

III. THE EFFECT OF TEACHING

A. Teaching Unifies or Divides

1. The common thought concerning unity
 - a. The common thought among the world is that we should find common ground and be willing to sacrifice much of what we believe to obtain the ever-illusory unity.
 - b. The common view concerning Christianity is that all who claim to believe in God should be able to identify a few important or crucial things to be believed and agree upon those things but refuse to divide over any other beliefs not found on that list of fundamental doctrines.
2. The reality of scripture concerning unity
 - a. God desires unity among those who have professed faith in the Lord Jesus Christ and joined themselves to other believers in that locale (Romans 12:1-21).
 - b. However, God does not desire for believers to throw out the truth and haphazardly fellowship with the world (2 Corinthians 6:14-18), nor with believers who conduct themselves disorderly (Romans 16:17-18; 1 Corinthians 5:11; 2 Thessalonians 3:6-15; Titus 2:7-8).
 - c. Jesus expressed this dual result of His coming when He said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household.” (Matthew 10:34-35).
3. The effect of teaching concerning unity
 - a. Scriptural teaching (meaning that which is done based upon the Bible and in a biblical manner) unifies two or more parties that should be united.
 - (1) Scriptural teaching unites true believers to Christ and identifies them with Christ (Acts 4:1-13; Acts 11:26).
 - (2) Scriptural teaching unites true believers to other true believers (Acts 2:42-47).
 - b. Scriptural teaching (meaning that which is done based upon the Bible and in a biblical manner) divides two or more parties that should be divided.
 - (1) At a high level, scriptural teaching divides those who are true believers from those who are unbelievers (2 Corinthians 6:14-17; 2 Timothy 3:1-7).
 - (2) At a more specific level, scriptural teaching divides those who seek a closer walk with God and a stricter alignment with truth from those who put less emphasis upon an adherence to righteousness and truth (Romans 16:17; 2 Thessalonians 3:6-15; 1 Timothy 6:3-5).

B. Teaching Preserves or Destroys

1. The common thoughts concerning preservation and destruction
 - a. The common perception is that all teaching of the Bible should always and only involve that which builds up all believers in all aspects of life (Ephesians 4:29).
 - b. As we have already discussed in earlier sections, good and scriptural teaching must attack and dismantle that which is false or lacking.
2. True Bible teaching will preserve that which is right and godly (Ephesians 4:11-12).
 - a. Sound Bible teaching strengthens, preserves, and builds up individual believers—“For the perfecting of the saints” (Ephesians 4:12).
 - (1) It does so by instructing believers concerning and protecting believers from sin (2 Corinthians 6:14-17).
 - (2) It does so by instructing believers about and arming believers against false doctrine (1 Timothy 4:13-16).
 - (3) That being said, Bible teaching strengthens believers in the areas of doctrine and practice.
 - b. Sound Bible teaching strengthens the ongoing work of the ministry—“for the work of the ministry” (Ephesians 4:12).
 - (1) It does so by distinguishing between false and sound doctrines and unscriptural and scriptural practices.
 - (2) It also does so by the passing of that which is true from one generation to the next to ensure the closest resemblance to the doctrines and practices of the early church.
 - c. Sound Bible teaching builds up and strengthens local bodies of believers—“for the edifying of the body of Christ” (Ephesians 4:12).
 - (1) As stated previously, the word *edifying* indicates the building up of someone or something else.
 - (2) Not only does sound Bible teaching grow up and mature individual believers, but it solidifies families and, as a result, the local body that is made up of the families.
 - a) It does so by unifying the believers, then families, then body in right and sound doctrine.
 - b) It does so by unifying the believers, then families, then body along biblical practices, both in personal holiness and in service to the Lord.
3. True Bible teaching will destroy or dismantle that which is contrary to sound doctrine and practice.
 - a. It does so by shedding light on that which is unscriptural and protecting a body from wolves that would promote false doctrine (Acts 20:29-30).
 - b. It does so by informing the body as to sound biblical practices so that disorderly behaviour is exposed for what it is, allowing the body to properly deal with such conduct (1 Corinthians 5:1-2).

IV. THE CONDEMNATION OF TEACHING

A. The Common Desire to Teach (1 Timothy 1:7)

1. The principle examined
 - a. God has placed within His creation natural inclinations of teaching and learning (Job 8:8-10; Job 12:7-9; 1 Corinthians 11:14).
 - b. There appears to be an expected time in which one will pass from being the instructed to being the instructor (Hebrews 5:12). Note: Please do not misinterpret this to suggest that any of us should ever cease in our learning.
 - (1) Certainly, this desire would be placed within a man by the Creator of that man.
 - (2) This desire can be seen in every aspect of God's creation.
2. The principle exhibited
 - a. Generally speaking, many Jews who had learned under the law of Moses naturally saw themselves as fit teachers of the early believers who had trusted in the Jewish Messiah as their Lord and Saviour.
 - b. In order to see this truth first hand, consider the following examples from scripture.
 - (1) Certain men from Judaea, whether they had been granted authority to do so or not, came down and TAUGHT the brethren (Acts 15:1-2).
 - (2) Many of the Jewish people had become quite confident that they had been fully instructed by the law and were therefore qualified to be instructors or teachers (Romans 2:17-20).
 - (3) There were many unruly and vain talkers among the Jewish people who sought to subvert whole houses by teaching things which they ought not (Titus 1:10-11).
3. The desire challenged—While it appears to be a natural and God-given desire of man to teach, each man must consider the motivations specifically guiding him at any given point in time to teach.
 - a. These desires can be godly in the sense they are the expected results of learning and were placed in the heart of man by His Creator (see Hebrews 5:12).
 - b. These desires can be misplaced when one's motivations depart from that which is godly and in proper order (see Titus 1:10-11). Note: Along these lines, consider the following characteristics of false teachers (*Taken from an article by Thomas Brooks a puritan from the 1800s*).
 - (1) False teachers are men-pleasers (Isaiah 30:10; Jeremiah 5:30-31).
 - (2) False teachers are vision-pushers (Jeremiah 14:14).
 - (3) False teachers are gnat-strainers (1 Timothy 1:5-7).
 - (4) False teachers are speech-makers (Romans 16:18).
 - (5) False teachers are argument-makers (Matthew 23:15).
 - (6) False teachers are merchandise-makers (2 Peter 2:1-3).

B. The Prerequisite to Teach

1. The prerequisite stated
 - a. There are numerous qualifications or criteria that one ought to meet before being placed in a position of authority to teach in a church.
 - b. Yet, there are also qualifications that ought to be met before one takes a role as a teacher in any given situation, not the least of which is that one who desires to teach must first be taught.
2. The prerequisite exemplified
 - a. Among the followers of Christ
 - (1) Before the Lord's followers were ever sent forth with the instructions to teach and preach, they were first taught by Him on how and what to teach and preach.
 - (2) This is evidenced in a number of ways, but, for one, consider their titles.
 - a) In the gospel of Matthew:
 - i) They were called disciples (students) first in Matthew 5:1.
 - ii) They were not called apostles (those sent forth) until Matthew 10:2.
 - b) In the gospel of Mark:
 - i) They were called disciples in Mark 2:15.
 - ii) They were called apostles first in Mark 6:30.
 - c) In the gospel of Luke:
 - i) They were called disciples in Luke 5:30.
 - ii) They were called apostles in Luke 6:13.
 - b. In the relationship between Paul and Timothy (2 Timothy 2:2)
 - (1) Timothy was to first learn from the apostle Paul.
 - (2) After having received the teaching, Timothy was to pass it to others.
 - c. As depicted generally in the scriptures
 - (1) As the student
 - a) Begins with learning the milk of the word (1 Peter 2:2-3; 1 Corinthians 3:1-2)
 - b) Grows into receiving the meat of the word (Isaiah 28:9; Hebrews 5:14)
 - (2) As the teacher
 - a) Learns the meat of the word (Hebrews 5:12-14; John 3:10)
 - b) Begins teaching the milk of the word (2 Timothy 2:2)
 - c) Becomes capable of teaching the meat of the word

C. The Condemnation of Teaching

1. The greater condemnation (James 3:1)
2. The greater damnation (Mark 12:35-40)
3. Swift destruction (2 Peter 2:1)
4. The end is destruction (Philippians 3:17-19)