

# 1 Timothy 5:21

Authorized King James Version (KJV)

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

## Analysis

**I charge thee before God, and the Lord Jesus Christ, and the elect angels** (Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, Diamartyromai enōpion tou theou kai Christou Iēsou kai tōn eklektōn angelōn)—'I solemnly charge you before God and Christ Jesus and the elect angels.' Diamartyromai is an intensive oath—'I solemnly charge, testify, adjure.' The threefold witness (Father, Son, angels) underscores the seriousness.

**That thou observe these things without preferring one before another, doing nothing by partiality** (ἴνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν, hina tauta phylaxēs chōris prokrimatos, mēden poiōn kata prosklisin)—'keep these principles without prejudice, doing nothing from partiality.' Prokrima means prejudgment, bias. Prosklisis means inclination, favoritism.

Timothy must apply discipline impartially—no favoritism toward influential elders, no prejudice against unpopular ones. The solemn oath before God, Christ, and elect angels emphasizes accountability. Biased discipline destroys justice and credibility. Leaders must be held to the same standards regardless of status, wealth, or popularity.

## Historical Context

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The Ephesian church likely had elders of varying social status—some wealthy patrons, some poor. Human nature tempts us to overlook sin in the influential and harshly judge the powerless. Paul charges Timothy to administer discipline with perfect impartiality, aware that God, Christ, and angels observe his justice. The elect angels may be those who didn't rebel (unlike demons) and now witness church affairs (1 Corinthians 4:9).

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**Ephesians 2:8** — Salvation by grace through faith

**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. Why does Paul invoke God, Christ, and the elect angels to reinforce this charge?
2. How does partiality in church discipline undermine justice and credibility?
3. What practical safeguards help leaders avoid favoritism when addressing sin?

## Interlinear Text

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Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Κυρίου Ἰησοῦ

I charge

G1263

thee before

G1799

τοῦ  
G3588

θεοῦ  
G2316

καὶ  
G2532

Κυρίου  
G2962

Ἰησοῦ  
G2424

Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων ἵνα ταῦτα

Christ

and

G3588

the elect

G1588

angels

G32

that

these things

G2443

G5023

φυλάξῃς χωρὶς προκρίματος μηδὲν ποιῶν κατὰ

thou observe

without

preferring one before another

G4299

μηδὲν  
G3367

ποιῶν  
G4160

κατὰ<sup>6</sup>  
G2596

πρόσκλισιν

partiality

G4346

## Additional Cross-References

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**2 Peter 2:4** (References God): For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

**1 Timothy 6:13** (References Jesus): I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

**2 Timothy 4:1** (References Jesus): I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

**2 Corinthians 5:16** (References Christ): Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

**Jude 1:6** (Parallel theme): And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

**2 Timothy 2:14** (References Lord): Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

**Matthew 25:41** (Parallel theme): Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

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