are our foes? Spiritual forces of wickedness in high places; and it is appropriate to seek the Lord's protection from them and victory over them. Use these verses to help you in doing so.

Sing Psalm 140.1-11.

Psalm 140.1-11 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!
Their hearts they bend to evil ways, and serpent's venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!
They sow my path with wicked plans, with nets and snares and cords of strife.

You are my God, O God, my Lord! Give ear, show mercy to my pleas!
Salvation grant by Your strong Word; grant not their wicked, evil schemes.

As for the head of all my foes, let all their evil bring them down.
Let burning coals and endless woes on all their sland'rous words abound.

4 **Fight!**

Pray Psalm 140.1-3.

Deliver me, O LORD, from evil men;
Preserve me from violent men,
Who plan evil things in *their* hearts;
They continually gather together *for* war.
They sharpen their tongues like a serpent;
The poison of asps *is* under their lips.

Read and meditate on 1 Timothy 6.11, 12.

Reflect.

1. How many different verbs does Paul use in these two verses to refer to the life of faith?
2. Why does our faith require us to fight? Against what?

Meditate.

The Christian life is an active life. Look at all the verbs Paul uses to exhort Timothy in his walk with the Lord: flee, pursue, fight, lay hold on, confess. Following Jesus is not a spectator sport. Jesus was always on the move and always looking for opportunities to do good and speak truth. So should His followers be, beginning with their shepherds, like Timothy.

First, we must continually set aside and flee from those things that rob us of our freedom and contentment. This is a daily and ongoing requirement. Then we must actively pursue righteousness, godliness, faith, love, patience, and gentleness. We do not possess these naturally. We must work to understand them, envision what they will look like as they come to fruition in our lives, and take the daily next steps that will see us making progress in each of these areas.

As we do, get ready for a fight. The law of sin in your soul will fight you. The devil will fight you. Those who do not believe the Gospel will fight you. You'll feel reluctant to come out of the corner and into the center of the ring, because you know you're not ready to punch it out with such strong foes. You need to get in shape for the fight, feeding daily on the Word, exercising prayer and obedience, and refusing to give any ground in any area of your life to the enemies of God.

Like Timothy, you have been called to confess Jesus by your life and words (1 Thess. 2.12). Let the believers who know you, and the people you're with each day, witness the reality of Jesus in your life, fighting to overcome evil with good and to advance His Kingdom on earth as it is in heaven.

It's a fight, for sure, but our Champion has already won it, and stands ready to fight for and in and through us each day.

Reflect.

1. Why is fighting a good metaphor for thinking about the life of faith?
2. Fleeing things that rob us of our freedom and contentment must be an ongoing activity. How would you explain this discipline to a new believer?
3. What does it mean to "lay hold" on eternal life? How can believers help one another in this?

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You are about to enter a noble contest in which the living God acts the part of superintendent and the Holy Spirit is your trainer, a contest whose crown is eternity, whose prize is angelic nature, citizenship in heaven for ever and ever. Tertullian (155-250), To the Martyrs 3.3

Help me to get in better shape, Lord, so that I can go into the fight every day and...

Pray Psalm 140.1-3.

How would the enemy of your soul like to distract and defeat you today? Prepare for that in prayer, and call on the Lord to deliver you.

Sing Psalm 140.1-3.

Psalm 140.1-3 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent's venom is their word.

5 The Only Sovereign

Pray Psalm 140.6, 7

I said to the LORD: “You are my God;
Hear the voice of my supplications, O Lord.
O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.

Read and meditate on 1 Timothy 6.13-16.

Reflect.

1. To what does Paul point Timothy in urging him to keep the commandment of the Lord?
2. How would you define each of the titles Paul uses in mentioning Jesus?

Meditate.

These verses provide a synopsis of the greatness of God and His salvation, which serves as the framework and incentive for obeying His commandments.

Paul reminds Timothy that God is the one Who gives life to all things (v. 13). All things, therefore – including Timothy and you and I – owe their lives to God. And because of the work of Jesus, it is actually possible for us to live that we may know the pleasure and power of the Lord at work within us.

Paul uses the word *confession* here (v. 13) to sum-up the whole of Jesus’ life and ministry, and to remind us that we have a similar calling which we must fulfill. The NKJV adds the word *this* in italics before *commandment* (v. 14), which indicates that it’s not actually present in the Greek. The Greek reads only *the commandment*, and I take this as referring to the whole of God’s Law. We recall that keeping the Law lawfully was where Paul began his epistle (1 Tim. 1.8). It is fitting that he brings us back to that point here at the end. By looking to the return of our Lord Jesus, and keeping His greatness and glory before our minds, we will be more likely to continue spotless and blameless in all the commandments of the Lord, fighting the good fight each day.

Christ is the *only* Sovereign. Back of operation and maintenance of all things in the cosmos is the exalted Word of God, even our Lord Jesus Christ (Heb. 1.3). He is King of kings, hallelujah! He is Lord of lords, praise His Name! He possesses immortality and dwells in unapproachable light, bow before Him with trembling and rejoicing! And we are seated with Him in the heavenly places (Eph. 2.6)! To Him belongs all honor and everlasting power, and it pleases Him to bring us into these with Him, that He might receive even more glory as we fight the good fight and keep up our good confession to the end.

Never lose sight of Whom you serve. The more clearly you see Him in all His glory and might, the more fervent and faithful you will be in obeying His commands.

Reflect.

1. Do you think most Christians think of Jesus in these exalted, glorious, and powerful terms? Explain.
2. The word *confession* derives from the Greek word for *witness*? Timothy was commended for his witness (v. 12) because it reflected the witness of Jesus (v. 13). What would Paul say about your witness?
3. Paul begins and ends this epistle with a reminder to keep the Law of God lawfully. Why was this so important to Paul? Why is it important for us?

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*When someone sees resplendent lords of rank, kings, leaders and all those who appear prominent in wealth, to them he speaks in fearful words. Their dynasties are advantaged by his fear. Yet “now, kings, understand; be instructed, all you who judge the earth; serve the Lord with fear and rejoice in him with trembling,” because “he is the King of kings and the Lord of lords.” Wherever the mighty rules, God threatens with the fear of his kingdom. Yet wherever the worthless are humbled, God offers the medicine of his clemency. John Chrysostom (344-407), *On Repentance and Almsgiving* 7.3.9*

I will set You always before my mind, Lord Jesus, so that today I may...

Pray Psalm 140.1-5.

Praise God for all the ways His sovereignty and salvation bless your daily life. Seek His presence, promise, and power as you go out into the fight today.

Sing Psalm 140.1-5.

Psalm 140.1-5 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent’s venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!

They sow my path with wicked plans, with nets and snares and cords of strife.

6 Rich in Good Works

Pray Psalm 140.12, 13.

I know that the LORD will maintain
The cause of the afflicted,
And justice for the poor.
Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

Read and meditate on 1 Timothy 6.17-21.

Reflect.

1. Lots of riches mentioned here. How does Paul want us to think about them?
2. What was Timothy to guard? What is that?

Meditate.

Paul explains that our true treasury is in heaven, and that, in preparation for realizing that great boon, we need to spend wisely in this time.

We must spend our material riches wisely, not trusting in them or making a god out of them, but using them to meet needs (cf. 1 Tim. 5.8; Eph. 4.28). God gives us the true riches, which are spiritual in nature, investing us with power for doing good and holding fast to our confession. Here's where we may expect to know the joy of true wealth (v. 17).

Paul says that by making good use of *these* riches, we're laying a good foundation for the glorious inheritance which is yet to come (vv. 18, 19). That's not to say we're earning that inheritance; it is ours by grace alone. But as the foundation of a home gives shape to everything built upon it, so a foundation of good works shapes our lives in the direction of what we will know forever when we see Jesus and are like Him. Our enjoyment of those works, and of our great salvation, will grow in direct proportion to our continuing to build on that foundation accordingly (1 Cor. 3.11-15).

Paul's final admonition to Timothy is that he should guard what has been entrusted to him (v. 20). That includes everything he has written about in this epistle. Pastors and church leaders need to make sure they are building the Lord's church the Lord's way, and not just any way they choose. False knowledge – even about how to grow a church – can turn the entire enterprise into something profane. Only churches built on truth, issuing in love, overseen by faithful shepherds, and bearing witness to the world by their good works and their good confession – only such churches can have the assurance that the Lord is at work within them, willing and doing of His good pleasure (Phil. 2.13).

Reflect.

1. In the divine economy, where good works are the true wealth, grace – not money – is the coin of the realm. Explain.
2. Paul does not condemn material riches. What does he condemn? How can we guard against our material prosperity being a stumbling block to us or others?
3. When it comes to church leaders and members, who are those who are profane, idle, contradictory, false, and straying? How can believers help one another to avoid such drift (Heb. 2.3)?

What is “the deposit” that each one of the faithful receives? For my part I think that we receive our soul itself and the body as a deposit from God. And do you want to see another greater “deposit” that you received from God? God entrusted “his own image and likeness” to your own soul. That deposit, therefore, must be restored by you just as intact as it was received by you. Origen of Alexandria (185-254), Homilies on Leviticus 4.3

I know, Lord, that you have stocked my account with a multitude of heavenly riches. Help me to spend them wisely today as I...

Pray Psalm 140.1-13.

Ask the Lord for strength and salvation to serve Him faithfully, and to stand firm against all opposition.

Sing Psalm 140.1-13.

Psalm 140.1-13 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent’s venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!

They sow my path with wicked plans, with nets and snares and cords of strife.

You are my God, O God, my Lord! Give ear, show mercy to my pleas!

Salvation grant by Your strong Word; grant not their wicked, evil schemes.

As for the head of all my foes, let all their evil bring them down.

Let burning coals and endless woes on all their sland’rous words abound.

The Lord, I know, my cause shall take, and justice for me surely do.

The righteous will thanksgiving make, the upright e’er shall dwell with You.

7 For the Honor of God

Pray Psalm 140.1-3.

Deliver me, O LORD, from evil men;
Preserve me from violent men,
Who plan evil things in *their* hearts;
They continually gather together *for* war.
They sharpen their tongues like a serpent;
The poison of asps *is* under their lips.

Review 1 Timothy 6.

Reflect.

1. God and Jesus Christ are the ultimate focus of all Paul's teaching in this chapter. How can you see that?
2. How does the church, as a Kingdom community, honor God in the world?

Meditate.

For Paul, making sure the churches functioned according to the divine order was extremely important (1 Cor. 14.40; Tit. 1.5; 1 Tim. 3.15). An ordered church – grounded in the Word, overseen and cared for by faithful shepherds, growing in love, ministering God's grace to one another, and pursuing godliness and good works and a faithful confession in the world – brings honor to God and Jesus Christ. The purpose of good order in the churches is to further the rule of King Jesus into every area of life, to fill the world with Jesus (Eph. 4.8-10).

Paul spoke directly into the social and cultural realities of his day: slavery, economic disparity, poverty and need, immorality, misinformation and disinformation. The church is called to make a difference in these and all other areas of life, to display the power of the risen Christ in new relationships of love, new lifestyles of godliness, and bold confessions of hope.

And pastors such as Timothy are the key to this happening. The pastor must set the pace, point the way, and lead into the path of righteousness and witness. In the pastor, God has deposited a trust (v. 20) of vision, gifts, duties, and opportunities, the purpose of which is to help churches realize their full potential as signs and outposts of the Kingdom. Pastors need to guard that deposit, hold fast to the truth, confess Jesus boldly, and seek the grace of God in increasing measure.

Faithful pastors will work to bring their churches into the Lord's order for His Body, so that the church may flourish, and the Lord will be honored.

Reflect.

1. Local churches are the Body of Christ in their community. How should they demonstrate that?
2. If it's not wrong to be wealthy, why is the love of money a root of all evil?
3. What are some helpful ways of keeping the Lord Jesus in mind at all times, so that we do everything for His Kingdom and righteousness?

Just as brothers become strongly knit together when one helps another, so faith and godliness, coming from the same family, cohere together. A person who gives his attention to one of the two is strengthened by the other. Consequently, wishing Timothy to live godly to the end and to fight the battle in faith, St. Paul says, "Fight the good fight of faith, and lay hold on eternal life."

Athanasius (295-373), *Festal Letters 9*

I know, Lord, that I go into the world today as a member of Your Body, a citizen in Your Kingdom, and an ambassador of Your grace, so help me to...

Pray Psalm 140.1-13.

Thank God for His salvation, and ask Him to help you work out that salvation today in ways that will honor and glorify Him.

Sing Psalm 140.1-13.

Psalm 140.1-13 (*Old Rockingham: O Lord Most High, with All My Heart*)

From evil, violent men, I pray, deliver me, preserve me, Lord!

Their hearts they bend to evil ways, and serpent's venom is their word.

Guard me, O Lord, from wicked hands, from violent men preserve my life!
They sow my path with wicked plans, with nets and snares and cords of strife.

You are my God, O God, my Lord! Give ear, show mercy to my pleas!
Salvation grant by Your strong Word; grant not their wicked, evil schemes.

As for the head of all my foes, let all their evil bring them down.
Let burning coals and endless woes on all their sland'rous words abound.

The Lord, I know, my cause shall take, and justice for me surely do.
The righteous will thanksgiving make, the upright e'er shall dwell with You.

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Questions for reflection or discussion

1. Looking at the topics addressed in this chapter, how does the Gospel speak to social, cultural, and moral situations?
2. Summarize Paul's advice about money.
3. What is "the good confession" and what must we do to maintain it?
4. What does it mean to "guard" the faith that God has entrusted to us?
5. What's the most important lesson you've learned from 1 Timothy 6? How are you putting that lesson to work in your Personal Mission Field?

For prayer:

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Thank you.