

## “Confessing Christ” (1 Tim. 6:11-16)

### 1. Man of God (11-14)

- a. Flees: What the false teachers’ desire and practice.
- b. Follows: Righteousness...
  - i. The virtues are all righteous i.e. “good” and contrast those of the previous motives and practices of the greedy false teachers who use the name of Christ for personal gain.
- c. Fights:
  - i. “The good fight of faith” which demonstrates and promotes eternal life.
  - ii. The “fight” is fought with the above listed virtues.
  - iii. “Faith” is the outer working (evidence) which serves as a confession before “many witnesses.”
- d. Fulfills:
  - i. Paul mentions the danger of false teachers three times in this epistle (1:3–7; 4:1–5; 6:3–10). The apostle follows each warning with a charge to Timothy to resist them in light of his call to the ministry (1:18–20; 4:14–16; 6:11–12).<sup>1</sup>
  - ii. Though the command to command and “keep” the command and commission true is redundant (almost seemingly unnecessary), here at letter’s close – it is intensified with the example of Jesus, the stakes of life and death, the witness of the triune God, and the nature of the God of all life.
  - iii. It is an awesome thing to know and to serve the “blessed and only Potentate, the King of kings, and Lord of lords who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.”
  - iv. Such a description could be a natural doxology after giving attention to the “God who gives life to all things” (13).
  - v. No doubt Paul was ending the letter with a final charge (albeit redundant) with a reminder of who he serves and what is at stake. Robert Yarbrough wrote: Paul’s “I charge you” in v. 13 is the rhetorical equivalent of grabbing Timothy by the shoulders and giving him a heartfelt and bracing shake.<sup>2</sup>
  - vi. Paul credited Timothy with the good confession (12) and then pointed to Christ’s good confession before Pilate (13). And it is natural to describe the Person of salvation from whom and for whom the “good confession” is proclaimed.
    1. Mat. 27:11; Lu. 23:3; Jn. 18:37
    2. The “good confession” is not good w/o consideration of the One who is confessed!
    3. If the greedy teachers had considered this confession, they may have been too terrified to continue in their condemnation – as opposed to a faith in the One confessed, who is “eternal life” (12) and who “gives life to all things” (13).
    4. But such a confession is not w/o opposition. Who do you fear? What do you confess with your life – your faith?
    5. Jesus confessed who He was to Pilate and the mob who crucified Him. And Timothy was to proclaim the same to those who would either revile and persecute him or pervert the message.

<sup>1</sup> MacArthur, J. F., Jr. (1995). *1 Timothy* (p. 260). Moody Press.

<sup>2</sup> Yarbrough, R. W. (2018). *The Letters to Timothy and Titus* (D. A. Carson, Ed.; p. 326). William B. Eerdmans Publishing Company; Apollos.

“Confessing Christ” (1 Tim. 6:11-16)

6. But Timothy is to do just that until the appearing of the Lord Jesus Christ (14) who is King of kings.
2. God of Kings (13-16)
    - a. Source of life (13a)
    - b. “Christ” (13b) = Messiah, who mediates for us (2:5) and who is God and was manifested incarnate (3:16) and faithfully witnesses the good confession before Pontius Pilate (6:13).
    - c. The “faithful witness” has made us kings and priests (a kingdom of priests and a priestly kingdom (Rev. 1:5-6; 5:10; 20:4; 22:3c-5).
    - d. Will appear in His own time (14b-15a)
    - e. Sovereign over all kings and lords (15b cf. Rev. 1:5)
    - f. Eternality (16a) “who alone has immortality.” Although angels and humans have immortality because God endowed them with (or as) spirits, He alone possesses aseity.
    - g. Holiness (16b-c) “dwelling in unapproachable light” God is wholly holy and is a consuming fire (Heb. 12:29). Those with sin cannot endure a second in God’s holy righteous radiance as it is far more severe than a nuclear explosion at your feet.
    - h. The glorious one who has made the impossible possible, promised that we would see God (Mat. 5:8; 1 Jn. 3:2-3) deserves all “honor” and has omnipotent “power” (16d).
    - i. Is all of this enough (Creator, Redeemer, Judge, Righteous, Almighty, and Glorious One) incentive to hold fast to the “good confession” of truth; fleeing heresies, following after righteousness, fighting the good fight of the true faith delivered to the saints (Jude 3), and fulfilling the good confession till the end?
      - i. If He is Creator, we must confess life (including the unborn) and gender, marriage, and family as per the Creator’s design.
      - ii. If He is Redeemer, we must confess that He is the only way.
      - iii. If He is Judge, we must confess our sins and woo others to repent.
      - iv. If He is Righteous, we must confess with our faith i.e. the way we live before a lost, evil, dying, and unbelieving world and fight those who misrepresent Him and His commandments. (Good soldier hates perverted confessions and lies but love what He defends and tries to win viz. souls.)
      - v. If He is almighty, we must praise His holy name.
      - vi. If He is the glorious One, we must confess that He is the One who will perfect us till we share in it with Him and ever be thankful for all of these realities and attributes of the eternal Redeemer!

PC:

Being a “man of God” was a solemn title reserved for those who spoke the words of the LORD. Only Timothy is called such in the NT. Although Jesus has made us sons and daughters and thus men and women of God – it is clear that the singular usage of said title by Paul regarding Timothy is matched with the charge accompanied by the witness of God and Christ in order to emphasize the duty that comes with such a call. When one knows how awesome God is, he knows God’s Word must be handled with utmost respect and obedience. Anyone can pretend and profess something or even Christ, but to confess Christ is to do so with one’s very life.