

# Are You a Teacher?

#0195

Study Given by W. D. Frazee—December 30, 1955

I want to share with you tonight some things that have been on my mind now for the last few days, and I've been getting a blessing and an inspiration and a challenge out of them. We'll introduce them by two texts of scripture: one is in the Old Testament and one is in the New. Daniel 12:3 and Matthew 28, verses 19 and 20. Now the one in Daniel 12:3, I'd like to read the marginal reading:

“And they that be [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” Daniel 12:3.

Now, as we shall see, that is not talking about two different things, two different classes of people. As we find very often in the Hebrew Scriptures, the thought is emphasized by repetition:

“And they that be [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness [shall shine] as the stars for ever and ever” Daniel 12:3.

The people who are going to shine in Heaven's firmament will be those that have been teachers—those that turn many to righteousness.

Now, the fact that those two thoughts are connected and apply to the same class of people is brought out very clearly when we come over now to the Savior's commission in Matthew 28, verses 19 and 20 (we'll go back to the 18<sup>th</sup> verse to get the setting):

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world” Matthew 28:18–20.

I want to ask you something—according to the plain words of Jesus here, what is the result of *teaching*? What does He say here in the text? That's right. What is it?

[Audience] Baptizing.

Baptizing. Well, have you heard of that kind of teaching? Is that the kind of teaching that you get at the university? After you've been taught for a while, are you

baptized? I wonder what Jesus meant by 'teaching'? I wonder what the Bible means by 'teachers'? They must be very important to Heaven because we read there in Daniel that they're going to do what? Shine as the stars forever and ever.

You know, this world has people that are called stars. Out in Hollywood, they have a whole galaxy of them. I'm so glad we don't have to move in that firmament, aren't you? Yes. We're not interested in that kind of star. But we're very much interested in *this* kind, Heaven's stars, teachers, those that turn many to righteousness.

Jesus said to His disciples, "I want you to be teachers. In fact, I want you to go all over the world and teach. And I want you to baptize the people that you teach." The goal of Christian teaching is to make Christians. In fact, the margin here under "teach" says "make disciples, or Christians, of all nations." That's the purpose of it. Do you see, dear friends, therefore, that an 'unchristian teacher' is, in a sense, a contradiction of terms, just like an 'atheistic evangelist' or an 'atheistic minister' would be?

There are three great branches of the ministry that God has given to men. They are called preaching, and healing, and teaching. Jesus combined in Himself the perfect ideal of each of these phases of ministry. In Matthew 4:23 we read that:

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" Matthew 4:23.

Teaching, preaching, healing. Which are you?

"Oh," someone says, "I'm a preacher. I preach, but I'm *not* a teacher. Oh, no. I didn't take my work, I didn't take my studies, in the field of teaching. I'm not a teacher."

Somebody else says, "I'm a physician; I'm not a preacher. Oh, no, you'd have to go see the chaplain. Neither am I a teacher. I'm a physician. I deal with sickness, not education."

Somebody else says, "I'm a teacher. Oh, I'm no preacher. No, no, I'm no preacher. And certainly nobody expects me to be a doctor, or even a nurse. I'm a teacher. My business is to drill into the heads of boys and girls reading and writing and arithmetic and history and geography and probably some Bible. But I'm not a preacher. I'm not a doctor."

What was Jesus? Well, this says He went about teaching and preaching and healing. Was He the great Physician? Yes, the greatest physician of the ages. Was He an evangelist? Yes, the greatest preacher of all time. Was He a teacher? Yes, the Master Teacher. Nicodemus, that great Ph. D. and D.D of that time, came to the Savior and said:

“...Rabbi, we know that Thou art a teacher come from God...”  
John 3:2.

Yes, Jesus was a teacher—not merely *a* teacher but *the* Teacher, the Teacher of the ages. And it’s that subject of teaching and teachers that I’d like to study with you a little while tonight.

I want to know if there’s anybody here that God has called to be a teacher. If so, Heaven is looking for you. There are not many answering to that call. There are several reasons. One is that, as a rule, there’s not much money in teaching. Most people that have brains enough to be teachers can *sell* their brains for a higher price than teachers usually get. Then, as a rule, there’s not very much *glamour* about teaching.

I heard somebody suggest, and I think they were serious about it, that they thought it’d be a good thing if they could get uniforms for the teachers. They thought that might attract some people. I suppose they were thinking about how the nurse’s uniform attracts some people to be nurses. I’m glad to believe there’s nobody *here* taking this missionary nurses’ course just because they were glamour-struck with the uniform. [Laughter] No, the call of the Master is not based upon the uniform that one wears, in nursing or any other line.

But, at any rate, friends, whether it’s the lack of money or lack of glamor or lack of a uniform, whatever it is, teachers are hard to find, hard to get. But that’s only the beginning of the problem because, as we shall see tonight, the average teacher in the world today is just as far from meeting the prerequisites of the Christian teacher as the average minister or the average doctor or nurse out in the world is of meeting what God expects along those lines. And never forget it.

Do you think that a person trained in the medicine of this world can represent the medical missionary work of the third angel’s message? Not unless, like Moses, he unlearns much of what he learned in Egypt and learns from God what Moses learned in the deserts of Midian.

And do you think that a man who has been trained in the theological seminaries of this world, who has imbibed the wine of Babylon, learned the doctrines and theories as they are taught in the popular churches of the day, do you think, my dear friends, that such a one can be a preacher of the truths of the third angel’s message? Certainly, he would have to have washed out of his mind *thousands* of so-called facts that he’d learned. Wouldn’t he? And he would have to learn many *new* facts from the Word of God and have an experience which was essentially Seventh-day Adventist. Is that right?

But oh, about teaching, what about that? Oh, teaching; you can go to a school of the world and learn to be a teacher and come and be a Seventh-day Adventist teacher, can’t you? Or conversely, you can train to be a Seventh-day Adventist teacher, and then you can go right on out and teach in the schools of the world and not even have to shift gears. Or can you? I wonder what it is to be a teacher? I wonder what it is?

Paul said *he* was called to be a teacher. I was quite interested in finding this. He says it twice, along with some other things that he was called to be. 1 Timothy, the 2<sup>nd</sup> chapter, and the 7<sup>th</sup> verse; 2 Timothy, the 1<sup>st</sup> chapter, and the 11<sup>th</sup> verse. 1 Timothy 2:7:

“Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity” 1 Timothy 2:7.

Paul was ordained to be a what? A preacher, an apostle, and what else? A *teacher* of the Gentiles. That word “Gentiles” there is variously translated “nations.” Paul taught the nations. 2 Timothy, the 1<sup>st</sup> chapter, and the 11<sup>th</sup> verse:

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles” 2 Timothy 1:11.

Same thing. He was writing to the same man. It was on his mind, apparently. He wrote two letters and put it in each letter. Paul says, “God has called me to preach; He’s called me to be an apostle; He’s called me to be a teacher.”

Has He called *you* to be a teacher? Suppose, I’m not going to right now, but suppose I should ask here, “Everyone that God has called to be a teacher, will you raise your hand?” I wonder how many of you would raise your hand. It would be interesting, wouldn’t it? Has God called you to be a teacher?

Well, I’m glad for this, friends, for any who know that God has called them, teaching is one of the gifts of the Spirit. You’ll find that in Ephesians, the 4<sup>th</sup> chapter, verse 8, and verses 11 and 12. We read there that when Jesus ascended on high, “...He led captivity captive” (the margin says “a multitude of captives.”) He went back to Heaven and gave what? Gifts. Who to? To men. “And He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and...” what’s that next word? “Teachers.” Jesus gave the gift of teaching along with the other gifts of the Spirit. If He has given you that gift, my brother, my sister, then God says to you, as Paul wrote to Timothy, “Stir up the gift that is in thee.”

If, like Paul, you’re called to be both a preacher and a teacher, then God wants you to make your evangelism a *teaching* evangelism. If, like Luke, you’re called to be a physician, then God wants you to be a *teaching* physician. In fact, *Ministry of Healing* goes so far as to say that “in the work of the Gospel, teaching and healing are...” (what’s that sweeping word?) “...never to be separated” *Ministry of Healing*, page 140. Well, then they’re always to be what? Together. That’s quite an ideal to work toward, isn’t it, Dr. Ford?

I think I shall inject right here a statement in *Ministry of Healing* page 194 that broadens our concept of this whole field of teaching. We’re leaving now what’s called the field of the professions (sometimes I don’t like that word very well), but we’re

entering now in this page into the common work-a-day activities, but teaching is to be a part of them. Listen:

“Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach...” *Ministry of Healing*, page 194

Are there any carpenters here? I suppose welders would come along with ‘blacksmiths,’ Brother Jensen. I didn’t make that up. I didn’t put in any word that wasn’t there. I just read it. Yet, do you know (Satan is so expert in mixing things up), do you know that there are millions of people that have the idea that a teacher probably is somebody that doesn’t know much about building or mechanical work? It takes *brains* to teach, you know. But of course, if a fellow can’t *make it* as a preacher or a teacher or a physician, then maybe he ought to go off here to some industrial or trade school and at least learn how to make a living with his hands. You know, that’s the idea that many people have of *work*—if you can make a living with your head, fine. If you can’t, well then you’ll just have to work with your muscles. Too bad, but go at it.

But *this* says that carpenters should feel a responsibility to do what? To *teach*. And blacksmiths should feel a responsibility to do what? To *teach*:

“...And indeed everyone who understands some line of useful labor...” *Ibid.*

If you’re doing anything that’s worthwhile, it’s worth teaching.

I turn over to the page before, 193:

“Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards” *Ibid.*, page 193.

Oh, you wouldn’t expect a farmer to be a teacher, would you? If you’re a farmer, if you’re a *Christian* farmer, you’re to be a what? A *teacher*. Did you know that?

Now I’m back onto page 194 again:

“There is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook...” *Ibid.*, page 194.

Anybody here that can teach them how to cook? You're to be a teacher.

"Oh, but," somebody says, "oh, I can do it, but please don't have anyone around to bother me. If you'll all just get out of the kitchen, I'll get you something to eat."

"Let the members of poor households be taught how to cook..." *Ibid.*

Let me say, any household that has members that don't know how to cook is *poor*.

"Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation" *Ibid.*

Paul says, "How shall they hear without a preacher?" And I echo, how shall they *learn* without a teacher? Oh, my brother, my sister, whether you are 16 or 60, do you see that God wants you to be a *teacher*? A *teacher*?

Somebody says, "Well, what shall I do?" I say to you, in Jesus' name, be a teacher. Be a teacher. You may be a farming teacher, a carpenter teacher, a nurse teacher, a physician teacher, an evangelist teacher. Be a teacher. You may be a cook that's a teacher, a homemaker that's a teacher.

Say friends, talk about teaching this thing, what did I read here? The housekeeper. My, my, what a wonderful thing it is to find somebody that knows how to clean a room, not take all day about it, and it's clean when they get through. How many of you (no, don't raise your hands), how many of you would be willing to take an examination on a room that you had cleaned? I think that would be more important for most people than an examination in Latin or Greek. What do you think? Boys as well as girls, men as well as women.

Some of you've read about how Booker T. Washington got to go to school, a young Negro boy in the days when there weren't many schools open to Negroes. He went the best way he could, a long distance to find that school where he might possibly get in. The one in charge looked him over and just wondered whether they could take him or not. Finally, she gave him a room to clean. And as he writes it afterward in his autobiography, I think he says he swept the room three times and dusted it three times. When she came back and looked it over, she couldn't find a speck of dust anywhere, and he was admitted to school. He finally became the founder of this university down here in Alabama for the colored race.

Could you pass that kind of examination? Well, if you can't, you probably need somebody to *teach* you. You might have to look awhile before you could find somebody to teach you. Because as scarce as teachers are, as I said a while ago, the pitiful thing is that what few teachers we have, most of them have the idea that teaching means to

be in a classroom and get some books and try to get some pupils to repeat what's in the books. They think that's what teaching is.

And I wouldn't say that had *nothing* to do with teaching, of course. I'd say it's the minor part of it. Jesus conducted a school without what is called a classroom. He had a great library, but it didn't burden Him to carry it with Him from Nazareth to Jordan and from Galilee to Jerusalem.

Oh, the flexibility, the simplicity, of Christian teaching, Christian education. I hope every one of you tonight *thrills* with the thought, "Thank God, He wants me to be a teacher, and I'm going to be willing to be a teacher. I'm going to teach."

I wonder what the purpose of teaching is, anyway. Here it is over here in Colossians, the 1<sup>st</sup> chapter, the 28<sup>th</sup> verse. Paul is talking about Jesus here. He says:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" Colossians 1:28.

The object of teaching is to present every one of the people we teach to Jesus. In what state? In what condition? Perfect.

You know, I have not yet mentioned what is probably the most important field of teaching in the whole world. And that is the work of parents in teaching their children. In the ideal plan, parents are the ideal teachers of their children. We're told by inspiration that until the children get 8 or 10 years of age, parents should be the *only* teachers of the children. That's the ideal. If we had more of that *kind* of parents we could have more of that *kind* of teaching.

It's a wonderful plan, and yet, do you know, so *little* do people understand what is meant by that that they think that that means that the parents must get some books, and that the parents must take the burden of getting things *out* of books into the heads of the boys and girls, and getting the boys and girls to *read*, the earlier the better. But the same wisdom that taught us that parents should be the only teachers of their children until they're 8 or 10 years of age, told us what the lesson books should be. You know what they are, don't you? Yes. Nature is the *great* lesson book for those early years, and then the Scriptures. And, of course, the experiences of the home life, helping to bear the burdens.

My point is that every parent is to be a teacher. And those who do not have some gift in that direction, and who are not willing to cultivate it, for *what reason* would they take upon themselves the responsibilities of parenthood, my friends? What a tragedy, what a travesty, to accept from Heaven the responsibility of children without any of the burdens and responsibility of training them, teaching them, that they may learn both the practical things and the spiritual things that involve a preparation for service for God.

Yes, *everybody* is to be a teacher, and the object of teaching is to do what? Present every man perfect in Christ Jesus.

The word that goes with teacher is "disciple." The teacher is the one who teaches. The disciple is the one who is taught. God wants every teacher to have some disciples. In fact, if he doesn't, how can he teach? A preacher can't preach without an audience. A teacher can't teach without disciples. Have you any disciples? If you're a parent, you have some, at least, that *ought* to be disciples. If you're a teacher in an elementary school, you have some disciples. (You know, in Spanish, the word "student" that we have, or "pupil," is in Spanish "discipulo." It's from the Latin, you see, where we get our word "disciple." That's what a disciple is—a student, a pupil.) But you nurses, do you have any disciples? Well, I hope so. I hope your patients are disciples. Or did you think they were just people to take water to and put some fomentations on? Well, they're to be disciples. And they are brought to the sanitarium *not* primarily to get fomentations. That's important, but it's incidental. The great purpose that God has is that *every* patient that comes to the sanitarium shall become a student.

The physicians, as supervising teachers, and the nurses, according to their experience—all those physicians and *all* those nurses and *all* those helpers—are to be like the staff, the faculty, of a college, a high school, an elementary school. They're to be what? Teaching, teaching, teaching.

"Ah, but," somebody says, "I'm not very good at talking." And at once we see they have in mind the idea that a teacher is somebody that talks all the time.

You know, I've been interested in going into Sabbath schools. I know that, by and by, the 11 o'clock hour is coming and that's called the what? The *preaching* service. But at 10 o'clock, all over the room, teachers stand up. Sometimes the bigger the school, the more liable we are to find this situation. We have a whole *set* of sermons at 10 o'clock and then another sermon at 11. Why? Because people do not clearly understand the difference between teaching and preaching. I know there are a number of Sabbath school teachers here tonight, and I hope there'll be more. Teachers, teaching is *not* preaching! The purpose of the Sabbath school class is not to give you an opportunity to get up and give a *sermon* on the subject of the lesson. God wants you to *teach*.

That brings me back to this point, dear friends: remember, in dealing with patients, the greatest thing that you can do in teaching is not necessarily what you say. God wants every teacher not merely to *speak* but to *demonstrate* that which he teaches. Therein lies one of the *great* differences between true education and that which is falsely called education.

Did you notice these practical subjects that I was dealing with a few moments ago? The work of the carpenter, the blacksmith, the farmer, the gardener, the cook, the housekeeper, the seamstress, the nurse: *how* are they going to teach? Oh, I suppose that they will *gather* people together and buy books and put in the hands of the people



and say, “Now, this week we’re going to study such and such a lesson in farming, or in cooking, or in dressmaking, or in nursing. Now you read this and learn it so that you can answer the questions. And come, and I’m going to give you some paper, and I want you to write down the answers to these. And after you have learned to do that, then I’m going to give you a certificate that you have had a class in nursing or in cooking or in farming or gardening or welding.”

I don’t know, friends, if that’s all there is to it, or if that’s even the *main* thing there is to it. I’m not sure that I would want to eat one of those meals or take one of those treatments or live in one of those houses. What do you say? There probably won’t be much danger—there probably won’t be any houses or very many meals—not much danger. Oh, how many certificates there are scattered around the country indicating people have *sat*, that’s the word that’s used, sat in a class.

I’m not ridiculing or reproaching classroom teaching. I’m a classroom teacher myself. But I want to say this, dear friends: I’m talking tonight about something infinitely more important than classroom teaching. I’m talking about taking the experiences of our daily life—in the sanitarium, in the home, in the garden, in the homes of the people—and making those experiences opportunities for teaching and for learning.

Will you, who know something, will you not seek a disciple or disciples to *share* with you? And you, who are doing something in nursing, in farming, in cooking, in gardening, will you not seek somebody who knows more about that thing than you do, and *learn* from them in order that you, too, may become a teacher and teach others?

You see, basic to all this is the divine experience of love. Love wants to share. If I have no love, then as a carpenter I can simply go out and *sell* my time and talents for so much money, for I want that money to *buy* this, that, and the other thing. But if I have love, then I want to use that talent and experience and training that God has given me to *build* that which will be to His glory, and I want to *share* that knowledge and training and experience with others that they, too, may be able to get the joy of ministering to others. Is that right? Does that hold for the doctor, the cook, the nurse, the gardener? Oh, yes. *Everyone* is to be a trainer; *everyone* a teacher.

Fifty-one years ago, in the providence of God and led by His Spirit, a little group of teachers came from Berrien Springs, Michigan to Madison, Tennessee. There on the banks of the Cumberland, they established the Nashville Agricultural and Normal Institute.

What’s a “normal” institute? Do you know, about all that some people know about the word “normal” is that it’s something that isn’t *abnormal*? That isn’t what that was talking about. What’s a “normal” institute? Why, it’s a place to train teachers. And inspiration, on more than one occasion, speaks of that place as primarily just such a place. Here in this book called *The Madison School*, Sister White says:

“The Madison training school for teachers should have the hearty support of God’s people” *The Madison School*, Series B, Number 11.

What was it, basically? A training school for what? For teachers. Oh, they had nurse teachers, and cook teachers, and farm teachers, and mechanic teachers, and carpenter teachers, and doctor teachers, all of that. But it was a training school for what? Teachers. And in this little tract called, *An Appeal for the Madison School*, the servant of the Lord says:

“In the work being done at the training-school for home and foreign missionary teachers in Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places”  
*An Appeal for the Madison School*, Pamphlet 119, Page 3.

You know, when I go up to Chestnut Hill (it’s the oldest one of the little schools that were started out from Madison, the one that this is talking about, it’s the oldest one still being carried on), I love to hear dear old Sister Whalen, now 84 years old, tell of the establishment of that school, and to hear her daughter, Susan Ard, tell of how God has used them through the years in carrying on a school.

But you know, that place has quite a long name for such a little place. Do you know what it is? The Chestnut Hill Farm School and Rest Cottages, Inc. That’s it—the Chestnut Hill Farm School. “Chestnut Hill”—that’s the local name. Farm, why? It’s on a farm. School? Yes. It’s a school right there on a farm where God says a school should be. Why? Oh, that’s where the *great* lesson book is to be in God’s plan.

Dear friends, if teaching is primarily centered in a classroom, then go to the city and put up the big brick buildings and bring the youngsters and the young people in there in droves and multitudes. Find the most efficient lecturers and pour forth a stream of knowledge.

But Christian teaching is of another type and follows another pattern. Christian teaching centers, not in the classroom, but in the teacher—in the teacher who is conscious that his mission is to go forth and make disciples. Didn’t we read that in the Gospel commission a little while ago? “Make disciples.”

You know, every year in the fall, I see people out in this area with guns. I hear them shooting. Do you know what they’re trying to do? Hunt squirrels. In order to do it, they had to get what? They had to get a license. That’s right. But how many squirrels does the license guarantee that they will kill? How many? None. The license merely gives them permission to do what? To try, to see.

Are you a teacher? Then I challenge you in Jesus' name, go forth and make disciples. Get some students... Who will listen to you? Yes. Who will work with you? Yes. Who will learn from you? Yes. And remember that the best way to do the Master's work is in the Master's way. I said, go forth and do it. Your greatest opportunity may be, probably is, exactly where you are: in the home, in the kitchen, in the garden, in the treatment room, in the clinic, in the office.

If you are doing anything that's worthwhile, it is worth teaching. It is worth sharing with others, not merely that they may help you get the work done, but that you may help *them* learn how to do that work most effectively, and learn in it and from it the *spiritual* lessons which are the great reasons for all these activities. Oh friends, I'm so thankful to God tonight that He has called you and me to be teachers.

But now I come to the most important part of all of it. You know, at most we only live in this life a little time. Eternity: oh, how long will it be? A million, million, million, million years, and then on and on. The *great* thing that education is designed to do is to prepare us for that eternity. And only Christian education can do that, and only the Christian teacher can teach that. Not only so, but in this life the great thing, my dear friends, is not just being able to rattle off a lot of answers. It's to have satisfaction and peace and joy in the soul. And oh, how few people have that; how few have it.

The greatest thing that God wants you to teach to your students, whether it's in the classroom, in the clinic, the sanitarium, the home, the kitchen, out in the garden—the greatest thing that God wants you to teach to your students is how to be happy in Jesus, how to solve the problems of their lives, how to find peace, how to get their sins forgiven, how to get victory over temptation, how to find out what God wants them to do, and be so contented in it that nothing in this world interests them aside from that mission and that destiny.

Parents, that's what God wants you to teach your children. And every one of you—nurses, doctors, farmers, mechanics (your disciples)—the great lessons that God wants you to teach them are spiritual. Every teacher is to be an evangelist as every evangelist is to be a teacher.

And now I come to one of the most important sentences in *all* our study tonight. It's found in the book *Education*, page 259. It's talking of these spiritual lessons of peace and joy that come through communion with God:

“These are lessons that only he who himself has learned can teach” *Education*, page 259.

Will you repeat it with me?

“These are lessons that only he who himself has learned can teach” *Ibid.*

Again:

“These are lessons that only he who himself has learned can teach” *Ibid.*

Ah, my dear friends, has God called you to be a teacher? He calls you first, then, to be a learner. And please, for Jesus’ sake, *never* attempt to teach somebody else something that you haven’t learned.

Don’t misunderstand me. I don’t mean you have to learn *everything* before you can teach *anything*. No. That man that was saved from the possession of demons, the man from whom the legion of devils was separated, he besought the Master that he might go with Him, but Jesus said do what? “Go home to your friends and...” do what? “Tell them and show them what great things God had done for you.” And it’s that telling and that showing that constitutes Christian teaching. But you will make no better teacher than that demoniac would have made unless Satan has been cast out from your heart as he was cast out from that poor man’s heart. Am I right?

Oh friends, not that we have to be *perfect* before we can begin, but we need to be perfectly willing. We need to have Jesus in the heart. You know, He’s the Prince of Teachers, the Master Teacher. And if Jesus is in your heart and mind, friends, you will have something to teach to others. It may be the very simplest lesson. If so, it can help people that the long, labored presentation will never reach.

Are you willing, children, are you willing to be teachers? All you need to do is to find somebody that needs to know about the love of Jesus if you know that love. You who have just given your heart to the Savior, that are older, you who are going through the battle against temptation, do not look forward to years ahead when *someday perhaps* you will arrive at the place that you might teach someone else. Begin today. Begin tonight. Witness, for witnessing is the soul of Christian teaching, telling others what you have found of God’s truth and light and love. In the home, in the neighborhood, let the light of God’s love shine out from your heart and life. Will you do it, friends? Oh, will you do it for Jesus’ sake? Will you be, for Jesus’ sake, His representative, one of *His* teachers to make disciples who will follow you in learning from the Master the way of life?

I have asked Brother and Sister Foote to sing one of my favorite songs, “Hark! I Hear Him Call My Name.” And oh, I hope that you will hear *your* name, personally, called tonight to be a teacher. God needs you. God wants you.

Some of you will need more training. Probably we all do. Let’s be sure that the type of training we get is the type of training that will fit us for what we’ve been studying about tonight. Let us not be *dazzled* by the glitter and glamor of this world. Let us not think that worldly, conventional education can fit us to be teachers, in any sense of the word, from Heaven’s standpoint. Let us learn to teach as Jesus learned to teach, letting

God use the textbooks that inspiration has enumerated. Oh, let every heart here tonight hear the Master's call.

I know we'll enjoy this message in song, "Hark! I Hear Him Call My Name." Then, friends, I want to hear from you. I am sure that there's many a one here tonight that would like to respond and say, "Yes, for Jesus' sake, because He died for me, I'm going to live for Him. Because He has taught me something, I'm going to let Him use me to teach others." "Hark! I Hear Him Call My Name."

Ah, it may be, friends, it may be, it *can* be, that here in this last vesper night of the old year, some soul will hear the call of Christ to a life mission, a life destiny. It will make oh, so much difference in all your planning and thinking. God wants you, my friends. It'll take *all* there is of you, but it's worth it.

[Brother and Sister Foote sing "Hark! I Hear Him Call My Name."]

[Testimony service]

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