

“YE OUGHT TO BE TEACHERS”

Heb.5:8-14

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II. INTRODUCTION

1. Why the book of Hebrews was written will serve as a background for our text, which contains the expression which serves as the topic for our present study.
2. By the time Hebrews was written those addressed had experienced a great change in attitude from their initial obedience of the gospel.
 - a. They were neglectful (2:1-3), sluggish (6:12), dull of hearing (5:11), spiritually immature (5:12,13), forsaking the assembling of themselves together, thus not holding fast the profession of their faith and not provoking one another to love and good works (10:23-25), and were in need of being taught again the first principles of God’s word (5:12).
 - b. They were in danger of unbelief (3:12), of drifting away (2:1), of casting away their confidence (10:35), of being hardened by the deceitfulness of sin (3:13), of being led astray by false teaching (13:9), of returning to the Jewish sacrificial system (10:26-31), of failing to obtain the grace of God (12:12-15), and of missing the eternal rest (4:1-3).
 - c. Perhaps some had gone into complete and irreversible apostasy (6:1-8).
3. So it was written to prevent further unbelief or turning away from the faith of Christ, and a returning to Moses and the law.
4. It was written to recover those who were either falling away or in danger of doing so, with the evident theme of the book being: “The imminent danger of apostasy”: Cf. Heb.2:1-4; 3:5,6,12-14; 10:19-36; 12:1-29.
5. It was written to persuade these Hebrew Christians to persevere to the end in their initial faith in Jesus Christ and the gospel and not to fall back again to Judaism from whence they had been converted.
6. To do this the author not only shows them what is wrong with their changed attitude and why it is wrong, he sharply but lovingly rebukes them in a variety of ways.
7. He also develops his theme of the imminent danger of apostasy while sharply but lovingly rebuking them by methodically showing the superiority of Christ, the gospel and N.T. Christianity to Moses, the

law, and the O.T. system, which was divinely designed to be temporary and provisional.

8. One example of their need to be rebuked and corrected and to emphasize an obvious reason why they faced this imminent danger of apostasy is that of our text, wherein we are emphasizing the important obligation set forth in the expression “ye ought to be teacher”.

II. DISCUSSION

A. WHAT DOES HE MEAN “YE OUGHT TO BE”?

1. “Ought” indicates obligation, duty, responsibility. Something you are required to do.
2. What one “ought” to do or be, that one can do or be.
3. God does not require us to do or be something we cannot do or be!
4. Thus they were under divine obligation to be teachers of the word of God.
5. How do we (you and I) judge and compare ourselves with this?
6. Do we even take second thought when we read this verse about whether or not it also applies to us?

B. WHO OUGHT TO BE TEACHERS?

1. “Ye ought to be teachers,” V.12a.
 - a. The ones addressed in this book.
 - b. These individual Hebrew Christians.
 - c. Cf. 2Tim.2:1,2; 1Tim.3:2; Tit.1:9-11.
 - d. See Ac.8:1-4; 11:19-21; 18:24-28; 9:10-18; 22:6-16; Tit.2:3-8.
2. Does this apply to you and me today? If not, why not? Read 2Tim.2:1,2 again. Not limited to Elders, deacons, evangelists!

C. WHY SHOULD THEY AT THAT TIME HAVE BEEN TEACHERS OF THE WORD?

1. “For when for the time ye ought to be teachers”
2. They had been Christians long enough that they should have been able to teach others.
3. They had had enough time in the service of the Lord as Christian that they should have grown in knowledge and spiritual maturity to be able to accept and be engaged in this responsibility.

4. The author recognizes that it takes time to develop enough spiritually, to mature enough in the faith, to grown enough in knowledge to be able to teach.
5. Here he reminds them that they had been Christian sufficient length of time to have learned enough and to have prepared themselves to teach God's word which was their divine obligation.
6. Obviously, they were failing to meet their obligation, had failed to grow in knowledge and spiritual maturity so as to be able to teach, and were in danger of apostasy. Cf. Eph.4:11-16.
7. Do we take warning from this example of indifference to duty as Christians?
8. Does it strike any concern or even fear in our hearts when we compare our case as it may be with theirs?

D. WHY WERE THEY UNABLE TO DO WHAT THEY OUGHT TO BE ABLE TO DO BY THIS TIME; THAT IS, TEACH GOD'S WORD?

1. They were still:
 - a. Babes in Christ. Cf. 1Cor.3:1,2.
 - b. In need of milk as babes in Christ.
 - c. Unskillful in the word of righteousness as babes in Christ.
 - d. In need of being taught the first principles (the very rudiments, the simplest things) of the oracles of God, or of the faith of Christ.
 - e. Immature spiritually; not of full age in the faith.
 - f. Unable "by reason of use (to) have their senses exercised to discern both good and evil." They had not matured enough in the knowledge of God's word to properly judge between right and wrong; truth and error.
 - g. Unable to handle the strong meat of God's word as mature Christians, because they were still babes in Christ.
2. They were so unlearned and immature spiritually, in spite of long enough time as Christians, that they were "dull of hearing;" that is, slow to grasp spiritual truths; sluggish in spiritual understanding; slow to learn.
3. So much so that the author could not teach or explain to them many things they needed to hear or be taught.

III. CONCLUSION

1. Is it any wonder that some of them:
 - a. Had already apostatized?
 - b. Were in the process of it?
 - c. Were in danger of it?
 - d. As well as some of us, are lacking, failing?

2. What about you and me?
 - a. How far beyond faith, repentance, confession and baptism for the remission of sins does our knowledge and ability to teach extend?
 - b. What about the meatier matters of the gospel system? Could you teach with any degree of accuracy and confidence the books of Romans? Galatians? Hebrews? 1John? Etc.
 - c. How well prepared are we to deal with the false doctrines of Denominationalism? Islamism? (Examples)
 - d. Doctrines of Marriage, Divorce and Remarriage? Continuous Cleansing? One Covenant Theory? The Millennial Theories?

3. In spite of the inability of some, they still neglect, don't even pretend to attend or support in any way, our Edification work (Bible Study meetings), wherein such things are taught, thus enabling the saints to grow and develop in knowledge and spiritual maturity in order to be able to be teachers of God's word privately and publicly.

4. I have always thought it strange that some members would not think of being members of churches of Christ who oppose classes, saying they are sinful, being without Bible authority. But then will not attend the classes of the local church they claim are scriptural and of which they are members!