

## RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

### Message Three

#### **Learning to Teach God's Economy in and Experiential Way and Converting Doctrine into Experience**

Scripture Reading: 1 Tim. 1:3-4; 2:4; 3:15; 2 Tim. 1:6-7; 2:2, 15, 22, 25

- I. When you help the young people, do not give them a lot of doctrines; instead, give them something practical:**
- A. We should not put too much emphasis on doctrines, not only when we have personal contact with them but also when we are preaching the gospel or giving messages to them.
  - B. Because young people have many practical problems, we need to spend some time to study the problems of the young people in their practical living; then what you speak is practical and related to the practical matters that you have touched in their lives.
- II. In teaching the truth to the young people we need to learn how to teach God's economy in an experiential way—1 Tim. 1:3-4; 2 Tim. 1:6-7; 2:2, 22:**
- A. The teaching in the New Testament is focused on God's economy, however through the centuries there have been many teachings which have not been on God's economy; we must learn from history not to teach anything other than God's dispensation—1 Tim. 1:3-4:
    - 1. The Greek word for *economy* means "household law" and implies distribution; this word denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is a household economy—v. 4; Eph. 1:10; 3:9.
    - 2. There are many other matters in the Bible, such as the law, history and the prophecies, which can become distractions to us; some are distracted from God's economy through their readings of the Psalms or Proverbs.
    - 3. As we teach the young people, we should not have any burden, any view, or any vision other than God's economy; in our teaching we should know only one thing—God's economy—1 Tim. 1:4.
  - B. In order for us to be those who are competent to teach God's economy and fulfill our commission, we have to be on fire; this is the reason Paul reminded Timothy to "fan into flame the gift of God" which was in him—2 Tim. 1:6; 2:2:
    - 1. God has given us two precious things—His divine life and His divine Spirit; now we need to fan the gift of God into flame:
      - a. The first step in fanning the gift is not to exercise; the first step is to open all the "doors" and "windows"; we need to open our entire being; our mind, emotion, and will, our entire soul, our heart, and even our spirit.
      - b. Those who teach must open their entire being so that the "draft" may come in; the Spirit is in us already, but we need to fan the fire, the Spirit, into flame.
    - 2. If our being is closed, we need to call on the name of the Lord Jesus; as we call on the Lord, we open not only our mouth but also our spirit and our heart; then the draft will come in, and that will fan into flame the eternal life and the eternal Spirit within you—v. 22.
  - C. If we would go to the meeting with a flame, we must be a person of prayer; if we are such a person, we will bring a spirit of prayer, an atmosphere of prayer to our class.

**III. Once we have an atmosphere of prayer, we are now ready to teach, not in a doctrinal way but in an experiential way; by doing this we will turn our teaching from doctrine to experience; this experiential fellowship will deeply impress the young people:**

- A. We should not ask our students merely to remember and recite all the points related to the lesson; that would be to teach in a doctrinal way:
  - 1. If we would teach in an experiential way we should help the young people to realize their situation and condition.
  - 2. We must learn in our teaching to touch others experientially; applying every point of our teaching to their personal, practical situation.
- B. When we teach the young people, we should not take the way of giving messages or lectures; instead, we need to have personal talks with the young people, teaching every point experientially:
  - 1. Every point of the lesson should be presented in a way that will create an experiential impression; apply every point to their actual situation.
  - 2. As we are talking with them, we should be watchful over each one, paying particular attention to their expressions; this will help us to know the needs of our students.
- C. If you want to stir up a praying spirit in the person with whom you are speaking, you yourself must be a person who is full of the praying spirit; adequate prayer will accomplish at least three things; it will impress the young people in an experiential way with the points of the lesson, stir up the praying spirit within them, and cause them to become living.

**IV. In order to teach in an experiential way, we must convert every point in the lesson from doctrine into experience; after making such a conversion during our time of preparation, we should then speak to the young people about each point in the way of experience:**

- A. The more we speak in this way, the more they will be unveiled; they will see a vision that will expose them, and spontaneously they will be ushered into the experience of the very matter we have been presenting.
- B. If we teach in the way of merely imparting doctrines from the printed materials, we will do nothing more than impart some knowledge to the minds of our students; as a result, they will gain nothing in an experiential way:
  - 1. The knowledge they gain may damage them; later, on another occasion, when they hear that word, they might say, "I know this already; I learned all about it in the meetings.
  - 2. We must not damage the young people by giving them mere knowledge; in order to profit them with the truth, we must always teach them in an experiential way.

**V. Before we begin to teach the young people the truth, we ourselves need to receive Paul's inoculation and be filled, soaked, and saturated with the truth—1 Tim. 2:4; 3:15; 2 Tim. 2:15, 25:**

- A. The word *truth* has been wrongly understood by many readers of the Bible because they regard truth as a matter of doctrine; in the New Testament, *truth* refers not to doctrine but to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy—1 Tim. 2:4; cf. 1 John 1:6.
- B. The element of the inoculation against the decline is the structure of the divine truth which is the Triune God plus His redemption, becoming our salvation; we need to immerse ourselves in the truth concerning that matter.