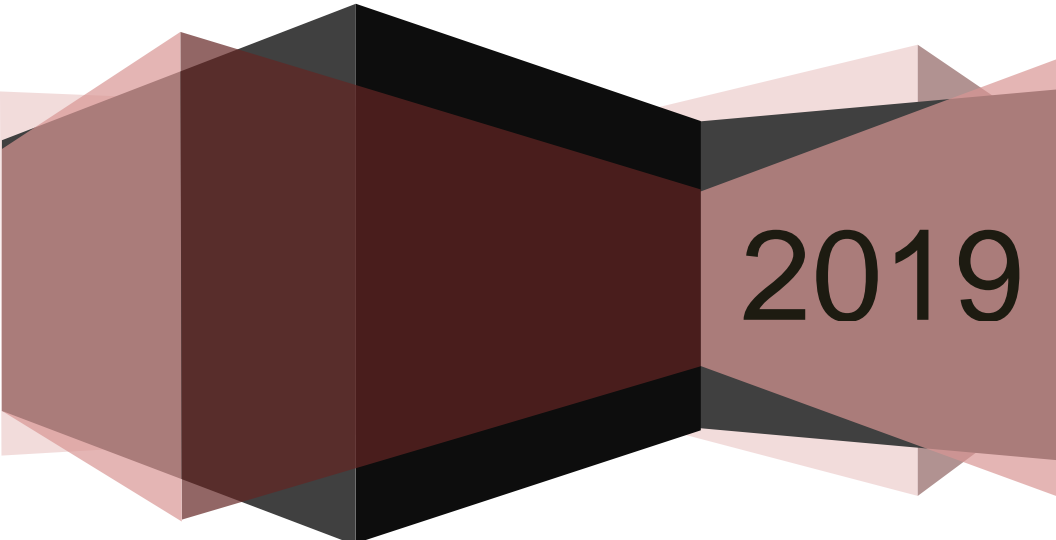


Ministry of Teaching in the Church

*For I did not shrink from declaring to you
the whole counsel of God.*

(Acts 20:27)



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Ministry of Teaching in the Church

The common experience of the church today is undefined. There is no teaching program. There is improvisation, sermons without inter connection, endless paths that entertain the people, but do not build maturity. It is more information than training, more intellectualism or emotionalism than life.

A full teaching body

Everything that **Christ is** and what **Christ taught**, was transmitted to the twelve apostles. We have no other reliable and original source of Jesus Christ, his work and his teachings.

Jesus showed us how to teach – making disciples, as well as what to teach. Jesus had no endless and varied teaching and did not bother to teach the entire Old Testament. In three years he gave a complete package (Mat 28:19). We also see in the gospels as he used constant repetitions. The apostles also had a complete and concrete body of teachings that they considered indispensable (Acts 20:27). That was God's Counsel.

God's counsel consisted of two things: *Kerygma* and *Didache*.

What is *Kerygma*?

- a) Translating
 - *Kerigma* = Preaching. Preaching means the action of preaching, but in Greek, kerygma also includes the message content.
See Mat 12:41, Rom 16:25, 1Co 1:21, 2:4, 15:14, 2Ti 4:17 Tit 1:3.
 - *Kerissein* = Preach (appears 61 times in the New Testament) does not mean exposing a doctrine or exhortation to do, but "proclaim a fact".
See Mat 4:17, 24:14, Mar 6:12, Act 20:25, Rom 10:8, 1Co 1:23.
 - *Kerus* = Herald, the one who proclaims.
See 1Ti 2:7; 2Ti 1:11, 2Pe 2:5.
- b) The *kerygma* must be proclaimed with authority and anointing
 - Not as a mechanical repetition, but with the inner testimony of the Spirit (1Co 2:4, Joh 15:26).
- c) The *kerygma* appeals to the Faith (Gal 3:2,5; 1Co 1:21).

- d) Its content: The person and work of the Christ. Also includes: our union with Christ, The Holy Spirit's presence in us and over us, the eternal purpose, the church, etc.
See Act 2:22-39; Phi 2:5-11, 2Co 5:21, Gal 3:13, Rom 6:6; Eph 2:6, Rom 5:5; 8:16,17.

What is the *Didache*?

- a) Translating
- . *Didache* = Doctrine, instruction. Appears 30 times in the New Testament;
See Mat 7:28, Joh 7:16; Act 2:42, 5:28, 1Co 14:26.
 - . *Didaskalia* = Appears 21 times;
See Mar 7:7 Tit 2:1,7,10.
 - . *Didaskalos* = Master. Appears 59 times. (Jesus- Joh 13:13, Mat 23:8; Pastors - Act 13:1, 1Co 12:28; Eph 4:11);
 - . *Didaskein* = Teaching. Appears 101 times;
See Mat 5:2; 7:29, 28:20, Act 1:1; 5:42, Eph 4:21.
- b) *Didache* composed of clear teachings and commandments that reveal God's will to our lives (Mat 5,6,7; Tit 2:1-10);
- . Teaching the *didache*, is to teach life principles, convey something practical for the life experience.
- c) *Didache* is clear and Simple (Eph 6:1);
- d) *Didache* is not endless, it is a full and defined body (Mat 28:20, Act 20:27);
- e) *Didache* is imperative. Not only suggestions;
- f) *Didache* appeals to the obedience (Mat 7:21-29, Eph 4:20-21);
- g) *Didache* involves all areas of life (Mat 5,6,7, Eph 4,5,6, Rom 12);
- h) *Didache* centers itself in Christ (Mat 11:29, Eph 4:20-21);
- i) The goal of the *didache* is to make us like Jesus (Eph 5:2,25);
- j) *Didache* is unchangeable (Mat 24:35);
- k) *Didache* is universal (Mt 28:19-20);
- l) *Didache* not imposed itself by logic, but by the authority of Jesus;

- m) It is necessary remember and repeat the *didache* (2Pe 1:12-15).
See below: Catechesis;
- n) *Didache* is the base of rebuking and discipline (2Ti 4:2).

Relation between *Kerygma* and *Didache*

We can illustrate it as the locomotive and wagons. The *kerygma* is like a locomotive. Comes in front. Contains the power to carry the "weight" of the *didache*. John said that "his commandments are not burdensome." (1Jo 5:3), but this is only true for those who have faith in the proclamation (the *kerygma*) of the Christ. The law gives us ten loaded wagons, but not the locomotive. Jesus gave us another ninety wagons, but also gave us the locomotive (which is himself, Col 1:27). Hallelujah!

Exemples	Kerygma	Didache
Peter	Act 2:22-36	2:38
Romans	Rom 1 a 8	12 a 15
Ephesians	Eph 1 a 3	4 a 6
Colossians	Col 1 a 2	3 a 4
Hebrews	Heb 1 a 11	12 a 13

Deviations from the truth in the form of legalism

- a) Replace the *didache* of Jesus by human laws;
See Col 2:8,20-23, Mat 15:3-9; Isa 29:13; Mar 7:9.
- b) Replace the *didache* of Jesus for ordinances and rudiments of Judaism;
See Col 2:8,20; Gal 4:3,9-11, Eph 2:15.
- c) Giving Jesus' *didache* without giving the *kerygma*. Make demands without build faith, as if the command had strength by itself. The preaching of the *didache* itself does not produce obedience. There must be faith in the *kerygma*.
See Gal 2:20-21, 3:1-3, 21-22; 5:1,16-18, Rom 7:14.

Deviations from the truth being libertine

- a) Believe that the moral law (eternal will) of God, does not need to be followed;
See Rom 3:31; 6:1-2, Gal 5:13, Eph 2:10, Heb 12:14, Jas 2:14-16, 1Jo 3:7-10,17; 4:8,20; 5:4,18.
- b) Believe that the law can not be fully complied;
See Rom 8:4,7-9, Gal 5:16,22-25.
- c) Give only the *kerygma* without directing faith is the overvaluation of the *kerygma*. Some believe that faith in Christ's life within us will produce obedience without the need of the *didache*. It is a mistake (Tit 2:1);
- d) Permissiveness.
See 1Co 5:2-5, 9-13, Eph 5:5-11, Rev 2:14-15,20.

Catechesis

- a) What is catechesis
 - . It means to repeat in loud voice. This was the peculiar method that the apostles and primitive preachers used to orally teach the doctrine of the Christ. Were repeated aloud, using the memorization. This method reminds us of the rabbinical schools, in which the disciples learned by heart the teachings received. Repeating the same words of the master, sentence by sentence. This is the method that the church used for centuries.
See Luk 1:4, Gal 6:6, Act 18:25.
- b) Some important considerations
 - . To play we need a ball (it goes anywhere, entertains because it is unpredictable and full of surprises). But to work we need tools (they are used always on the same way, the saw, the hammer, etc., never have news);
 - . The word of God should not be used as a ball (for fun with many novelties), but as a tool (with discipline and perseverance);
 - . Those who say that catechesis and dull, are those who find it more difficult to practice. That is because they do not value what is simple. They do not want to be filled with the word, they would like novelties instead;

- . Catechesis, if used properly, is much than memorization;
- . If anyone become discouraged by thinking that there are too many texts, must understand that does not needs to work with all of them at the same time. Should pick up one at a time (like a big pile of dirty dishes to be washed);
- . If not literally, then many will be saying anything;
- . Should be a lot of repetition during the week (alone, in the fellowship, with the discipler, etc.);
- . Catechesis is not just to understand but to be done. Memorize it is only a small part. When someone memorized, have just done a minimum part. Must keep repeating and meditating on it until become practice and life;
- . Sometimes the slower ones to understand are those who obey better. The more knowledgeable need of catechesis, because it is not to be known, but to be lived.



*The
catechesis
is not only
to know,
but to live!*