Series: Legacy

Series Text: 1st Timothy

September 8, 2019

Message 5:

**Magnanimous Living!**

1st Timothy 5:1-6:2a

**Intro:** What do you think of when you think of “Magnanimous Living”?

I asked our staff -

* “Gracious or welcoming” - I asked for this person to expand - “hugely kind and generous - loving and forgiving. Living life to the utmost but in a generous and kind way.”
* “Magnus meaning great. Many things are living, but are they living great, oversized, large and with character.

Living beyond myself. Living with a God sized vision and perspective, seeing the big picture.

Moses lived in this realm when God told him to go. Noah lived in this realm when God said build a boat.

Maybe it's as simple as being obedient in the small things that no one ever sees. Doing life on a God size scale.

To live in the fruit of the spirit. Great - elevated - godly”

* I would describe this as having an attitude of forever giving, walking with a mind set of what can I do for the next person that I run into or meet. Thinking of everyone else before your own needs.
* Putting others first before yourself.

**Big Idea: The Bible tells us we need to treat one another with great consideration.**

We talk a lot about reaching out - how we should treat others - but we probably don’t talk enough about how we should treat one another in the family of God. We take these teachings for granted - we take one another for granted - so we need this reminder today that inside the Family of God - we need to treat one another with great consideration!

This is the kind of Magnanimous Living that living by the Bible will lead us to!

**T.S.:** In today’s passage Paul gives Timothy 6 characteristics of how we should treat one another in the local church.

**> R-E-S-P-E-C-T**

1st Timothy 5:1-2 - Never speak harshly to an older man, but appeal to him respectfully as you would to your own father. Talk to younger men as you would to your own brothers. Treat older women as you would your mother, and treat younger women with all purity as you would your own sisters.

Song - R-E-S-P-E-C-T - Find out what it means to me!

Became one of Aretha Franklin’s signature songs - “All I’m asking for is just a little respect.” It became a rallying cry and anthem of the 1960’s feminist movement.

Did you know it was written by a man and written for a man?

Written by Otis Redding as a plea from a desperate man. He won't care if his wife does him wrong, as long as he gets his due respect when he brings the money home.

In Otis Redding’s version the message of a man demanding respect from his woman for him being the breadwinner is abundantly clear. His version is a desire for a man to feel worth and appreciation both at work and at home. He mentions that he's "about to, just give you all of my money", and that all he wants in return is respect.

Aretha’s version flipped the gender of the lyrics. It became an anthem for the Women's Rights movement.

Why am I saying this? Men want respect! Women want respect! Older people want respect! Younger people want respect! Supervisors … subordinates …

Everyone can sing this song - All I’m askin’ for is just a little respect for myself! R-E-S-P-E-C-T! Find out what it means to me!

Paul said to Timothy - I’m an elder - I’m your spiritual father - As for the leaders and elders in the church, all we’re asking for is just a little R-E-S-P-E-C-T!

As with the song - for Otis Redding it was one way - for Aretha Franklin it was another way - RESPECT GOES BOTH WAYS!

Read verse again …

Are we doing this?

**> Care**

1st Timothy 6:3-8 - Take care of any widow who has no one else to care for her. But if she has children or grandchildren, their first responsibility is to show godliness at home and repay their parents by taking care of them. This is something that pleases God.

Now a true widow, a woman who is truly alone in this world, has placed her hope in God. She prays night and day, asking God for his help. But the widow who lives only for pleasure is spiritually dead even while she lives. Give these instructions to the church so that no one will be open to criticism.

But those who won’t care for their relatives, especially those in their own household, have denied the true faith. Such people are worse than unbelievers.

Are we caring for one another?

It’s interesting here that Paul clearly places the first responsibility for care within the biological family. When there are needs in families, then families should step up -

Only when there is no family to provide care does the church step in. The church is a resource - and should be a loving, caring resource. But the church is not the first resource!

Just sayin’ what Paul’s sayin’! The caring church is not the pattern for the family - the caring family is the pattern for the church!

We want to help people and help our community, but the Bible does not tell us to be enablers.

2nd Thessalonians 3:6-12 - And now, dear brothers and sisters, we give you this command in the name of our Lord Jesus Christ: Stay away from all believers who live idle lives and don’t follow the tradition they received from us. For you know that you ought to imitate us. We were not idle when we were with you. We never accepted food from anyone without paying for it. We worked hard day and night so we would not be a burden to any of you. We certainly had the right to ask you to feed us, but we wanted to give you an example to follow. Even while we were with you, we gave you this command: “Those unwilling to work will not get to eat.”

Yet we hear that some of you are living idle lives, refusing to work and meddling in other people’s business. We command such people and urge them in the name of the Lord Jesus Christ to settle down and work to earn their own living.

This is not ruling out charity - but it must be reserved for those who are incapacitated. When we help those who are able to help themselves, or when we help those who become unnecessarily dependent on the church, it takes away our ability to care for people who are truly in need, which is what we are commissioned to do.

Hard decisions - but they must be made. We’ve made them, and endured wrath - more times than I want to admit - More examples than I can possibly share -

Some would shock you - in many ways -

If we are going to truly care - we must be able to care for the people who truly need it - and care must begin within our own families.

If we provide for those who can provide for themselves, it takes away from our ability to provide for those who cannot.

When someone in your family has a need - have you done everything in your power to care for them before you come to the church for additional help? And have you ensured that you are not enabling their bad behavior?

There are plenty of needs - we have to make sure we are caring for those - and caring for our families.

**> Wisdom**

1st Timothy 6:9-16 - A widow who is put on the list for support must be a woman who is at least sixty years old and was faithful to her husband. She must be well respected by everyone because of the good she has done. Has she brought up her children well? Has she been kind to strangers and served other believers humbly? Has she helped those who are in trouble? Has she always been ready to do good?

The younger widows should not be on the list, because their physical desires will overpower their devotion to Christ and they will want to remarry. Then they would be guilty of breaking their previous pledge. And if they are on the list, they will learn to be lazy and will spend their time gossiping from house to house, meddling in other people’s business and talking about things they shouldn’t. So I advise these younger widows to marry again, have children, and take care of their own homes. Then the enemy will not be able to say anything against them. For I am afraid that some of them have already gone astray and now follow Satan. If a woman who is a believer has relatives who are widows, she must take care of them and not put the responsibility on the church. Then the church can care for the widows who are truly alone.

Remember, Paul is advising a young pastor in a young church.

We’ve got to test these things, and we’ve got to have some wisdom in application.

The money that is given to us is not ours - We have bank accounts that say, “New Life Church” - but we don’t own anything.

It has all been dedicated to God!

The money put in these boxes, and given online. It belongs to God.

The heavy responsibility of the leadership is to properly allocate not our money - but God’s money.

It is a holy resource, and a holy responsibility.

Our experience building the building in Indy ….. conversation with Greg Cafouros …

So - we can’t say “yes” to everyone who asks. It’s hard. But we can’t - and the Bible doesn’t tell us to do that.

James 1:5 - If you need wisdom, ask our generous God, and he will give it to you. He will not rebuke you for asking.

**> Honor**

1st Timothy 6:17-20 - Elders who do their work well should be respected and paid well, especially those who work hard at both preaching and teaching. For the Scripture says, “You must not muzzle an ox to keep it from eating as it treads out the grain.” And in another place, “Those who work deserve their pay!”

Do not listen to an accusation against an elder unless it is confirmed by two or three witnesses. Those who sin should be reprimanded in front of the whole church; this will serve as a strong warning to others.

If the ox is working hard and doing a good job - let him eat while he’s working the field!

I believe there is a problem in the American church in general - it is not universal - but in general, we have little to no accountability in the American church.

We have little to no exercise of church discipline in the American Church.

Matthew 18:15-17 - “If another believer sins against you, go privately and point out the offense. If the other person listens and confesses it, you have won that person back. But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be confirmed by two or three witnesses. If the person still refuses to listen, take your case to the church. Then if he or she won’t accept the church’s decision, treat that person as a pagan or a corrupt tax collector.”

I have been involved in this multiple times. The times in which it has had the intended effect of healing upon the person or persons involved has been very few.

After the first conversation, people get mad and leave. They cut off relationship. It’s hard to ever even get to the second part of this teaching of Jesus, much less the third .

What do they do when they leave? They go to another church - some pastors communicate with one another - most don’t. The person just connects to another ministry - unchecked - undisciplined - unchanged - and the next church ends up reaping a bad harvest.

It goes on and on and on.

Paul talked about listening to an accusation against an elder -

Someone says something bad about the pastor or a church leader - it is immediately believed - it spreads - the story grows - We are violating Paul’s clear teaching to this pastor in this church - and we do it over and over and over again - because people can leave - go to another church - be unchecked - and there is no life and no growth, and no discipline - no change.

While some churches are growing, most churches are dying - and church attendance as a whole in America is in decline, and we are not having any change in our culture at all - it is getting worse.

And rather than a person being treated “as a pagan or a corrupt tax collector” with the goal of them repenting and coming back to the great life God has for them - they go to another church and are immediately received, commended, lauded, praised, welcomed - until such time as their sin is discovered and the problem repeats itself.

Sorry - not sorry - My commission is to teach the Word - and that’s what I’m doing - just going through this verse by verse - and we can’t avoid what it says.

Previous chapter - slander - *diabolos* … with Satan - the accuser of the brethren.

We had better pray - and make sure that we are treating our pastors and leaders with respect - not entertaining accusations - and listening to negative comments - lies - not spreading them - not responding to them - and not being a participant in the division that it causes.

Some people think we need to be nicer about this - According to Jesus and Paul, we are way too nice and way too tolerant.

**> Universal application**

1st Timothy 6:21 - I solemnly command you in the presence of God and Christ Jesus and the highest angels to obey these instructions without taking sides or showing favoritism to anyone.

It doesn’t matter who they are - what their name is - what family they come from - how long they have been in the church - how much money they give - what position they hold - new convert or longtime Christian - what Paul is saying is to be universally applied. No exceptions. This is for all.

**> Thoughtful**

1st Timothy 6:22-25 - Never be in a hurry about appointing a church leader. Do not share in the sins of others. Keep yourself pure.

Don’t drink only water. You ought to drink a little wine for the sake of your stomach because you are sick so often.

Remember, the sins of some people are obvious, leading them to certain judgment. But there are others whose sins will not be revealed until later. In the same way, the good deeds of some people are obvious. And the good deeds done in secret will someday come to light.

All slaves should show full respect for their masters so they will not bring shame on the name of God and his teaching. If the masters are believers, that is no excuse for being disrespectful. Those slaves should work all the harder because their efforts are helping other believers who are well loved.

A number of issues here - but I think they are summed up with this characteristic of being thoughtful. We need to be thoughtful about all of these matters. Not jump to conclusions.

* If we are thinking about someone for church leadership - it shouldn’t be a quick decision - prayer and fasting must go into it … Acts 6 - Acts 13 -
* Timothy was instructed to take some wine for his stomach ailments. Here we could address issues of both alcohol and medicine. Some condemn all use of alcohol - some condemn all use of medicine. I do not drink alcohol personally - I don’t say it will send you to hell, but it’s use is too dangerous for me to mess with in a thoughtful way. I believe God heals - but I also believe that until He does, I’m going to give an opportunity to the wisdom God has given to those in the medical field - Healing can come supernaturally, or it can come with God-given wisdom and resources.
* “Some sins are obvious” - some are not - we are told told that we can judge a person by the fruit - or the results - they they bear in their lives - but we are not to make snap judgments simply on the basis of certain actions or reports. And the judgment of where a person’s soul ends up is always left to God.
* Paul is not endorsing slavery - he is trying to give guidance to this young pastor on how to deal with an abhorrent issue in their culture that they cannot change.

How do we deal with abhorrent issues in our culture that we cannot seem to change?

* Treat all people with respect - In other places Paul addresses the master as well as the slave - A lot of this can be applied in our workplaces - how the employer should treat the employee - how the supervisor should treat the worker - how the worker should treat the supervisor -

Always with respect on all sides - even if you are not treated with respect - you treat the one who think is either oppressing you or shirking their duties - treat them with respect. When we do this - we are being a good witness that a relationship with Jesus makes a difference in our lives. When we don’t treat others with respect - we destroy our witness and cause no one to want the relationship with Jesus that we claim to have.

**Concl:** This is what leads to magnanimous living - Treat one another with great consideration -

* Respect
* Care
* Wisdom
* Honor
* Universal application
* Thoughtful

**Invitation -**

**Blessing -**