

## Teaching One Another

“Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee” (1 Tim. 4:16). Sound familiar?

The scriptures avidly emphasize seizing the opportunity to teach and be taught by one another. The apostle Paul wrote, “What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying” (1 Cor. 14:26), and then echoed this need, saying, “Wherefore be ye not foolish, but understand what the will of the Lord is” (Eph. 5:17). And, the apostle Peter admonished the brethren, saying, “But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen” (2 Pet. 3:18).

Teaching and being taught prepares the saints, so that, “we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love” (Eph. 4:14-16).

Edification defined: ed-i-fi-ka'-shun, ed'-i-fi: The Greek words oikodomeo, "to build," oikodome, "the act of building," are used both literally and figuratively in the New Testament; "edify," "edifying," "edification," are the translation of the King James Version in some 20 passages, all in the figurative sense of the promotion of growth in Christian character. the Revised Version (British and American) in 2Co 10:8; 13:10; Eph 4:12,16; 1Th 5:11 renders "build up," "building up," making the force of the figure clearer to the English reader. In 1 Tim 1:4 the Greek text followed by the Revised Version (British and American) has oikonomia, "dispensation," instead of oikodomia, "edifying" (the King James Version) (ISBE: F.K. Farr).

Viewed within its proper confines we can see that edification has little to do with how we feel, and a greater emphasis on “*the promotion of growth in Christian character,*” which is developed through teaching.

The attention that needs to be given to a proper training curriculum cannot be overstated. The question of what to teach, when to teach, and who is to teach, i.e., public preaching, or teaching in a classroom setting, must come into play when curriculums are developed.

We learn, however, that preaching and teaching in such a fashion is not the only means by which saints are to be taught, and thereby edified.

The apostle Paul, to the Ephesians, said, “be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord” (Eph. 5:18-19).

The intent of this “speaking” is further explained by Paul, saying, “Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and

hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him” (Col. 3:16-17).

Giving the proper attention to what to sing, when to sing, and who is to direct it, in order to maximize the teaching, edification process, those who direct the teaching through song have a great responsibility of preparedness: as do those who teach through speech.

Do the songs portray doctrinal truths? Do the songs properly represent the doctrine of Christ, and are they spiritual songs?

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