

The Importance of Assembly Teaching

In the mid 1980s I was running a home group and on one occasion as I was about to present some teaching I was interrupted by the main spokes-woman in the group and given a request. They had all agreed that they didn't like what I was teaching on because they said it "wasn't meeting our needs". I explained that I only taught on what Holy Spirit had given me to present and that the series I was doing was an important one to retrain us in the way we live as spiritual people in a secular world. I could see from their faces that they wanted me to change and comply with their desire so I stopped the session and cancelled any further ones. This resulted in the home group 'folding up'.

This experience highlights the importance of really understanding the need for teaching that is given to Kingdom Communities when all the members gather together.

IMPORTANT: Be aware that Community teaching is independent of, and in addition to, any other teaching you receive. You are responsible to be taught by the Spirit of Truth¹ which should cause you to have your spiritual ears open 24/7 – even when you're sleeping. You are responsible for gaining Kingdom knowledge through various source, but it is essential that the Spirit guide you in this. Let him show you what books to read, what teaching emails to read, what teaching audio-visuals to take in. I have found this spiritual guidance to be absolutely essential, as many others have as well.

The purpose of teaching provided by Kingdom teachers, apostles and overseers is designed to impart knowledge received straight from the Throne. This is essential for everyone because the information is for corporate instruction, counsel and direction. This type of knowledge primarily comes from apostles and prophets as Heaven is their focus, not Earth. Their job is to receive information and blueprints from the King and to see that they are instilled in the group. This is why it's essential for every Kingdom Community to have their own members with apostolic and prophetic mantles² – not necessarily fully-fledged apostles and prophets. If they are missing from the group is like a ship without a rudder because the focus of pastors and church leaders is the people and this causes the group to spiritually wander aimlessly.

Community overseers are responsible for presenting to the members what Paul called 'sound doctrine'. This means "wholesome teaching" – i.e. teaching that's up to Heaven's standard and the knowledge Heaven wants imparted at that time. It doesn't mean Bible teaching, although quite a bit of Bible teaching could be of this type. I don't regard all Bible teaching as 'sound' because it's the understanding and the presentation of the person doing the teaching that frames it as 'sound' or 'unsound' – i.e. how much of their own thinking is included. For example: If a teacher of a Kingdom Community instructs the group to keep the Jewish feasts because its their interpretation of the Bible, this would be 'unsound'.

Paul wrote to Timothy in reference to sound teaching. He began by listing a number of things that were examples of unrighteousness and finished up by adding "whatever else is opposed to wholesome teaching"³. He also added, "As laid down by the glorious Gospel of the blessed God, with which I have been entrusted"⁴. What do we make of this?

Firstly, Paul was taught by King Jesus personally after his conversion.⁵ So what he taught was what Heaven had revealed to him as the Gospel of the Kingdom⁶ as well as the ways to live righteously in the Kingdom⁷.

Secondly, Paul didn't use the modern church catch phrase, "if it's not in the Bible..." (i.e. *sola scriptura*)⁸.

1 – John 16:13

2 – Not the ability to prophesy because everyone has that ability to one level or another

3 – 1 Timothy 1:9-11 Amplified Bible, Classic Edition (AMPC)

4 – 1 Timothy 1:9-11 Amplified Bible, Classic Edition (AMPC)

5 – Galatians 1:11, 15-18

6 – Acts 19:8

7 – Romans 14:17

8 – See canberraforerunners.org/wp-content/uploads/2019/10/The-End-of-Sola-Scriptura.pdf

Instead, he advanced ‘wholesome teaching’ (“sound doctrine”) as the maxim. What was this ‘wholesome teaching’? According to his letter to Titus⁹ it’s what Paul taught and in the letter he gives examples of what this is¹⁰. For us, this means that Paul’s teaching is to be received as teaching from the Lord – provided its not from his own mind¹¹ and its not relevant to us in the 21st century, not just for the believers of the 1st century in the ANE¹².

Timothy was told to re-teach what Paul had taught him. This was to be the propagation method for sound doctrine which was continued by church leaders in the 1st century.¹³ Before that, letters from the apostles we’re read in meetings of the *ekklesia* all around southern Europe, Asia and the ANE.¹⁴ Following that time, the religious leaders¹⁵ of the early Roman Catholic Church and the Eastern Orthodox Church of the 2nd-3rd centuries put down teaching in writing and distributed them as well. All this occurred before the Bible was formalised as church holy scripture in the 4th century.

If we adopt sound doctrine from the NT this should be propagated in the Community and taught to new members as appropriate for Kingdom living. This should continue generation after generation with reference only to the Bible when there is a need.¹⁶ As there is more Kingdom knowledge we need to receive than there is in the NT it’s essential that revelatory and prophetic knowledge be added on a continual basis so that the sum total of what Heaven wants us to know keeps growing.

To put this method in place each member of the Community must be alert and assess all the teaching that’s presented. One important component of this is to assess the person giving the teaching, as well as the way the teaching is given. We have been warned ahead of time to do this because members from among the *ekklesia* will twist truth and lead some people astray, especially to create their own following.¹⁷

It’s a scary business being in the Kingdom. However, if we submit to one another, and openly and wholeheartedly allow what we say and believe to be assessed by each other, we have a good chance of ‘staying the course’. Paul’s own words are an encouragement here, “I entrust you into God’s hands and the message of his grace which is all that you need to become strong”¹⁸. He never told them to read their Bibles (OT) to stay true, but trusted them to the Lord to keep them on ‘the right track’ while propagating the teaching he delivered.

One important point about Community teaching is that its for edification¹⁹ – i.e. to help the hearers mature in spiritual matters. It’s not so they feel good or enjoy the messages. With this in mind, be aware that a considerable amount of Kingdom teaching will be correction and reprogramming. This redirection of our knowledge is essential because we can’t mature as sons while we still hold onto erroneous understanding.

For myself, I have been commissioned to raise a Gideon's army, to feed them and send them out. This feeding is spiritual food, not ‘meat and veg’. This is why I have a mandate to present teaching to the Community every week when circumstances permit.

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9 – Titus 1:9

10 – Titus 2:1 (see all of chapter 2)

11 – Compare 1 Corinthians 7:25 & 1 Corinthians 11:23

12 – Ancient Near East

13 – Clement of Rome, Ignatius, Polycarp, Papias,

14 – en.wikipedia.org/wiki/Church_Fathers#Great_Fathers

15 – e.g. Oregin, Justin Martyr, Iraneus, Athanasius, Tertillian, Jerome, Augustine

16 – Some may want proof and others might want clarification. Some may be theological and need it.

17 – Acts 20:30

18 – Acts 20:32 (TPT)

19 – 2 Corinthians 13:10