

VII.2. Lambs to Rams: Teachers

Teach- Gk.3100- to *disciple*: -instruct, teach.

To become a teacher in the Lord's church must be one of the greatest blessings that life has to offer. The inspired writer Paul made it known that teachers rank either third to apostles and prophets or right up there with pastors (*not that they have the same authority as elders*). Of their main purpose is instruction in Biblical truth and unity of the body.

1Co 12:27 Now ye are the body of Christ (*church*), and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, **thirdly teachers**, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (*Emp. added*)

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and **teachers**; 12 **For** the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (*Emp. added*)

How many of us have benefitted from whatever education systems (*secular, public or private*) that taught us how to read and write at the hands of the many teachers we have either fond or not so fond memories of? We often remember them for their strictness or their love for teaching; the better the teacher the better the student in most cases. But to think of the respect we had for them shows their level of importance and how they contributed to our world view, our work ethic and our respect for authority. This is why an education is so important today, especially in the church. It is a blessing to teach Bible classes to those that have minds with the ability to absorb, especially the young (*Pro 22:6*). They are ripe for teaching and because they are able to "believe all things" (*1 Cor 13:7*) they are able to accept the truth without dispute. To teach false doctrine to such

“little ones” (*here, babes in Christ but in reality to any child in any case*), Jesus said “it would be better for him (*the false teacher*) that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (*Mat 18:6*). What Jesus was saying was that a false teacher would be better off drowned in the sea than end up for eternity in a fiery Hell. And part of the Great Commission included a constancy of teaching to the new babe in Christ.

Mat 28:19 Go ye therefore, and **teach** all nations, baptizing them in the name (*Gk.3686- authority*) of the Father, and of the Son, and of the Holy Ghost: 20 **Teaching** them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen. (*Emp. added*)

But there are many who take the role of teaching for granted. Just as a person who never studied medicine should never think to tell a doctor how to do his job, neither should someone who never studied scripture be able to instruct others how to become obedient to the Word.

Rom 1:22 Professing themselves to be wise, they became fools,

1Co 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

Practice what you teach?

Rom 2:21 Thou therefore which teachest another, teachest thou not thyself?...

Confidence only comes through a lot of study. Saying “I read through the Bible three times last year” won’t cut the mustard if

you don't understand what you've read. If you're going to teach the Gospel you must first know the Gospel to the point of not being ashamed of defending it (*Rom 1:16*).

1Pe 3:15 But sanctify the Lord God in your hearts (*Gk.2588- thoughts [mind]*): and be **ready** (*Gk.2092- prepared*) always (*Gk.104- earnestly*) to give an answer (*Gk.627- account*) to **every** man that asketh (*Gk.154- require*) you a reason (*Gk.3056- motive ["Why are you a Christian?]*) of the hope (*Gk.1680- confidence [confidence is what gets an unattractive guy an attractive woman]*) that is in you with meekness (*Gk.4240- mildness*) and fear (*with respect for dignity*): (*Emp. added*)

2Ti 2:15 Study (*Gk.4704- make effort [a long day at the office is no excuse for not making at least somewhat of an effort]*) to shew thyself approved (*Gk.1384- acceptable*) unto God, a workman that needeth not to be ashamed (*embarrassed*), rightly dividing the word of truth (*comparing spiritual things with spiritual- 1 Cor 2:13*). 16 But shun profane (*Gk.952- heathenish, wicked*) and vain babblings (*Gk.2757- fruitless discussions*): for they will increase unto more ungodliness.

Which brings to mind those who are argumentative and their only purpose in setting down to study is to boast of their knowledge of scripture which is vain. In that case, where someone cannot be taught, it would be time to "shake off the dust of your feet" (*Mat 10:14*) and move on to some other lost soul who is actually and sincerely searching for the truth.

Pro 23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

You can tell a person's interest the moment you open your Bible because in some cases you'd think you pulled a skunk out of your hat. Some begin to make excuses and others almost literally run from you. We should ask those who oppose themselves*, "*If I show you, will it make a difference?*" This

applies to everyone; friends, co-workers, neighbors and even family members, which can be the most difficult.

*2Ti 2:25 In meekness instructing (*Gk.3811-to train up a child, that is, educate, or [by implication] discipline [by punishment]*) those that oppose themselves (*Gk.475- to set oneself opposite, that is, be disputatious*); if God peradventure will give them repentance to the acknowledging (*Gk.1922- recognition, that is, [by implication] full discernment*) of the truth;

Too many teachers?

Jas 3:1 My brethren, be not many masters (*Gk.1320- an instructor: -teacher*), knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

James went on to explain why too many teachers would be such an evil. He states how words can either “bless God” or with the same tongue which “boasteth great things” (*v. 5*) can “curse we men, which are made in the similitude of God” (*v. 9*), and “out of the same mouth proceedeth blessing and cursing” (*v. 10*). But it is the “wise man” that is “endued with knowledge” who must be able, through his lifestyle, to illuminate “his works with meekness and wisdom” (*v. 13*) “from above” (*v. 17*). This makes for the qualification of a good teacher and shows that not all can be eligible for such a position. Therefore, babes in Christ, other than those who understand the basics of salvation and have the ability to teach others the same, should never be put in a position of having to defend the faith where those who are well seasoned are able.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that

are of full age, *even* those who **by reason of use** have their senses exercised to discern both good and evil. (*Emp. added*)

One of the main reasons and qualifications for teaching truth is to be able to “discern both good and evil” before attempting to teach others. Through instruction, teachers are to wield the “sword of the spirit” (*Eph 6:17*) which “is a discerner of the thoughts and intents of the heart (*Gk.2588- mind*)” (*Heb 4:12*). A good teacher has a well-honed (*studied-2 Tim 2:15*) sword and is able, through clear speech, to make known the “simplicity which is in Christ” (*2 Cor 11:3*).

Pro 1:7 The fear (*Heb.3374- morally reverence*) of the LORD is the beginning of knowledge: *but* fools despise wisdom and instruction (*Heb.4148- reproof, warning or instruction; also restraint*).

VII.2. Questions

1. What are two good reasons for Christian teachers to teach?
 - a) to help the unlearned and receive a good report; b) instruction in Biblical truth and unity of the body; c) defend the weak and give honors to the learned.
2. What are some things we learned from early education?
 - a) to read and write; b) our world view, work ethic and respect for authority; c) both a and b.
3. In the Great Commission, what is so important for the new babe in Christ?
 - a) to continue to be taught; b) to learn about goals in life; c) to focus on the future.

4. How can we gain confidence to become teachers? a) to accept both positive and negative comments from your class; b) by attending every class taught in the church; c) through constant and devoted study.
5. What did Jesus say we are to do when someone isn't interested in hearing about Him? a) reprimand them; b) walk away; c) try to approach them from where they are.
6. For those who are contentious, what might we ask before continuing to study? a) are you serious about your stance?; B) can we agree to disagree?; c) if I show you will it make a difference?
7. How are we to teach in every situation? a) from a position of authority; b) in meekness; c) out of our own personal wisdom.
8. What is one of the main reasons and qualifications for teaching truth? a) to understand both good and evil; b) to understand we are all sinners; c) to be able to put others in their place.