

1 TIMOTHY VERSE BY VERSE
SESSION 15 | 1 TIMOTHY 6:13-19

1 TIMOTHY 6:13-16 | PAUL'S EXHORTATION TO TIMOTHY IN JEWISH MATTERS

- Verse 13 –
 - The **charge** is to Timothy alone. I think it would be dangerous to apply this to the Body of Christ, as we shall see.
 - Verse 13 is introductory to the **charge**. Paul first calls **God** and **Christ Jesus** as his witnesses.
 - Of **God**, Paul says that He **quickeneth all things**. The resurrection of the dead is a matter of the prophetic age, even though there is a mystery age resurrection of the church, the resurrection of **all things** would seem to fit more with the so-called “general resurrection” at the Second Coming.
 - Of **Christ Jesus**, Paul speaks of the testimony Jesus gave before **Pontius Pilate**. While the wording may be a bit confusing, the word **witnessed** should be understood as *testified* rather than *saw*.
- Verse 14 –
 - The **charge** (v. 13) to Timothy is to **keep *this* commandment**. If we take this as applicable to the entire Body of Christ, then we have to *make a commandment that, for the church, replaces or adds to the Ten Commandments*. Since a fundamental principle of the Body of Christ is that it is under grace, not Law, then any **commandment** is problematic with this principle.
 - What is ***this* commandment**? At best, you could go back to verse 12 and the imperative to **lay hold on eternal life**. Otherwise, there is nothing in context to answer the question.
 - A simple search of the Greek phrase "την εντολην" [tan entolan], translated ***this* commandment**, is revealing.
 - There are three additional places where a phrase similar to ***this* commandment** is the English translation.
 - Mark 10:5 has ***this* precept**.
 - John 10:18 has ***This* commandment**.
 - 1 John 4:21 has ***this* commandment**.
 - It is interesting that none of the three have need of the italics *this* because the Greek demonstrative pronoun is always used. If Greek clearly has a way of saying “this commandment,” why did the Greek not say it in 1 Timothy 6:14?
 - Five other times the Greek phrase is used and always translated **the commandment** (Matt. 15:3, 6, Mark 7:8, 9, Luke 23:56).
 - In only one of these (Lk. 23:56) is **the commandment** specific to a particular commandment (the fourth).
 - In Matthew and Mark (parallel passages), the phrase seems to refer to “the Torah” in general.
 - From this study, it could be concluded that Paul is instructing Timothy to *observe Torah Law*.
 - If this is the case, then *right division of Paul* is an *essential practice for determining doctrine for the body of Christ*, because not all Pauline material would be Pauline doctrine.
 - That is, the Apostle Paul would be telling those of Jewish lineage to continue to live under Torah Law.
 - If so, then there should be evidence that Paul himself did such a thing. Such would be beyond the boundaries of this study, but an argument could strongly be made from Paul’s own testimony in the book of Acts.
 - Note that one should *not* take the *many* Pauline passages which speak of the lack of usefulness for the law in t the church as definitive, because Paul certainly taught that the

- Law had no place in the Body of Christ. But did Paul teach that the Law had no place in Israel, as it was still being offered the Kingdom?
- Some will certainly, quickly, and vehemently say that Paul is *not* instructing Peter to keep Torah Law. To those who take such a position, several difficult questions must be answered.
 - Which commandment is Paul charging Timothy to keep?
 - Is this commandment applicable to the church (Body of Christ) today? If so, are there other commandments? If so, which ones? Furthermore, how do *commandments* align with *grace*?
 - Is a person complete in Christ if they disobey this commandment?
 - If Paul (a Jew) could not teach Timothy (a Jew) to obey the Jewish Law, then why could Peter, or could Peter?
 - If we assume that the **commandment** is *Torah Law*, then Paul charged Timothy with keeping it **without spot, unrebukable**.
 - It would be nigh unto impossible to view this as a *suggestion*.
 - This **commandment** does not appear to be optional and non-negotiable.
 - Timothy is to **keep this commandment...until the appearing of our Lord Jesus Christ**.
 - The Greek word ἐπιφάνεια [epipaneia], from the root *phaino* is a word based on *physical appearance*.
 - Both this verse and the next make this appear to be the Second Coming, not the rapture, in which (it could be argued) the Lord does *not* make a physical appearance on earth.
 - Verse 15 –
 - It is **the appearing** (v. 14) to which the word **Which** refers. That is, **in his times he shall shew the Lord Jesus Christ** (v. 14).
 - The words **his times** refer to God, from verse 13. When God is ready, **he shall shew** Jesus Christ to the world.
 - The words **King of kings, and Lord of lords** sound like a description of Jesus Christ (and are in passages like Rev. 17:14). However, here they refer to God the Father, **the blessed and only Potentate**. This is made clear in verse 16.
 - Verse 16 –
 - These words refer to God the Father, **whom no man hath seen, nor can see** (compare John 1:18, for example).

1 TIMOTHY 6:17-19 | INSTRUCTIONS FOR THE RICH CONCERNING THE KINGDOM

- Verses 17-18 –
 - The **rich in this world** (of any dispensation) should not be **highminded** (having an incorrect evaluation of their own worth). Their trust should be **in the living God** rather than **in uncertain riches**. The wealth of the rich should encourage them to **do good** by being **ready to distribute, willing to communicate** (that is, generous with their wealth).
 - While these instructions are “incidentally applicable” to those of all dispensations, they are directed to those being offered the Kingdom, as verse 19 will confirm.
- Verse 19 –
 - By doing good works with their riches, Paul says that the **rich in this world** (v. 17) are **Laying up in store for themselves a good foundation against the time to come**. If this is not shocking enough, Paul says that this will enable them to **lay hold on eternal life**. How could this *not* be construed as *works-based salvation*? There are only two avenues toward resolution, as I see it:
 - Divide this from the grace message and make it to be about **the time to come**, that is, to be Kingdom related.
 - Change the text itself. This is what the modern versions have done. For example, the English Standard Version reads, “take hold of that which is truly life.” The Critical Texts change αἰώνιος [aionios] (eternal) to ὄντως [ontos] (real).