

1Tim 24-06-19a

Welcome to Wednesday night at Grace and Truth Bible Church. This is the 19th of June, 2024. We're continuing our left foot, right foot, solid March through the book of first Timothy, and we are in chapter five.

We're going to complete the chapter, including the first two verses of chapter six, which really should have been the end of chapter five, in my opinion, chapter six should start at verse three, but we're going to conclude this section that talks about the treatment of those who are in the fellowship and based on their status and their perceived needs and the opportunities for either the physical family or the spiritual family to step in and put a shoulder under that burden and meet those needs. And it's a fascinating section. It's very practical and pertinent because it has ever been thus from the earliest days of the family of Adam and Eve all the way down to the present.

Uh, all of us in some way, shape or form are connected to families. Uh, God sets the solitary in families and it's for a reason. So to understand the opportunities, the challenges, the responsibilities associated with both our inherited family and our married into family and our, uh, family that becomes such by close contact over time and most importantly, our spiritual family.

Uh, it's extremely pertinent and helpful, shines a light on our path. So we're going to pick that up this evening. Let's ask God's blessing on our fellowship and study.

And we'll begin. Father, thank you for another time of, uh, study and, uh, gaining understanding in the guidance you've given us for service and function in this life and preparation for the next. We ask that your Holy spirit will illuminate these truths for us, help us to see their pertinence and applicability in our present and upcoming circumstances.

Uh, give us wisdom so that we can reflect your glory and live in a way that is pleasing in your sight. We ask it in Jesus name. Amen.

So reading our passage, uh, beginning, uh, back up in verse 17, we saw that the elders who rule well should be counted worthy of double honor. We'll be returning to that, uh, a bit. And then, uh, it moves forward to, uh, especially those who labor in the word and doctrine.

Scripture says, don't muzzle the ox that treads out the grain. Labor worthy of his wages do not receive an accusation against an elder. So you have both those who appreciate and, uh, benefit from the presence of an elder.

And, uh, there are inevitably going to be those times where someone has, uh, an accusation, they get, uh, crossways or disappointed or feel that they have suffered an

injustice or worse, uh, from someone that, uh, has a leadership function and these are to be heard. They are not to be swept under the rug. They're not to be dismissed.

They're not to be, um, uh, treated with contempt or, uh, uh, dismissive attitude, but they are to be handled carefully. You need, uh, two or three witnesses. And, uh, when it is determined that someone is in fact sinning, they should be rebuked in the presence of all as an example to those who hear, uh, many times, uh, in fact, there's been a recent, uh, very recent development in Dallas, a pastor of wide fame and great note, uh, over an Oak cliff has stepped away from his pastoral duties.

Uh, they have given no explanation other than it was some form of sin and he's working through it with the other elders in the church, but, uh, every fellowship has the responsibility to acquaint itself with God's guidance, God's word on this subject and follow it. And when you look at, uh, past episodes where the elders or the deacons or wherever the leadership are, they, they go into some sort of secret conference, uh, mode and, uh, don't share with the congregation what the issue is. That is contra what Paul says here, maybe not the general public.

It doesn't have to be on the internet and so on, although inevitably it probably will be in our age, but the congregation is to be made aware of the charge, the adjudication and the disposition of that, uh, evaluation, any consequences, any removal, dismissal, restoration, whatever it is that is decided, but there is a mechanism to handle failure and there needs to be. Now you say, well, you know, this bigger churches, more structure, more people, more opportunities for malfunction and so on true enough, but remember each of these examples are examples. They are typicalities that have wider application than just, was there an elder who malfunctioned in a local church? This is what happens in the spiritual family.

It also pertains to what happens in a physical family. What if someone goes off the reservation in the family? How should that be handled? Do you go off secretly and try to, to keep secrets and hide what's going on from other people in the family? And you've got furtive conversations and white lies are told and evasions and misdirections and distractions and deflections about something that's going on, those in the family who are concerned and affected need to know what is going on. That's the principle in this passage.

So don't receive an accusation unless there is substantial evidence. This means that the decision makers who are the most senior people, uh, in the church, this would be your, your pastor and your senior elders. If they are not personally aware of this and someone is bringing it to their attention, there needs to be more than a single someone.

And they've got to evaluate even if two or three people come, did you all just get together because you don't like someone and you want to get them in trouble? Or is there valid trustworthy testimony to be considered? This goes back to the old Testament

on the testimony of two or three witnesses. A thing is established. Even God himself in testifying to truth gives us two or three witnesses.

And so that is a valid principle in any context where someone says there is something that is seriously amiss and you need to do something about it because you've got the authority in, in that arena. Uh, we will move forward, uh, to, uh, verses 21 through 25 in a moment, but let's go back now to verse 17, let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine for the scripture says to not muzzle the ox and so on. This has been traditionally understood in a number of ways.

Uh, and they say, well, this means that not only should these guys be, and they are guys, they are elders. This is male. This is back to your, your pres Boudreau or your Episcopal, um, your overseers or your elders, uh, these are men and they are to be counted worthy of double honor, especially if they labor in the word, they're in some sort of teaching communication, uh, function in the group.

So, uh, when I was growing up, this was almost universally understood to mean people should, you know, respect them and they should pay them. This is the double honor. So what does honor mean? Well, it helps to look at what scripture has to say, uh, about, uh, honor.

We'll start with what Paul has to say. Um, in the pastoral epistles, for example, we've seen this a couple of times already in first Timothy one 17 now to the King, eternal, immortal, invisible to God, who alone is wise, be glory, honor forever and ever honor and glory. So do we pay God? It's the very same word.

This is T-M-A-T-I-M-E. It looks like time, but it's got an accent on the final syllable there. So it's T-M-A.

We don't, this doesn't mean bring an offering every time you think about God to the King who is eternal, immortal, invisible God, who alone is wise. These are things that are appreciated, that are worthy of respect, of honor. And so honor and glory to God.

This is our response to observing these characteristics. And, uh, it is not to be dismissive, to be apathetic, to be indifferent, to be ungrateful, uh, to ignore all of the things that God does. That would be the opposite of honor.

The uses of this word are going to inform what it means to talk about double honor with regard to elders. In chapter five, verse three, we just saw this honor widows who are widows indeed. Does this mean pay the widows? Not necessarily.

Remember that, uh, this context that we have just studied, uh, not ones that can be taken care of by their own family. So their own family, their physical family should honor these widows, uh, if they are present and able to do so, if not, then the church should

honor them. So does a family begin to pay women who become widows in its circle? Obviously not.

What does it mean to honor a widow in the physical family? You do the same type of thing that you do toward God in the sense of appreciating their contributions over time, their good character qualities, and you pay attention. You don't, you're not apathetic or indifferent. You don't ignore them.

You communicate regularly with them, just as we do with, with God. And you look out for their needs. God has no needs for us to look out for, except he needs us to be obedient.

He needs us to be faithful. He needs us to, uh, have the words of his son and keep them. He needs us to, to do things in the sense that that is the way we reflect his glory.

And that's why we're here to accomplish his purpose and reflect his glory. And he has called us because he wants us to do that. And when we're able to do it, we, uh, are, uh, pleasing in his sight.

In the same way, if we're going to honor widows, we're aware of them. When there is a need, when there's an opportunity, when support can be given, when we can do something that reflects the grace and the provision of God, we're going to do it. We do it out of love.

We do it in respect. Uh, we don't do it grudgingly or out of necessity. Uh, in the same way that we render to God, the things that are God's, uh, God loves a cheerful giver.

God loves a cheerful contributor. So we are cheerful, not grub, uh, grudging when we render this honor. Uh, so when you come to five 17 here, let the elders who rule well be counted worthy of double honor, while this may in some cases and some circumstances take the form of, of financial remuneration.

That's not really the idea here. Why would it be double honor? Elders are already supposed to be held in honor, right? Honor your father and mother. It doesn't mean pay your father and mother or, you know, send them money as you make it.

Does it has the same idea as the care that is given to widows who may not be the mother or father. So in the same way, uh, this has to do with paying attention, being aware, doing what we do heartily as unto the Lord in caring for someone, looking out for them, putting a shoulder under their burdens, double honor is that they are honored for two things. They have the normal honor that is rendered to an elder and especially these who labor in the word and doctrine are honored for that are, are respected, are listened to, are, uh, not given short shrift, not, uh, disrespected or bad mouthed or gossiped about, or, um, you know, accused of being shameless hypocrites or whatever else.

Uh, there is an honor that is rendered to those who are providing genuine benefit to the

group as they labor in the word and in doctrine. Isn't it interesting that the word and doctrine are not completely synonymous here, if they were, you would only need to mention one of them, those who labor in doctrine, laboring in the word is looking at the word in the text as it exists, doctrine is summarizing it, interpreting it, categorizing it, distilling it, uh, suggesting the, uh, interpretation and application of it. So you can labor in the word in all three phases of our hermeneutical triangle, but it needs to result in doctrine that is profitable.

Scripture is profitable for doctrine. They're two different things. Scripture in it of itself is not doctrine.

All scripture is God breathed and profitable for doctrine. And these are those essentials that, that comprise the rock on which we build our house. And this is why anybody that says, well, you Bible church people, you conservative evangelicals or whatever they want to call us, uh, you're bibliologists, you're engaging in bibliology, you're worshiping the Bible.

If all we did was absorb and engross ourselves in the word, that could potentially be true. If we thought it had magical properties. And if I took a Bible and rubbed it on your head, that made your headache go away, I thought it had intrinsic power of some kind that would be bibliology, but we don't stop at the words of the text.

And moving forward into doctrine, a distillation and understanding of its meaning and purpose and application is central. So these who labor in, you start with the word and you end up at doctrine. And there are some who have kind of taken this word doctrine and turned it into something that it isn't.

Um, Bible doctrine is a phrase that some of us have heard quite often, but all doctrine means is you have turned the corner into application. Uh, in warfare, there are doctrines in politics and in geopolitics. There are doctrines.

I've recently heard people bring up the Monroe doctrine because of what's happening with Russia and their submarines and things around Cuba. And, uh, you know, Monroe had the idea that, that we are going to take a very serious interest in anybody that puts something in our hemisphere. It's the Monroe doctrine.

It has, it's a policy that has application and drives decisions and priorities, right? So another thing, and this is your attention to detail. Now take another look at verse 17. Do you notice anything? Let the elders who rule well be given double honor.

Is that what it says? Be counted worthy of, counted worthy of. So hold that thought. We're going to continue to look at Paul's use of this word *timei* and *entimei*, which means to hold someone in honor and in *timei* honor.

So to in honor someone, to hold someone in honor, in esteem. Um, so just move down

the page. We're going to be here very shortly.

This is actually the last part of chapter five, in my view, uh, chapter six, verse one, let as many bond servants as are under the yoke count their own masters worthy of all honor. So whatever this honor is to be counted worthy of it, is a slave going to pay his master when he's under the yoke? Is he going to find a way to remunerate him or, you know, make him feel special in some way, what does it mean that a bond servant under the yoke would count their own master worthy of honor instead of double honor here, it's all honor. If anything, the way a slave treats his master is even more respectful, even more diligently interested in the wishes, desires, intentions, and purposes of the master than the people in the church are of these who labor in the word and doctrine.

Do you see it? It's the immediate context. And you might notice that this idea that you got to send a check to somebody who's teaching in the church drifts further and further out of view. We don't pay widows, we don't pay masters when we are the servants, we don't pay God when we're honoring him.

And Paul begins and ends this letter to Timothy with the same idea. There's a wrapper around this whole idea in this letter, because you remember the opening we saw of giving God honor in 117 to the king, eternal, immortal, immortal, invisible, to God who alone is wise, be honor, to him be honor. At the end of this letter in chapter six, verse 16, notice what it says.

He who is the blessed and only potentate, the king of kings and Lord of lords, who alone has immortality dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power, to whom be honor. It's the very same word, time, as is employed for widows and for elders in the middle. Now, Paul uses this word in other letters besides the pastorals.

We don't really find a TMA used in this specific sense in the other pastorals, but in Romans chapter two, how many times have we alluded to Romans chapter two, to those who by patient continuance in well-doing seek for glory, honor, and immortality? When you, you yourself, you think about yourself and your motivation, you're here in Bible class, you're listening to this lesson because you care about living a life that pleases God, that vindicates the salvation that God so graciously gave us, that honors the savior, right? So if we are patiently continuing in well-doing, what are we seeking? Do I want my own glory? Do I, am I doing it because I'm expecting a really super nice model mansion in the eternal future where I'm going to dwell? Patient continuance in well-doing seek for glory, honor, and immortality. Now we've already got immortality. Believing in the Lord Jesus, we have eternal life, right? So what does it mean to patiently continue in doing what God asks us to do, having and keeping the words of the Lord Jesus, listening to the apostolic witness as we're doing tonight, God is going to grant eternal life to those who by patient continuance in doing good, seek for glory, honor, and immortality.

What kind of glory do we see? Do I want them to do like Haman thought when Mordecai and Xerxes, what shall be done for the man whom the King delights to honor? Well, let him be dressed in a robe, let him be put in a chariot, let one of the King's chief servants lead him through the streets and say, thus shall it be done for the man whom the King delights to honor. Are any of us really here because that's what we want? Of course not. So what kind of glory are we seeking? Wouldn't it be great to be an example that God's glory shines through and reflects off of? Look at that model of the grace of God, of the provision, the faithfulness, the interest that God takes in pulling us out of the miry clay and setting our feet on solid ground, of willing and doing for his good purposes at work within us.

It's really God's glory that we are seeking. We are seeking for glory that is attached to us, but it's the glory of God in us, through us, reflecting off of us, drawing others by its light to God and honor. So once again, it's not our own honor.

I'm not expecting people to treat me differently because I'm such a wonder kind when it comes to delving into the word of God. What kind of honor are we seeking? It is the kind of honor where God can use us. You think about the parables of the talents or the minas.

You have been faithful in stewardship with what has been allotted to you. You are going to move into a position of greater service. If you've given up houses and lands, you will have a hundredfold in the future because you know how relatively unimportant they are.

They are the means to an end, which is reflecting the glory of God, serving him, pleasing him, and so on. So that is Romans 2.7, the very same word, patient continuance and well-doing. We are seeking for glory and honor and immortality.

We're not seeking a paycheck. We're not seeking personal gain. We are wanting to enter into the realm of God's glory, God's power, and God's immortality.

Same thing, three verses later, Romans 2.10, there is glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. Remember Romans chapter nine, such a vexed area of interpretation and argumentation for so many. Does not the potter have power over the clay from the same lump to make one vessel for honor and another for dishonor? A wonderfully beautiful vessel sitting on a table in a mansion is hopeless, helpless, and useless if there aren't residents within the mansion who use, appreciate light lamps so that light reflects off of them and reveals their beauty and their bejeweled splendor.

A vessel of honor sitting by itself, it can't move. It has to be moved. If you've got a vessel, a goblet, a wonderful vase of some kind, it has to be set in a place.

It has to be employed to hold flowers or beverage or whatever it might be, but it is employed and used and appreciated by those who made it, who acquired it, who use it,

and who employ it for its intended purpose. That's what makes it become invested with honor. Chamber pots, not so much.

That is a vessel for dishonor. It's still useful, but you don't find it sitting near the centerpiece on the dining table. Does not the potter have power? Romans 9.21, same lump, one vessel for honor, another for dishonor.

Romans 12.10, be kindly affectionate to one another with brotherly love in honor, giving preference to one another. This gets back at the meaning of those who labor in the word and doctrine being counted worthy of double honor. Counted doesn't mean you actually give them twice as much honor as anybody else.

If there's money involved, well, they get twice as much. If there's privilege, if somebody else has a parking space, they have two parking spaces. Or if somebody has a reserve seat, they've got two reserve seats or whatever.

This honor is the kind of honor that we render to all, but we can be doubly appreciative, doubly thankful, redouble our prayers, our intercessions, our concerns, our watching for opportunities when it comes to these who labor in the word and doctrine, these elders, but Romans 12.10 says, be kindly affectionate to one another with brotherly love in honor, giving preference to one another. Romans 13.7, render therefore to all their due. Taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

Paul says in 1 Corinthians chapter 12, verses 23 and 24, those members of the body which we think to be less honorable on these, we bestow greater honor. What kind of honor is it? When we think they are less honorable, what do we do? We dress modestly, we dress attractively, we dress carefully, and we try to present an appearance that doesn't dishonor the less honorable parts. And that concern and that care is actually greater honor.

We bestow greater honor, attention, watch care over these that we think to be less honorable. We dress to hide our flaws and accentuate our strengths, right, to a reasonable extent. Our unpresentable parts have greater modesty, but our presentable parts have no need.

God composed the body having given greater honor to that part which lacks it. What is Paul saying here? If God appoints someone to be an apostle such as Paul, Paul says, I'm the least of the apostles, but God has granted to me the privilege of being the steward of the mysteries. I who am undeserving, God bestowed the honor, and that honor should be appreciated as of and from God, not intrinsic to the person.

And in many cases, if someone is given an opportunity to labor in the word and doctrine, they are no great shakes as people other than meeting the qualifications to be an elder

and to serve in that function. The honor comes from God. First Corinthians 12, 23 and 24.

Our presentable parts have no need. God composed the body having given greater honor to the part which lacks it. And where you otherwise wouldn't have had skills in sympathy or burden bearing or foot washing or whatever other gifts of administration or whatever else you might think composes spiritual gift, the ones that were too lame to do these really useful gifts, God might turn out to make them the pastor or the teacher.

Ephesians chapter six, verse two, honor your father and mother is the first commandment with promise that your days may be long in the land. Same idea we've seen before. In Philippians chapter two, verse twenty nine, Paul is sending Epaphroditus to Philippi and he says, receive him when he comes.

He's given a detail of what a wonderful fellow soldier and fellow worker Epaphroditus has been with Paul. He was ill and he's recovered and he has care and concern for these people. Receive him therefore in the Lord with all gladness and hold such men in honor.

He is a servant. He travels, he meets Paul's needs. He goes and visits people that Paul wants a report on.

He carries letters in the pouch to to give them the apostolic witness to the word of God and receive him with gladness and hold him in honor. NT May. First Thessalonians four, for each of you should know how to possess his own vessel in sanctification and honor.

This is talking about in the realm of of young ladies and marriage and those who have supervisory and protective responsibility for them to possess them in sanctification. Respect them. Don't abuse them.

Don't violate them for crying out loud. Don't let others violate them. Hold them in sanctification and honor, constant care and concern, watching out, not being distracted, not forgetting to pay attention.

And same thing in Second Timothy two, 20 and 21 in a great house. This is a wonderful you should have a note in the reference between Romans nine and Second Timothy two in a great house. There are not only vessels of gold and silver vessels of honor, but also of wood and clay, some for honor and some for dishonor.

If anyone cleanses himself from the latter, which is the above list of failures, cleanse yourself from these. He will be a vessel for honor. Sanctified and useful for the master prepared for every good work.

This informs what honor is useful to the master prepared for every good work. To grant someone honor is to grant them the space to do their job. A slave honoring his master doesn't sit there and carp and complain and hedge and limit his efforts and second

guess and judge his master's operations and intentions.

You remember what happened in the parable of the miners and in the parable of the talents when the servant who received one said, I knew you were a hard man. I didn't like the way you gather where you apparently haven't sowed and so on. Judge the master.

And you saw the harsh judgment that fell on those two individuals. That is opposite of what we are enjoined to do in whatever capacity it applies. So count, evaluate those who labor in the Word and Doctrine especially, but all of the elders as worthy.

They're worthy of double honor. It doesn't mean you're actually going to grant some kind of material double honor, but be doubly concerned with being prayerful, being respectful, being amenable and helpful when the opportunity arises, doubly so for these who are carrying a double responsibility. There is double discipline for those who labor in the Word and Doctrine and fail.

Double honor, double discipline. So support, encouragement, prayer is a wonderful way to do so. Double honor.

Every time you pray for everybody else, pray for those who labor in the Word and in Doctrine twice. That's what counted worthy of means. This notion of a paycheck is far removed.

The word Timay is used for money in some cases with Judas and the Akaldama, the field of blood. There's a thing there that says this money was a blood price. It's a blood value.

The word Timay is used there for value. And even there, this was the value of blood. The blood of this man was worth 30 pieces of silver.

The value, and that's what Timay means. What value do you assign? How important do you think it is? And based on that assignment, how worthy you count it of value, how do you then respond? I'll give you one final passage, and this is in 2 Peter. Peter says, fear God, honor the king.

You don't pay the king, but he is worthy of honor. So that's what counts. We'll see this idea when we come back from the break as it relates to the second grade concept we're looking at.

When you see the idea of godliness in the first part of chapter six, we'll see that when we come back from the break.