

Scripture	Discussion	Comments
<p>1 Timothy 5:17–25 provides guidelines on how a church should honor elders. It also refers to the proper way to discipline them, if this becomes necessary. Those who devote themselves to serving the church should be supported, meaning paid, so they can fully focus on the needs of the congregation. Accusations should only be taken seriously when there is sufficient evidence. And elders who are found in sin should be publicly rebuked. Paul also warns Timothy not to be too hasty in assigning elders, since some men's sins are hidden and hard to detect.</p>		
<p>5:17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.</p>	<p>What is an Elder?</p> <p>Proverbs 16:31 - The silver-haired head is a crown of glory, if it is found in the way of righteousness.</p> <p>Leviticus 19:32 - You shall rise before the gray headed and honor the presence of an old man and fear your God: I am the LORD.</p> <p>Elder in the Church of Christ?</p> <p>1 Tim 3:1-7 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task..... Titus 1:6-9/15</p> <p>Proverbs 14:28 In a multitude of people is the glory of a king, but without people a prince is ruined.</p> <p>29 Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly.</p>	<p>Elder: Same responsibilities as ad leader inside my house but on a larger scale concerning the whole congregation.</p> <ul style="list-style-type: none"> 1 Peter 5:1-5/11 <p>The Elders and Members (Flock) are responsible for each other.</p> <p>What is “double honor, especially those who labor in preaching and teaching.”</p> <p>In the early church, some did everything. Even today, some men have to do (almost) everything.</p> <p>Work includes ruling/shepherding, and/or labor in the ministering of word and doctrine.</p> <p>The honour due to those who were not idle, but laborious in this work; they were worthy of double honour, esteem, and maintenance.</p>
<p>18 For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.”</p>	<p>Deuteronomy 25:4</p> <p>A scripture is quoted to confirm this command concerning the maintenance of ministers that we might think foreign; but it calls the significance there was in many of the laws of Moses, and particularly in this, Thou shalt not muzzle the ox that treads out the corn,...</p> <p>GOD gives us everything, including the sacrifice of HIS SON JESUS. We don't work for man; we work for GOD.</p>	<p>1 Corinthians 9:1–14</p> <p>For those that work and provide for others, pay them what they are worth. This includes financial and respect. They should be working as the LORD wants them to work.</p> <p>Q1: Do you want to be paid for the work we do on our jobs, or do we do it for free?</p>
<p>19 Do not admit a charge against an elder except on the evidence of two or three witnesses.</p>	<p>Matthew 18:16</p> <p>But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.</p> <p>1. Verify the Accusation</p> <p>If the accusation proves to be false, fellow members—not just other elders—should reprove the one making the meritless accusation. We often misunderstand each other. Things we say get mistaken, as does a glance or nod or gesture or tone of voice. We mustn't be quick to take offense or to create a crisis that doesn't exist.</p> <p>Elders sometimes fall into patterns of sin that need</p>	<p>All of us have been in churches where some members were displeased with one of the elders. It might be issues related to his interpersonal skills—he's too aloof or too casual. It might be issues with the tone of his teaching—he's too cerebral or too dry. It might be questions about his family—his children are rowdy, or his wife doesn't participate in church events. These kinds of objections do not disqualify him from ministry, but they hinder his ability to minister well and can become the occasion of discord—and gossip—in the church.</p> <p>Q2: Do we listen to/transport gossip and participate in character assassination?</p>

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	<p>correction. Paul borrows the sobering template of Deuteronomy 17:6, where Moses gave instructions concerning the evidence necessary in order to apply the death penalty in Israel. So Paul echoes Moses.</p>	
<p>20 As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.</p>	<p>2. Publicly Reprove the Unrepentant Elder</p> <p>Paul's language is uncompromising: "As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear" (1 Tim. 5:20). "Persistence in sin" emphasizes willful continuance. Public rebuke comes only when the sinning elder refuses to repent after private confrontation. "The presence of all" implies that the church hears the rebuke, so "the rest may stand in fear." The latter may point primarily toward the rest of the elders, but certainly affects the sin-consciousness of the entire congregation.</p>	<p>Paul doesn't specify the elder's removal upon public rebuke. Bill Mounce suggests that "rebuke" or "reprove" implies a remedial confrontation. Certainly, the goal would be his restoration to full fellowship with Christ and the church. But we must assume his unrepentant spirit blurs the lines of being "above reproach" (1 Tim. 3:2) and, so long as this is the case, disqualifies him. The elder must be removed from office.</p> <p>Of course, feelings and friendships may get in the way of properly handling an elder who refuses to repent. Thus, the third insight is vitally important.</p> <p>Q3. Do I want instant forgiveness while maintaining constant persecution of others' sins?</p>
<p>21 In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.</p>	<p>3. Play No Favorites</p> <p>Here is a twofold application: Don't short-circuit the process by "taking a side beforehand," and do nothing partisan.</p>	<p>When a church ignores Paul's threefold practice—verify the accusation, reprove publicly if he's unrepentant, and play no favorites—it reveals softness toward sin and preference for personal ease at the expense of Christ's reputation and glory.</p>
<p>22 Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure.</p>	<p>True Love Corrects</p> <p>Every elder is a sinner who needs divine grace and gospel application. His words and actions might offend at times—without malicious intent, perhaps, but offend, nonetheless. If the pattern persists, however, he may have a blind spot. He may need the body to love him enough to deal directly with his sin—and thereby set a godly example to the gathered church and the watching world. Otherwise, the congregation gets careless, and sinful patterns gain a foothold. That's too high a price to pay at the expense of those redeemed by Christ's blood.</p>	<p>An elder's office does not put him above correction. Yet the congregation must show such respect to those appointed to lead, so that only with much humility, verification, and care will they reprove an elder. Members and elders will faithfully serve one another with this kind of accountability.</p>
<p>23 (No longer drink only water but use a little wine for the sake of your stomach and your frequent ailments.)</p>	<p>This addresses Timothy's physical health. Paul had mentioned the importance of physical fitness in 1 Timothy 4:8. Here, he speaks regarding Timothy's diet. Timothy apparently did not drink any wine at this point, consuming only water. However, Timothy seems to have experienced digestive or physical problems. To help, Paul commanded him to drink "a little wine."</p>	<p>In a time before modern refrigeration, most people drank fermented juice. It's possible Timothy sought to live as an example by complete abstinence from wine, thereby avoiding any questions about his use of alcohol. Unfortunately, this led to some sickness and Paul told him to drink some wine to assist. He was not to become drunk (1 Timothy 3:3) but could</p>

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		consume wine in the manner God intended such things to be used (1 Timothy 4:4-5). While even Jesus turned water into wine in His first recorded miracle (John 2), other biblical passages speak about the caution believers should use in drinking wine and the importance of considering the needs of others in this area (Romans 14).
<p>24 The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later.</p>	<p>Four categories of people are mentioned, with the first two groups in this verse. It's important to keep the immediate context in mind, which is really that of verse 22. There, Timothy is warned to be cautious in who he installs as an elder, while avoiding impurity through sins.</p> <p>First, Paul writes about those whose sins are obvious and known to all. This means those whose flaws and errors are already known to the world, before being revealed and judged in eternity (Matthew 12:36). The same general idea applies also to good works: some are clear and obvious to all.</p>	<p>The second category refers to those sins which are hidden, obscured, or simply undiscovered. This is the primary reason Timothy was commanded not to be in a careless rush when choosing elders (1 Timothy 5:22). Unlike elders worthy of double honor (1 Timothy 5:17), some men were especially clever at concealing their sins. In their case, their sins "appear later," meaning they will eventually be known, either in this life or after death.</p>
<p>25 So also good works are conspicuous, and even those that are not cannot remain hidden.</p>	<p>Two categories of people known for good works. First, he writes that some good deeds are obvious to others and seen by many people.</p>	<p>Second, however, are good works which are not as clear. Just as human eyes can miss the hidden sins of others, so too can human eyes miss the good done by fellow human beings. And yet, both sins and good works are known by God. Even minor, less obvious, or secret good deeds cannot be hidden (Matthew 6:4). God sees everything, and people eventually discover the good works of others as well. These words closely reflect Jesus' teaching in the Sermon on the Mount that state: "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:16).</p>

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<p>The end of chapter 5 dealt with the proper way for Christians to honor good church elders and how to discipline those who went astray. The first two verses of chapter 6 provide instructions to Christians in Ephesus who lived as bondservants or slaves. This was an extremely common status in the first century.</p>		
<p>6:1 Let all who are under a yoke as bondservants[a] regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.</p>	<p>Paul encouraged slaves to obtain freedom whenever possible (1 Corinthians 7:21). He pled for the freedom of the runaway slave Onesimus in his letter to Philemon (Philemon 1:8–16). However, Paul did not focus the major portion of his ministry on the abolition of slavery. Rather, Paul's words here are a direction towards godly behavior, no matter one's circumstances. He commands slaves to give their masters honor. Why? For the honor of God: "so that the name of God and the teaching may not be reviled."</p>	<p>As important as each person is to God (Genesis 1:27), God's honor is to be the utmost priority to the believer. In addition, Paul wanted there to be no excuse for people to reject the gospel based on the negative actions of Christians. Instead of Christian slaves rebelling against their masters, they were to live godly lives to help bring glory to the Lord and reach people for Christ. This, along with the New Testament's powerful teaching of human equality (Galatians 3:28; Colossians 3:11), created an approach which weakened and eventually defeated chattel slavery in Western culture.</p>
<p>2 Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved.</p>	<p>The prior verse gave general instructions to Christian slaves about their attitude toward masters. For the most part, in that culture, slaves would have been under the command of a non-Christian. Here, Paul provides specific instructions for Christian slaves who had a Christian for a master. Paul explicitly rejects the idea of trying to take advantage of a master's Christian faith, or their potential kindness simply because they are a Christian. Instead, such servants should choose to "serve all the better." Those with a Christian master were to serve even better or work harder.</p> <p>The reason Paul makes this bold claim is given in the final phrase of the verse. Not only does this benefit the reputation of Christ and the Christian faith, it also has a direct benefit to a brother (or sister) in Christ. A Christian master is not just an employer or boss, but also part of our family in Christ. Christian slaves were to show love to their fellow believer, even in the role of a slave master. This can be extremely difficult to understand in our modern mindset. It was probably tough to fully accept in Paul's era, as well. However, Christians are spiritual family who are to care for one another unconditionally. All Christians are included in the Bible's teachings to love one another, and the command even applies to Christian slaves in relation to masters.</p>	<p>The New Testament's approach to slavery is subtle, but has proven to be the most effective way to eliminate the harsh "chattel slavery" so often feared. The Bible appeals to the inherent equality of all people (Galatians 3:28; Colossians 3:11), calls on Christian slave owners to do the right thing in freeing their servants (Philemon 1:8–16), and commands slaves to influence others through good character, not revolution (1 Timothy 6:1; Romans 13:1). This attitude would lay the groundwork for the abolitionist movement in later centuries.</p> <p>The ending phrase of this verse, commanding Timothy to teach certain things, is better interpreted as the beginning of the next section. There, Paul will return to the theme of how Timothy is to handle false teachers and their message.</p>