

## II. THE PURPOSE OF TEACHING

### A. Teaching Others What to Believe

1. Philip and the eunuch (Acts 8:26-38)
  - a. The Spirit of the Lord moved Philip to get him in place to minister to the Ethiopian eunuch (Acts 8:26-29).
  - b. Philip sought and gained an understanding of the eunuch's present understanding (Acts 8:30-34).
  - c. Philip corrected false perceptions held by the eunuch and enlightened him on biblical truth (Acts 8:35-38).
2. Peter and Cornelius (Acts 10:9-48)
  - a. The Spirit of the Lord moved Peter to get him in place to minister to Cornelius and others (Acts 10:9-24). First, the Lord had to teach Peter to even get him to a place to go (see Acts 10:9-19). He did so by dismantling some views held by Peter and instructing him in a more perfect way.
  - b. When Peter arrived, he immediately had to correct Cornelius' reaction (Acts 10:25-26).
  - c. Peter spoke to Cornelius and others and took them from what they knew to what they needed to know (Acts 10:27-43). Along the way, Peter confessed to his own growth in understanding at the hand of the Lord.
  - d. As Peter seemed to be continuing a sermon he would have preached in times past, the Lord interrupted the message with the falling of the Holy Ghost (Acts 10:44-48).
3. Paul and Barnabas at Antioch of Pisidia (Acts 13:14-43)
  - a. Paul and Barnabas entered a synagogue where they were given an opportunity to speak to the congregants (Acts 13:14-15).
  - b. Paul began his instruction with subject matter already familiar to the audience (Acts 13:16-22).
  - c. He moved to an area where their perceptions likely needed to be corrected and perfected (Acts 13:23-43).
4. Paul and Barnabas at Lystra (Acts 14:8-18)
  - a. The Lord put Paul and Barnabas in a place to heal a man, therefore creating an opportunity to preach the word of God (Acts 14:8-10).
  - b. The reaction of the onlookers provoked Paul and Barnabas to dismantle the people's false religion and practice (Acts 14:11-15).
  - c. On the heels of dismantling the false ideas held by the crowd, Paul and Barnabas proceeded to teach the people the truth of God's word (Acts 14:16-18).
5. Paul in Athens (Acts 17:16-31)
  - a. The Lord put Paul in a place to see the lack of understanding that existed in Athens (Acts 17:16).
  - b. The Lord positioned Paul to have an open door to speak to the people of Athens (Acts 17:17-21).

- c. Paul began by offering correction to the false ideas and perceptions held by the people there (Acts 17:22-23).
  - d. Paul moved from correction to enlightenment of truth concerning the true God they sought to worship (Acts 17:24-31).
6. Aquila and Priscilla with Apollos (Acts 18:24-28)
  - a. The Lord put Aquila and Priscilla in a place to hear the teaching of a man named Apollos (Acts 18:24-26).
  - b. In Apollos' speaking, Aquila and Priscilla heard some areas of ignorance in which Apollos needed correction and further enlightenment (Acts 18:26).
  - c. They took him aside and "expounded unto him the way of God more perfectly" (Acts 18:26).
  - d. As Apollos moved on to the next place, they encouraged the brethren to receive him and allow God to use him to show "by the scriptures that Jesus was Christ." (Acts 18:27-28).
  - e. Apparently, the efforts of Aquila and Priscilla worked and Apollos became known as a great leader and teacher of God's word (1 Corinthians 3:4-6).
7. Paul in Ephesus (Acts 19:8; Acts 20:31-32)
  - a. The Lord put the apostle Paul in a place of extended ministry in Ephesus (Acts 19:8).
  - b. In his time there, Paul frequently entered the synagogue where he would speak of the things concerning the kingdom of God (Acts 19:8). This ministry of teaching took shape in two aspects.
    - (1) Disputing—tearing down
    - (2) Persuading—building up
  - c. In his departure, Paul summarized his ministry there (Acts 20:31-32).
    - (1) Remember, that by the space of three years I ceased not to WARN (disputing—tearing down) every one night and day with tears (Acts 20:31).
    - (2) And now, I commend you to God, and to the word of His grace, which is able to BUILD (persuading—building up) you up, and to give you an inheritance among them which are sanctified (Acts 20:32).
8. Note: In each of these scenarios, we can find the work of teaching broken down into two segments.
  - a. First, something that is currently perceived or believed needs to be dismantled. This dismantling is not intended for the destruction of the individual who holds the false beliefs, but rather for his or her benefit. When needed, all true teaching first seeks to destroy that which is hindering the student from being grounded and built up in the truth.
  - b. Second, in the place of the previously held ideas that have been newly dismantled, teaching requires that a new foundation and structure be built that is based more squarely and consistently upon the word of God and truth.

- B. Teaching Others What to Do (Exodus 4:15; Deuteronomy 4:10)
1. Consider the principle (2 Timothy 3:16-17).
    - (1) Scripture is given for the purpose of right **doctrine** (2 Timothy 3:16). This aligns with our last section where teaching is supposed to challenge what we believe.
    - (2) Scripture is given for the purpose of changing and perfecting what we do (2 Timothy 3:16-17).
      - a) It is given for the purpose of offering a **reproof**, which is the enlightenment of error (2 Timothy 3:16).
      - b) It is given for the purpose of **correction**, which is the enlightenment of righteousness (2 Timothy 3:16).
      - c) It is given for the purpose of offering **instruction in righteousness**, which is the offering of teaching concerning right things to do (2 Timothy 3:16).
      - d) It is given for the purpose of **perfecting the believer**, which would involve a man's growth and maturation (2 Timothy 3:17; 2 Peter 3:18).
      - e) It is given to **furnish** a man **unto all good works** (2 Timothy 3:17).
  2. Consider some biblical examples.
    - a. Consider the example of the garden in Eden (Genesis 2:16-17).
      - (1) Teaching should instruct people on what TO DO (Genesis 2:16).
      - (2) Teaching should instruct people on what NOT TO DO (Genesis 2:17).
    - b. Consider the example of Moses preparing the children of Israel for dwelling in the midst of crooked and perverse nations (Leviticus 18:1-30).
      - (1) He taught the people of the abominations of the heathen, therefore instructing them on what they were NOT TO DO (Leviticus 18:1-25).
      - (2) He taught the people of the expectations that God had concerning them, therefore instructing them on what they were TO DO (Leviticus 18:26-30).
    - c. Consider the example of the apostle Paul educating the believers at Colosse on the difference in practices between the old man and the new man (Colossians 3:5-17).
      - (1) He taught the people of the deeds of the old man and, in doing so, instructed them on what they were NOT TO DO (Colossians 3:5-9).
      - (2) He taught the people of the actions coming forth from the new man, and, in doing so, instructed the believers on what they were now TO DO (Colossians 3:10-17).
      - (3) He further proceeded to inform the believers of how these actions were to translate into the day-to-day activities of home, community, and work (Colossians 3:18-25; Colossians 4:1).

C. Teaching Others What to Teach (Exodus 4:12; Deuteronomy 4:10)

1. Consider the biblical principle (2 Timothy 2:2).
  - a. The parties involved in the principle
    - (1) God taught Paul.
    - (2) Paul taught Timothy (and others).
    - (3) Timothy was to teach faithful men.
    - (4) The faithful men were to teach others also.
  - b. The content involved in the principle
    - (1) Paul was to teach to Timothy what God had taught him.
    - (2) Timothy was to teach to faithful men what Paul had taught him.
    - (3) The faithful men were to teach to others what Timothy had taught them.
  - c. The truth conveyed in the principle—Ultimately, God through Paul was teaching men what they should teach other men.
2. Consider some biblical examples.
  - a. Consider the example of Moses teaching the children of Israel (Deuteronomy 4:10).
    - (1) Moses stood before the Lord in Horeb to receive the word of God.
    - (2) Before Israel requested that Moses serve as the mediator, God requested that the people be gathered together.
      - a) He did so with the intent that the people would hear His word.
      - b) He did so with the intent that the people would learn to fear Him all the days they lived on the earth.
      - c) He did so in hopes that they would take what they had been taught and “TEACH THEIR CHILDREN.”
  - b. Consider the example of the Lord Jesus Christ among His disciples (John 20:21).
    - (1) The Lord Jesus spent several years among His disciples teaching them the truth of the word of God as well as the practical applications thereof.
    - (2) Out of the larger group of those who heard from Christ and learned at His feet, He sent forth chosen disciples to bear His message to others who would hear from them and learn at their feet.
    - (3) As the Father had sent Him, He would now send them.
  - c. Consider the example of the apostle Paul in his teaching of young Timothy (1 Timothy 4:11).
    - (1) As Paul’s son in the faith, Timothy received much teaching and instruction from the mouth, the life, and the pen of the apostle Paul.
    - (2) This teaching was not merely for Timothy’s benefit, but, as Paul said, was for Timothy to then “command and teach.”
    - (3) In other words, Paul taught Timothy so that Timothy would know what to teach others.