

Introduction

Before moving to Albuquerque to manage Murchison Drilling Schools, I was the Vice President and General Manager of a design firm in Atlanta. The owner of the company was good at what he did; he knew and understood design. However, he treated his employees, and his suppliers very poorly. He talked condescendingly towards them, and said things that dishonored them. Consequently, the turnover rate was very high.

One day I after being dishonored by him, I went to his office and had a heart to heart talk with him. I told him that I did not have to work for him. I could easily work somewhere else. I told him that if he yelled at me or treated me that way again, I was going to resign. I was not going to work at a place that dishonored me. He needed to treat me with respect if he wanted me to stay. This was a final warning. Well a couple weeks later we had a big open house with some clients. That morning I got yelled at for something, and I resigned immediately. I did not give two weeks notice. I did not stay for the meeting. I went home and began working full time for Murchison Drilling Schools.

Last week someone shared with me how difficult it was at her workplace. She said the manager treated everyone poorly and was continually dishonoring people. Their turnover was very high. I commented on how expensive turnover is in a company. If given a choice, people will not stay work or stay around people that do not treat them with respect and honor.

Two weeks ago we started a new series on Healthy Relationships. The first message was on trust. People base their trust on our reputation. When we have bad or inconsistent behavior, people have a difficult time trusting us. And, when we are not truthful or straightforward with people, they cannot trust us. For us to have healthy relationships, we must be able to trust one another. For us to effectively minister to our neighbors and co-workers, we must be trustworthy.

Last week Bill shared an excellent message on Love. He mentioned that there are two foundations that we live our lives by: love or selfishness. He had us evaluate our lives based on 1 Corinthians 13. Are we patient? Are we kind? Do we take into account a wrong suffered? Are we rude? Are we boastful or arrogant? How does our life stack up when we measure ourselves against love? Love is the perfect bond of unity. When we build our relationships on love, there will be a bonding that takes place in families, church relationships, and work relationships.

In this third message on developing healthy relationships, we are going to look at honor. When people dishonor one another, there is a separation and tearing apart of relationships. When people honor one another, they are edified. When people are built up, they want to be around each other. They want to have relationship. There is a bonding that takes place.

This morning we are going to look at Honor In The House. In the book of 1 Timothy, Paul states his purpose for writing the book. He says, "I write so that you may know how one ought to conduct himself in the household of God." The church is God's household, and He wants us to know how to conduct ourselves in His house.

(1 Timothy 3:15) "but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth."

Relationship Series # 3: Honor In The House

What is it that Paul writes about? What is the main theme of the book? It is about honoring one another. Throughout the book of Timothy, Paul talks about how we are to relate to one another. This morning, I am going to look at two realms of honor, honoring God, and honoring others.

It is no coincidence that Paul writes this special letter to Timothy. The word Timothy means one who honors God. The two Greek root words are time and Theos. The word time means the price paid for something. A good way to look at this was an Olympian athlete. They paid the price for their honor through extensive training and conditioning. When they received the prize for winning, it was something they had earned. They had paid the price.

G5092. time, tee-may'; from G5099; a value, i.e. money paid, or (concr. and collect.) valuables; by analogy esteem (especially of the highest degree), or the dignity itself:--honour, precious, price, some.

G2316. theos, theh'-os; of uncert. affin.; a deity, espec. (with G3588) the supreme Divinity; figuratively a magistrate; by Heb. very:--X exceeding, God, god [-ly, -ward].

1. Honoring God

In the movie, Courageous, there is a scene where Nathan Hayes, one of the deputies, is talking to his daughter about a young man that wanted to take his fifteen year old daughter out to eat. He tells the young man that anyone that wants to take her out will have to go through him first. He invites the young man over for lunch on Sunday. After going back into the house, Nathan says that if a man does not honor a girl's mother and father, he will not honor the girl either. Karen and I have found that to be true. The young men who have not honored us have ultimately not honored our daughters. If we do not honor the head of the house, we will not honor those in the house.

Paul begins in chapter one by giving honor to the head of the house, the Lord. He says, "now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen." In the church, the household of God, our heavenly Father must be honored. It is His house. Our conduct begins with honoring God. If we do not honor the head of the house, we will have a difficult time honoring anyone else in the house.

(1 Tim 1:17) "Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen."

Paul also ends the epistle to Timothy giving honor to the Lord. He says in chapter six, "He who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen."

(1 Tim 6:15-16) "which He will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords; {16} who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen."

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We sing praises and worship the Lord. In fact, the verse in 1 Timothy 1:17 has been a very popular song in the church for many years. Worshipping the Lord through songs is one way of honoring the Lord. Scripture gives us a number of ways to honor the head of the house. Let's take a quick look at some of those ways.

In the book of Proverbs, Solomon tells us to honor the Lord with our wealth and from the first of our produce. We honor God with our tithes and offerings. Notice the promise that He makes to us when we honor Him with our wealth. He promises to fill our barns and overflow our vats with new wine.

(Proverbs 3:9-10) "Honor the LORD from your wealth, And from the first of all your produce; {10} So your barns will be filled with plenty, And your vats will overflow with new wine."

Many people over the years have been shocked at how many children Karen and I have. They have made many jokes about it. One of the questions that many ask is how I could afford ten children. They cannot afford one or two children. I have always answered that God was my provider, and I trusted Him. That is true, but there is something else. I honored God with my wealth and from the first of all my produce. Therefore, God kept my vats overflowing with new wine and my barns full.

There are many who are lacking because they have not honored God with their wealth. There are many people who are not bringing their whole tithe into the storehouse, and wonder why they are struggling financially. They have many reasons for not being obedient and tithing. But, according to God's word, they are not honoring the Lord with their wealth, and from the first of their produce. God says to test Him. He says He will rebuke the devourer. He says that He will bless.

(Malachi 3:10-12) ""Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows. {11} "Then I will rebuke the devourer for you, so that it may not destroy the fruits of the ground; nor will your vine in the field cast its grapes," says the LORD of hosts. {12} "And all the nations will call you blessed, for you shall be a delightful land," says the LORD of hosts."

God not only wants us to give him the first of all of our produce, but He wants the fat portion or best portion. In the book of Genesis, Cain gave an offering, but Abel gave the fat portion. God was pleased with Abel's offering, but had no regard for Cain's offering.

(Genesis 4:2-5) "And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. {3} So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. {4} And Abel, on his part also brought of the firstlings of his flock and of their **fat** portions. And the LORD had regard for Abel and for his offering; {5} but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell."

Malachi writes more about this principle. He says that a son honors his father and a servant his master, but where is His honor? They were bringing defiled food to the altar. They were bringing blind and lame and sick animals to sacrifice. They were not honoring God by giving their best. They were not giving their fat portions.

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(Malachi 1:6-9) ""A son honors his father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?' says the LORD of hosts to you, O priests who despise My name. But you say, 'How have we despised Thy name?' {7} "You are presenting defiled food upon My altar. But you say, 'How have we defiled Thee?' In that you say, 'The table of the LORD is to be despised.' {8} "But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the LORD of hosts. {9} "But now will you not entreat God's favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the LORD of hosts."

I have seen that lots of people do spring cleaning and bring all their old and broken goods to the church. I think they should take it to Goodwill or somewhere like that. I think they should bring their best things to the Lord. They should honor God with their best offerings.

There are other ways that we can honor God in Scripture. In Psalms 50, the Lord says that He does not reprove them for their sacrifices or offerings. He does not need their food. The whole world belongs to Him, and all it contains. He tells them to offer to God a sacrifice of thanksgiving. He tells them speak truth to one another and to order their way aright. He says this is the way to honor Him.

(Psalms 50:7-23) ""Hear, O My people, and I will speak; O Israel, I will testify against you; I am God, your God. {8} "I do not reprove you for your sacrifices, And your burnt offerings are continually before Me. {9} "I shall take no young bull out of your house, Nor male goats out of your folds. {10} "For every beast of the forest is Mine, The cattle on a thousand hills. {11} "I know every bird of the mountains, And everything that moves in the field is Mine. {12} "If I were hungry, I would not tell you; For the world is Mine, and all it contains. {13} "Shall I eat the flesh of bulls, Or drink the blood of male goats? {14} "Offer to God a sacrifice of thanksgiving, And pay your vows to the Most High; {15} And call upon Me in the day of trouble; I shall rescue you, and you will honor Me." {16} But to the wicked God says, "What right have you to tell of My statutes, And to take My covenant in your mouth? {17} "For you hate discipline, And you cast My words behind you. {18} "When you see a thief, you are pleased with him, And you associate with adulterers. {19} "You let your mouth loose in evil, And your tongue frames deceit. {20} "You sit and speak against your brother; You slander your own mother's son. {21} "These things you have done, and I kept silence; You thought that I was just like you; I will reprove you, and state the case in order before your eyes. {22} "Now consider this, you who forget God, Lest I tear you in pieces, and there be none to deliver. {23} "He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.""

One of the requirements for leaders in the church is that they honor God. They should honor God with their lives. They should honor God with their tithes. Everyone in the church should be tithing, but it is a requirement for leaders. This includes the worship team. If members of the worship team are not honoring God with their lives, living holy lives, and with their tithes and offerings, how can they lead others in honoring God. We must be a people who honor God with our whole lives.

In one church that I pastored, several on the worship team, including the worship leader, stopped tithing. The leadership team decided that we would use cd's for worship. Different leaders took turn leading worship with cd's. It seemed odd because our worship leader and his wife were professional

musicians. We had some outstanding talent on the worship team, but they were not honoring God with their lives, so we worshipped with cd's for a couple months.

2. Honoring Others

What else does Paul say about our conduct in the house? In addition to honoring God, he tells us that we need to honor one another. Paul gives us a number of different examples of how we are to honor one another. He tells us to honor an older man by appealing to him as a father. He tells us to honor older women, as a mother. Paul is sharing with us that in the same way we would honor our father or mother, we need to honor older men and women in the church. This is based on the ten commandments found in Exodus 20.

(1 Timothy 5:1-2) "Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, {2} the older women as mothers, and the younger women as sisters, in all purity."

(Exodus 20:12) ""Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you."

In Leviticus 19, we are told to rise up before the grayheaded, and honor the aged. Scripture is clear in both the New Testament and Old Testament that we are to honor older people.

(Leviticus 19:32) ""You shall rise up before the grayheaded, and honor the aged, and you shall revere your God; I am the LORD."

In the Hebrew culture, it was clearly understood that fathers were to be honored. In the New Testament, Paul expounds on this in the book of Ephesians, where he tells us that this is the first commandment with a promise. The promise is that if we honor our father and mother, it will go well for us and we shall also have a long life. In the context of the verse, they honor their parents through obedience. On the flip side, disobedience to their parents dishonors them.

Eph 6:1-3 "Children, obey your parents in the Lord, for this is right. {2} HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), {3} THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH."

Jesus came down very hard on the Scribes and Pharisees because they were dishonoring their parents in the name of religion. Notice what he tells them in Mark 7:9-13. They were dishonoring their parents by not taking care of them financially. They would say that the money they had available had been pledged to God, and therefore, it could not be used to help their parents.

(Mark 7:9-13) "He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition. {10} "For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH'; {11} but you say, 'If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),' {12} you no longer permit him to do anything for his father or his mother; {13} thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.""

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Another way to honor parents is by consulting them for decisions. Responding with “yes sir”, “no sir”, “yes mam”, “no mam” are all ways of honoring parents. Honoring their friends is also a way to honor them. Serving and helping parents is a way to honor them. Mother’s Day and Father’s Day are not mentioned in Scripture, but these are great opportunities honor mothers and fathers.

In Proverbs we are told not to forsake our friends or our father’s friend. This is just another way for us to honor our parents – honoring their friends.

(Proverbs 27:10) "Do not forsake your own friend or your father's friend, And do not go to your brother's house in the day of your calamity; better is a neighbor who is near than a brother far away."

Honoring our parents is not just for children. As we become adults, we need to continue honoring our parents. They need more help as they get older. We can honor them by taking care of some of their practical needs. This week I asked my father about helping him prune his fruit trees. That is a way of honoring him. Another way of honoring parents, particularly those that live in different city or state, is to call or visit them regularly.

At the Men’s Breakfast a couple of weeks ago, a man was wearing a Michigan sweatshirt. I asked him if he went to Michigan. He replied that his father was a Michigan fan. He wore it to honor his father. He said he never spoke against his father’s school because he never wanted to dishonor his father. This man had also taught his children not to speak against his father, their grandfather. He taught them to honor their fathers. Learning to honor people begins in the home with children honoring their mother and father.

He tells us to honor young men by treating them as brothers, and younger women as sisters. The way we treat people in the church is based on the way that we treat our own family members. Relational skills are learned primarily at home.

(1 Tim 5:1-2) "Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity."

One of the frequent comments that Karen and I used to hear about homeschooling was that our children were not going to be able to develop relational skills. People thought that our children needed to be around other children their age in order to develop socially. What we have found is just the opposite. Our children’s social skills are much better than the social skills of the children going to public schools. Our children were taught how to relate to one another, how to get along with one another at home. They had the right kind of training needed to develop healthy social skills.

Honoring Widows

Next, Paul then tells us to honor widows, who are widows indeed. He goes on to define for us who the widows are that the church needs to provide for. We notice that the principle of honor has many different uses. In this case, Paul is not just talking about respect, but in providing financial assistance to these particular widows.

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(1 Timothy 5:3-5) "Honor widows who are widows indeed; {4} but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God. {5} Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day."

He tells families to learn to take care of their own family members so that the church is not burdened with them. The family members include children and grandchildren. In our culture, we let the parents and grandparents take care of themselves. We do not bother ourselves with them. Scripturally, this is a wrong attitude. The children and grandchildren are taught to take care of and honor their parents and grandparents, particularly the widows.

The widows that the church is to take care of have several criteria that need to be met. First, they need to be widows. Their spouse must have died. Second, they must be alone. If they remarry and are not alone, the church is not responsible for them. If they have family members who can take care of them, they are not alone. Third, the widow must have fixed her hope on God. She must be a believer. Fourth, the widow must be a woman of prayer and entreaties.

Paul takes a pause in his requirements to tell us that if we do not take care of our own, and especially for those of our own household, we have denied the faith and are worse than unbelievers. I believe our own includes our relatives, but the household refers to all those living in our house. In many countries this would include parents, grandparents, and sometimes other extended family members.

(1 Timothy 5:8) "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever."

Paul continues with his qualifications by saying that she must be at least sixty years old. Sixth, she must have been the wife of one man. She could not have been remarried at any time. Seventh, she must have a reputation for good works. This included bringing up children, showing hospitality to strangers, washing the feet of saints, and assisting those in distress.

(1 Timothy 5:9-10) "Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, {10} having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work."

Honoring Pastors

Next, Paul tells us to honor the elders or pastors in the church. He says that those who work hard at preaching and teaching should be considered worthy of double honor. In other words, they need to be paid especially well. Too often, churches try to pay their pastors the minimum possible wages. This is particularly true with youth pastors. Scripture says that we need to honor these men by paying them well.

1 Tim 5:17-18 "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. {18} For the Scripture says, "you shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages."

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Paul does not stop with the financial honoring of pastors. He continues on by telling us to honor their reputation. He tells us to give pastors the benefit of the doubt. He says not to receive an accusation against an elder except on the basis of two or three witnesses. Paul has already shared in chapter three the qualifications of an elder. These men are already proven men of God. They have proven characters. They are men above reproach in the community and in their homes. Therefore, we are to honor them.

1 Tim 5:19-20 "Do not receive an accusation against an elder except on the basis of two or three witnesses. {20} Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning."

In our church, we have sought to honor the ministers that have sowed into our lives. Paul says, "if we sowed spiritual things in you, is it too much if we should reap material things from you?" We have taken honorariums for our guest speakers. Most of the offerings have been very generous. There have been a couple occasions where our body has not connected with a minister. Recently, we gave \$600.00 to one instead of the \$165.00 that was given. Why? Because we wanted to honor the person. We want to honor those who sow into our body.

(1 Corinthians 9:10-11) "Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. {11} If we sowed spiritual things in you, is it too much if we should reap material things from you?"

In Scripture, the use of the tithe in the Old Testament and in the New Testament is consistent. Tithes went to take care of those who were doing the work of the ministry. The Levites and Priests lived off of the tithes. In fact, Scripture tells us that the tithe was the inheritance of the Levites. They did not get a land inheritance, they received the tithes.

(Numbers 18:21) ""And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting."

(Numbers 18:24) ""For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.'""

Part of the tithe went to take care of the widows, orphans, and strangers. Because many people in the church do not tithe, funds are not readily available to take care of the widows, orphans, and poor.

(Deuteronomy 26:12) ""When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and to the widow, that they may eat in your towns, and be satisfied."

A tithe of the tithe went to the priests. There were more Levites than priests, so the portion that went to the priests was only ten percent. Because of this verse, many apostolic ministries require the pastors under them to give a tithe of the tithes to them.

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(Numbers 18:26-28) ""Moreover, you shall speak to the Levites and say to them, 'When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a tithe of the tithe. {27} 'And your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat. {28} 'So you shall also present an offering to the LORD from your tithes, which you receive from the sons of Israel; and from it you shall give the LORD'S offering to Aaron the priest."

I have a problem with many of these apostles. Many are merely itinerant preachers who call themselves apostles. Apostles are fathers. Apostles lay foundations in churches. They don't just come and preach once a year. You cannot mentor pastors and you cannot lay foundations in churches by visiting them once a year. Paul customarily spent 1 ½ to 3 years in each church that he planted.

In the American church, much of the tithes that come in go towards buildings. In other countries, much of the tithes go towards the work of the ministry. A few weeks ago I was on the plane from Houston to Dallas with a builder. His company builds churches around the country. He was on his way home from a building project in Houston. The church that he was doing work for has a campus that is worth over one hundred million dollars. The audio visual budget for the new sanctuary that they are building is about five million dollars. I would venture to say that the majority of their budget is not going into the workers in the church, and to the widows, orphans, and strangers in need.

Taking care of the poor is on God's heart in the Old Testament and also in the New Testament. When Paul met with the apostles in Jerusalem, they told him to remember the poor, which he was eager to do.

(Galatians 2:9-10) "and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised. {10} They only asked us to remember the poor-- the very thing I also was eager to do."

James also speaks about honoring the poor in God's household, or assembly. He says that when we show favoritism and tell a rich man to sit up here and a poor man to sit over there, we dishonor the poor man. Furthermore, he tells us that we have violated the royal law, which is to love our neighbor as ourselves. We are not walking in love when we dishonor people in the church.

(James 2:1-9) "My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. {2} For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, {3} and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," {4} have you not made distinctions among yourselves, and become judges with evil motives? {5} Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? {6} But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? {7} Do they not blaspheme the fair name by which you have been called? {8} If, however, you are fulfilling the royal law, according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well. {9} But if you show partiality, you are committing sin and are convicted by the law as transgressors."

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In Matthew 25, Jesus talks about separating the sheep from the goats. In that passage He makes a statement, "to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." When we dishonor someone in the church, whether they are poor or rich, black or white, male or female, we are dishonoring the Lord. When we treat one another with honor in the church, we are also showing honor to the Lord.

(Matthew 25:40) ""And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'"

Honoring Masters

Next, Paul tells slaves to honor their masters. He is actually repeating what Malachi said. Sons were to honor their fathers and slaves were to honor their masters. In that time, there was no law against slavery. In fact, some of the slaves had believers as their masters. The slaves were told to honor and serve their masters all the more when they were fellow believers.

(1 Tim 6:1-2) "Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of God and our doctrine may not be spoken against. {2} And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles."

The application that I make for this is that we should honor those we work for. Our employers and our managers over us should be treated with respect and honor.

Honoring Spouses

Another relationship in the home where honor is important is the marriage. Peter teaches that a husband is to grant his wife honor as a fellow heir of the grace of life. A husband should not only honor his wife, but he should make sure that his children honor her also.

(1 Peter 3:7) "You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered."

When one of my children dishonors my wife (their mother), I immediately step in. I defend her honor. I demand that they honor their mother. I am responsible for honoring my wife, and making sure that our children honor their mother.

One day a man at church yelled at Karen. This man was not happy about something one of my daughters had said to his daughter, so he yelled at Karen. The man was a big man; in fact he was a weight lifter that weighed about eighty pounds more than me. Karen was scared and very shaken up over the loud verbal attack. When I heard about it, I immediately went to see the man. I got in his face very quickly. He may have been bigger, but I was mad as could be. I told him that he may feel it is okay to speak to his wife that way, but he was never to speak to my wife that way again. Furthermore, I asked him to apologize to my wife for yelling at her, which the man did.

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Many times I have seen men tell jokes about their wives, even from the pulpit. They think it is funny. I do not laugh when men do this. It dishonors their wives. If something does not build up, edify, show esteem for their wives, they should not say it. When a man criticizes his wife in front of the children, it dishonors her. When he makes sarcastic remarks that put her down, it dishonors her. Our children are watching our behavior very closely. They are learning either to honor or dishonor others by the way we treat our wives.

Here are some ways to honor our wives. Spend quality time with them. Karen feels honored when I spend quality time with her. When I have time for everything or everyone else, but do not give her time, she feels dishonored.

Another way to honor our wives is to consult with them before making decisions. When we listen to them and take their advice into consideration, it honors them.

Another way to honor them is to introduce them to new people that we are with. This is particularly true at parties and group settings.

Another way of honoring our wives is to make them know that they are a priority in our lives. We need to put the computer down, turn the computer off, and give our wives our undivided attention when they speak to us. This goes both ways. A woman can honor her husband by not interrupting him while he is watching the Master's Golf Tournament.

Another way to honor our wives is through gifts. Some gifts honor them more than others. A gift that has had a lot of thought put into it and is personal honors her. A kitchen dish generally will not make a woman feel honored and special.

Peter also tells wives to honor their husbands. He tells wives to be submissive and respectful. What is challenging about this is that wives are to be respectful, even if their husbands are disobedient. Our obedience to the Lord is never dependent upon the actions of others.

(1 Pet 3:1-2) "In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, {2} as they observe your chaste and respectful behavior."

Peter goes on to say that Sarah obeyed Abraham calling him lord, which is a term of respect and submission. I have pondered this many times. Abraham betrayed Sarah twice, pawning her off as his sister to save his own neck. Instead of laying his life down for his wife, he tried to save his own neck. Despite all of this, Sarah did not dwell on her husband's previous shortcomings and failures. The Scriptures say that she obeyed Abraham, and called him lord.

(1 Pet 3:6) "Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear."

Ladies, don't hold on to your husband's past. Forgive him. Love does not take into account a wrong suffered. Be submissive to your husband and treat him with honor and respect. As he observes your chaste and respectful behavior, even if he is disobedient, he may be won by your behavior.

Relationship Series # 3: Honor In The House

In Ephesians 5, Paul tells wives to respect their husbands. Respecting a husband can take many forms. Showing respect to your husband may include respecting his decisions instead of arguing or ignoring them. Showing respect may be accompanying them. When I am asked to preach at another church, Karen tries to come with me to support me. It is a way of showing respect.

(Eph 5:33) "Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband."

Another way of honoring your husband may be in saying things that cause others to have more respect for them. When we speak highly of them, we honor them. Conversely, when we tear down our husbands with our words, we dishonor them. We can dishonor them publicly with our words, and we can dishonor them privately with our words. Proverbs says that a woman who shames her husband is rottenness to his bones. Words that bring shame to our husband dishonor him.

(Proverbs 12:4) "An excellent wife is the crown of her husband, But she who shames him is as rottenness in his bones."

A woman's conduct can bring shame to her husband. A few years ago, John Daly's wife went to prison for money laundering, gambling, and drug charges. The fact that a PGA Tour's wife was sentenced to a prison sentence brought further shame to John Daly. A woman's conduct can bring honor or shame to her husband. Her conduct can be a crown of honor on his head, or rottenness to his bones.

One thing that we have seen couples do is to correct one another publicly. In most cases one of them got their story slightly wrong, but it did not warrant correction from their partner. It would be better to talk about those things privately rather than correcting publicly. When we correct our spouse publicly, it dishonors them.

The context of the passage is how to walk in love in your homes. He tells men how to love their wives. They are to lay their lives down, just as Christ did for the church. They are to nourish and cherish their wives. The way that wives can love their husbands is to submit to them and to respect them.

(Ephesians 5:1-2) "Therefore be imitators of God, as beloved children; {2} and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma."

Honoring Authorities

Peter not only tells us to honor our spouses, but to honor all men. Then, he adds that we should honor the king. It would include those who not so honorable in their lives.

(1 Pet 2:17) "Honor all men; love the brotherhood, fear God, honor the king."

Relationship Series # 3: Honor In The House

One of the things that really bothers me about politics in America is the dishonoring of the President of the United States. I hear so many negative comments about the President. Politicians continually make derogatory and dishonoring comments about the President. I have lived and traveled all over the world and have not witnessed behavior like this anywhere else. We are teaching our children to dishonor kings and those in authority when we make dishonoring and negative statements about those in authority.

Peter also says that we are to honor the king. In this country we do not have a king. I grew up in a country with a king. They showed a picture of the king and played the national anthem before every movie, sporting event, etc. We pledge to a flag; they pledged to the king. They honored the king at all times.

The king really represents authority. The principle is still valid for us today. How do we speak about the President of the United States in front of our children? Do we honor or dishonor the President? How do we speak about our Employer? How do we speak about our pastors? Do we honor those who are in authority over us? We may not agree with our authorities, but we are commanded to honor them.

Conclusion

In the church we are to honor one another. Sometimes, this honor is through obedience. Sometimes honor is showing respect and esteeming them highly. And sometimes, honor means to financially take care of someone. The common thread running through most of the examples in Scripture is the family relationships. Older men are to be honored like fathers. Older women are to be honored like mothers. Younger men are to be honored like brothers. Younger women are to be honored like sisters. Widows are to be honored as a family member. Honor was learned in the family and then applied into other relationships. Honor is a foundational teaching that must be taught in the home. Without this foundation, the church family will have great difficulty conducting itself properly. Without honoring one another in the church, we will not have healthy relationships. Without honoring others, we will not have an effective ministry to the poor.

And just as Nathan Hayes shared in *Courageous*, if a young man does not honor the parents, he will not honor the daughter either. We must commit ourselves to honoring the Lord. We must commit ourselves to honoring God with our lives. We must commit ourselves to honoring our family members. We must honor our mothers and fathers. We must honor our spouses. We must honor every member in the household of God.

Introduction (1 Timothy 3:15)

- Paul's main reason for writing was to let us know how to _____ ourselves in the house of God.
- The overall theme is _____.

1. Honoring God

- Honor in the household of God begins by honoring _____. (1 Tim 1:17, 1 Tim 6:15-16)
- _____ is a great way of honoring God.
- We are also to honor God with our _____. (Pro 3:9-10, Mal 3:10-12)
- We are to give God the _____ or our very best. (Gen 4:2-5, Mal 1:6-9)
- We are to honor God thanksgiving and by living _____. (Psa 50:7-23)

2. Honoring Others

- We are to honor an older man like a _____. (1 Tim 5:1)
- We are to honor an older woman like a _____. (1 Tim 5:1, Ex 20:12, Eph 6:1-3)
- Jesus rebuked the Pharisees and Scribes for _____ their parents. (Mark 7:9-13, Pr 27:10)
- We are to honor young people by treating them as _____ or _____. (1 Tim 5:1-2)
- We are to honor _____ who qualify. (1 Tim 5:3-5)
- _____ members are responsible for taking care of the widows. (1 Tim 5:3-10)
- The church is to honor _____ in the church. (1 Tim 5:17-18, 5:19-20, 1 Cor 9:10-11)
- The tithes were primarily to support the _____. (Num 18:21, 24)
- Part of the tithes were to given to the _____, _____, and _____. (Deut 26:12)
- A tithe of the tithe went to the _____. (Num 18:26-28)
- Honoring the _____ is required of all of us. (Gal 2:9-10, Jam 2:1-9, Matt 25:40)
- We are to honor those we _____ for. (1 Tim 6:1-2)
- We are to honor our _____. (1 Pet 3:7, 3:1-2, 3:6)
- When a woman honors her husband, she is walking in _____. (Eph 5:33, 5:1-2, Pr 12:4)
- We are to honor those in _____. (1 Pet 2:17)

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