

1 TIMOTHY VERSE BY VERSE
SESSION 13 | 1 TIMOTHY 5:21-6:2

1 TIMOTHY 5:21-25 | PAUL'S CHARGE

- Verse 21 –
 - Paul gives a **charge**, which, as always, is never a *commandment*, for that which comes from Paul is of the age of grace, in which *commandments* would be out of place.
 - Paul, as our apostle, can certainly lay out the standards for our dispensation, and this he does here.
 - The word **charge** is a translation of διαμαρτύρομαι [diamarturomai], which is literally, “I thoroughly give witness.”
 - Paul gives witness **before God, and the Lord Jesus Christ**, which is self-explanatory. However, he also says he gives witness before **the elect angels**. Who are these **elect angels**?
 - Young’s Literal translates as *choice messengers*. Both KJV and YLT are legitimate translations, and both are interpretive.
 - We know nothing of an election of angels.
 - We could surmise that these are the “non-fallen” angels, but this would require the creation of an entirely unknown election, with no scriptural support.
 - It is better, so it seems, to understand election in the only way it is presented in scripture: *the election of Israel*, and then to understand **angels** in its broader meaning of *messengers*.
 - In this case, the **elect angels** could either be *those gone to heaven, such as Elijah and Enoch*, or those on earth.
 - On earth, in the broadest sense it would be the entire nation of the elect.
 - In a narrow sense, it would be the leadership of the “kingdom congregation” such as James, John, and Peter (assuming he is still alive). Why would Paul give a charge before these leaders? Because, from the beginning Paul has desired a cordial relationship and “bent over backward” to make sure that that grace dispensation did not disparage the previous dispensation.
 - Paul’s charge is for **these things**, which could either be *the things already spoken* (namely in vv. 14-20) or *the things about to be spoken* (vv. 22-25, and perhaps beyond).
 - I am making the following assumptions:
 - That **these things** can be taken either direction, and thus includes vv. 14-25.
 - That though these words are to Timothy (note the second-person singular pronouns), they are doctrine for anyone following in Timothy’s role of pastor of a local grace-dispensation church.
- Verse 22 –
 - Paul is almost certainly speaking of ordination when he instructs not to **lay hands suddenly**.
 - There are three passages which use the term *lay hands upon* to refer to being arrested (Matt. 26:50, Acts 5:18, Acts 21:27).
 - However, in each of these the Greek word for *lay* is different than in each of the occurrence of *laying hands* for ordination or sending purposes.
 - Because of the use of the same English phrase (lay hands) and the connection with **other men’s sins**, one could erroneously conclude that the verse is talking about *charging a man as guilty of sins*.
 - These words, then, echo and enhance the instructions for the ordination of deacons in 1 Timothy 3:10.

- One may question why Paul would then so suddenly switch subjects to that of partaking in **other men's sins**.
 - This objection, once again, may lead some to say that the instruction about laying hands is about *having a person convicted of sin*.
 - The reader must note that Paul is in a segment in which he suddenly and randomly changes subject (see, for example, the next verse).
- However, the concern of being a **partaker of other men's sins** could equally be connected to the warning concerning ordination, for the word **partaker** is κοιωνέω [koinoneo], an inherently *fellowship* based word. The congregation that quickly ordains a man who is involved in sin thus *fellowships with that sin*.
- Verse 23 –
 - Having instructed Timothy to **keep thyself pure** (v. 23), Paul now gives personal advice to **use a little wine for thy stomach's sake**. Timothy had some sort of stomach ailment which caused him to be often infirm. Paul instructed the use of wine for medicinal purposes.
 - Red wine has long been known to have medicinal benefits (balancing bacteria in the intestines).
 - Studies are mixed on offsetting dangers of alcohol, but certainly it has potential to do great damage.
 - One who, like Timothy, had stomach issues would want to consider the full gamut of remedies available, including other natural remedies, change of diet, medicinal remedies, etc.
 - Note that those who desire to hold a “teetotaling” doctrine have merit to do so but should be honest enough *not* to build such a doctrine on Biblical prohibitions. It would be a more honest doctrine if built upon societal ill-effects, any damage to a person's witness, and the like.
- Verses 23-24 –
 - Verses 24-25 are universal truths, regardless of dispensation. Do not be confused by the word **judgment**, which is not a reference to *the eternal judgment*, but rather the judgment given by mankind. The truth is simply that there are open sins and hidden sins (as well as good works).
 - This truth frees us from thinking we need to bring justice to every man's life. This is God's work, and we can leave it to Him.

1 TIMOTHY 6:1-2A | INSTRUCTIONS FOR SERVANTS

- Verse 1 –
 - It seems impossible to discern whether this section (vv. 1-2) concerns Jewish doctrine or the doctrine of our dispensation. However, it seems equally impossible to see that there would be any dispensational limitation to either.
 - While a direct application of to **servants...under the yoke** is likely irrelevant to most of the Christian world, an indirect application is easily applicable. Paul instructs that these **servants** should **count their own masters worthy**. That is, whether they are worthy or not, count them as such. This is so that God's name and doctrine **be not blasphemed**. Respect of the one in authority is a matter of witness.
- Verse 2 –
 - It would be possible for servants with **believing masters to despise them, because they are brethren**, and believe that the masters should give them freedom or treat them uniquely because of the mutual faith. Paul instructs servants to serve their master *even when their master is a brother*. The master is to be treated as **faithful and beloved**.
 - Paul is not specific when he says that both master and servant are **partakers of the benefit**. While he is possibly speaking of the **benefit** (literally, *good work*) of the servant, it seems more likely he speaks of the *good work of Jesus Christ* (valuable for both dispensations).