

GALATIANS - SERMON 42
GALATIANS 6:6 — RESPONSIBILITIES OF THE TAUGHT
Pastor Max Doner, Sovereign Grace Bible Church Lebanon, Oregon
11 October 1998

INTRODUCTION: Read Galatians 6:6

Paul is beginning his closing exhortation to the Galatians. Verse 6 is an example of mutual burden-bearing (verse 2).

Let him who is taught the word share in all good things with him who teaches.

One place for burden-bearing is in the area of need related to the teacher and the student. Christianity is about relationships between people (secondarily) and between man and God (primarily). The Bible gives specific guidelines for the conduct of relationship so that they would be ordered for our blessing (and primarily for the glory of God).

The relationship dealt with in this passage is that of pastor and flock. It is important because much of the growth experienced by a Christian is directly related and linked to the relationship between a person and his pastor. A good pastor who teaches his flock well will have people who grow properly. Poor teaching and poor pastoral care will result in retardation in the Christian life. It is therefore important to seek out good pastors and develop proper relationships with them. It is understood that a pastor must teach accurately and that this is a significant responsibility upon the pastor. It is less understood or less emphasized that the disciple also has a responsibility to the pastor.

The point of this passage is that teaching is not a one way street. The disciple has something to provide and give just as the pastor has something to give.

OUTLINE:

- I THE OBJECT OF THE COMMAND: Galatians 6:6
- II THE CONTENT OF THE COMMAND: Galatians 6:6

I THE OBJECT OF THE COMMAND: Galatians 6:6

Let him who is taught the word share in all good things with him who teaches.

The object of the command is found in the first phrase *let him who is taught*. . . The object of this command is the particular person who receives the teaching - the congregation.

The apostle recognizes that as there are some who are purposed to be taught, there are also those who are purposed to be teachers. With reference to those who are the objects of this command (those being taught) Paul makes two assumptions.

A Paul assumes that, in fact, the believer is being taught - *let him who is taught*. This implies a couple of concepts.

First, it implies that it is the duty of the believer to seek out and expose himself to teaching. The believer must be taught, so the believer must find teaching to

receive. The believer in the Christian faith is not to assume that he can be self-taught. All believers need teaching and no believer is to be without teaching.

Ephesians 4:11-14

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting. . .

Note that all of these stated gifts, given for the edification of the church are teachers in some fashion; *apostles, prophets, evangelists, pastors and teachers*. These men are purposed to teach in order to protect us against false doctrine (*every wind of doctrine*). If we would be safe from error then we must expose ourselves to sound teaching.

In our day there are many who can talk, but not many who can teach. Teaching involves communicating by word and by example upon the subject matter at hand in a clear, accurate, and helpful fashion so that the material can be understood and practically applied. That is what true teaching is.

Second, it is the duty of the believer to learn under the teaching he is receiving. It is not enough to expose oneself to teaching alone. Merely being taught without receiving any benefit from that teaching is the same as not being taught at all. The disciple must engage his mind actively in the teaching in order to assimilate the teaching. Paul is assuming that the one taught is one who is learning and engaging that teaching in his life.

James 1:21-25

Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

James says that there are three things a believer must do if he would actually learn from the teaching received.

- 1 There must be personal preparation before the teaching - *lay aside all filthiness and wickedness. . .*
- 2 There must be active participation during the preaching - *receive with meekness the implanted word*. The word *receive* means reaching out and drawing something to oneself. This drawing in of the teaching is to be done with a spirit of meekness as one whose will is yielded to that teaching.
- 3 There must be practical implementation of the teaching after it - *be ye doers of the word not hearers only*.

Jeremiah 32:33

'And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.'

This is not how to receive teaching.

Proverbs 12:27

The lazy man does not roast what he took in hunting, but diligence is man's precious possession.

This is the picture of a sloth. Much energy is expended in doing something, but the intended purpose is never realized due to laziness.

- B Paul assumes that, in fact, the believer is being taught the Word - *let him who is taught the word.*

The teaching that we are to expose ourselves to and the teaching we are to give ourselves over to in the learning of it is not simply any teaching, but the teaching of the Word of God.

2 Timothy 4:2

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

Psalms 25:4-5

Show me Your ways, O LORD; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; on You I wait all the day.

The psalmist prays for a specific teaching and path - God's Word.

The disciple of the Lord Jesus Christ must not only seek out and expose himself to teaching, but he must insure that the teaching he receives is the Word of God and not mere human opinion. He should insure that it is the words and phrases of the Bible that are carefully investigated, clearly explained, and helpfully applied to his life. Anything less than this is NOT to be *taught the word*.

Teachers and their teaching may and can be evaluated. They ought to be evaluated.

Isaiah 8:20

To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

The Bible is the standard and litmus test for the instruction one receives.

II THE CONTENT OF THE COMMAND: Galatians 6:6

Let him who is taught the word share in all good things with him who teaches.

The command given to the disciples is that he is to communicate unto the teacher in all good things.

The word *share* (*communicate*) is κοινωνεῖτω meaning to share. The idea is that the teacher has given something or shared something with the disciple, therefore, the disciple is to give back or share something with the teacher. The good thing belonging to the disciple should be shared with the teacher just as the teacher has shared his good thing (the Word of God) with him.

What are the *good things* that the disciple is to share with his teacher?

A This is a reference to the duty of the disciples to financially support the one who teaches them the Word. Pastors are to labor in the Word and in doctrine;

1 Timothy 5:17-18

Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, "you shall not muzzle an ox while it treads out the grain," and, "the laborer is worthy of his wages."

The pastor will spend his time preparing the Word of God. He will most likely not be able to make a living in another fashion. Therefore ministers of the gospel are instructed not even to entangle themselves in the affairs of this life.

2 Timothy 2:4

No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

1 Corinthians 9:3-14

My defense to those who examine me is this: do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "you shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel.

It is the responsibility of the taught to support the teacher.

1 Timothy 5:17-18

Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, "you shall not muzzle an ox while it treads out the grain," and, "the laborer is worthy of his wages."

Paul has quoted the same Old Testament passage in both places (1 Corinthians 9 and 1 Timothy 5). The *double honor* mentioned is financial support.

What is the other aspect of support?

- B The second aspect of giving to the teachers has to do with loving respect. The disciple is to love and honor the one who teaches him the Word.

1 Thessalonians 5:12-13

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

Part of this loving respect is *to esteem them very highly*. There are several ways by which we may honor our teachers.

- 1 This would include defending and protecting one's teacher from false and uncharitable accusations. Every sound Bible teacher will suffer some false and uncharitable accusations. When one is sent to minister the Word to the very consciences of people, he will suffer some resistance. This resistance may take the form of false and uncharitable accusations.

With this in mind the Scriptures specifically lay a ground work for the accusation of an elder.

1 Timothy 5:19

Do not receive an accusation against an elder except from two or three witnesses.

Any leader will experience the pains of stones thrown at him and at his character. This is especially true for ministers of the gospel. If the minister is doing his work well he will provoke some of this kind of persecution. So for this reason Paul has set forth the duty of believers to refuse an accusation against an elder unless it comes by means of two or three witnesses to the charges.

- 2 The disciple honors the teacher by expressing thankfulness for the ministry. Part of that honor is also the putting into practice the teachings of the minister. Sharing with our ministers how his teachings are being used in our lives is also a form of honor to that teacher.
- 3 The disciples honors his teacher by praying for him. The true teacher has his teaching from the Lord, therefore it is incumbent upon the disciple to pray that the Lord will teach the teacher week after week.

Hymn # 259