

# Teaching

#0716

Study Given by W. D. Frazee—November 6, 1959

Daniel is a book of special interest to you and me, for the prophecies of this wonderful book focus, particularly upon our time. The twelfth chapter focuses upon the last hour. You will remember, the first verse opens with Michael standing up (that is Christ). He is standing up to take the kingdom of glory and begin the reign. His people have been looking forward to for centuries and millenniums:

“And at that time shall Michael stand up, the great prince which stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” Daniel 12:1–4.

The setting up of Christ’s kingdom will, you see, mean a time of great trouble. The kingdom of grace has done its work when the kingdom of glory is set up. The day of salvation is over, and the great and terrible day of the Lord has been ushered in. Every soul has made his decision for time and eternity. So there settles down upon the wicked of this world during that time of trouble darkness—spiritual darkness.

There will be, of course, a literal darkness during the fifth plague. It is a time of darkness as Zephaniah describes the day of the Lord in the first chapter of his book. Now, you and I know what happens when the sun goes down, and darkness spreads over the world. We look toward Heaven and what do we see? The stars. Thank God there are going to be some stars that will shine out in the firmament, God’s chosen ones that He is now getting ready. They that be wise shall shine. They that turn many to righteousness as the stars forever and ever. I trust you will be one of those stars, my friend. You can be. You have been chosen for it.

I would like to look closer at the third verse. Notice the margin this time as we read it.

“And they that be teachers shall shine” Daniel 12:3.

In many of the verses we have in the Hebrew Scriptures, we have the repetition of the thought in other words. This constitutes Hebrew poetry. So the first line:

“They that be wise...” Daniel 12:3.

Or,

“They that be teachers shall shine as the brightness of the firmament” Daniel 12:3.

...is paralleled by the second one:

“They that turn many to righteousness as the stars for ever and for ever” Daniel 12:3.

The thought is that soul winners are wise, and they are teachers. You remember that Solomon said, “He that wins souls is wise” Proverbs 11:30. The two thoughts belong together.

The teachers then—the wise teachers are God’s stars that will shine through eternity. They are soul-winning teachers. They are not the teachers of this world that are interested in getting students ready for this life. Their eyes are on the future. They’re winning souls for the kingdom of God. I am so glad that God wants every one of us to share in that. In the gospel commission, as recorded by Matthew, notice that Jesus sent His disciples on a teaching mission:

“And Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and...”

What?

“...*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. Amen” Matthew 28:18–20.

Note that Jesus asks you and me, yea He commands us, to go and *teach*, teach. We are all invited, commanded, ordered, directed to be teachers. Have you accepted that commission? Have you recognized that assignment? Have you entered upon your work?

Now note, just as in Daniel’s statement over there, the thought of soul-winning is linked with it. They are not two separate things at all. They are the same, for in the margin under teach, it says to go and make disciples, or Christians, of all nations. That is the object of teaching. And may I say, friends, any teaching which falls short of that objective is not worthy of the name. The real object of teaching is to make disciples. The real teacher, the wise teacher, is the one who turns many to righteousness, and Christ has promised to be with such teachers always, even unto the end of the world.

We haven't reached the end of the world yet, so Jesus is here today with some teachers who are going out to make disciples of all nations. Aren't you glad, friends? Every teacher can claim that promise.

Now, what is a disciple? Well, a disciple is a pupil, a follower, a student—one who is associated with the teacher or master. The two terms belong together—master and disciple, teacher and student. And may I say friends, that relationship is not confined to the schoolroom.

In fact, it should never be confined to the schoolroom. Certainly, it should be present there, but every teacher is to have contact with students outside the classroom.

There are many teachers who never enter into a classroom, called by that name. Every father is to be a teacher to his children. Every mother should be a teacher to her children. In fact, parents are teachers to their children whether they know it or not and whether they want to be or not, parents are teaching their children.

The sad thing today is that most children are learning lessons in the home that are not leading them to God. That's why we have a lawless, loveless generation. But in the midst of such a situation, God is calling for homes and schools and other places where this relationship between teacher and student, master and disciple, is recognized as God's method—watch it—God's method of turning many to righteousness, of making disciples from all nations.

Did you notice those very interesting articles that Elder Nichols has been writing in the *Review and Herald* for several weeks? In those articles in which he tells of his trip around the world, did you often notice he speaks of the work in various places, attention is given to the work of those schools? Those schools are training boys and girls and young people who already know this message, but through those agencies, hundreds and thousands are being gathered in from non-Christian homes in various parts of the world. Thus the truths of the Third Angel's Messages are making impressions upon those hearts.

Yes, teaching is fundamental in soul-winning. Go and teach and make disciples, Jesus tells us. I think it worthwhile noting that He has clearly stated what our teaching should cover:

“Teaching them to observe all things whatsoever I have commanded you” Matthew 28:20.

The object of Christ's teaching, and therefore the object of every Christian teacher, is to get people to do something. In counter distinction to that, much of worldly education is concerned largely with the piling up of facts and the amassing of information. And because that is the goal and the objective, a great show is made of displaying all that learning.

It may even be faked. Some of you have heard of some recent exposures in that area. Millions of people over the nation are crying out against what has been faked on the TV of people pretending to know some things when really they were

coached beforehand what the questions were going to be. Some of you have heard about it. My point is, the whole worldly plan of education is based upon the idea of gathering in a great number of facts and then showing off that knowledge, displaying all the so-called and supposed learning.

But Christian education is concerned not primarily with knowledge but with life. Truth and knowledge will enter into it, but the great thing is life. And Jesus says what?

“Teaching them to *observe* all things whatsoever I have commanded you” Matthew 28:20.

We’re told by the Spirit of Prophecy that Jesus imparted only that knowledge that could be utilized. His instruction to the people was confined to their actual needs in daily life. If that was true with Jesus, Oh, how it ought to be true with us as His followers. Don’t you think so?

Every teacher, whether it be the parent in the home, the instructor in the classroom, or the supervisor in a department of an institution, will be scanning his lessons, studying his textbooks, analyzing the syllabus, the curriculum, constantly asking himself, “What are my students to do about the things I am teaching them? What bearing will what I am teaching them to have upon their lives?” And thus, we shall be able to weed out a thousand things.

The figure is not an exaggerated one, nor is it pulled out of the air:

“We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing” *Ministry of Healing*, page 456.

I say, in following Jesus as our teacher, and weeding out the nonessentials, we shall get rid of a mass of things which will make room for the vital, practical, important things that have to do with life:

“Teaching them to *observe* all things whatsoever I have commanded you” Matthew 28:20.

The statement about Jesus only imparting that knowledge that could be utilized is on page 448:

“Jesus imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life” *Ministry of Healing*, page 448.

As our example in this work, as in all things else we do as Christians, we look to Jesus. Job properly asks the question:

“Behold, God exalts by His power: who teaches like Him?” Job 36:22.

Nicodemus, supposedly one of the great teachers himself, recognized in Christ no ordinary professor. He said to Jesus:

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

Christ was many things—many things in one. He was the great evangelist. Never was there such an evangelist as Christ, we’re told. He was the great physician. We often see Him pictured healing the sick. He devoted more time to healing the sick than to preaching. We see Him spoken of as the carpenter’s son and a carpenter. He spent a good deal of His life in the carpenter’s shop.

But in and through all these other activities of preaching and healing, and in practical ministry in the shop and the home, we see Christ as a teacher. Wherever He was, He was teaching. Whatever He did, He was teaching. And Nicodemus rightly said to Jesus, “Rabbi, we know that Thou art a teacher come from God.”

We think of the one who, in New Testament times, perhaps absorbed most and proclaimed most of the Savior’s teaching. A man who, though knowing Him not at all while He was here in the flesh, became acquainted with Him in those after years during the rise and progress of the early church. I am referring to the apostle Paul. We think of Paul, like Jesus, as a great evangelist. He was an apostle sent forth to preach the Gospel in the Gentile world and open up Europe for God. But notice what he says here:

“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.

While Paul was a preacher and an apostle, he was also a teacher. He linked teaching with his preaching. We should do the same.

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

He tells it over again. Do you know why he was emphasizing that to Timothy? Because he wanted Timothy to do the same thing? Notice:

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”  
2 Timothy 2:1–2.

Paul didn’t want the line to run out. He said, “Timothy, I am a teacher. I have taught you, and I want you to be sure to get some men around you and teach them and be sure they have something in them that will enable them to turn around and

teach others. Timothy, the line must not run out. This thing must not die out. It must keep growing and glowing. Timothy, look around you for young men you can teach and train, and be sure they are taught to teach and train others.”

Romans the 10<sup>th</sup> chapter and the 14<sup>th</sup> verse. Paul asks a very meaningful question. He is discussing the question of faith, and he argues that faith comes by hearing, and hearing by the Word of God:

“How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?” Romans 10:14.

And I would like to add to that, or paraphrase it, “how shall they learn without a teacher?”

You remember that on the road through the desert, Philip found that eunuch from Ethiopia and heard him read from Isaiah 53. But when Philip asked him if he understood what he was reading, the eunuch said, “How can I except some man should guide me.” What did he need? He needed a teacher.

And oh my friends, there are many over the world looking wistfully to Heaven, prayers and tears and inquiries go up from hearts longing for life and grace and instruction from God’s book. How shall they hear without a preacher? How shall they learn without a teacher?

Will you be a teacher? Let me say to you very quickly, teaching is not something that you can buy like a package in the store. Neither is teaching something—and you may doubt this when I first say it—neither is teaching something that you can learn like you learn the multiplication tables or the alphabet. The kind of teaching we’re talking about tonight, the teaching that Jesus taught, and as He told His disciples to teach, is a gift of the Spirit.

“Wherefore He saith, When He ascended up on high...”

To the sanctuary

“He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and...”

What?

“...teachers” Ephesians 4:8–11.

Yes, teaching is one of the gifts of the Spirit. Again:

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that...”

What?

“...miracles...” 1 Corinthians 12:28.

If you had your choice between the gift of teaching and miracles, which would you take? Well, the nearer you are to Jesus, the more you would respect and appreciate and understand His evaluation of these different gifts.

And more important than the ability to calm the waves of the tempestuous sea, or multiply loaves to feed five thousand, or the mighty power to heal the sick... Oh friends, get it! More valuable than those gifts is the gift of teaching. Paul says to covet earnestly the best gifts.

Every parent needs to seek God for the gift of teaching, for how shall the children learn without a teacher? Every supervisor and foreman needs to be seeking God for the gift of teaching, for how shall his helpers learn without a teacher? And certainly, every classroom instructor needs to be seeking God for this wonderful gift—the gift of teaching.

I said a few moments ago, and I want to repeat it, friends, for it's a concept far different from the conventional one—teaching such as Jesus is talking about is not something that can be learned like a multiplication table or the alphabet. No. It is a gift of the Spirit. And if you and I would be teachers like Christ, we must, like Him, be anointed with the Spirit. Such a concept will always lead us to our knees in earnest supplication for the outpouring of that gift that comes from the sanctuary—the Holy Spirit of God.

Now, I would like to notice that this gift of teaching is to be exercised, not merely in teaching children to read and write, although it includes that. It is to be exercised not merely in teaching people in their homes Bible studies: Daniel 2 and Matthew 24 and Revelation 14 and the 2,300 days and the Sabbath and all that. Certainly, it includes that. But I would like to have us see that this gift of teaching is to reach into every phase of life.

Let's notice in this book, *Ministry of Healing*, some practical instruction on how we can help the poor. On pages 192 and 193, we have some instruction on how to help the unemployed and homeless. We are told that many of them need not so much money and charity—just things handed out to them—but they need to be taught.

“If they ever become industrious and self-supporting very many must have assistance, encouragement, and instruction. There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land, and in learning how to make it yield them a livelihood... Christian farmers can do real missionary work in helping the poor to find homes on the land, and in...”

What do you suppose the next word is?

“...*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... Let proper methods be taught to all who are willing to learn” *Ministry of Healing*, pages 192–193.

I think that is wonderful! Don't you, friends?

I wonder if there is anyone here tonight that God has called to teach others how to use the implements of agriculture? If you were thinking about the implements of agriculture, which ones would you name? What would you think of—the implements of agriculture, just to name one or two of half a dozen? A hoe, all right, that's good, what is another one? A shovel. A rake. A plow. Any others? A fork. A bush-and-bog. Yes, there are several, aren't there?. Some are pulled with tractors. Some are pulled with horses and mules. And some are pushed by intelligent bipeds, is that right? Men and women and boys and girls, who walk along on their two feet with a hoe or a rake in their hands, using the implements of agriculture.

But now notice: to teach, whether it is in the home or the garden, the classroom, the shop, with the Bible or with a hoe—I say, watch this!—to teach, you must have, what? Somebody with you, somebody with you. Did you ever hear of a mother who thought she could get more done in the kitchen if they would all get out and let her alone? A real good gardener or farmer might be able to grow more food the first year if he didn't have to be bothered with people who didn't know a weed from a good plant.

I remember years ago, a city girl came out to the edge of town where we lived. She wanted to help, so my mother let her weed the garden. Bless her little heart. Well, she wasn't so little either. She weighed nearly as much as my mother. But she didn't know the difference between weeds and plants. When my mother went out to the garden, she saw the girl had nicely pulled up all the good plants. What did she need? She needed to be taught. But how shall they learn without a teacher? I suppose my mother learned that she ought to stay with a student at least until the student caught on.

Well, whether it is the hoe, or the rake, or these larger emblems of agriculture, Christian farmers are to regard their gardens and farms as opportunities for teaching. And you notice it is from a missionary standpoint. There is nothing suggested here that the purpose of the teacher is to train some farmers who can go out here and make a large amount of money in commercial farming. That isn't what is said here. I am not trying to agitate against that. I am pointing out that true education is concerned with teaching people how to live. And the Christian farmer has an important part in that and the Christian gardener. The next page, 194:

“...Carpenters, blacksmiths, and indeed every one who understands some line of useful labor, should feel a responsibility to *teach* and help the ignorant and the unemployed” *Ibid.*, page 194.



Any one man who can do something with his hands that contributes to life is to feel a responsibility to do, what? To teach, to teach. Do you know how to use a hammer? Brother, you have a responsibility. Oh, what a shame it is when men will glory in those gifts and turn them to money-making. And sometimes, I am sorry to say, look down upon poor people who they think haven't enough gumption and get up to make a decent living.

But dear ones, if they had been born in the surroundings of those poor people, they might not be doing any better than they. And instead of glorying in our gifts, we should listen to the question Paul raises, "What hast thou that thou didst not receive?" Any talents you have, any abilities, who gave them to you? God did. What did He intend you to do with it? To teach. To pass on to others so they too may share in the joy of practical Christian living. Now listen, somebody will be very interested in this next sentence:

"In ministry to the poor 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, 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*.

Friends, it is a wonderful program, isn't it? And you notice the common denominator that runs through *all* these various fields of activity? Teaching.

"...Go ye therefore and teach all nations... Teaching them to observe all things, whatsoever I have commanded you."  
Matthew 28:19.

Oh, what a field there is for Christian teachers who will teach the Bible and who will teach practical things. Teachers who will teach how to live. And in all this, remember, friends, our purpose is to make disciples. Our purpose is to turn many to righteousness. Our purpose is to make ready a people prepared for the Lord.

I would like to have you think of these three expressions which will help you to remember something. A teacher is, first of all, one who *knows* the way. Second, one who *shows* the way. Third, one who *goes* the way. If he lacks any of these, he is not a teacher. But if he does these three things, he is a teacher, whatever his name may be. Whether he has a title or not—whatever men call him. A teacher is one who *knows* the way, who *shows* the way, and *goes* the way. If he doesn't know the way, he cannot tell it and cannot travel it. If he knows and doesn't go, he is disobedient. If he knows and shows and doesn't go, he is a hypocrite. But if he *knows* the way and *shows* the way and *goes* the way, then he can say, like Jesus, "Follow me." He can say like Paul, "Be followers of me, as I also follow Christ."

While there is in every Christian teacher the grace of humility that rests upon him as a fitting garment, humility and lack of confidence should never be confused. They should never be mixed together. We can be very humble, but we can also be

very happy that we know the way. If we know Jesus, He is the way. It is not—it doesn't need to be a lack of humility that will lead a woman to say to her neighbor, "Would you like to make a loaf of nice whole wheat bread? It is nutritious and tasty and light. Come over and I will show you." To know the way, to show the way, to go the way—that is the work of a teacher.

Fifty-five years ago this summer, God in His providence led a group of teachers down to Nashville. The Lord's messenger met them there. They got on a little river steamer called The Morning Star—James Edson White's boat. They steamed up the Cumberland River looking for a location for a school.

In the providence of God—one of those disappointments and delays that so often are tokens of God's guidance, happened—the boat broke down and had to be tied up at the river's edge for repairs.

While men were repairing the boat, the servant of the Lord walked up the bank and looked over a farm which somebody told her was for sale. She said that that was the place God had selected for a training school for teachers along practical lines.

There stands today, and has stood for fifty-five years, the Nashville Agricultural and Normal Institute; more popularly known as Madison College. But the real name is the Agricultural and Normal Institute. That was the name of it when it was chartered. I know, for I am a member of the board of the college.

That's a good name. It's a meaningful name. You all know what "agricultural" means. You know what "normal" means? It has to do with the training of teachers. And when Sister White speaks of the school at Madison, she calls it a training school for teachers.

I see a good man in our audience tonight that was there many, many years ago. Brother Scott, what year did you go to Madison? 1908. Well, Madison had just been going for four years. Did you get some training there to be a teacher? Yes. Would you mind coming up here? Now I didn't plan this because I didn't know that brother Scott was going to be here tonight. I am sure that he won't mind. I want this audience to meet brother Scott. He and his wife have been living for many years upon Sand Mountain. They did a wonderful pioneer work up there many years ago and have through the years.

Brother Scott, how long were you at Madison? One year. How many grades of school had you had when you went there? Eleven. Did you ever do any teaching when you went out?

[Brother Scott] In the way that you speak of here.

[Elder Frazee] Yes, Did your wife do some teaching too?

[Brother Scott] Yes.

[Elder Frazee] Did you have a school up there on Sand Mountain?

[Brother Scott] For 15 years.

[Elder Frazee] Yes.

[Elder Frazee] How long was your wife at Madison?

[Brother Scott] One year.

[Elder Frazee] But she learned something about teaching?

[Brother Scott] and it was her first time to go to school.

[Elder Frazee] Well, well, well. I supposed that you both learned some more when you got out there in the field?

[Brother Scott] Very much.

[Elder Frazee] Yes, it is in the water and not on the land that men learn to swim. Now, would you mind standing here just a minute, brother? I want to read you something Sister White wrote the same year Brother Scott was a student at Madison in 1908. You will find it in the little tract, *An Appeal For The Madison School*:

“The class of education given at the Madison School is such as will be counted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light” *An Appeal for the Madison School*, page 2.

Isn't that a wonderful statement, friends? On this same page:

“It would have been pleasing to God if while the Madison school has been doing its work other such schools had been established in different parts of the Southern field.”

Thank God during the 50 years from the time that was written to the present time, a number of other schools like that have been established. Haven't they? We wish there had been many more, but thank God for those that have been. Now listen:

“Every possible means should be devised to establish schools of the Madison order in various parts of the South, and those who lend their means and their influence to help this work are aiding the cause of God” *Ibid.*

I am glad we can aid the cause of God in this practical way, aren't you? Not that this was intended to be the one and only way, but it is *one* of the ways.

Now, brother, have you had the joy of seeing some souls saved through your work? Thank the Lord! Is there anything you would like to tell this group while you are with us tonight?

[Brother Scott] The thing I would say that is dearest to my heart and that I prize me is that one year I spent at Madison. It gave me a complete confidence in the Spirit of Prophecy.

[Elder Frazee] Amen.

[Brother Scott] Then it was the guidance we got there at Madison so we could help as we went out in the field.

[Elder Frazee] Thank you, my brother. We appreciate your being with us.

Brother McClure, would you mind coming up? Most of these folks know you, but there are some here that don't know you.

Brother McClure, when did you come to Madison? 1916. Just eight years after Brother Scott. Was it still a little school?

[Brother McClure] Yes.

[Elder Frazee] Was it still turning out teachers?

[Brother McClure] Yes.

[Elder Frazee] Did they have to have degrees?

[Brother McClure] No.

[Elder Frazee] But they made teachers anyway?

[Brother McClure] Yes.

[Elder Frazee] Well, is there anything you would like to tell these folks to give them a little picture of the type of teacher training that was going on at Madison at that time? I'd like to hear it, and I think that they all would. Give us just a little picture of it.

[Brother McClure] It was very simple and very practical. We were encouraged very much to get a short intensive training. I think the majority of the more mature students that were there stayed perhaps no longer than two years. Then, as Dr. Southerland so often said that it was time for them to be pushed out of the nest and get out into the field to work.

We found that many of the little enterprises that have been established all over the South here were established by some of those people who spent perhaps not more than a year or two at Madison and went out into the field to work. Later some of them came back for a period of time, perhaps three or six months, and took some more intensive training as they could be spared from the place where they were working. That was the program there, largely.

I remember that every time I see Brother Scott, I think of the time his wife spent helping us in the printing office. When she came back to Madison for a while, she helped us with folding and taking care of much of the binding work in the printing office.

This spirit of teaching was greatly emphasized. And no matter what line of service we were asked to engage in, we were urged to be teachers.

[Elder Frazee] Thank the Lord!

I think that should be our spirit here at Wildwood. We all ought to be teachers. I appreciate this message tonight.

[Elder Frazee] Thank you, my dear brother.

Well, dear ones, I am so glad God's greatest gifts are shared with the greatest number. Today in this country, there are thousands of young people who would give anything they could get hold of if they could only have the opportunity of being in one of those things that travel through space toward the moon or some planet, you know. But there will only be a few. And even if they get a little way from the world, what of it?

But here is a destiny offered to you and me to walk in the footsteps of Jesus and share in His great work of teaching. And It's for you, and It's for you, and It's for you. And just because it is for so many, do not miss how valuable and important your own place is, because nobody else can fill your place. Nobody else can teach the people God has planned for you to teach. Nobody else can fill the position God has staked out for you.

Brother Scott was telling about getting pushed out of the nest. There is one thing I have noticed about parent birds. Somehow, taught by God, they usually know when to push the little birds out. And I personally think it is better to be pushed out than to fall out. What do you think? I think it's a quite deal better and quite a bit different too, quite a bit different.

I remember when I was a little bird in the nest. I was getting my training in medical evangelism with a dear man who was my tutor, Elder John Tindall. I remember when Elder Tindall and those who were working with him began to push me out, push me out. I am so thankful that God let me stay in the nest long enough to learn some things. And regardless of whether the time of training is measured in weeks or months or years, I say to you this important thing, the teacher is one who knows the way and therefore can show the way and go the way.

And oh, I pray for two things here tonight, that every one of us shall be filled and thrilled with the thought, “I can be and must be a teacher.” And second, that you’ll be sure to learn something worth teaching before you try to teach it to somebody else.

[Testimony service follows]

Copyright 2021. All rights reserved.  
W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)