

Faculty Class 1 of 6

What Is A Teacher?

#0652

Study given by W.D. Frazee—August 08, 1965

What is a teacher? Well, I want you to turn with me to Luke 6:39:

“And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?”
Luke 6:39.

Now what happens if a blind man will try to lead another blind man? In order for a person to successfully lead or guide, he needs to have sight to know where he’s going. Is that right?

Now go to Acts 8:31. It’s a story of Philip and the man from Ethiopia. The treasurer of the Queen of Ethiopia was riding along there in his chariot on that desert road. And he was doing what? Reading the Word, reading the scriptures. What book was he reading? Isaiah. Now what question did Philip ask him?

“Understandest thou what thou readest?” Acts 8:30.

Philip asked him, “Do you understand what you’re reading?” And he said:

“How can I, except some man should guide me?”
Ibid., verse 31.

“*Guide* me.” This is the business of the teacher. He not only *knows* the way, he *shows* the way—he guides. He points out.

Now, please go to Matthew 23:3, where you’ll see a [inaudible due to a train passing close by.] What did Jesus say was the trouble with the Scribes and the Pharisees? They say and do not. Well a good teacher doesn’t do that. A good teacher *knows* the way and *shows* the way and he *goes* the way.

So God has called you to be a teacher at Wildwood, whether you teach in the home or out on the farm, whether you teach in the kitchen, in the treatment room, or out in the community, in the classroom; wherever you are you’re to be a teacher. But remember, you must *know* and you must *show* and you must *go*. In other words, you must *know* what to do and be able to *explain* it so that other people know what to do and then demonstrate it by your example.

You know, we have an interesting statement from the book *Counsels to Teachers*:

“However great a man's knowledge, it is of no avail unless he is able to communicate it to others” *Counsels to Teachers*, page 253.

It's better to know a few things then, and be able to communicate, as far as being a teacher is concerned, than to know a great *many* things and have no power to pass those on. Study, dear ones, how to make truth plain. To use the common expression, how to get it across.

Turn to Habakkuk the second chapter. We'll get another text on this matter of showing the way.

“And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it” Habakkuk 2:2.

Make it *plain*. I was reading of an old minister who was sitting on the platform behind the young preacher, and every now and then he'd just whisper to him, “Make it plain, make it plain.” And that ought to be ringing in the ears of every teacher. Whether we're having a morning worship in one of these homes, or whether we're on the job teaching a man to weld or hoe or cook or give a treatment, or whether we're out in the community giving a Bible study, teaching someone else to give a Bible study, or whether we're with one person under a tree or in a bedroom or in an office, trying to get through some personal problem, those three words: make it plain, make it plain, make it plain. And ask God to help you, friend, to find some *way* of making it plain.

What did the Lord say that Habakkuk came to do? Make it plain upon *tables*. Do you know this is the verse that inspired Charles Fitch to make the first prophetic chart back in the 1840s? This was the verse that sounding in his ears, caused him to get up that chart with the image of Daniel 2 and all those beasts of Daniel 7 and Daniel 8 and Revelation 12, and 13, and 17. They're all there on that chart and this is the verse that caused him to do it.

“Write the vision, and make it plain upon tables” Ibid.

Now, there are many ways that we can use to try to make truth plain. We can use a blackboard. Parents with children in the home, it's nice to have a little blackboard or some board like this. If you don't have one, then try to get a piece of cardboard. Some way, have *something* that you can use. Or you can bring in three-dimension objects and use them and they're very useful things. But don't miss this next point: any minute used exclusively is a poor minute. Now, stories of the right kind are good illustrations, but I tell you folks, that there are some

people that every time they speak, they're just full of stories. There's this story and then there's another story and another story. They'd be entertaining, but I think many of those stories would accomplish more if they were spread through more good, *solid* instruction. Illustrations are like windows—they're to let in the light. But we need a building in order to hold the window. Right?

“Write the vision and make it plain” Ibid.

Well, now notice the purpose of it all:

“That he may *run* that *readeth* it” Ibid.

Now this verse doesn't say the way a lot of people misquote it, that he who *runs* may read. It's alright to make truth so plain that people who run may read, but that isn't what this says. What does it say? Look at it again.

“Write the vision, and make it plain upon tables,
that he may run that readeth it” Ibid.

“That *he* may run that *readeth* it.” That's it. Well why would he *run*? *Run* to do what the vision says to do. *Run* to carry out what is made plain. Run in this way. And dear teachers, if we are to be successful way-showers, we must be good way-goers, because a leader is where? He's in front, he's ahead. Isn't that what the Bible says? Look at John 10:4.

“When he putteth forth his own sheep, he goeth
before them, and the sheep follow him...” John 10:4

He goeth *before*. Goes before what? The sheep. And so, if you're an under shepherd, and God has given you someone, whether it's someone who doesn't yet know him out in the community, or whether it's some student helper, if God has made you a teacher, a leader, then you're to do what? Go before. You are not only to *know* the way and *show* the way, but you must *go* the way. That's right. That's it.

Do you know what sheep herders out in Idaho and Utah and Arizona, do you know what they do? They go behind. But you know what a man has to do that tries that program. He has to set the dogs on them. And if that's the kind of shepherding you and I try to do, we'll have to adopt entirely different methods from the Masters. The *good* shepherd goes before:

“And the sheep follow him: for they know his voice”
Ibid.

He knows the way and shows the way. The sheep hear him calling.

“Be ye followers of me, even as I also am of Christ”
1 Corinthians 11:1.

Who’s writing this? Paul. That was quite a statement, wasn’t it?

“Be ye followers of me, even as I also am of Christ”
Ibid.

Paul was writing under the inspiration of the Holy Spirit. Now, we may not feel qualified to make a statement such as Paul made. He wrote that by inspiration. But I’ll tell you, my dear friends, that should be our objective, that should be our ideal.

And that’s what a teacher is. A teacher is one who does these three things: He knows the way, he *shows* the way, he *goes* the way.

Now, I want you to notice the *difference* between what we’re studying and mere classroom instruction. Turn to 1 Corinthians 4:15-16.

“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me” 1 Corinthians 4:15-16.

There it is again: “Be followers of me.” I have what? I’ve begotten you. And even if you have ten thousand instructors, this is something different. This is something more. Let me tell you, friends: if there’s any God wants to teach this faculty, it’s to have our minds lifted *clear* above the conventional idea of instructor, teacher. He wants us to get clear past it. So many people have the idea that the *great* thing is classroom instruction. While classroom instruction has its place, I believe that each of you know that it’s possible for a man to stand in the classroom and instruct from day to day and not be in on this [inaudible word].

So when you think of the teacher, think of what Paul says here. Something more than mere instruction, is the heart burden of the father for his child. The one who has that can inspire his disciples to go with him.

We’ve been looking at those verse: One who knows the way, one who shows the way, one who goes the way. Next I’d like to ask you: What is this way that we’re to know and show and go? Let’s go to Luke 1:76-79. Isn’t the Bible a wonderful book? Oh, I hope every one of you has as your life ambition to be familiar with this book. You see, Philip was so familiar with the particular verse that the eunuch was reading, *that’s* the verse he started with right *there*; he could pick up right there and go right on.

Now, who are these verses in Luke talking about? John the Baptist. And John the Baptist was a type or symbol of his people.

“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” Luke 1:76-79.

What’s the way? The way of *peace*. Where was John when this program [inaudible...]? He was in the desert. He wasn’t down in the heart of some big city. He was in the desert. Had this been foretold? Yes. Turn to Isaiah 40:3:

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God” Isaiah 40:3.

This was fulfilled by John the Baptist and it’s to be fulfilled again by whom? Us, his people, the remnant church. Alright, that’s our work.

“... to guide our feet into the way of peace” Luke 1:79.

What way? The way of peace. [Tape is inaudible for a few minutes.]

“The way of peace have they not known” Romans 3:17.

Who is that talking about—John the Baptist? The people of this world. Back to the ninth verse and it says, “both Jews and Gentiles.” And it follows down quoting one verse after another, showing the condition of human beings. They don’t know what? “The way of peace.”

Look at Isaiah 59:8. There’s an additional thought there I want you to pick up:

“The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace” Isaiah 59:8.

The world has what kind of a path? A *crooked* path. What is it that makes it a crooked path? (Oh yes, but look at that and tell me what does it look like.) A snake, exactly. And that’s what the Devil is, he’s that old serpent. Isn’t he? Yes, a crooked path. But whoever goes in it will not know what? He won’t know

peace. But God has a different program. He has a straight and narrow way.
[Inaudible]

The business of the teacher is to know the way of peace and show the way of peace and go the way of peace. I've been much impressed here, friends, that the biggest reason that God sends many people to Wildwood, either as patients or students or visitors, is just to learn this way of peace. That's the biggest reason. And maybe some of us here tonight feel that's the biggest reason God has put *us* here, just to learn the way of peace.

And while this is part of the cure for ulcers of the stomach, and it's part of the cure for coronaries, and part of the cure arthritis, and part of the cure for high blood pressure, the greatest *reason* for it is not to cure ulcers, and high blood pressure, and coronaries, and arthritis. That's fine and we rejoice in it. But oh friends, the wonderful thing is that people who get in this way of peace, they're going on and on through eternity, aren't they? Sure, for this is an everlasting way and *some* people are going to have that experience.

Did you notice that wording there in the first chapter of Luke about the work of John the Baptist: "To guide our feet into the way of peace." And here these people who are following the serpent and the way of peace they know not. We are to attract them out of that into another program. Now did you notice it says here about these people who don't know the way of peace:

"They have made them crooked paths: whosoever goeth therein shall not know peace" Isaiah 59:8.

Now I want to ask you something; I don't want to seem sarcastic, I mean exactly what I say. How many courses in a university would a man have to take in order to successfully *do* what we're studying here tonight? There are some things the university can teach: We need to learn something about the atom, the university can teach it. We need to learn something about chemistry, physics, astronomy. If we need to learn how to pilot these rockets, how to get to the moon. They've got the materials on that and they're producing results, aren't they? Even if they get to the moon will they find peace? Oh, no. No. If two people get on the moon and get stranded there, there'll be war. That's right, just as sure as can be. The way of peace they have no knowledge. With all their knowledge they don't have wisdom. And thank God, He hasn't called you and me to put bridges over the great rivers of this world and send rockets to the moon. He has called us, and oh what a glorious destiny, to guide the feet of these poor distracted, distraught people into the way of peace. And *that's* our business. That's our business.

I hear someone say, "Well, I can have peace here." Some of the students probably say, "Well I'd have peace if I could just get what I want to eat." Perhaps someone else says, "Well I could have peace if they'd just give me another

roommate” or “I could have peace if they’d put me in a different home”, or “I could have peace if I just knew how I was going to keep my bills paid” and so on and on. As I say, you can just fill in your piece.

Now, if the things I’ve mentioned are not bothering you, you’ll just smile at them and say, “Oh my, that’s easy. That wouldn’t bother me.” What is it that *does* bother you? What’s the thing that you fill in as, “I could have peace if...”? It matters not what it is that follows that *if* you haven’t found the way. You need to get out there in the desert with John the Baptist and let him guide your feet *into* the way of peace. And if you’re ever to be a teacher to teach others the way of peace, you yourself must know it. Right? That’s the important thing.

This is the PHD that everyone on our faculty must have. Now let me prove from the Bible what I just said, that if there’s any *if* to this, if there’s something that’s got to be changed *around* us before we have peace, then we don’t even know the way. John 16:33:

“These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” John 16:33.

[Tape skips here.] Where was Jesus in less than 24 hours from the time He spoke these words? On the cross. Did He know it when He spoke these words? Yes. Oh friends, of all the nights in the history of the world to say such a thing. Gethsemane just ahead and on beyond the betrayal, the denial, the judgment hall, the scourging, and the cross.

Oh dear ones, thank God, there was no *if* for Him. But if ever *anyone* could have said, “Oh, I could just have peace if *this* were over.” But the great demonstration was the peace that He revealed as He met that maddened throng, as He received the traitor’s kiss, as He heard the false witnesses, as He felt the cruel lash, and as the spikes were driven through His hands and feet.

Now dear ones, *this* is the science that I want a Master of Science in. This is the science that I want a Doctor of Science in. Do you know what the word ‘doctor’ means? It means teacher. Look it up in the dictionary. It comes from the same root as the word doctrine and what does doctrine mean? Teachings. That’s what a doctor is—a teacher.

God wants every one of you to be doctors. Doctors of Science—of *this* science, the science of peace. To guide their feet, the weary ones, into this way of peace (Luke 1:79). And the secret is in *Jesus*. It is *not* in the new deal or social security or the great society. Oh, no.

These people that are rioting by the thousands and tens of thousands and

destroying millions and tens of millions of dollars worth of property, my dear friends, they have had poured into them, in some cases, *billions* of dollars of money in an effort to make them happy. Did you know that? And the world can pour more billions. And don't misunderstand me—God bless every effort to really lift the level of people. But I already read to you from Isaiah 59 that the world will never solve its problems because they don't *know* the way of peace. They don't know the way of peace.

Now let's be very practical about this, my friends. Do you think that the way to make people happy on this campus is to get more and better conveniences? Now there's a place for conveniences and I'm thankful for everyone we have and I hope we get some more if God wills, but friends, that's not the way of peace. No, don't you ever *think* it is. And when some student or fellow worker is all torn up, don't think that if you could only get them this or that or the other thing, that that would cure the problem. Oh, no, no.

“These things I have spoken unto you, that in Me ye might have peace” Ibid.

There's something about devotion to the cause that thrills the life and makes us willing to endure all inconveniences. I was reading in this last war that they had these WACs, the Women's Army Corps. And the woman who was in charge of getting that program started was telling about an experience she had in a certain camp. She went to one of the first of these camps started for these women. And there was a great building that they were using but it had to be made over and partitioned and this and that, and she got there and everything was inconvenient. But she said she didn't hear a complaint the whole time she was there, getting started in pioneer work. But she came back several months later on her routine inspection and she said the whole time she was there she spent listening to complaints.

And I'll be honest with you, dear friends. The more comfortable this place gets, the more administrative problems the management has in dealing with requests for still more conveniences. I've been here 23 years and I know what I'm talking about. That's right. That's exactly what happens. Now don't misunderstand me, the answer isn't to have everyone sleep on the floor and pull out all the plumbing; that isn't it. But neither is the answer to buy \$50 mattresses for everyone. No. Neither is the answer to have air conditioning for everyone. No. No.

“These things I have spoken unto you, that in Me ye might have peace” Ibid.

And that isn't to make us careless of the comfort of others. Not at all. But oh, friends, it means that we can sleep on the floor when we need to and be perfectly happy. That's right. And we're to demonstrate this and we're to show

this not by getting off of a comfortable bed if we had, even though it would prove how spartan we are. No. There'll be enough problems without us making any. Don't worry, there's some tomorrow. I don't know what they're going to be but there's some problem coming up tomorrow that's going to just hit you like that. And right then, friends, the angels of heaven are going to be watching. And other people, whether they're watching ahead of time will notice how you meet that [inaudible word]. And it's right there, friends, that this *whole* thing is demonstrated, whether you are a teacher or whether you're not. That's it.

Do you *know* the way of peace? Do you *show* the way of peace? And do you *go* the way of peace?

Well, someone says, "I'll tell you, that's all very nice, the study of how up here in this upper room. But after this is all done we've got to go home and the dishes are still in the sink, work has to be done. All the problems of tomorrow in the sanitarium, on the farm, in the shop and in the business office and in these homes, they all have to be solved. And it would be nice if we had angels to deal with, but we only have human beings and some of them have to be prodded a bit or we'd never get anything done.

I picked up something very interesting in *News Week*, dated April 12, 1965. This article is talking about a new correspondence course for executives, put out by one of the big publishing houses. It's about how to succeed. This is taken from the form letter written to the executives, trying them to sign up for this course. It costs \$39.95. "This new correspondence course is advertised as being 'for the man who doesn't mind shoving other men aside to get what he wants.' In this frank form letter the publishing house asks, 'Are you willing to wield a whip hand over people instead of just trying to influence them? Are you willing to be brutally selfish in your request for business success? If you are send in the money and you will get a loose-leaf binder containing ten coldly realistic lessons on how to succeed in business by *really* trying. Sample subjects are: Using your wife as a leverage for success; practicing the art of selfish thinking; why it's better to be feared a little than liked a lot.'" The letter concluded, "This isn't cynicism, it's realism and you know it!"

I don't think I ever saw it put quite so blunt as that; it's usually dressed up quite a bit more. But which way is that? [Laughter] It's easy to recognize when it's put like *that*, isn't it, friends? But not, "We need a little of this, and a whole lot of this. A whole lot of this to make us happy and a little of this to get the job done." That's the question. That's the question.

Turn to page 260 in the book *Education*, and I want you to make a careful study of page 260 and then 259. You'll see why I'm putting them in this particular order.

"An intensity such as never before was seen is taking

possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.' Psalm 46:10" *Education*, page 260.

I read this many, many times, but somehow it has *never* gripped my soul as in this lesson. This is tremendous. The serpent path is the path with *intensity, pressure, tension, pull*. And the excuse of many a man is, "I may hate to put the pressure on you, but it's on me. And the only way I can carry it is to pass it on to you." My dear friends, there's something better. There's something better.

And if it means to eat bread and water in a cave, that's all right. I'll eat the bread and water in the cave. Wouldn't you? And have *peace*? These poor souls just rushing, pushing. What for? Well, when you think of the elemental urges, to get something to *eat*. But they're so full of ulcers and they can't enjoy the food because they're in such a rush they don't have time. Isn't that pitiful? Someone was telling me that there were some high power executives that were eating a meal at some banquet and practically everything on there was left untouched. The fellows had neither the time nor the appetite to enjoy. A maddening rush. What do they need? They need *peace* but they have to have their feet guided into the way of peace.

Now turn to page 259. The first sentence of the second paragraph presents the problem for our lesson. What's the first three words? "These are lessons."

"These are lessons that only he who himself has learned can teach" *Ibid.*, page 259.

Will you study these two pages? *Education*, page 259 and 260. You'll probably want to study some that goes before and after in the pages, but study these two pages.

Ah, friends, the possibilities are limitless if you and I will become masters of this science.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation" John 16:33.

Problems? Oh, yes. Up to our necks and up to our eyes, perhaps. That's all right. Jesus went through all that. He went through all that we'll ever have and more. He had peace. I want to learn it, don't you?

I'd rather learn this if it takes me a *thousand* times of failure to learn it than to learn it than to learn everything else and get 100 percent in every examination. Wouldn't you? Thank God for whatever it takes to test us from time to time. What do you say? Let's never complain about anything that tests us on this point. Never, never. It's a whole lot better to fail a six-week term paper, than to flunk the final. Am I right? And we're coming up to the finals and believe me, the time of Jacob's trouble has got to be the final on this. All the world against us, many brethren forsaking us and denying us and betraying us, and the Devil urging his temptations upon us. Many of us separately and alone in some dungeon or out in the wilderness. But everyone, praise God, is going to come through with flying colors. Why? Because he's already gotten his Master's degree.

He has *measured* in this [inaudible] in peace. It's what the faculty at Wildwood ought to teach: in the home, in the shop, in the classroom, out in the community. And that's what all the experiences of life are for—they're simply *lab* material to practice and demonstrate this science. That's what life is all about. Do you believe me? Oh, what a challenge! Let's help one another in this, what do you say?

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