

**Title** Go and Teach  
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Greetings in the name of our Lord and Savior. It's been very rich to be here the past few days. I've been encouraged, strengthened, as well as convicted. This morning, my topic is "Go and Teach." From your Bibles, turn to the Great Commission: Matthew 28. I borrow words from the book of Samuel, towards the end of David's life. These are the last words of David. Israel, pay attention, these are the last words of your king before he passes on. This morning, we're going to look at the last words of our king. Please stand to read the text: Matthew 28:16-20. [*Stand to read*]. The word *teach* means to instruct, to be instructed. Jesus, our King, is telling us, His disciples gathered around Him, to go and teach. I was not given an outline necessarily this morning, but I was encouraged to allow the Spirit to guide us. It is my prayer this morning, the words of my mouth will be acceptable in the sight of my redeemer this morning. Thank you for your prayers as we look at this enormous subject.

About three years ago, my wife and I found ourselves sitting in our living room. Our guests had traveled across the Irish Sea, and they had traveled there looking for the Anabaptists. They were seekers. They were asking questions, one right after the other. These people are like dry sponges; they just want to drink it in. Why do you do that? Teach this or that? Hours into our conversation, I discovered something that grieved my heart. We'd never faced something like this before. This man and woman were living in adultery. This mental battle began to take place in this man. I said, "God, I can't point them to the Scriptures and what it teaches; and I will do so later." At night, when I went to bed, the Holy Spirit began to move in the heart of this man, and I sensed a conviction. I don't think I've ever felt like this before: that you are accountable and responsible to teach. But God, what if I chase them away? What if they never come back? This was the battle for hours. I wrestled like Jacob. In the wee hours of the morning: "I agree with You. I will do what You ask me to do." Next morning we went to church. Dan preached that morning. After the service, we had a fellowship meal. All the while I knew that I had a task that God was asking me to do. Right after the meal, this couple left before I had opportunity to speak to them. She had some kind of reaction to something she had eaten, and they needed to go get some Benadryl. One side of me was relieved, the other convicted. I figured they were going home. About an hour later, they come walking through the doors. I was standing to the side by myself. They walked right up to me, as if God was saying, here it is. I took this couple aside, and I began to share with them what the Bible teaches as it relates to adultery, and living in that state. After a moment and a time of sharing, the lady began to weep and cry. The man standing beside her was silent. He

was a big man, 6'3", and I didn't know what was going to happen. After this lady gathered herself together, she uttered these words, and they made an impression on me: Why, oh why, would not someone have told us this before we got married? We might have never got married--Go, and teach.

I'd like to divide this topic into three parts. First of all, I'd like you to consider where should we teach, what should we teach, and how should we teach.

### *Where Should We Teach?*

Acts 1, in verse 8, the word *witness* means to be a martyr or record/testimony.

(1) We are to teach at Jerusalem. Let's go back to this setting and to Jesus with these eleven men. He is now uttering these last words. I want you to begin your teaching programs at Jerusalem--at home. Of course, we teach at home. I don't know if there's significance of the order given to us, but it is important we teach at home. May I unburden my heart? There has been some emphasis here on what is happening to the next generation and the choices they are making. 45% to 50% is not embracing the faith. What's wrong? I point fingers at no one. But we must teach at home, we must teach at Jerusalem--the children and those who come and worship with us Sunday after Sunday.

(2) I want you to teach at Judea. Where is our Judea today? Where are the Judeans we interact with? You'll recall the message yesterday morning, it was pointed out some of the dangers that are out there? Could it be possible that the Judeans are those of the same faith--the Jews. Are the Judeans to us, those evangelicals who are all around us? Much of the doctrines are things we embrace ourselves, but could it be possible, they need some more teaching? As it relates to church and state, peace and nonresistance, the sanctity of marriage--Do we have a responsibility to go and teach Judeans?

(3) Now, who are the Samaritans among us? Are there any around? When Jesus told them to go and teach Samaritans, their eyebrows went up. Don't you know we have no dealings with these men? They are of a mixed race and religion. We don't teach those men, do we? Now, are these people among us? There are at least thirty different ethnic groups living in this country, of at least 1,000,000 people or more? There are at least 16 different languages spoken in homes today? There are Samaritans all around us! We purchased a farm right beside one by the providence of the God. I'd like to share a testimony: We've been trying to build a relationship with them and their nine-year-old son. We got a phone call. He is of a mixed race and he can hardly speak English. My wife gathered enough hints that he was having problems. He was stuck with his tractor. I knew where he was, so I told my sons and going to go help this man. When I got there, he asked, why didn't I bring my tractor; you should have brought a tractor to get me out? All the while he was using our God's name in vain, and I said, "You know what? God can help us in this situation." "Oh, yeah," he said, "I know you pray to your God." I chained up to that tractor with my truck and breathed a prayer. We pull that tractor out, and we pulled that tractor right up to the top of the hill. I was amazed myself; I shouldn't have been able to do that. When he got off his tractor, he said, "Ed, your God can do anything." Samaritans, they're all around us. "God can be your God," I said.

(4) Go and teach to the uttermost parts of the world. Now, where's that? And if Jesus didn't have the eleven men's attention before, He had it now-- their eyebrows were raised and their jaws were dropped. There was silence for a while. Jesus, do you know what you are saying? You want us to go to the heathen,--the wicked of the wicked? Jesus said, Yes. And with that, He said, "I give you power to do that." I could say a lot about that this morning, but I'd like to make one comment. God called us to serve in one of those uttermost places for only five short years of our life. That was a very precious time. Brothers and sisters, we best serve the uttermost as we do so with a servant heart. Now I know that in many of these places, they aspire to be like we are: Americans. Where my wife and I served, that was not the case. I didn't hear it often, but occasionally, when they saw some Americans, I overheard, they are the people with big cars and big heads. I allow you to interpret that to yourself. If my interpretation is correct, I say, shame on us. If we are going to take God's message to the uttermost, and teach them, we must do so with a servant heart. We're to serve. We're just beggars. We just want you to go with us to heaven. It's basic and simple. We need to peel off some of that garbage, or whatever it is, and just leave it behind--Going to the uttermost.

#### *What Should We Teach?*

Suppose Jesus was an example on that. Tim is to cover the next verse of the Great Commission--teaching all things. I want to teach briefly on the example of Jesus. Matthew 4:17. [*Read verse*]. What is the message? The genesis is here: repentance. This is where we must begin. We must teach that we are sinners, and it is going to take the blood of Jesus to cleanse us. It's the bottom line. We cannot move onto all the other things until that is settled, and it must be settled at Jerusalem. Do you suppose that might be part of the struggle? Are my sons and daughters sinners by birth? Do they need to be born again? We can try to patch up and teach all we want to, but unless we begin right there, we go no further. We need the blood of Jesus to cleanse us. We must repent. Repent, and then be baptized. You must begin there before you move beyond that point. Let's teach. I challenge you brothers: I encourage you. I was trying to think back to the last time I preached an entire message on repentance. It's been a long time. Repent. Turn around. You must go in a different direction. It simply means to change course and direction--to think differently. We're going to have to think differently. It doesn't just happen one time, but it's the way we live. We continue to live. We cannot salvage it outside of this. It must begin there. Peter after he had preached that convicting message, the people said, "What shall we do?" and Peter said, "Repent and be baptized." But we must teach and preach repentance.

#### *How Should We Teach?*

Ezekiel 47: I love the words of the prophets. There're a lot of metaphors here. In Ezekiel 47 you'll recognize this Scripture as the waters that issue out, and they became deeper and deeper. There was life in those waters. He begins to talk about the Dead Sea and how we're to go fish there. Verse 10 talks about the fishers. They stand on the shores of the Dead Sea and they cast their nets to catch fish. It is in the Dead Sea where there is death. The waters are filthy and nauseating--a picture of the world. Off to the side on the mountain, there is a city: the city of Zion. It's 4,000 feet or so above sea level, and she shines her light down to the Dead Sea (to the world). How do we fish? We fish in the context of the church. It is the church that sends her people to the shores of the Dead Sea to cast her nets, so that there might be life and hope to those in the world who are on the way of death. Death. Community. It's not my work to evangelize and to teach the world, but it's our work collectively as a church. We work at it together. That is so

beautiful. I love this word-picture. As I teach at home, there are those praying and encouraging me. I received some texts from my family this morning and they're praying for this very moment. I need that encouragement; I'm not fishing by myself, but in the context of the church. MIC didn't come to Ed Yoder and ask if he would come to Ireland, but asked if the church could send us as a family. We had their support, and were surrounded by them. We teach in the context of the church.

Verse 11 is sad but true. Not all will be healed. There are those whom we teach that are going to choose to stay in the marsh--in the salt waters, in the mire. They're going to stay there. Not all will respond. It doesn't make a difference. We just continue as a church to reach out and teach.

(1) We teach in the context of the church and with the blessing of the church: corporately and collectively. (2) How do we teach. Matthew 9:35-38. [*Read verses*]. May I suggest this morning that one of the ways we are to go to teach is with compassion? Teach with compassion.

Compassion. Moved with compassion. This simply means that Jesus bows His inner-most being and was moved with compassion. Would to God that Spirit would move upon us?! Compassion puts within us a passion, a burden to reach out to those that are fainting, to those that are scattered without a shepherd. Brothers and Sisters, the philosophers, the theologians, the intellectual--they may have ideas; they may have answers to those and for those they teach, but if that is not empowered or connected with compassion, it is useless. We need compassion for those whom God has called us to teach. Do we understand what the Bible says, that there is a day?

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Do I want integrity to be connected with what I teach? Do I want credibility with what I teach? Be careful to maintain good works? Whether it's at Jerusalem--those of the home congregation--watching us, what do they see? Do they connect what daddies say and preach with what they live? It's difficult for me to prepare this message and to share this message, but I can ensure you, it's much harder work to live it, and to flesh it out. If I want credibility to what I have said this morning, I'd better be careful that I maintain good works. I don't consider myself to be a salesman or craftsman at all, but there are a number here that are craftsman. You can build things. But the best point of sale that you have, is if you take someone and you show them your product, and you say, "Look, here's what it looks like! Is it a work of integrity? If so, you've sold a product. Paul said that we're saved by grace, not of works. We can't boast. But he goes on and says, "We are His workmanship." Does the product give credibility to what I teach? Is the work of Jesus in my life exemplified in such a way that my sons and daughter would say, you're living what you taught. Would the Samaritan, mentioned earlier, see in the life of this man that he's been careful to maintain good works? Dear ministering brothers, some of these good works have to do with relationships. Could it just be possible that in our relationships on the preacher's bench, is stressed at times? But could it be those relationships muffle or even muzzle what I teach to those that are seeking? I thank God for brothers that I have been able to work within the ministry. I thank God for our relationships, by His grace. That's important. Be careful to maintain good works, and the teaching of our humility.

In closing, people may not only have personalities, but people have possibilities. Could it be that there's someone that you and I don't even know today that in ten years from now, we would

wonder how we could ever have lived life without knowing them personally. I think of people I didn't know ten years ago, and they've moved into my heart. To leave them where we left them is painful. People are possibilities. May God help us that we go and teach, may we teach with the blessing of the church. May we teach with compassion and with conviction, and may we teach with carefulness.