

IMAGES OF A FAITHFUL TEACHER

2 Timothy 2:14-26

Recently our elders and a few of our interns made a trip to Boston in order to explore the possibility of helping plant churches in New England. While there, we visited some historical sites. One of them was in Quincy, MA, the birthplace of John Adams. Before going to see his home, we were told that in order to see where he was laid to rest, we needed to walk down to the Unitarian Universalist church (formerly a Puritan Congregationalist church). So we went inside and walked around. On the way out, some of our interns took a few pamphlets describing the beliefs of the UU. As we sat down for lunch, we began reading them to each other. The UU doesn't have a creed, so the statements are more personal opinions of its followers. Here are a few of them:

- **[The] best of today's scholarship – which I identify with the work of the Jesus Seminar – reveals a man who is believable but problematic.... He was best known as what we would today call a faith healer. His “Golden Rule” – turn the other cheek, repay injustice with forgiveness – was youthful idealism not seasoned with wisdom. (Rev. Davidson, Loehr)**
- **As a literal story the tale of Jesus' resurrection is hard to sustain, but as a metaphor that illustrates that there is life beyond death of addiction, despair, and total loss, it's hard to beat. (Rev. Lisa Schwartz)**
- **All contributors [in the pamphlet] agree that the Bible is riddled with errors but nonetheless can serve as an important repository of human truth. (Tom Goldsmith, editor)**
- **'If indeed revelation is not sealed,' then we must remain open to the possibility of new and higher truths that may come to us from diverse sources ... including the Bible. (Mark Christian)**
- **At sixty-nine, I now find myself almost never referring to the Bible for guidance or inspiration. (Jack Conyers)**
- **I claim the Bible as one more chapter, among several religious texts, in the Unitarian Universalist guide to living. (Laura Spencer)**
- **Yet the Bible remains for me but one rich source among many records that speak to us of the joys and challenges of being alive. (Rev. Donna Morrison-Reed)**
- **What saddens me about these views isn't that people in the UU believe these things. I don't expect them to believe in the inspiration and**

inerrancy of the Bible, and a closed canon. I don't expect them to believe in the deity and exclusivity of Christ, and his bodily resurrection. I don't expect them to read the Bible everyday for guidance and inspiration.

What saddens me is that many today seem to be functional Unitarians.

- I think the UU is a good representation for what a lot of people – inside and outside the church – actually believe. **It's a religion based on one's feelings; one in which there's no absolute truth; a religion in which there are many ways to God; a religion in which you are free to live how you want, even if that lifestyle is contrary to the Bible.** It's speculative, mystical, ambiguous, and ultimately Christless, making it useless.

Big Idea

Today we're talking about the importance of *healthy teaching, and the characteristics of a faithful teacher.* As mentioned earlier, the word for "sound" is healthy. People desperately need healthy teaching.

Relevance

1. **We are called to make disciples of all nations, by teaching them all Jesus commanded.** As we go to the nations, we're sure to find "religious people," but we will rarely find a people who understand Scripture and the person and work of Christ sufficiently. Their beliefs will be similar to these mentioned above. We must take the truth of God's word to them.
2. **Teaching is really the foundation of all that we do as a church.... We worship, but our worship is built on sound doctrine; we serve, but Scripture teaches us about serving; we get married, but it is the teaching of Scripture that teaches us about marriage, and so on.** *Teaching is foundational to all that we do.* Therefore, a question you must ask about a church is "**Are they teaching *sound doctrine?***"
3. **God has revealed himself in Scripture.** *Christianity isn't based on human speculation or strange mysticism, but on God's revelation.* **God has revealed himself in the Scriptures, and we should want to learn about who He is, based upon his Word.**

4. **Theology leads to biography.** *What you believe, based upon your study, will determine how you live.* For example, **Bonhoeffer's** life was driven by what he believed. **If you don't have healthy teaching, you won't have a healthy life.**
5. **Everyone is a teacher. Dad, you are to pastor your kids. Moms also teach and instruct.** "Bring up your children in the discipline and instruction of the Lord."

Adding to the illustrations from the preceding verses, Paul introduces three more metaphors for Christian ministry, highlighting *the teaching ministry*: (1) **the unashamed workman** (14-19), (2) **the clean vessel** (20-22), and (3) **the Lord's servant** (23-26). Paul speaks of the act of teaching (e.g., "remind them," "able to teach," "correcting opponents"), the character of a faithful teacher (e.g., "a worker," "holy," "patient"), and the danger of false teachers and their teaching (e.g., "their word will spread like gangrene," "deviated from the truth").

Remind People of the Essentials

Paul enters this subject with the charge, "**Remind them of these things**" (14). The phrase "**these things**" occurs several times in 1-2 Timothy. It probably refers to the previous section most directly, where Paul urged Timothy to pass on the *gospel* (2:1-13), but it may also refer more generally to **Paul's entire instruction to Timothy**. In either case, it is certain that Timothy is not to make up his content.

As faithful teachers, our job is always to preach and teach *these things* (**sound doctrine**) not *our things* (**personal opinions**).

It's not the teacher's job to go on a rant – about politics, or some popular debate. I don't do rants. You can get on Youtube if you do them, but I'm not interested in rants, I'm interested in feeding you healthy doctrine.

He is simply urged to **tell and re-tell** what he received from Paul, who himself received it from Jesus. We are commissioned with the task of **reminding people over and over of God's Word** (see also Rom. 15:15, Phil. 3:1, Jude 5; 2 Peter 1:12-15, 3:1-2).

We need to repeat things a lot. Jesus is “God.” We must “repent.” The Bible is “true.” “Salvation is by grace through faith in Christ alone.”

Why Remind?

- **When you're teaching something that is from God, rather than simply a word from man, it is worth repeating!** Paul constantly reminded people of the crucified and risen Christ (1 Cor. 2:1-5, 15:1-5).
- **People forget. Like basketball practice, we need to run the plays over and over.**
- **Some things are hard to understand.**
- **It's a safeguard against heresy**
- **New people come.** As the church grows, we keep hitting people with sound doctrine, and truths that you've heard.

We remind because the gospel is important; it's essential.

You parents know that you have to keep reminding your kids of the same things! How many of you have kids, who want to ride a bike or something without a helmet; and *you keep reminding them?* “Why” – **Because you need to keep your head!** It's important.

- **We try to repeat the essentials with some variety of language, verses, etc. (Running around the campus, seeing the same person...new ways to say hello).** But it's still the same unified story. **The Bible does this for you if you teach through it; you see the great unity within the diversity of the Bible.**
- **Old Truths are still the main truths. Some people come to IDC and say, “you guys are old school.” Yes. We go back to Abraham, Isaac and Jacob. We aren't making anything up. We aren't a cult.** Cults make up new stuff. **We're running our leg of the race, and then handing it off to the next generation.** “stir you up by way of reminder” – 2 Peter 3:1-2

Do Not Quarrel Over Non-Essentials

The unacceptable alternative to teaching and re-teaching “these things” is quarreling over “**words**” (14b). Timothy is told to avoid such practice because it is not profitable and it will “**ruin**” the hearers.

The teacher who **abandons Scripture as the primary source of instruction will end up damaging people and creating division**. **This is because once a teacher leaves *biblical revelation for human speculation* the final court of authority has been removed**. People will fight over all kinds of issues if they have no common source of authority for evaluating experiences, opinions, and traditions.

- **Let's make the main things, the plain things; and the plain things the main things.**
- We aren't quarreling over matters that aren't first importance. Open hand closed hand (music styles, dress, Details of the end times – rapture chart guy; over the gifts) - **Begg, pertaineth - trousers/kilt**

Now that the substance of Timothy's content, the true gospel, has been highlighted, Paul provides three metaphors to describe the character of a faithful teacher.

#1: THE UNASHAMED WORKMAN (15-19)

In these verses, there is sharp contrast between two types of teachers, or two types of workmen. There are ***bad workmen and good workmen***. The good workmen are devoted to "**the Word of truth**." The good workmen are also "**approved**," having been **tested like metals or coins, being recognized as "sterling"** (Stott, 66). In contrast, the bad workmen **are not devoted to the truth** (16-18). They are not approved because **they fail the test of authenticity**. Consequently, the good workmen stand unashamed whereas the bad workmen should be deeply ashamed.

Timothy stands as a model for the unashamed workman (if he follows Paul's instruction) who handles the Word of truth rightly and is thus approved by God. **Hymenaeus and Philetus are examples of those who are unapproved** because they are not devoted to the Word of truth and their teaching damages people. Let's look a little deeper into these two contrasts.

1. The Good Workman (15-16)

Paul alludes to three marks of an unashamed workman.

First, the good workman is a hard worker.

Like the “hardworking farmer” analogy in verse 6, this metaphor pictures the ministry as something that will require spiritual sweat. Paul says, “Be diligent” (15a). There is no room for slackers in the ministry, especially those who are giving the words of life! It has been said, “**Holy shoddy is still shoddy!**”

- **When it comes to your studies, are you doing your best?**
- **Are reading good books?**
- **Don’t take the H. Spirit finger approach (do not cook a young goat in its mother’s milk)**
- **“I’m just a mom.”** Who deserves your best more than your kids?

Next, the good workman is God-centered (“present yourself before God... not ashamed...”).

God-centered workmen desire to stand unashamed before their God as ones who rightly taught his Word. Paul says, “we speak in the sight of God” (2 Cor. 3:17; cf., James 3:1; Hebrews 13:7, 17). -

- **Sewing class avant-garde - who’s is this? One day our work will be brought into the light. It will not matter how popular we were, or how innovative; what will matter will be how faithful we were. 1 Cor 3:13**

Notice 2 Corinthians 8:18. **Maybe you’re not famous, but you’re never unnoticed** (cf., 2 Tim. 4:1).

Finally, the good workman is careful and accurate in his teaching.

The Greek word (*orthotomeo*) translated as “**correctly teaching**” or “**rightly handling**” (ESV) is a word that means to “**cut straight**.” It is a word from which we get words like “**orthodontist**” and “**orthodoxy**.” The orthodontist is one who realigns teeth, and orthodoxy is that teaching or belief that rightly measures up with Scripture and the historic Christian faith.

What is the picture alluding to? Commentators suggest several options such as “**a father slicing bread for children,**” “**a stonemason cutting stones to fit a building,**” “**a surgeon making an incision,**” or from

Paul's own trade, "a tentmaker cutting leather," or "a road-maker cutting a straight path." All of these ideas get at the idea of accuracy, precision! Exactness is necessary when it comes to gospel truths.

Faithful teachers are unlike Elymus who was guilty of "making crooked the straight paths of the Lord" (Acts 13:10).

There are plenty of "crooked" teachers today! We need an army of accurate handlers of God's Word. Crooked teaching leads people down a dead end path. And those who teach false doctrine will not receive God's approval, but rather God's judgment.

The teacher has neglected his path-giving assignment if he exchanges careful exposition for "irreverent, empty speech" (16a). Timothy is charged to "avoid" the temptation to get caught up in irreverent and irrelevant distractions because such things will damage his hearers. Paul says that they will "produce an even greater measure of godlessness" (16b). Instead he is to keep teaching the essentials.

1. The Bad Workman (17-19)

"swerved from the truth." The word picture for the bad workmen is taken not from road construction or agriculture but from *archery* (Stott, 68). The truth is likened to a marksman's target. The word for "deviate" or "swerve" is the Greek verb *astocheo*, which comes from the word *stochos* meaning "target." **Bad teachers miss the mark.**

These particular teachers deviated from one specific truth: the resurrection. They taught that "the resurrection [had] already taken place" (18a). Of course, Jesus has risen from the dead, and those who are true believers have been raised up with Christ (Eph. 2:6). But the resurrection of believers' *bodies*, along with the glory of the new heavens and new earth, is still a future expectation (Acts 17:32; Rom. 8:18-25; 1 Cor. 15:12-58). **These false teachers were leading others down the wrong path by denying a future bodily resurrection. They could have been early Gnostics who taught that the body was basically evil and therefore a bodily resurrection was unnecessary and counterproductive.**

Some today simply want to believe in the *idea* of the resurrection but not an *actual* bodily resurrection (UU). Paul says they've missed the mark.

The resurrection, both Jesus' and our own, is no small thing. It is foundational to our faith (1 Cor. 15). We are waiting for a bodily resurrection. (I'm not happy with the body I have now! Thick around the middle, hairy around the back; No hair on top? Streets of gold?). **This sounds crazy, but people went for it! "Hey, I've got a new idea, we're already resurrected..." Well, where's Jesus? I thought he was supposed to be in heaven. It's like going to a party, and the guy with the birthday isn't there.**

Perhaps you say, "We would never stop believing in something so central?" Really? **Been to Europe lately? Jerusalem (where the resurrection happened!)? Many stopped believing in the essentials.**

What is the result of such heretical teaching? Paul says that false teachers, such as Hymenaeus and Philetus, are "overturning the faith of some" (18c). The result of false teaching is *deadly*. It leads people away from God.

Moreover, false *teaching spreads* throughout the community with *ravaging effects*. The illustration used could hardly be more graphic and appropriate. He says false teaching spreads like *gangrene*, which is the decay of tissue in a part of the body where the blood supply is blocked due to an injury or disease. The decay spreads continually. **Just as gangrene progressively spreads throughout the body bringing death, so does erroneous teaching. It will slowly eat through the individuals and the body of Christ.**

This is quite different from the modern worldview. Today is the age of "tolerance" and "relativism." "Whatever is true for you, is true for you," people say. Really? Paul says otherwise. **There is a true path and a false path; there is a mark that you can hit or you can miss; there is truth that can nourish, and there is falsehood that kills.**

Comfort

Despite living in a world filled with Hymenaeuses and Philetuses who deny the Christian essentials, Paul reminds us of the comforting truth that **“God’s solid foundation stands”** (19a).

The “foundation” probably refers specifically **to the church as a whole (the Universal church – God will close down some local churches, “remove their lamp stand”)**. Paul is saying, “Do not despair, Christian! **The church will go marching on because God alone is sovereign, and he has a people for himself!**”

We know God has a people for two reasons. One is invisible and the other is visible. First, drawing on the **story of the rebellion of Korah, Dathan, and Abiram in Numbers 16**, Paul reminds us **“the Lord knows those who are his”** (19b). God knows the hearts of people. **He knows who his true people are. As awful as the episode of Korah’s rebellion was, it did not totally destroy the people of God. And as destructive as the false teaching is, it will not ultimately devastate the church... Or a political election!** Paul wasn't worried about who was in office, because he who was on the throne. **God has a people that he has chosen for himself, and no false teacher will ultimately steal away the church of God.**

Second, while we cannot see the hearts of people, we can see the lives of believers. Those who claim to be believers are urged to “turn away from unrighteousness” (19c). This exhortation reflects the sentiment of **Psalm 34:14** and **Proverbs 3:7**. God’s action in salvation results in a life of fruitful obedience. His people avoid wickedness and bear fruit.

Both of these realities, the doctrine of election and the fruitfulness of God’s people, are glorious and mysterious, and they also remind us that God’s church will endure. Christians should fear false teaching and run from false teachers, but they should not think that the church would ever crumble, for no false teacher has that kind of power. The truth of God’s sovereignty and the testimony of true believers tell us otherwise.

This subject of godliness leads to the next image of a faithful teacher.

#2: THE CLEAN VESSEL (20-22)

Paul moves to **household images** to describe **the lifestyle** of responsible Bible expositors in these three verses. The illustration is simple enough. Houses are filled with utensils. There are pots and pans, cups and glasses, forks and dishes, and more. **The gold and silver vessels are used for “special” or “honorable use”** (ESV). The wood and clay vessels are used for “ordinary” or “dishonorable” use.

The Master of the house uses the honorable vessels for special occasions. The dishonorable vessels are used for other menial tasks

This “**large house**” (20a) seems to be the **visible church** (“**God’s household,**” 1 Tim. 3:15). These “**vessels**” **seem to be two types of teachers, not two types of believers** (see Stott, 71). Paul himself was described as a chosen “**vessel**” or “**instrument**” set apart for the special purpose of making Christ known among the Gentiles (**Acts 9:15**). **These two types of vessels represent two types of teachers present then at the church at Ephesus, and now in the church today.**

What then characterizes such privileged individuals? Paul says that there is one indispensable condition: he must purify himself (21a). **If the vessel is clean, he will be an honorable vessel used for special purposes.**

The cleansing that is in view here is of both *life and doctrine*. Paul says, “If anyone cleanses himself from *what is dishonorable*” (or “these things”) **refers back to the corrupt teaching of Hymenaeus and Philetus, and the consequent result: “godlessness”** (2:16-18).

Another clue that a pure life (not just pure teaching) is in view is that the clean vessel metaphor is sandwiched between two verses that speak of personal holiness: “turn away from unrighteousness” (2:19) and “flee from youthful passions, and pursue righteousness.” (22a).

To be an honorable vessel, one must pursue pure doctrine and pure living.

Paul gives three descriptions of this clean vessel.

- First, he will be “**set apart**” from unrighteousness and for righteousness.
- Second, clean vessels will be “**useful to the Master,**” knowing that he owns them and may do with them as he pleases.
- Third, clean vessels are also “**prepared for every good work,**” meaning that they are willing and eager to be used of God for his glory.

In verses 22-23, Paul tells us specifically how to purify ourselves. He states the negative and positive elements.

- **Negatively, we must “flee from youthful passions.”** Often this phrase “youthful passions” is interpreted as *sexual sin*. While we must do that according to Scripture (see 1 Cor. 6:18), the command in this context is not limited to sexual sin. What are these youthful passions, then? If we glance at verse 23-25, it seems best to understand these desires as **the temptation to quarrel, be unkind, or harsh**. The remaining words in verse 22 also point us in this way, as we note how Timothy is to pursue love and peace.
 - **Young leaders have the temptation to indulge the flesh in a variety of ways including impatience, arrogance, criticism, stubbornness, recklessness, harshness, and unkindness.**
 - **A lot of young guys are critical, questing everything and they seldom if ever encourage anyone.** That is not the fruit of the Spirit – love, patience, gentleness. Paul even encouraged the Corinthians!
 - **It would be easy for a young leader to think that he is growing in maturity if he is abstaining from one particular temptation.** But Paul will not allow us to reduce sanctification to abstaining from looking at pornography or engaging in adultery. Honorable vessels are clean vessels. Clean vessels flee from *all* that is not Christ-like.
- **Positively, Paul tells Timothy to “pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart” (22b).**

- The contrast could not be greater. **The word “flee” is the term *pheugo*, from which we get our word “fugitive.”** Paul is saying “Run like Harrison Ford from youth passions!”
- But the term **“pursue” (*diako*) is about running in the opposite direction.** (Paul made the same “flee/pursue” challenge in 1 Timothy 6:11). While believers are urged to flee certain things like idolatry, materialism, and sexual sin, they are not simply to **“say no” to sin. They are also to say “yes” to God!**
 - o They are to turn their minds from sin, and meditate on the person of Christ and their position in Christ. **They must savor the Savior. They must delight in Jesus’ finished work. And as they behold the glory of Christ, they will grow in godliness and experience his peace.**

Do you want to be useful to the Master? By Christ’s grace and through his power, you must pursue practical holiness.

To a young ministerial student, the Scottish Pastor, Robert Murray McCheyne (young himself!) said:

I know you will apply hard to German, but do not forget the culture of the inner man—I mean of the heart. How diligently the cavalry officer keeps his saber clean and sharp; every stain he rubs off with the greatest care. Remember you are God’s sword, His instrument—I trust, a chosen vessel unto Him to bear His name. *In great measure, according to the purity and perfection of the instrument, will be the success.* It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God (Bonar, 95).

Yet, many fail to take this call seriously. I have watched friends fall every year because of moral failure (mostly sexual sin). These were gifted men. They were theologically bright. They could teach systematic theology, parse Greek words, define “contextualization,” provide a philosophy of multi-site churches, and preach great sermons – yet, they failed to take care of the inner man.

The condition for usefulness is not skillfulness, but holiness.

Spurgeon said, "But let a man once become really holy, even though he has but the slenderest possible ability, and he will be a fitter instrument in God's hand than the man of gigantic accomplishments who is not obedient to the divine will, or clean and pure in the sight of the Lord God Almighty" (*The Soulwinner*, 41). **Are you fleeing from sin and pursuing Christ?**

Notice also "with those who call on the Lord..." **You need a community.**

- **Put this together: What are you running from? What are you running for? Who are you running with?**

Paul continues describing the godly character of a faithful teacher in this next metaphor.

#3: THE LORD'S SERVANT (23-26)

Paul's final word picture is a **servant or slave** (*doulos*). Before getting to it, notice again that Paul mentions the need to **avoid word-battles**. This time Paul refers to them as "**foolish and ignorant disputes**" (23). This particular word occurs once in each of the three Pastoral Epistles, with 1 Tim. 6:4 and Titus 3:9 being the other two. **Paul seems to be alluding to foolish debates about speculations, myths, and genealogies** (see 1 Tim. 1:4).

Of course, pastor-teachers **must not avoid all controversy**. **In fact, they cannot escape it if they are teaching the Bible, since everything that a faithful teacher presents is by its nature controversial!** These controversies refer to **things that do not deserve time and energy**. Senseless arguments only breed division and quarreling.

Fundamentally, the **Lord's servant is to be gentle**. Paul mentions this **twice** in verses **24-25**: "The Lord's slave must not quarrel, but must be *gentle* to everyone ... instructing his opponents with *gentleness*" (HCSB, emphasis added). Paul mentions this trait in his list of pastoral qualifications elsewhere (**1 Tim. 3:3**). The faithful teacher is not to be quick tempered or violent (**Titus 1:7**). **The easy road, the way of the flesh, would be to take our frustrations out on people with rash words or with a right hook!** But the Lord's servant must pursue Christ, who by the Spirit produces the fruit of gentleness (**Gal. 5:23**).

Paul says to the Thessalonians that “**we were gentle among you, as a nursing mother nurtures her own children**” (1 Thess. 2:7b). What an image!

But do not miss what else Paul says. **He does not tell Timothy to shirk back.** That would be inconsistent with what has already been said in this letter. **No, the Lord’s servant is also charged to be “instructing his opponents” (25a). Gentleness does not mean timidity. It is strength under control. Timothy is called to correct his opponents, but to do so gently.**

The goal of such an attitude and such an approach is for the purpose of the **opponents’ salvation**. Paul expresses **the heart of an authentic evangelist** with this phrase: “Perhaps God will grant them repentance leading them to the knowledge of the truth” (25b).

Paul tells Timothy that the Lord’s servant is not out to win arguments, but to win souls. Faithful teachers want to see people turn from sin and to Christ (“repentance”), and lay down their false doctrines for the truth of the gospel (“to know the truth”).

Behind this is the belief **that the real enemy is not the false teachers but the Devil, who has captured them to do his will.** Paul wants Timothy to share his desire in seeing that these opponents may “**come to their senses and escape the Devil’s trap.**”

Notice the warfare. Those who oppose the gospel are **in the grip of the evil one.** They desperately need to come to the truth.

Their hope is in: (1) the gentle gospel witness of the Lord’s servant, and (2) in the Lord of grace, who may “grant” them repentance, opening up their eyes to the person and work of Christ (cf. 2 Cor. 4:4-6).

- **Is there anyone in your life that needs this gentle and bold witness? There should be. Are you praying that God may grant them repentance?**

- If you are an unbeliever here today, this is what we're praying for you today. Will you repent?

WHO IS SUFFICIENT FOR THESE THINGS?

The call in this chapter is weighty. Faithful teachers, as unashamed workmen, must be diligent in Bible study and accurate in Bible teaching. They must work hard to keep the hearers on the right path. Faithful teachers, as honorable vessels, must maintain purity in both life and doctrine, if they want to be used by the Master. They must flee youthful passions and pursue Jesus. Faithful teachers, as the Lord's servants, must avoid foolish controversies. They must gently speak truth to their opponents, praying that God may grant them repentance.

These challenges make us cry out with Paul, "**Who is sufficient for these things?**" (2 Cor. 2:16b, ESV). Remember, "**Our sufficiency is from God**" (2 Cor. 3:5b, ESV).

While we will fail at these tasks, we should take heart in the fact that there is One who fulfilled them all, and it is in him and through him that we live out these exhortations faithfully.

Jesus was *the ultimate unashamed workman*, who perfectly taught God's Word. He taught with authority and not as the scribes, leading us on the path of eternal life. He could stand before the Father with no shame because he perfectly fulfilled the Father's will.

Jesus was *the ultimate honorable vessel*. He was set apart for the special occasion of rescuing sinners. Because of his perfect fulfillment of God's righteous requirements and his substitutionary death for sinners, we can be made righteous and are given the power to live out his character.

Jesus was *the ultimate Lord's servant*. He said that he was "gentle and humble in heart" and that we can find rest if we come to him (Matt. 11:29).

- He is portrayed as both meek and majestic in the great servant songs of Isaiah.
- The suffering servant endured the flogging of evil men and the mocking of sinners. He went to the cross like a sheep led to the slaughter (Isa. 53:7).
- The Lord's servant was wounded for our transgressions and crushed for our iniquities (Isa. 53:5). He was oppressed and afflicted, yet he opened not his mouth.... he bore the sin of many and makes intercession for the transgressors (Isa. 53:7, 12b).

Jesus Christ, the Lord's servant is not only the model for all teachers, but he is also the person who gives us power to accomplish our mission of teaching the Word.

