



C. The Call to Obedience (1 Timothy 6:13-16)

1. The audience of the call (1 Timothy 6:13)
 - a. The foundation of the call
 - (1) The giver of the charge—"I"; the apostle Paul
 - (2) The assigning of the charge—"give...charge"
 - a) Paul to Timothy
 - i) "This charge I commit unto thee" (1 Timothy 1:18)
 - ii) "I charge thee before God" (1 Timothy 5:21)
 - iii) "I give thee charge" (1 Timothy 6:13)
 - b) Timothy to others
 - i) "That thou mightest charge some" (1 Timothy 1:3)
 - ii) "These things give in charge" (1 Timothy 5:7)
 - iii) "Charge them" (1 Timothy 6:17)
 - (3) The assigned in the charge—"thee"; Timothy
 - b. The identification of the onlookers
 - (1) God
 - (2) Christ Jesus
 - c. The description of the onlookers
 - (1) God...who quickeneth all things
 - a) "Thou...shalt quicken me again, and shalt bring me up again from the depths of the earth" (Psalm 71:20)
 - b) "Quicken us" (Psalm 80:18)
 - c) "Quicken thou me according to thy word" (Psalm 119:25)
 - d) "Quicken thou me in thy way" (Psalm 119:37)
 - e) "Quicken me in thy righteousness" (Psalm 119:40)
 - f) "Thy word hath quickened me" (Psalm 119:50)
 - g) "Quicken me after thy lovingkindness" (Psalm 119:88)
 - h) "Thy precepts...with them thou hast quickened me" (Psalm 119:93)
 - i) "Quicken me, O LORD" (Psalm 119:107)
 - j) "O LORD, quicken me" (Psalm 119:149)
 - k) "Quicken me according to thy word" (Psalm 119:154)
 - l) "O LORD: quicken me" (Psalm 119:156)
 - m) "Quicken me, O LORD" (Psalm 119:159)
 - n) "Quicken me, O LORD" (Psalm 143:11)
 - o) "The Father raiseth up the dead, quickeneth them; even so the Son quickeneth whom he will" (John 5:21)
 - p) "God, who quickeneth the dead" (Romans 4:17)
 - q) "He that raised up Christ from the dead shall also quicken your mortal bodies" (Romans 8:11)
 - r) "You hath he quickened" (Ephesians 2:1)
 - s) "Hath quickened us together with Christ" (Ephesians 2:5)
 - t) "Hath he quickened together with him" (Colossians 2:13)
 - u) "Who quickeneth ALL THINGS" (1 Timothy 6:13)
 - (2) Christ Jesus...who before Pontius Pilate witnessed a good confession (Matthew 27:11; John 18:36-37; John 19:11)



2. The nature of the call (1 Timothy 6:14)
 - a. The action of the charge
 - (1) The responsible—"That thou"
 - (2) The response—"keep"
 - (3) The object—"this commandment"
 - a) Backward look (1 Timothy 6:11-12)
 - i) Flee the love of money (1 Timothy 6:11).
 - ii) Follow after righteousness, godliness, faith, love, patience, meekness (1 Timothy 6:11).
 - iii) Fight the good fight of faith (1 Timothy 6:12).
 - iv) Lay hold on eternal life (1 Timothy 6:12).
 - b) Forward look (1 Timothy 6:17-20)
 - b. The manner of the action
 - (1) Without spot
 - (2) Unrebukeable
3. The duration of the call (1 Timothy 6:14-16)
 - a. The event (1 Timothy 6:14)
 - (1) The statement of time—"until"
 - a) The use of the word *until* is used in relation to the duration of Timothy's responsibility in keeping the charge.
 - b) In other words, Timothy's responsibility for obedience would last until Jesus appears. This is important for two reasons:
 - i) Paul expected Timothy to be alive when Jesus appeared.
 - ii) Obedience is expected until life ends either by death or by the appearance of Jesus.
 - (2) The statement of event—"the appearing of our Lord Jesus Christ"
 - a) "When Christ, who is our life, shall appear" (Colossians 3:4)
 - b) "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" (2 Timothy 4:1)
 - c) "Unto all them also that love his appearing" (2 Timothy 4:8)
 - d) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" (Titus 2:13)
 - e) "Unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28)
 - (3) The understanding of the event
 - a) The appearance of Jesus is not to be confused with Christ's second advent.
 - b) Instead, it should be understood to be the rapture.
 - c) 2 Timothy 4:1 mentions "his appearing and his kingdom," but there is a gap between the two.
 - i) At His appearing, He judges the quick.
 - ii) At His kingdom, He judges the dead.



- b. The manifestation (1 Timothy 6:15)
 - (1) The timing of manifestation—"in his times" (Ecclesiastes 3:11)
 - (2) The origin of manifestation—"he shall shew"
 - (3) The unveiling of the manifestation
 - a) The blessed and only Potentate
 - i) The position—"the...Potentate"
 - (a) The root word *potent* means power, able, or capable.
 - (b) Specifically, potentate involves one who holds the power to rule.
 - (c) The word *omnipotent* testifies of the One who holds all power (Revelation 19:6).
 - ii) The description
 - (a) The BLESSED Potentate
 - (b) The ONLY Potentate; Note: The suggestion is not that the Lord is the only one who is a ruler, but that He is the only one with ultimate and supreme power. This is further clarified by the next phrases.
 - b) The King of kings (Revelation 17:14; Revelation 19:16)
 - i) There are kings.
 - ii) The Lord Jesus is the King of those kings.
 - c) The Lord of lords (Revelation 17:14; Revelation 19:16)
 - i) There are lords.
 - ii) The Lord Jesus is the Lord of those lords.
- c. The praise (1 Timothy 6:16; see 1 Timothy 1:17)
 - (1) His uniqueness
 - a) The statement of His uniqueness—"Who ONLY"
 - b) The area of His uniqueness—"hath immortality"
 - i) The root word *mortal* means dead or that which causes death.
 - ii) The prefix *im* changes the meaning to deathless.
 - iii) In other words, Christ is deathless.
 - (2) His unapproachability
 - a) His dwelling place—"in the light which no man can approach unto"
 - b) His invisibility
 - i) Whom no man hath seen
 - ii) Whom no man can see
 - iii) Note: The passage shifts back and forth between the Son and the Father. Here, the reference is obviously to the Father (John 1:18).
 - (3) His praise
 - a) The manner of praise
 - i) Honour
 - ii) Power
 - b) The duration of praise—"everlasting"
 - c) The agreement of praise—"Amen."