

## INTRODUCTION

Our Lord and Savior Jesus Christ went up into a mountain; He sat down in a certain place; His disciples came to Him. Then He opened His mouth and taught

-He refuted false ideas about the Old Testament laws, teaching the true meaning of God's law, how it applies not only to outward deeds, but to the thoughts of the heart, how the law teaches us to love all our fellow men, even our enemies.

-He corrected false ideas about prayer, teaching us to pray, and how to pray, giving us what we now call, "The Lord's Prayer," and assuring us that the Father in heaven knows how to give good gifts to His children who ask Him

-He exhorted or encouraged us to seek treasure above, in heaven with God, so that we neither love nor worry about the things of this world

-He summarized the law and the prophets with the Golden Rule: whatsoever ye would that men should do to you, do ye even so to them

-He corrected false notions about what pleases Him, warning that on the day of judgment, religious works done as if unto God, but not truly through faith in Him, will not gain a sinner favor with God

When He had finished teaching on that occasion, the people were astonished at His doctrine or teaching, for He taught them as one having authority.

The Lord Jesus also taught His disciples that He would be betrayed into the hands of men, who would kill Him, but that after He was killed, He would rise on the third day. His disciples did not understand Him at the time, but then exactly what He had taught them came true.

On one occasion, when Jesus was teaching the people in the temple, His enemies sent officers to arrest Him. But they came back without arresting Him. When the chief priests and Pharisees asked why they hadn't arrested Jesus, the officers answered, "No man ever spoke like this Man!"

Clearly Jesus was the consummate teacher. How did He become so apt to teach, so able to teach? He Himself was taught what to say by God the Father.

John 8:26b-28 ...He who sent Me is true; and I speak to the world those things which I heard from Him." 27 They did not understand that He spoke to them of the Father. 28 Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.

Jesus Christ is the great example of a man apt to teach, able to teach, because He had been taught. Now we, as His disciples, look to Him as our example, that we may walk in His steps. And we find that in the letters from His apostle Paul, the church is taught that part of what it means for a man to be blameless, so he can be chosen a bishop, is that he have this same quality in Him, that he be apt to teach, or able to teach.

## TEXT

1 Timothy 3:1-2 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

## BODY

### I. The Word Itself

#### A. G1317 *didaktikos*

1. this is “teach” or “instruct” or “doctrine” in adjective form
2. remember the section we are working through is five one-word adjectives; this is the last
3. the word itself does not specify whether it refers to teaching or to being taught
  - a) “he is a good teacher”
  - b) “he is well taught”

#### B. Some of the English adjectives we have cannot be used, because they do not express the concept being expressed here

1. instructive, instructional
2. teachable

#### C. English would need to be a word we do not have

1. teachy
2. teachish
3. teachative
4. instructish
5. doctrine
6. doctrinous

## II. The Fuller Expression of the Concept

A. Hebrews 5:12 For though by this time you ought to be **teachers [G1320 *didaskalos*]**, you need someone to **teach [G1321 *didasko*]** you again the first principles of the oracles of God; and you have come to need milk and not solid food.

1. if you have been taught the first principles or basic principles of the Bible, but something has gone wrong in that process, you can end up like a baby who is not weaned; you can remain one who has not really learned, and so cannot teach
  - a) this happens when there has been a lack of teaching
  - b) this happens when teaching has been mixed with error, which is very common in our day of many denominations
  - c) this happens when you don't think you should be sure of any of these things, which is very common in our present society
  - d) this happens when you sinfully resist the truth
2. if you have been taught the first principles or basic principles of the Bible, and have not been dull of hearing, but have mastered those lessons, and have gone on to learning more about Christ, like a child who has been weaned from milk, and is now taking solid food, then you can be a teacher of those principles to others, who are still babes
3. if you have been taught, and truly learned, you then can teach

B. 2 Timothy 2:2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

1. Timothy has heard things from Paul, our Lord's apostle
2. Timothy is to deliver, or commit, or entrust those things to faithful men
3. those faithful men, having received those things from Timothy, will then be able to teach others

C. Titus 1:7-11 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. 10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

1. our word *didaktikos* is not in this passage
2. but clearly this is the same subject, by the same author, Paul
3. instead of just using that one word, here he describes the concept
  - a) he has been taught the faithful, trustworthy word
  - b) he holds fast, holds firm to that word he has been taught
  - c) then he is able by sound doctrine
    - (1) to exhort or instruct, and
    - (2) to convince or convince or rebuke those who gainsay, who say against, who contradict the truth, who teach things they ought not teach

D. 2 Timothy 2:24-25 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,

1. here are word *didaktikos* is used, in the same way we see it in today's verse: a man must be *didaktikos*, must be apt or able to teach
2. there are those who are contrary minded, who oppose themselves, who are in opposition, who are opponents; unbeknownst to them, they have been ensnared by the devil to do his will, of opposing the truth
3. the servant of the Lord must instruct them, must correct them, and do it in meekness, humility, gentleness
4. under such a ministry of teaching, God grants that some such people repent, and acknowledge the truth, and so are recovered out of the devil's captivity

- III. The Application of This Concept to Choosing Church Pastors
- A. Both phases or aspects of teaching
    - 1. has been taught
    - 2. can teach
  - B. Not just in the past, but apparently continuing
    - 1. is willing to continue being taught
    - 2. is willing to persevere in teaching
  - C. This is in a list of graces or qualities,
    - 1. and is on one sense on the same level
    - 2. yet is above them in one sense, because it is the very work of the office
  - D. Here is one of the places where our 1689 Confession shines

## CONCLUSION

Rita - Prelude (Please pick something)

Rita - Trinity 133 "O For a Thousand Tongues to Sing"

Allison - Trinity 293 "Let Children Hear"

Allison - Trinity 431 "Just As I Am"

Dillon - Call to Worship: Psalm 25:4-5

Willie - Scripture Reading: Deuteronomy 6:1-9

Jeremiah - Congregational Prayer

Jeff - Benediction

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G1321 *didasko* to teach

Matthew 5:1-2 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. 2 Then He opened His mouth and **taught** them, saying:

Matthew 7:28-29 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, 29 for He **taught** them as one having authority, and not as the scribes.

Matthew 28:18-20 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 **teaching** them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Mark 8:31 And He began **to teach** them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

Luke 11:1 Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, **teach** us to pray, as John also taught his disciples."

John 8:28-29 Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father **taught** Me, I speak these things. 29 And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."

Ephesians 4:21 if indeed you have heard Him and **have been taught** by Him, as the truth is in Jesus:

Colossians 2:6-7 As you therefore have received Christ Jesus the Lord, so walk in Him, 7 rooted and built up in Him and established in the faith, as you **have been taught**, abounding in it with thanksgiving.

2 Thessalonians 2:15 Therefore, brethren, stand fast and **hold** the traditions which you **were taught**, whether by word or our epistle.

2 Timothy 2:2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able **to teach** others also.

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1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, **able to teach [G1317 didaktikos]**;

2 Timothy 2:23-26 But avoid foolish and ignorant disputes, knowing that they generate strife. 24 And a servant of the Lord must not quarrel but be gentle to all, **able to teach [G1317 didaktikos]**, patient, 25 in humility **correcting [G3811 paideuo]** those who **are in opposition [G475 antidiatithemai]**, if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

Titus 1:9 **holding fast [G472 antechomai]** the faithful word as he **has been taught [G1322 didache]**, that he may be able, by sound **doctrine [G1319 didaskalia]**, both to exhort and convict **those who contradict [G483 antilego]**.

- he has been taught
- what he has been taught is the faithful word
- he holds fast [ESV firm] to what he has been taught

1 Timothy 3:9 [deacons] **holding [G2192 echo]** the mystery of the faith with a pure conscience.

<b>1 Timothy 3:2</b>	<b>Titus 1:7-9</b>	<b>2 Timothy 2:23-26</b>	<b>1 Timothy 3:8-9</b>
a bishop must be blameless	a bishop must be blameless	a servant of the Lord must	Likewise must the deacons
apt to teach; able to teach		apt to teach; able to teach	
	holding fast the faithful word		holding the mystery of the faith
	as he has been taught		
	that he may be able, by sound doctrine/teaching		
	both to exhort		

	and convict those who contradict	correcting those who are in opposition	
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Hebrews 5:12 For though by this time you ought to be **teachers [G1320 didaskalos]**, you need someone **to teach [G1321 didasko]** you again the first principles of the oracles of God; and you have come to need milk and not solid food.

JRY: sometimes there has been false teaching that keeps a Christian from being sure of elementary things: e.g. Roman Catholic, Judaizing

James 3:1 My brethren, let not many of you become **teachers [G1320 didaskalos]**, knowing that we shall receive a stricter judgment. 2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.

Clarke: The man, therefore, who advanced no false doctrine, and gave no imperfect view of any of the great truths of Christianity; that man proved himself thereby to be thoroughly instructed in Divine things; to be no novice, and consequently, among the many teachers, to be a perfect master, and worthy of the sacred vocation.

Ephesians 4:11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and **teachers [G1320 didaskalos]**,

1 Corinthians 12:28-30 And God has appointed these in the church: first apostles, second prophets, third **teachers [G1320 didaskalos]**, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. 29 Are all apostles? Are all prophets? Are all **teachers [G1320 didaskalos]**? Are all workers of miracles? 30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

Acts 13:1 Now in the church that was at Antioch there were certain prophets and **teachers [G1320 didaskalos]**: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

**1 Timothy 3:2 ...APT/ABLE TO TEACH**

JRY:

“teach” in adjective form  
as if we had the word “teachy” or “teachish” or “teachative” or  
“doctriny” or “doctrinish” or “doctrinous”

“able to teach” is a paraphrase true to Titus 1:9 G1415

“apt”

1828 Webster

-fit, suitable, ready, qualified

-inclined, having a tendency

NOT a mere inclination to it or talent for it or natural ability in it

We have this judgment system regarding all teachers

-they have been taught, so they know their subject

-they then can teach

Calvin:

In the epistle to Titus, doctrine is expressly mentioned; here he only speaks briefly about skill in communicating instruction. It is not enough to have profound learning, if it be not accompanied by talent for teaching. There are many who, either because their utterance is defective, or because they have not good mental abilities, or because they do not employ that familiar language which is adapted to the common people, keep within their own minds the knowledge which they possess. Such persons, as the phrase is, ought to sing to themselves and to the muses. (55) They who have the charge of governing the people, ought to be qualified for teaching. And here he does not demand volubility of tongue, for we see many persons whose fluent talk is not fitted for edification; but he rather commends wisdom in applying the word of God judiciously to the advantage of the people.

Trapp:

Not able only, as Dr Taylor, martyr, who preached not only every Lord's day and holy day, but whensoever else he could get the people together.

Poole:

one that is able to instruct others, and who hath a facility or aptness to it, neither an ignorant nor yet a lazy man.

Gill:

who has a considerable store of knowledge; is capable of interpreting the Scripture to the edification of others; is able to explain, lay open, and illustrate the truths of the Gospel, and defend them, and refute error; and who is not only able, but ready and willing, to communicate to others what he knows; and who likewise

has utterance of speech, the gift of elocution and can convey his ideas of things in plain and easy language, in apt and acceptable words; for otherwise it signifies not what a man knows, unless he has a faculty of communicating it to others, to their understanding and advantage

Clarke:

one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is, to instruct the ignorant and those who are out of the way. He must be a preacher; an able, zealous, fervent, and assiduous preacher.

Chaucer's character of the Clerke of Oxenford is a good paraphrase on St. Paul's character of a primitive bishop: -

Of studie tookin he moste cure and hede,  
Nought oo word spak he more than there was nede,  
And that was selde in forme and reverence,  
And short, and quick, and full of high sentence;  
Sowning in moral vertue was speche,  
And gladly wolde he lerne, and gladly teache.

Barnes:

Greek, "Didactic;" that is, capable of instructing, or qualified for the office of a teacher of religion. As the principal business of a preacher of the gospel is to "teach," or to communicate to his fellow-men the knowledge of the truth, the necessity of this qualification is obvious. No one should be allowed to enter the ministry who is not qualified to impart "instruction" to others on the doctrines and duties of religion; and no one should feel that he ought to continue in the ministry, who has not industry, and self-denial, and the love of study enough to lead him constantly to endeavor to "increase" in knowledge, that he may be qualified to teach others. A man who would "teach" a people, must himself keep in advance of them on the subjects on which he would instruct them.

Bengel (on 2 Tim 2:24):

the servant of the Lord ought to be mild, so he will be apt to teach: in respect of adversaries, he should be patient, so he will be able to instruct.[10] He ought neither to attack, nor resist: he ought to be mild, lest he should be the occasion of evils: and patient, so that he may endure evils...apt to teach. This implies not only solidity and ease in teaching, but even especially patience and assiduity.

Ellicott:

The elder should possess something more than a willingness, or glad readiness, to teach the less instructed the mysteries of the faith. He ought also to have the far rarer qualification of a power to

impart knowledge to others. Zeal is not by any means the only, or even the principal, qualification to be sought for in a minister of the Word.

Fairbairn:

having the teaching gift, apt or skilled in teaching, is remarkable as the only one, either here or in the corresponding passage in Titus, which directly bears on the discharge of ministerial functions. In Titus it is more fully expressed: "that he may be able by sound doctrine both to exhort and to convince the gainsayers." The place given to the qualification in both passages is a clear proof of the importance attached by the apostle to the teaching gift in relation to the pastoral office.

Spurgeon:

There must be an aptness to teach and some measure of the other qualities needful for the office of a public instructor.  
-make a successful trial of these

[quoting John Newton]

there must in due season appear some competent sufficiency as to gifts, knowledge, and utterance...they are not to be expected instantaneously, but gradually, in the use of proper means

JRY:

has been taught  
can teach  
is willing to continue being taught  
is willing to persevere in teaching

#### IV. The Perfect Example of This Grace in Jesus Christ Our Lord and Savior

- A. John 8:26-29 I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him." 27 They did not understand that He spoke to them of the Father. 28 Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. 29 And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."

1. verse 26 He has heard from God the Father; He speaks or declares to the world what He has heard from God the Father
  2. verse 28 His Father has taught Him; He speaks those things; He speaks just as the Father taught Him
  3. see, this is the same concept we have been learning from these other places in the Bible: a man has been taught, so now he can teach
- B. Sermon on the Mount
1. Matthew 5:2 Then He opened His mouth and taught them, saying:
    - a) He has been taught what the Scriptures say and what they truly mean
    - b) He exhorts or instructs
    - c) and He convicts or convinces or refutes those who contradict
  2. Matthew 7:28-29 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching [GEN, KJV doctrine], 29 for He taught them as one having authority, and not as the scribes.
    - a) when He had taught, those listening were astonished at His teaching or doctrine
    - b) His teaching or doctrine was with authority

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