

## Maintaining a Proper Attitude in Teaching Others

**Intro:** It should be our daily goal to teach the word of God to all who will listen to us. If we are sensitive to opportunity, we may have many teaching opportunities, not by formal study, but by conversation with others at work, at school, and in teaching our children in the home. It is important that we know not only what to teach, but to maintain a proper attitude in our teaching of others.

**Love without truth is hypocrisy. Truth without love is brutality. So how can we keep a balanced approach as we talk to people? For an answer, let's turn to 2 Tim. 2:24-26.**

*“And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.” (2 Timothy 2:24–26, NASB)*

**Here Paul gives Timothy a sketch of the proper mindset for teaching others. From time to time it is good to review the features of this mindset as we talk to others.**

### We must not be quarrelsome

**The word here "machomai" means something like engage in combat with another, like a soldier, then a war of words, etc. It refers not to an honorable discussion of differences, but an angry destructive quarrel. It is easy for our Bible discussions to turn into an angry quarrel. We must not allow the search for truth to degenerate into that. When that happens, everybody loses!**

It is not good for the student. We are taught to approach the word with slowness of wrath, for the anger of man cannot achieve the righteousness of God

*But let everyone be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God. Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.” (James 1:19–21)*

It is not good for us. We may discredit the truth we are seeking to teach by displaying angry pride rather than humble concern.

**So we must teach truth without provocation. This does not guarantee that others will not get angry, but at least we will not be responsible for it.**

### We should be kind to all

**The word "epion" means to be "affable, mild, gentle" found only twice in the NT. Often used by Greek writers for the attitude of a parent with**

**children or a teacher with refractory scholars, a nurse with trying children.**

**As we teach we should be aware of the feelings of others. Hearing that you are wrong is emotionally difficult.**

We are disturbed to know that someone we have trusted has misled us or that we have passed on error to others. This is painful. Remember David's tears.

We can be troubled by the implication that someone close to us has gone into eternity unprepared.

We may feel personally inept in that the truth now seems so simple and we did not see it. We may feel stupid.

We may be disturbed by the changes God's word make of us. We may have to give up something close to us.

**It is best then to teach with that in view. So Col. 4:5-6 also teaches.**

*“Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.”* (Colossians 4:5–6, NASB)

**Apply that now to your conversations at work, in school, and at home as we teach our children. Let's respect the feelings of others, right or wrong.**

### **Able to teach**

**The word here simply means "competent, fit to teach others."**

**Bible discussion degenerate into quarrels when we are not thoroughly prepared. We can resort to whatever thoughts we can think of at the time to answer the argument. We should give attention to preparation. The better we know our subject the more skillful we will be in leading another to the truth.**

We may want to find charts, or timelines or other aids to make our presentation more effective.

There may be supplemental reading we can give others to help with problem areas.

**Make sure you don't try to convert others on 1-minute Bible studies. It is better to say, "This is a very important question; and I really would like to discuss with you when we have more time. Could we get together later and talk about it?"**

### **Patient when wronged**

**The word "anexikakos" conveys the idea of suffering bad things or deeds from another. Thus, patience or long-suffering.**

**It is not unlikely that in teaching, others may express their anger or dissatisfaction personally. They may so or do things that hurt. They may be evasive (refuse to speak, give us the cold shoulder, avoid us).**

**They may be aggressive (say something about us or to us that hurts).**

**We should bear under this patiently. Here it is important to remember not to retaliate. Remember that Saul who killed Christians became one of the greatest preachers. That person who wrongs you today may upon further study be a great champion of truth.**

### **Correcting with gentleness**

**First note "correcting". It is from the word that means to "discipline" another. It is the word translated "chastening" or "discipline" in Eph. 6:4. It means "child training". We should think of our teaching as a means of training others. We may in seeking not to give unnecessary offense may withhold necessary truth.**

**Secondly with gentleness. "Meekness" is better. It is the condition of holding your anger in check as you teach. More than once we are urged not to let feelings get the best of us when we are under pressure.**

*"but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;" (1 Peter 3:15, NASB)*

**So, be calm. Take a deep breath; speak a silent prayer, and then respond calmly and not angrily as you "train" your student and help correct his misconceptions.**

### **We must come to have a proper view of the person in error**

**This where he is:**

*Lost his senses--*

*In the snare of the devil--*

*Held captive by sin*

**But this is what he needs: (Repentance)**

*Come to his senses*

*Escape the snare of Satan*

*Attain a knowledge of the truth*

**Somehow viewing a sinner this way affects us two ways:**

We feel sorry for his plight. We feel compassion for him rather than resentment.

We approach him prayerfully. That "God may grant him repentance".

That God has granted in general salvation to all is clear enough by the record of the Scripture itself, but individually each must let the truth have way into its heart and that depends upon time, circumstances, all of which are factors under God's ultimate control.

**Again, we may apply this principle to all that we teach: neighbors, fellow-workers, children? Do we have compassion for them? Do we pray for them?**

**Conclusion: I hope you can see the practicality of this teaching in everyday life. God is concerned about the vessel through which his truth is imparted. We need**

**to get out of the way so that God can do his work. Let's use these principles first in our homes, schools, work, church.**