



#### IV. INSTRUCTIONS FOR TIMOTHY (1 Timothy 5:21-25)

##### A. The Admonition to Impartiality (1 Timothy 5:21)

1. The nature of the admonition
  - a. The parties involved
    - (1) The charger—"I"
    - (2) The charged—"thee"
  - b. The emphasis made—"charge thee"
    - (1) Historically, the word *charge* meant a load, weight, or responsibility. As a verb, it meant to load or put a burden on.
    - (2) This pattern seems to prove true in the scripture as well (1 Timothy 1:3, 18; 1 Timothy 5:7; 1 Timothy 6:13, 17; 2 Timothy 4:1, 16).
2. The audience of the admonition
  - a. God
  - b. The Lord Jesus Christ
  - c. The elect angels
    - (1) The elect angels are one of three people or groups identified as elect in scripture.
      - a) The Son of God (Isaiah 42:1; 1 Peter 2:6)
      - b) Believing Jews (Isaiah 45:4; Isaiah 65:9, 22; Matthew 24:22, 24, 31; see also Romans 11:5, 7)
      - c) Elect angels
    - (2) The word elect is used interchangeably in the scripture with the word beloved (see Matthew 12:18; Isaiah 42:1) and the word beloved suggests one who is chosen to be loved in the stead of or above another (Deuteronomy 21:15-16).
    - (3) These angels would obviously be chosen in the stead of those who are reserved in chains (1 Peter 3:18-20; 2 Peter 2:4; Jude 1:6-7).
3. The expectation of the admonition
  - a. The charge—"that thou observe these things"
  - b. The manner
    - (1) Without preferring one before another
    - (2) Doing nothing by partiality
  - c. The conclusion
    - (1) Three main charges have been placed at the feet of Timothy in this chapter.
      - a) Proper treatment of the various age groups
      - b) Proper treatment of the widows
      - c) Proper treatment of the elders
    - (2) In order to fulfill the God-given obligations, Timothy would be required to be an impartial judge and faithfully obedient to the commands. Respect of persons and partiality would hinder Timothy's ability to obey the charges given herein.



B. The Admonition to Purity (1 Timothy 5:22)

1. The charge—"Lay hands suddenly on no man"
  - a. Understanding the phrase
    - (1) The laying on of hands (Acts 6:6; Acts 13:3; 1 Timothy 4:14; 2 Timothy 1:6; Hebrews 6:2)
    - (2) The danger of suddenness (1 Timothy 3:6)
  - b. Considering the context
    - (1) Like Titus, Timothy was set to assist in the ordaining of elders.
    - (2) Having been given the threefold charge in 1 Timothy 5, Timothy should understand the sobriety of being an elder and of ordaining others to the same role.
    - (3) In order to understand the following statements, one must have a grasp on the subject and principle of ordination (for more information see Numbers 27:15-23).
      - a) Ordination is first of all a simple confirmation that God has indeed called a man and that he has faithfully shown the evidences of this call.
        - i) He is called by the Holy Ghost
        - ii) He is recommended by a presbytery of godly men.
        - iii) He is placed in office by the local church.
      - b) Ordination places some honour from those who do the ordaining upon the man who is being ordained.
        - i) The presbytery examines the man and recommends him to the church.
        - ii) The church declares their confidence in the man by virtue of what they have seen in his life and ministry.
        - iii) The presbytery places some of their honour on the man until he can, by virtue of his life and labour, earn his own honour.
2. The dangers
  - a. The dangers stated
    - (1) "Neither be partaker of other men's sins"
    - (2) "Keep thyself pure"
  - b. The dangers explained
    - (1) A man who laid his hands on another man in ordination was placing some of his honour on the man being ordained.
    - (2) Additionally, he was putting his own testimony at stake in an effort to encourage others to put confidence in the man being ordained.
    - (3) If a man laid hands on another man suddenly, he risked ordaining a novice, or a man ill-prepared for the gospel ministry doctrinally, or a man with practical sins of the flesh.
    - (4) In such cases, the man doing the laying on of hands became a "partaker" of another man's sin and failed to keep himself pure.



C. The Admonition for Personal Health (1 Timothy 5:23)

1. The nature of the admonition
  - a. Drink no longer water.
  - b. Use a little wine.
2. The cause of the admonition
  - a. For thy stomach's sake
  - b. For thine often infirmities
3. The explanation of the admonition
  - a. Many carnal believers have attempted to justify their unscriptural use of alcohol by referencing this verse.
  - b. A careful look at the scriptures proves that they wrest (or twist) the scripture to their own destruction (2 Peter 3:16).
  - c. Timothy was plagued by some chronic health problems. Paul specifically mentioned stomach problems, but there were other infirmities that beset him as well.
  - d. Drinking water was not curing Timothy's ailments, so Paul, perhaps with doctor Luke's guidance and recommendation, suggested "a little wine" for Timothy's often infirmities.
  - e. The wine was strictly medicinal and not social or pleasurable.
  - f. Paul was not offering Timothy or us an excuse to drink but a prescription of medicine for recovery from debilitating ailments.

D. The Admonition to Future Thinking (1 Timothy 5:24-25)

1. Concerning judgment for sin (1 Timothy 5:24)
  - a. The nature of the sins
    - (1) Open—"Some men's sins are open beforehand"
    - (2) Hidden—"some men they follow after"
  - b. The time of judgment
    - (1) Judgment now—"going before to judgment"
    - (2) Judgment later
2. Concerning reward for service (1 Timothy 5:25)
  - a. The nature of the works
    - (1) Open—"the good works of some are manifest"
    - (2) Hidden—"they that are otherwise"
  - b. The time of the reward
    - (1) Reward now—"beforehand"
    - (2) Reward later—"cannot be hid"
3. Note: Many good and Bible-believing Bible teachers differ in their understanding and presentation of the passage before us.
  - a. Some believe the passage aligns with the teaching of Jesus Christ in Matthew 6:1-8, 16-24 and speaks of man's motive and God's response.
  - b. Others see the passage as a reminder of God's judgment or rewarding regardless of whether something is presently known or unknown.