

The Teacher and the Role and Responsibility of Teaching

Key Verses

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 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, 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. (Matthew 28:18-20, NKJV)

Lesson Objectives

After this lesson, students should be able to

- Define the Great Commission
- Understand their responsibility in teaching the Great Commission
- Respond to the Great Commission
- Transfer the vision of the Great Commission to others

Introduction

In preparing this lesson, one thing came firmly and instantly to mind: Teaching is serious business!

Reasons I Teach

I. I Teach to Fulfill the Great Commission

Ron Libby said in one of his sermons:

- We expand the Kingdom through evangelism.
- We deepen the Kingdom through discipleship.

The Great Commission is the one of the most significant passages of Scripture for two reasons:

- It is considered to be the last personal instruction given by Jesus to His disciples. It is the marching orders for all followers.
- It is a special calling from Jesus Christ to followers to take specific, deliberate action while on earth.

A part of our vision, within the global missions efforts of the United Pentecostal Church International, is to send the message and to train the messenger. Both of these aspects are firmly implanted in the Great Commission and fulfill our desire to successfully train people in effectively handling the Word of God.

Greek, the language in which the New Testament was written, has different types of verbs. This helps distinguish between the main verb and auxiliary verbs. In the Great Commission in Matthew 28:19, we find four verbs, namely:

- Go
- Make disciples (Teach)
- Baptize
- Teach

Ever notice the main verb—some say it is the only verb—of the Great Commission? It is imperative, crucial, urgent, and very important. Due to our familiarity with the English translation, we commonly suppose that the main verb is “go.” However, in Greek, the main verb is “disciple.” The KJV says “teach.” The main action verb in the Great Commission is “teach.” It is a command. Many English translations say “make disciples.” That is our task: to make disciples.

Therefore, the Great Commission is: DISCIPLE . . . by going . . . by baptizing . . . by teaching. Consequently, the Great Commission sounds like this: DISCIPLES, DISCIPLE . . . as you are going . . . as you are baptizing . . . as you are teaching.

Based on Matthew 28:18–20, we can derive the following disciple-making formula: Go + Baptize (Evangelize) + Teach (Educate) = Make Disciples (Mature Follower of Jesus Christ).

Most sermons on the Great Commission emphasize the word “go” rather than “teach” or “make disciples.” It seems that what we value is going. Going is certainly important, but it is not the main point of the Great Commission.

That doesn’t mean the other components are unimportant. It only means that each one is necessary to fulfill the command of making disciples. “Go” is the driving force of the imperative. It is impossible to fulfill the command to “make disciples” without going. But, it is possible to go without making disciples. For example, some speak of a “great crusade.” A crusade cannot be considered to be great unless disciples were made.

Jesus came and told his disciples, “I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age. (Matthew 28:18–20, NLT)

Notice that disciples reproduced themselves by training other disciples. Second Timothy 2:2 is very close to this understanding as well. That commission represents a continuous cycle.

In Greek society, a disciple was a person who submitted himself or herself to a gifted teacher. A disciple is someone that believes and practices the teachings of another.

Disciples are students. They are ones who have dedicated their lives to follow the teachings of their master. Jesus said we are to teach His disciples to “observe” (or obey) everything He has commanded us. Discipleship begins with obedience (Luke 6:46; John 14:15, 23–24).

George Barna explains the Great Commission is not primarily about evangelism; it is about discipleship. I think it contains both. You cannot have one without the other. However, the emphasis is on making disciples. This is best accomplished through teaching.

<p>Teach them to win them.</p>	<p>Then I will teach transgressors your ways. (Psalms 51:13) So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. (Acts 18:26, NKJV)</p>
<p>Teach them to keep them.</p>	<p>Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6) But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. You have been taught the holy Scriptures from childhood . . . All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work. (II Timothy 3:14-17, NLT)</p>
<p>Teach them to build them.</p>	<p>As newborn babes, desire the sincere milk of the word, that ye may grow thereby. (I Peter 2:2) If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard. (Colossians 1:23) I am now entrusting you to God and to his message that tells how kind he is. That message can help you grow and can give you the inheritance that is shared by all of God's holy people. (Acts 20:32, GOD'S WORD) You have been believers so long now that you ought to be teaching others. Instead, you need someone to teach you again the basic things about God's word. You are like babies who need milk and cannot eat solid food . . . Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong. (Hebrews 5:12-14, NLT) Now, therefore, you are no longer strangers and</p>

	<p>foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord. (Ephesians 2:19-21, NKJV)</p> <p>A church built only on evangelism is very long but is short and not elevated. A church build on evangelism and training is both long and high. It becomes a giant that the world cannot conquer. (<i>Illustrate this on white board or in a graphic.</i>)</p>
Teach them to send them.	<p>And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (II Timothy 2:2)</p>

The Great Commission calls for the discipleship of the nations. It is not merely about making converts but disciples. We not only evangelize, we educate.

Go out and train everyone you meet, far and near, in this way of life, marking them by baptism Then instruct them in the practice of all I have commanded you. I'll be with you as you do this, day after day after day, right up to the end of the age. (Matthew 28:19-20, MSG)

In *Evangelism and the Sovereignty of God*, J. I. Packer asserts that it is through teaching that a preacher is best able to fulfill his or her ministry. He claims that teaching the gospel, to condense it to its simplest essentials, and to consider it point by point, is the preacher's first responsibility (48-49):

When Paul preached the gospel, formally or informally, in the synagogue or in the streets, to Jews or to Gentiles, to a crowd or to one man, what he did was teach—engaging attention, capturing interest, setting out the facts, explaining their significance, solving difficulties, answering objections, and showing how the message bears on life.

Clearly, in Paul's view, his first and fundamental job as a preacher of the gospel was to communicate knowledge—to get gospel fixed in men's minds. To him, teaching the truth was the basic evangelistic activity; to him, therefore, the only right method of evangelism was the teaching method.

What should every minister of the gospel have in common? It is the ability to teach God's Word. I look specifically at I Timothy 3:2 here. Most translations either say "apt to teach" or "able to teach." A few others say that the minister should have "the gift for teaching" (Weymouth); be "good at teaching" (World English Bible); be "a teacher" (Douay-Rheims Bible); "must know what he is talking about" (MSG); and be "a ready teacher" (BBE). No matter which way you look at it, God is calling you to be a teacher. What are you waiting for? Go and teach!

II. I Teach to Accomplish My Ministry

Teaching is my reason for existence. It is my purpose in life. I must teach! I value teaching!

Jesus, in His earthly ministry, was frequently addressed as "Teacher." Teaching was one of His priorities. Nicodemus said, "We know that thou art a teacher sent from God" (John 3:2). He was almost correct: Jesus was God who came to teach. Jesus possessed a determination to transform hungry hearts and could make a classroom out of any setting.

Sometimes it seems the teaching ministry is becoming lost or minimized in the church locally, not to mention the church at large as well. Teaching is being neglected, ignored, and many times abandoned in the midst of fewer weekly services, shorter services, and high powered services.

One of the first things I learned when becoming a Christian over thirty-two years ago was this: teaching is boring. How do you spell "teacher"? B-o-r-i-n-g. If a visiting preacher came to our church and was boring, people would say, "Oh, he's a teacher." Good preachers are called preaching machines, fireballs, and so forth. I wonder what good teachers are called. Some teachers forget that God's Word is good news. They teach in such a way that it is neither good, nor news.

Here is my conviction: teaching is the revival ministry of the apostolic church. The pastor guards the flock from false doctrine. Teaching grounds (deepens) them in truth and promotes spiritual growth and maturity.

Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be

influenced when people try to trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. (Ephesians 4:14-15, NLT)

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. (Psalm 1:1-4)

Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do. (Joshua 1:8, NLT)

Therefore, teaching and spiritual maturity are part of the spiritual growth core values of theological education and our national church organization.

Face it:

- Nations don't start Bible schools because they don't see the value of teaching and making disciples.
- Churches don't have new converts courses because they don't see the value of teaching and making disciples.
- Churches don't have Sunday schools because they don't see the value of teaching and making disciples, from birth to the grave.
- Members don't come to Bible schools because they don't see the value of learning.
- Pastors don't send students to Bible schools because they don't see the value of teaching and making disciples.

Someone has forgotten, neglected, abandoned or ignored, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:15).

For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship. What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. (I Corinthians 9:16-18, ESV)

Paul put it clearly. I must teach! I have no choice. What's the pay? It is the opportunity to teach His unchanging Word in a life-altering way. I am entrusted with this responsibility.

But if I say I'll never mention the Lord or speak in his name, his word burns in my heart like a fire. It's like a fire in my bones! I am worn out trying to hold it in! I can't do it! (Jeremiah 20:9, NLT)

The odds of success were against Else Lund but could not stop her—childhood polio, a lady in a man's world. She walked on despite coups, church problems, and tropical diseases. She climbed hills to mission stations, and walked miles down jungle paths to preach and teach hungry souls. She spent over forty-two years teaching on foreign soil. She was sometimes on the last plane out of a war-torn nation.

What kept her? What were her weapons? Armed with the assurance of a still small voice, she held two weapons in her hands—in one, a tattered Bible—and in the other, a set of notes—not the recent release of the newest resource—no, a set of notes, treasured for nearly a half a century. She stood in front of eager-to-learn students and whispered, “They can take anything from me, but please not my Bible.”

“You need a study Bible of your own. Underline that Bible verse. It is very important. Have you underlined it?”

What caused her, and Bible school teachers everywhere to go on? “Brother Richardson,” she once respectfully remarked, “I still have a lot of TEACH in me.”

Is not that the reason why Bible school teachers spend a lifetime in preparation for the classroom? That same burden grips the heart of every one of them. They all have one thing in common—their strong belief in the training of laborers for the worldwide harvest. They are pursuing ministerial excellence.

A Bible teacher's greatest joy is to leave the trace of eternity on the hearts of men and women—the privilege of investing in the future. They take what they have been taught and pass it on to others. What is it that we see in this lady—Else Lund? It is passion, a passion to teach. The same passion can be seen in every Bible school teacher. Their passion to train and love for the best for students guarantees success in life's classroom. There is some TEACH left in the soul of every teacher. But there is another side of passion and the willingness to teach.

III. I Teach to Preserve Truth Now, and in the Future

This has been mentioned in several *Global Educators* lessons but bears repeating: "I teach to touch the future."

Jesus stated, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come" (John 16:13). I like how *The Message* paraphrases this verse: "The Spirit of the Truth . . . will take you by the hand and guide you into all the truth." It is easy to picture our calling as a teacher, taking students by the hands and hearts and guiding them in truth.

We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments. (Psalm 78:4-7)

First Generation The Life of Joshua Commitment

- They knew God.
- They had first-hand faith.
- They had the works of God in their midst and saw tremendous miracles.
- They knew what they believed and understood why they believed it.
- They served God.
- They did what was right in God's eyes.

Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. (Joshua 24:14-15)

Second Generation The Elders that Outlived Joshua Compromise

- They knew about God.
- They had second-hand faith.
- They did not have the works of God, but they had seen and heard about them.
- They knew what they believed, but did not understand why they believed it. They were not committed to it and wanted to try other things.
- They served the God of their fathers, but lacked a personal relationship.

And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel (Judges 2:7). (Also see Joshua 24:31.)

Arnold Cook said, "The second generation holds its convictions less fervently than pioneers . . . With each succeeding generation, isolation from the world becomes more difficult."

Curtis Young stated:

It is possible to predict the future of a movement by its direction. Many are therefore concerned because they see men of influence who appear to be moving or drifting toward compromise where the Oneness of God is a non-issue, and where matters of holiness and separation are dismissed as bondage To lose any part of the Apostolic message or any of its distinguishing characteristics would be the ultimate compromise. The greater tragedy for the church is not death but compromise. In fact, death

is preferable to compromise. But we do not have to choose between a dead church and a compromising church Instead of giving heed to the voice of compromise that beckons us . . . let us follow the admonition of the scripture which tells us to, “earnestly contend for the faith which was once delivered unto the saints.” (Jude 3)

We probably can predict the direction of the movement by evaluating and assessing whether teaching is going on.

The second generation failed. They knew the landmarks were there, but had forgotten their purpose.

Third Generation The Generation that Did Not Know Confusion

- They did not know God. (Bruce Wilkinson calls this the “Conflict” or “Chaos” generation.)
- They did not know the works and wonders of God.
- They had no faith—a faithless, godless generation.
- They grew up in an environment where the people had moved away from God.
- They did not know what to believe.
- They did evil in the sight of the Lord.
- They served other gods.

Why do you think there arose a generation that did not know the Lord? Parents never instilled truth in them or worse, never told them.

As quoted in *Evangelism for a Changing World*, Albert Outler said, “It is as if, once upon a time, an earlier generation understood it all and then forgot to tell their children—who never asked.”

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. (Judges 2:10)

(For in those days Israel had no king, so everyone did whatever he wanted to – whatever seemed right in his own eyes). (Judges 17:6, TLB)

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth. (II Timothy 4:3–4)

IV. I Teach to be Apostolic

I want to be twenty-first-century apostolic in principle, practice, power, and preaching.

I am insistently, consistently, persistently apostolic.

- I am unmistakably (without mistake) apostolic
- I am uncompromisingly (without compromise) apostolic
- I am unapologetically (without apology) apostolic
- I am unequivocally (without turning) apostolic
- I am unreservedly (without reservation) apostolic
- I am undeniably (without denying) apostolic

We will never win the world without a Book of Acts church.
We will never win the world without a Book of Acts revival.
We will never win the world without Book of Acts ministers.
We will never win the world without Book of Acts members.
We will never win the world without Book of Acts teaching.

Teaching, grounding believers in the apostolic doctrine was paramount in the early church starting in the beginning verse of Acts and extending all the way to the last verse of the book. It should continue in the twenty-first century and until Jesus comes.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up. (Acts 1:1–2)
(Did you notice that? Jesus taught until the day He left the earth. Since then He continues teaching through us.)

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. (Acts 28:31)

It is not coincidental that the Acts of Apostles begins with the word “teach” in the opening verse and the closing verse contains “teaching.” Acts closes with Paul preaching and teaching from morning to night. That is a church in action. How can we have any less today, when false teachings abound and false teachers have gained popularity?

“And they continued stedfastly in the apostles’ doctrine.” (Acts 2:42) Other words for “steadfastly” help strengthen our role in teaching apostolic truth. We should teach:

- Persistently
- Consistently
- Unwaveringly
- Faithfully
- Solidly
- Unshakably
- Firmly
- Reliably

Browsing briefly through Acts easily establishes that teaching and training were happening in the New Testament churches. It was understood to be a vital part of the mission. It was not enough to grow in numbers, but there also had to be growth in depth.

The Book of Acts model of education placed great emphasis on teaching throughout the church. In Acts 2:42–47, Luke laid out the apostolic pattern for local church life. Notice what tops the list. Early believers were devoted, committed, and focused on learning the apostle’s doctrine. Learning was not relegated to a select few undergoing extensive training in a central location. It was the privilege and responsibility of every member in the body of Christ. “And they kept their attention fixed on the Apostles’ teaching” (Acts 2:42, BBE). They were to understand it and remain faithful to it without wavering. It was a deposit entrusted to them (II Timothy 2:2). Teaching multiplied and perpetuated church growth. They steadfastly received the apostles’ teachings and actively spread it like wildfire to others.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. (Acts 5:42)

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. (Acts 4:18)

Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. (Acts 5:28-29). Obviously, they viewed teaching as a divine imperative.

When Paul ministered in a new city, his goal was to establish a training center and a church (Acts 11; 13; 19). God has mandated leaders to train and educate His people from birth to death (Ephesians 4:11-15). That learning process is systematic and ongoing. When the requirements of the Great Commission were implemented, the church grew. "The Word of God prospered. The number of disciples in Jerusalem increased dramatically. Not least, a great many priests submitted themselves to the faith" (Acts 6:7, MSG). The apostles kept their priorities in view. "Then we apostles can spend our time in prayer and teaching the word" (Acts 6:4, NLT).

Let us skip to the last verse of the Book of Acts: "Preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered" (Acts 28:31, NASB).

He spread the message about God's kingdom and taught very boldly about the Lord Jesus Christ. No one stopped him. (Acts 28:31, GW)

One is awestruck to note that the Book of Acts closed in much the same way it opened (Acts 1:1; Acts 2:42), with proclaiming or advancing the kingdom, and teaching concerning the Lord Jesus Christ. The final word or phrase in Acts means "unhindered" or "unstoppable." We preach an unhindered, unstoppable gospel and teach the unchanging principles and doctrines of the Word of God. When the Word is applied through preaching, teaching, observing, and obeying, genuine church growth is the expected, supernatural result. It literally forces open doors to nations, cities, and hearts. Charles McCartney once said, "A deleted Bible results in a diluted Gospel." The church marches forward and upward—as long as it marches to the clear, certain sound of unhindered, unpolluted, undiluted truths taught in God's Word.

It is noteworthy that—in a way—the Book of Acts continues to be written today. New Testament teaching will produce New Testament results. Church growth will happen. But, according to David Sills in *Reaching and Teaching*, “when your church growth outstrips your trained leadership, you are in trouble; weak and dysfunctional churches abound” (24).

The Vision International Education Network, in *Seven Reasons Why Every Local Church Should Have a Ministry Training Center*, stated, “The lack of leaders within the local church can be traced to the lack of a strategic plan to train leaders, due to faulty models, lack of resources or a wrong paradigm of ministry” (13).

Missionary Nick Sisco puts it a different way: “A lack of training will produce a lack of leaders that will result in a church that is misguided.” As a result, the church will be crippled, sickly, and will fall short of all God planned and expected it to be.

Education should be designed systematically. It is line upon line, precept upon precept (Isaiah 28:13), from the cradle to the grave. It is lifelong learning. Systematic programs follow a predetermined method or plan and are arranged in an orderly way.

In Acts 11 and 19, leaders taught followers in a methodical manner. It was neither random nor careless. It was thorough. Their approach was planned, on purpose, and with a purpose. When Paul taught in a teaching center for two years (Acts 19:9-10), his aim was establishing believers throughout Asia via the local church (Acts 20:17-38).

A locally-based, systematic, theological education begins with foundational teachings and biblical principles. It builds from there in a logical manner. Vision International Education Network in the book cited above wrote:

What should the components of a good adult education program include? Well, there must be a *Place*, where *People* can be effectively and systematically taught, from a *Systematic Curriculum*, with a focus on change of character . . . requiring a *Delivery System* of course materials that are cost effective, practical and strong, with *Teachers* who are qualified by experience and education to teach men and women hungry to grow in God. (34)

His lord said to him, “Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.” (Matthew 25:21, NKJV)

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. (John 4:34-35)

V. I Teach to Change Lives

Researchers have identified various layers of culture with over 3,500 ethnic groups worldwide. No two of them are identical. However, they do share some common elements. In *The Gospel and Frontier Peoples* (ed. R. Pierce Beaver, Pasadena: William Carry, 1973, 48-55), G. Linwood Barney identifies layers of culture:

Level		Comments
Surface Level	External	Observable behavior.
Practices Layer	Just below the surface	Marriage, education, and so forth. These are practices.
Values Layer	Internal	Derived from the first or deepest level; values.
Deepest Layer	Internal/Heart	Ideology, worldviews, and beliefs.

You may ask, “What does this have to do with the well-driven nail or education?” The answer is quite simple. Most of our teachings do not drive the nail in well enough to impact the deepest layer of our students’ culture. The core of a person’s culture is where change needs to be made to truly transform lives. It is also at this level that it is most difficult for us, as educators, to identify and modify genuine thoughts or worldviews. It is much easier to concentrate on surface-level change and to leave things at that. David Hesselgrave, in *Communicating Christ Cross-Culturally*, states, “Biblical Christianity, however, requires change at the deeper levels of values, beliefs, and worldview.”

It is not enough to simply recall teachings, or temporarily make external, surface changes. Our teaching must transform hearts and change thinking patterns for eternity. We target the heart, for from it comes all the issues of life (Proverbs 4:23). God’s Word has the capacity to deeply change the unbiblical aspects of culture, worldview, and behavior. On the surface level (actions) behavior is observable. But it is at the deep level worldview where values, assumptions, and allegiances are challenged and changed.

In *God’s Call to Mission*, David W. Shenk writes about the “culture onion” and confirms, “Although the worldview culture core is most resistant to change, it is within

that core that Jesus Christ seeks to make His home. Authentic change in a culture must happen at the worldview center. Change at any other layer of the culture is less significant.”

It isn't enough to teach for understanding, impacting minds, and increasing head knowledge. That leads to recalling and repeating facts and figures. Theological teaching is for life change and also affects the heart. It is for life transformation. We aim to change the mind, heart, and behavior of each of our students.

In *The Shepherd's Covenant for Pastors*, H. B. London Jr. and Neil Wiseman said, “One social scientist recently expressed . . . the quality of a whole culture can be changed if just two percent of the population has a new vision of what needs to be done and starts doing it.” What better place to start the revolutionary process than with Bible school teachers;—those that mold the hearts and minds of the next generation of Apostolic/Pentecostal preachers.

1. Culture is learned.
2. Culture is shared.
3. Culture is always changing.

The following is taken from a lesson by Randy Adams; used by permission:

His name may be David, John, Kofi, William, or one from a host of names from anywhere around the globe. He has come to the Bible school looking for help. He steps into the classroom representing great potential. He comes, hopefully, having already experienced the full new birth and likely feeling that God has called him to some area of ministry. No doubt, he has aspirations of doing a work for the Lord. He may not know when, where, how or even why, but hopes to find answers to all these questions in Bible school. Can you, Bible school teacher, help him? He is like a seed—complete yet undeveloped; full of untapped and possibly unknown potential.

His dormant and undiscovered talent may be of a dynamic and effective evangelist, or that of a wise and compassionate pastor. He may become a Sunday school teacher or the dean of the Bible school. He could have the potential of being the future national leader of the church, or become a missionary to some far away land. One thing is certain; he represents the potential of reaching untold multitudes of lost souls.

He has come to Bible school because he needs help. Help that only God-called, Spirit-filled, Holy Ghost-anointed teachers can give. He needs men and women to come into his life that have given themselves to the purpose of God, and prepared themselves for such a challenge.

In many ways he is like wet cement, waiting for someone to shape his life. He wants to be first of all like Christ, but also wants to preach like Peter, pray like Daniel, prophesy like Isaiah, and win souls like Paul. He needs a teacher to identify his strengths and understand his weaknesses. He needs compassionate counsel. He yearns for a friend. He seeks answers but also wants to express his own ideas.

He is a Bible school student, and he is yours for two years. What will you do with him? What changes will you help bring about in his life? Will you make a difference? Or, will you leave him as he is? What will he learn from you? Will the time and money spent for his Bible school education be a waste or a good investment?

He is a seed, and seeds are destined for the field and not to be kept in the barn. He desperately needs to fall in good ground, take root, grow and develop, and bring forth much fruit. His family needs this to happen. There is a town somewhere that needs this to happen. An un-evangelized region is waiting for his ministry. Perhaps an entire nation waits in darkness for him to come with the light of truth. Teacher, can you help him?"

The growth of a tree starts with a seed—a promise. Years ago, an American was travelling through a farming area in Russia. It had experienced brutal famine. People were starving. Piles of seed wheat for the next year's planting stood in the village square. The American asked, "Why don't you eat the seed wheat?" The Russian host answered, "You never steal from the future!" (Dale, *Seeds for the Future*, 2005, Preface xii). Specifically, our students are seeds for the future. Handle them with care. Preserve them for God's desired future.

Students don't arrive in our classrooms as mighty oak trees. They come with willing hearts and pass through a spiritual formation and maturation process. As instructors, we need to be growth oriented. How do the course objectives fit into the overall curriculum—the route God has planned for this student to reach his maximum potential? The purpose for being here is clear. We're equipping others for service in God's kingdom (Ephesians 4:12) and in apostolic ministry. Like Robert Dale once said,

we're "sowing seeds of ministry and growing believers toward leadership." That is the sole purpose behind the Global Association of Theological Studies. It is like a sign I saw, "We build Pentecostal leaders to grow Pentecostal churches." Spiritual growth is one of our four core values. We value helping people grow!

As teachers we understand that, "The only thing that endures over time is the law of the farm: I must prepare the ground, put in the seed, cultivate it, weed it, water it, then gradually nurture growth and development to full maturity" (Covey, *Principle-Centered Leadership*, 1991, 17). He encourages leaders to "see the oak tree in the acorn and understand the process of helping the acorn become a great oak" (35). We are in the agricultural business; planting seeds and helping others grow to their maximum potential.

We will sow seeds, grow believers, and reap the harvest. The Bible school's primary reason for existence is to train and equip workers for the ripened fields (Mark 16:15; Luke 24:47; John 9:4). It stands in the gap for a lost world (Ezekiel 22:30). On one side of the divide are those that God calls into the ministry. Waiting on the other side is a ready harvest. We who are in Bible school ministry serve as middlemen guiding workers-in-progress as they cross the bridge.

Conclusion

It is a joy and an overwhelming responsibility to be involved in training workers for the harvest. Training the next generation of leadership in God's kingdom is a great privilege. John Maxwell said, "A leader who reproduces followers limits his success to what his direct, personal influence touches . . . A leader who produces other leaders multiplies his influence, and he and his people have a future . . . True success comes only when every generation continues to develop the next generation." (*Developing the Leaders Around You* 1995, 197-198) Not only are we involved in the ministry of multiplication—reaching and teaching others—but in passing on the baton of truth and leadership to future generations. Christa McAuliffe said (and I wholeheartedly agree), "I teach, therefore, I touch the future."

The Teacher and the Role and Responsibility of Teaching

Lesson in Review

Name: _____

Nation: _____ Date: _____

1. Give two reasons the Great Commission is considered one of the most significant passages of Scripture.

A. _____

B. _____

2. What should all ministers have in common?

3. What is the main verb in the Great Commission?

4. How did the disciples reproduce themselves?

5. Teaching is one of the best ways of making disciples. Complete the following:

- A. Teach them _____
- B. Teach them _____
- C. Teach them _____
- D. Teach them _____

6. Quote Jeremiah 3:15.

7. What lessons can be learned from studying Joshua's generation and the two generations that followed?

8. Fill in the blanks: Teaching, _____ believers in the _____ was _____ in the early church starting in the beginning verse of Acts and extending all the way to the last verse of the book.

9. What were Paul's two goals when entering a city to minister?

- A. _____
- B. _____

10. Complete the sentence: I teach, therefore, _____

11. What is the difference between evangelism (evangelizing) and discipleship (discipling)?

12. What is a disciple?

13. What is the aim of theological teaching?

14. What is the law of the farm?
