

# Home Leadership 2 of 10

#0757  
Frazee

Study Given by W.D.

...some things, first of all, in this book, on the plan of education that's outlined in this book. As Professor Spalding says, This isn't just a series of addresses or chapters on the subject of education. This book represents a well thought—through plan of education, and the two great things in it are the structure or the form in which the education takes place, and the other is the motive. The motive, of course, is love, and the structure or order or organization is the home.

Now, we might note, first of all, page 20. You'll be taking notes on this, and we'll just study it along together here. Homer, will you read the first paragraph on 20.

"The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students" *Education*, page 20.

Now, what does this call the Garden of Eden? A school. And the book *Education* presents God's plan of life from the standpoint of the school—of training. The book *Ministry of Healing* presents it from the physical side—the standpoint of health and life—and some of our other books present it—of Sister White's books—present it more from the standpoint of evangelism or the spiritual side.

But, you know, if we had a room here that was a triangle and three sides to it and a door in each side, no matter which door you went through, where would you be when you got inside? You'd be inside the room.

And in this triangle of God's plan, you can go through the physical side and think of the health, or you can go through the mental side and think of the school, and you can go through the spiritual side and think of the church, but whichever door you get through, if you really are where God wants you, you're right in the middle of it all. It's the same thing.

And so you'll find the same thing presented in *Education* on many subjects as you do in *Ministry of Healing* or some of the other books, but this is as a teacher would say it, and this is as a nurse or doctor would say it, and in some of the other books, it says a minister would say it.

But now, the thing that we're studying in this class is that for all three of these institutions—the school or the church or the sanitarium—what's the model? No, no.

That's one of the biggest lessons we're going to get out of this course, and we're going to keep drilling on that and seeing it first from one angle and then another.

Now, here, it calls the Garden of Eden a what? A school. But you and I know that it was first of all a what? Home. That's right.

Now, this goes back of Adam and Eve and lists who, as the parent? God. Who was the teacher? God. All right. All are taught of God. Now, on page 21, without reading all there, I'd just like to call your attention to the three paragraphs there. You'll notice on page 21, as the three paragraphs—you'll notice there in the first paragraph that as they lived there in the garden with God, they learned.

Now, in the second paragraph, they not only lived and studied, but what else did they do, according to the second paragraph? They what? They worked—work. And is the home a place of work? Is it a place of labor? Yes.

Now, where you have for service down here—I don't know—I may have to change that name there. I'm afraid somebody won't—I'm afraid it might sound like a camouflage. It means good hard work is what it means—like washing dishes and sweeping the floor and the laundry work and all that sort of thing. But in a home, instead of just doing that for yourself, you're doing it for what—for whom? For others. That's the thing—that's the thing.

Now, back there in the Garden of Eden, did they have work to do? Yes. And was that part of the education? Yes. You notice the last sentence of that paragraph.

Brother Larry, would you read the last sentence out of that paragraph. [Which paragraph? ] Which one, class? Second.

“Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character” *Education*, page 21.

What three things did work do for them? [Strengthen the body, expand the mind and develop the character.] Does it still do that? Yes. And so, a well-regulated home will include that, won't it.

Now, notice in the next paragraph, there is expanded for us the thought already presented in the earlier page. The great book that they studied was what? The book of nature. And afforded them what? Instruction and what? Delight. That's right. They just didn't do a lot of memorizing in order to pass some examinations. They really enjoyed that, didn't they. And as a part of the refreshment and relaxation that the home life does afford, the surroundings of nature are invaluable.

Now, on the next page 22, let's go to the middle of that last paragraph there. I'd like to have you memorize this sentence. It's the sixth sentence in that last paragraph.

I'd like to have you read it together now. Brother Boyken will lead out.

“The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given” *Education*, page 22.

Isn't that wonderful. Well, Eden, then, was what? A pattern, a model, a representation of what? What the whole earth would become. If they would *do* what? Follow His plan. That's all. All right.

Now, these things that they were to establish as they multiplied are called here what? Homes and schools. Does that mean two different things? No. That's two different names for what? The same thing. So, it says:

“Thus in course of time the whole earth might be occupied with homes and schools where the words and the works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of His glory” *Ibid.*

Isn't that a beautiful picture? Now, the thing we must never forget, dear friends, is this—that God's purposes are never frustrated. God eventually gets His way carried out. Doesn't He? And the plan of salvation was instituted not as a substitute for the Eden plan but what for? To bring us back to it. And if we will enter into God's purpose, even in this life, we can gain back a lot that was lost. Can't we? All right.

Now, 33, here's a summary of what we've been studying so far now on Eden—first paragraph.

Sister Stevens, read, please—first paragraph.

“The system of education established in Eden centered in the family. Adam was ‘the son of God,’ and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school” *Ibid.*, page 33.

Now, I want you to look at that expression. That school in Eden was a what? Family school. And what is the little phrase there set off by commas? In the truest sense.

Now, what degree of comparison is that—truest? Superlative. Can you get anything beyond that? Well, then, that was the ideal pattern. Is that right? And it was the ideal pattern of a what? A family school—a family school. We're to get just as near that as we can.

Now, do you gather, from what we've studied so far, both last—I was going to say last week—last year—and today—does God intend that every home shall be

modeled after this? And every school? Yes. We might add, every institution, every church, every sanitarium, everything that you and I have anything to do with.

And I would like to throw this thought in, in a way parenthetically, but in a way, it's perhaps the most important thing we can notice this afternoon—if we will look around us, dear folks, this day are these scriptures fulfilled in our ears.

Sometimes, when we're studying in a classroom out of lesson books, we're inclined to imagine what it would be if what we were reading and studying were done—carried out.

And do you know that there were thousands of students in the days when Jesus was teaching and preaching and healing on earth that were studying all the while about what subject? The coming of the Messiah. Were they memorizing verses about it? And discussing it? Yes. And all the while, what they were studying about was going on right around them, and they didn't know it—they didn't know it.

And I trust that every one of you, whether you're 18 or 80 or anywhere in between—I hope that as we study these various things, you'll be thinking of what you see around you in the place you live and the place you eat and the place you work and the place you study and the place you worship, and see in what way what you see is what you read.

Now, historically, it is a fact that the study of these very things that we're studying today and last time and will be studying—it's the study of these very things that has brought to pass what is seen around you.

Take this building we're sitting in here this afternoon. Do you know why this particular building was built and why it was built the way it's built? Well, it's because of what we're studying this whole quarter on this subject. That's the only reason it was built and it's the only reason it's built the way it's built, and that's true of other buildings on this place. And so, we can say, as I have said, This day are these scriptures fulfilled in your ears and before your eyes.

Now, another reason I mentioned that is this. Some of you, unless I warn you of it, will be inclined to be dreamy-eyed, as we take this class, and think forward to some distant or not—so—distant day when you can do something about what we're studying in this class, and that would be unfortunate.

The day for you to do something about it is when? Today—today. Right today, you have the glorious opportunity to be a part of all that we're studying about, and if you haven't seen that yet, you haven't yet seen what's in this course, and if you do see it, take advantage of it, and if you don't see it, do what the disciples used to do with Jesus.

When He gave some parables and they didn't understand all about them, what did they do? They came and asked Him afterwards. Did they get some more information, and light and help? And you can, too.

I just long that we shall see more in this than a picture of a dinner table—I want us to see the actual dinner table with the food on it and people eating it, and I want us to see ourselves participating in the eating. That's the thing. And that's the big purpose in the class. All right.

Now, we were back to Eden here:

“The system of education established in Eden centered...”  
*Education*, page 33.

Where?

“...in the family” *Ibid.*

It was a family school. Now, sin came in. Did God still want to carry out His plan? Yes. All right. Now, let's see how He's done it.

Sister Raishe, read the next paragraph, please.

“In the divine plan of education as adapted to man's condition after the fall, Christ stands as the representative of the Father, the connecting link between God and man; He is the great teacher of mankind. And He ordained that men and women should be His representatives. The family was the school, and the parents were the teachers” *Ibid.*

Oh. Now, in carrying out this plan after the fall, does God still carry on the family plan? Yes. And who were His representatives? Well, what does it call them here? Men and women. Men and women are what? His representatives.

Now, if those men and women are in a school, we usually call them what? Teachers. If they're in a home, we call them parents. If they're in a church, we call them ministers, pastors. If they're in a sanitarium, we call them supervisors, but more and more, week after week, as we study this month and next, we shall see that there is a least common denominator for all of these. That's the thing I want to be vivid before us.

And if that's so, every one of these—every teacher, every supervisor, every foreman, every instructor, every parent—is to be what? Representative of whom? Of Jesus. Now, if we're not, we ought to resign. Is that right? And let somebody fill the place that will be. Isn't that right? Yes, well I mean that. We're His representatives. We may be weak and frail and full of faults and mistakes, but we're His representatives.

Do the ambassadors of the United States government make some mistakes sometimes over there in Spain or Germany or Russia? Yes. But they're still the representatives. And if you and I have been called to our work of teaching or preaching or healing, whether as parents or teachers or supervisors or preachers, we are what? We're His representatives.

Well, that means that we're to get instructions from where? From Him, see. All right. Jesus is the connecting link. The family is the school and the parents, the teachers. May we turn that around and say that all teachers should, in a sense, be parents? Yes. If they're not, they are not in the fullest sense teachers.

Do you remember what the students in the schools of the prophets were called? Sons of the prophets. And do you remember what Elisha said to his teacher the last time he saw him? My father, my father. Was he his father? Yes. His spiritual father, his educational father, which is—I say this thoughtfully—more important than the natural father. Isn't it? Yes.

What did Paul call Timothy? My own son. Was Timothy his son? Yes, spiritually, educationally—in this sense, he was his son. And that's the relationship that we're trying to study here in this whole course—that relationship.

And you remember Paul wrote to his converts, and he says:

“For though ye have ten thousand instructors in Christ, yet have ye not many...” 1 Corinthians 4:15.

What?

“...fathers...” 1 Corinthians 4:15.

All right. Families are schools, parents are teachers.

Sister Moyer, read the next sentence, please.

“The education centering in the family was that which prevailed in the days of the patriarchs” *Education*, page 33.

Now, coming down from Eden past the fall, we come to the days of whom? Patriarchs. Who were the patriarchs? Name some of the patriarchs. Abraham. Were there any before him? Now, who were some of the outstanding patriarchs? Noah. And who before Noah? Enoch. And after the flood? [Abraham.] And who after Abraham? Isaac and Jacob. All right. That brings us on down to Israel as a nation.

We call that the patriarchal age, which runs from creation to the exodus. We can read it in a few hours—all about it—in the Bible, but it stretches for how long? Two thousand five hundred years—2,500 years.

Now, what was God's plan of education through those years? It centered in the family. Did Abraham ever send any of his children—natural or otherwise—did he ever send them away to be educated? Where were they educated? Rather restrictive wasn't it.

Where did Methuselah get his education? He educated Enoch too, didn't he? Having little Methuselah trot along by him—didn't it teach him what? How to walk with God. Didn't it?

Where did Shem, Ham and Japheth get their education? Working with Noah on the ark. Is that right? Yes.

“The education centering in the family was that which prevailed in the days of the patriarchs” *Education*, page 33.

Now, during these patriarchal days—these 2,500 years—what was the location of these patriarchal home schools and school homes? What was the location? They weren’t where? Where were they? In the country. That’s right.

Now, this paragraph is simply beautiful. I’ll tell you what I wish you’d do. Some of you have more capacity than others. I’m going to ask you to memorize this paragraph, along with that sentence I gave you before, but I want you to memorize the last sentence first. If that’s all you can learn, be sure you have that last one.

Now, if you can learn two sentences, learn the one before that last one, and if you can learn three, learn the one before that, and if you can learn four, learn the one before that, and if you can learn five, the one before that, and if you can learn six, learn the whole paragraph, but I just want you to look at this paragraph, and then, as we read it, I want you to notice the language of it, the eloquence of it, and the thought in it—the imagery of it. It’s a wonderful picture.

Third paragraph on page 33:

“The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character” *Education*, page 33.

You see, the great theme of this book is the development of character. That’s the purpose of education. Now, God provided the conditions most favorable for these schools. The people who were

“The people who were under His direction still pursued the plan of life that He had appointed in the beginning” *Ibid.*

Where was that? Eden.

“Those who departed from God...” *Ibid.*

And this was true before the flood and after the flood.

“Those who departed from God built for themselves cities...” *Ibid.*

You know, every word, almost, here needs—we need to stop and think about it. Notice the way it’s worded—they built for themselves, see. Oh, how meaningful. See how it just sticks out at you. What’s at the very foundation of city life? Selfishness. That’s right. Thus it was with Cain, the first city builder; thus it was with Nimrod, the great city builder after the flood.

“Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways” *Ibid*.

Isn't that a wonderful picture, friends? Listen. Can it ever be carried out in its fullness? It will be, dear friends, by individual families here and there all over this world. That's what God is trying to do with His people—it's one of the great objectives—and that's what we must see in it.

But you can see that one of the important things in this paragraph is what? Where? The where of it. And where is it? In the country, in the fields and hills, surrounded by the works of God.

And—mark this—not merely sleeping there at night in order to get away from the smog. The activities that belong to the location are quite as important as the location.

“...with its opportunities for labor and study and meditation...” *Ibid*.

Well, if any of you get a burden to have a flock of sheep, why just learn how to make it self-supporting, which they had to. [Page 28 is a very good statement.] What does it say, Brother Larry? Where is that? [Page 28.] Oh, yes. That's wonderful. That's right.

“...a broader, higher revelation of His character than even the holy ones of Eden knew” *Ibid.*, page 28.

Well, thank the Lord. Well, now, let's stop at this point for a few moments—I mean stop in thumbing through the book—and think of some of these patriarchal homes.

Now, we've mentioned Enoch, we've mentioned Noah, we've mentioned Abraham. We'll come back here to page 34, but right now we should turn over to 187 and see some things about Abraham. Now, here is a picture of Abraham's training school—training home.

Brother Raishe, will you start reading, please, the second paragraph on 187. We're studying Abraham's home school now.

“God called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the



principles of God's law. And that which gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism" *Ibid.*, page 187.

Now, let's look at that a minute. How many did he have under him? Over a thousand. And many of them were what? Many of them were heads of families. Then, do you suppose he had a class in Christian home administration? He must have, one way or another, didn't he? He had to.

Let's see. I think it's *Patriarchs and Prophets* says he was training heads of families. Let me see if I can get to that statement. [The next sentence says it required a firm hand.] Yes. I think sometimes we could stand a bit more of that here. Any of you ever think so? Well, if you think so, every time you see it exhibited, encourage it.

Yes. This is *Patriarchs and Prophets*, 141, and I would advise you—those of you who want a little more than your money's worth—along with what we're reading in *Education*, be sure you read *Patriarchs and Prophets*, 141 to 144.

Now, I'll read it here in *Patriarchs and Prophets*—some of it follows word for word what Brother Raishe has just read, but I want you to notice the way it's worded here in *Patriarchs*, 141. It gives some additional thoughts:

"Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment..." *Patriarchs and Prophets*, page 141.

Where did a lot of his people come from? They were converts. Was Abraham carrying on evangelistic work? Why, yes. People didn't just drop in there from the skies or, you know—it says they:

"...were led by his teachings to worship the one God..." *Ibid.*

And they:

"...found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside" *Ibid.*

Oh, friends, I think that's wonderful. Don't you? And every one of you is destined, in one way or another, to have a part in this—as a parent, as a teacher, as a supervisor, as a foreman, as a minister, as a Bible instructor—all of those carry with them the connotation that the word parent has with the child—every one—and unless we get these principles, we'll miss our glorious opportunities.

“He was training heads of families, and his methods of government would be carried out in the households over which they should preside.

“In early times the father was the ruler and priest of his own family, and he exercised authority over his children, even after they had families of their own” *Ibid.*

Now, let me ask you something. Even though there were individual family units in that thing, were they independent? No. They were all bound together in what? One great organization, and that one great organization was what type? It was a family type. There were little families and a big family—little families within a big family.

“This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God” *Ibid.*

Now, you’ll find—those of you who are familiar with discussions in institutions of learning about government—that there’s sometimes a great deal of talk about student government. Did you ever hear that discussed? And on the other hand, we have, in various nations and in various institutions a very autocratic form of government—just the other way. Yes. Like the Roman Catholic Church.

But now, this system of government is neither student government nor tyranny. It’s neither one. What type of government is it? Family type of government. Now, is the family government student government? Is it? And just as soon as you ask that question, you’ve answered a lot of questions. That’s right.

“This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God. It was necessary to bind the members of the household together, in order to build up a barrier against the idolatry that had become so widespread and so deep—seated” *Ibid.*

Well, that’s just a taste of the good things you’ll find on those few pages there. Now, back to *Education*.

Brother Raishe, would you mind reading again beginning with the first of that paragraph.

“God called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God’s law. And that which gave power to Abraham’s teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly

converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, 'I know him, that he will command his children and his household after him. ' Yet his authority was exercised with such wisdom and tenderness that hearts were won" *Ibid.*, page 187.

Thank the Lord.

"The testimony of the divine Watcher is, 'They shall keep the way of the Lord, to do justice and judgment. ' And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah" *Ibid.*

Isn't that wonderful, friends? Ah, there you have it—for worship, for service, for education, for soul winning, for hospitality. There's the whole thing in Abraham. This study of Abraham's household—his training home—will yield rich returns, as you dig into it.

Now, if I were you, I'd have a page in my notebook for Abraham's training home. I'd get down the different references and the different facts. The next sentence says:

"No less effective today..." *Ibid.*

We can have it today. Can we, friends? Thank the Lord.

I'd like you to take your Bibles now and let's get a picture of one facet of Abraham's training home—18<sup>th</sup> of Genesis. We'll start here with Nellie and read a verse around:

"And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto

the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat” Genesis 18:1-8.

That’s enough. Now, do you see anything in these eight verses that gives you a picture of Abraham’s home? Quite a bit. Sister Adams, what thought would you like to bring out from these eight verses? His hospitality. That’s right. Did he think that’s what the home was for? Apparently, he did. All right.

Homer, what thought impresses you here? [The work he went to, to do it...] What did you say, Nellie? [Sarah was ready to take the guests on a moment’s notice, too.] You know, I’ve been thinking of writing a revised version of this chapter, if could do it reverently, and it would read something like this—that Abraham went on down there to the sixth verse, but when he got down there, he said to them, Now, I’ll have to go and see whether we can make arrangements for you or not, and so he went to make the arrangements and, lo and behold, they were all so busy that it was impossible and Abraham had to take them down to the restaurant. Does that ever happen?

Now, there are various verses that could be put in there, like this one—Sarah said, Well, what do you think I am, anyway? Don’t you know that this sink is full of breakfast dishes and you expect me to take on three guests without any warning whatsoever? They should have sent word ahead that they were coming so we could have gotten ready.

You know, I feel free to speak of this because we don’t have much trouble along those lines here, but you know, it’s nice to read things in the Bible, and then we can just see, as I said a while ago, This day are these scriptures fulfilled in your ears. Could three people come in here now and get something to eat? Could they? Sure. Has it ever happened?

Well, do you know, dear folks, this is one of the features of this whole thing that I must say I glory in—I rejoice in—and God pity us if we ever lose it—if we ever lose it.

Now, I want to ask you something. There, it says—the seventh verse:

“And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it” Genesis 18:7.

Do you suppose that young man was just sitting there for hours waiting for somebody to come along? Do you suppose he was probably busy with something? Did the entertainment of these guests have a high priority? And did they all understand that? Apparently. And, of course, they were listening to Abraham. It shows some organization, too.

I should say this, probably. Those of us who are administrators—and you're all training for administration—I think sometimes in our endeavor to be gracious and humble and meek and cooperative and loving and all that, that we sometimes hesitate to say to somebody, Will you please take this calf and get it ready, when they're already doing something.

And sometimes, if students have been trained with people who thus hesitate, if they happen to get in a department or in a home where there's somebody like Abraham, you understand, that says, Please do this and do this and do that. This needs to be done. Will you do this right now, please—it takes them a while to shift gears and get into that.

But if you happen to be in a home or a department where there's somebody like Abraham that says, Here, take this calf—get it ready quickly because we have guests—be thankful for that. Don't resent it. Be thankful for it and encourage them in it.

And if you have somebody that, instead, goes out and gets the calf and does all the dressing of it himself or herself, don't count yourself as too fortunate. Even though you're a helper, you might do a little educating of that person, and say, Now, see here. Let *me* help dress that calf—let *me* help dress the calf, and you go entertain the guest.

That's what Abraham did, didn't he? That's right. He saw *to* the preparation of things—he saw that it would happen—and then he went back and did what? Entertained the guest. Was that a good thing? Sure, certainly—a very courteous thing.

But my point is—and don't miss this thing—his whole program would have broken down if he hadn't had an organization that was back of him—is that right—and whether you've got a little home with two or three people in it, or an organization like Abraham with a thousand people, that's essential, my friends. As I say, there's a great deal to study on this.

Now, let's go over to Hebrews, the 13<sup>th</sup> chapter, and read the 2<sup>nd</sup> verse. We're getting some fine material now on this home being for hospitality, aren't we.

Beatrice, will you read, please.

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” Hebrews 13:2.

What do you suppose he's talking about? [Abraham.] And Lot, too, wasn't it? All right. Now, I'll tell you something interesting that Elder Starr told me—Elder G. B. Starr. He and his wife lived and worked with Sister White for some time.

And there were two angels that came once to the Battle Creek College. They came in the form of men. They came there on Sabbath. They attended church, and they tarried after the church, but not a soul invited them home to

dinner until finally there was an old couple that came up and asked them to go home with them, and those angels went home with them to dinner. Of course, they didn't know they were angels. Sister White told them later. Isn't that interesting.

Now, how many excuses do you suppose all the different people in Battle Creek had when they heard about it? Do you suppose there were some good excuses? And so Paul says:

“Be not forgetful to entertain strangers...” Hebrews 13:2.

Strangers.

“...for thereby some have entertained angels unawares”  
Hebrews 13:2.

Sister White says that that's more common than we think it is—that mingling of angels. Now, while we're on this point of hospitality, let me put in this wonderful text in *Volume 6*, 344:

“Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work” *Testimonies for the Church, Volume 6*, page 344.

Isn't that wonderful. **Brother Elling**, when you entertained us a few months ago there in your home in Moab, did anybody give you some extra budget for it? [No...We didn't lose a thing by it. It all come back—more, too.]

Now, on this page is a very interesting picture of human nature. Listen:

“Some of our workers occupy positions where it is necessary for them often to entertain visitors, either their own brethren or strangers. It is urged by some that the conference should make an account of this, and that in addition to their regular wages they should be allowed a sufficient amount to cover this extra expense” *Ibid*.

Now, sooner or later, you'll run into that idea. You might even on this campus begin to count, you know—count—My, my, we've had quite a bit of company. I wonder what in the world that's going to do to the budget. I wonder if somebody shouldn't give us an extra appropriation.

“This is an invention born of selfishness, and angels of God make account of these things” *Ibid*.

“...the Lord has given the work of entertaining to all His people. It is not in God's order for one or two to do the entertaining for a conference or a church, or for workers to be paid for entertaining their brethren” *Ibid*.

Should there be simply one or two homes here on the place, then, where all the company goes? No. When the phone rings and there's a long distance call and somebody's coming in, should the thought be automatically, Oh, yes. I know where we can send them—that's to such and such a place.

No, no. Every one of us is a candidate for the entertaining of guests—strangers—and Paul says, maybe angels, and God supplies all that is necessary for this work. Well, I think that's a wonderful statement—wonderful statement.

Any questions you'd like to ask before we leave that point? Now, we're going to have a little recess—about seven minutes. Come back at four thirty—five and get yourself some good fresh air and stir around because we have some more wonderful things and there's no use trying to pour milk into a full cup.

[Break.]

...that page there in *Education*, how many did he have in his household? And some of them were what? And yet were they under direction? The success of this program depends to a great extent on the willingness of mature, experienced people, to yield obedience and respect and cooperation in order to make the program as a whole succeed. That's very important.

And I think I'll drop this little word for us to think about. I want to give you a little thermometer to put in your mouth and take your temperature. You don't need to let anybody else see it. You can record it on your own chart, but here's the thing that I'd like to have you take your temperature on—how do you look at management—administration—in a program like this? Is it something that's to help you get what you want, or is it the place to find out how you fit in? Is there a difference between those two things? Yes.

When you come to the manager or the president, what are you coming *for*? To get them to listen to what you want, so that they'll take it to a proper committee and get the committee to approve what you want to do, or are you coming to find out what the plan of the place and the program is, so that *you* can gear in and fit in with that general plan. Now, we could spend an hour on that, but I think that's enough for right now. I leave that with you to study.

Just as the younger folks in the home are to yield respect and obedience and cooperation to those that they are working with, so those who are leading out in the different homes, whether they are individual homes or what we call our training homes, there must be an attitude on the part of every one of those leaders, in cooperation with the general leadership, in order to make the program like Abraham's program. Otherwise, you don't have what he had at all—you don't have it. He was training heads of families, and it says:

“Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, ‘I know him, that he will command his children and his household after him’” *Education*, page 187.

Now, we'll go back now to where we were in the education of Israel here, page 34. The rest of the paragraph is very interesting on the training God gave them in the wilderness of Sinai. You notice in the first line of the first paragraph on 34, this was the method—that is, this that was used among the patriarchs—this was the method of education that God desired to establish in Israel.

But then, it goes on and says that down there in Egypt, they'd been so degraded by slavery that God had to train them for quite a while there in the desert before they could carry it out, and the next few pages are devoted to that.

But now, let's come over to page 43, third paragraph on that page, first sentence. Notice one of the arrangements that God made in order to ensure the carrying out of this plan—same as the patriarchs had.

Wayne, would you read that, please.

“By the distribution of the land among the people, God provided for them, as for the dwellers in Eden, the occupation most favorable to development—the care of plants and animals” *Education*, page 43.

Yes. Now, what was it that God used in order to ensure carrying out this plan? [Agriculture.] Yes, but He distributed the land how? Among the people. When was that done? After they crossed Jordan, when they had conquered the land.

Do you remember a built—in safeguard there was in that plan? Even if a man sold his land, what happened by and by? Came back to him, yes. That was to ensure every family having a what? A home, and a home where? On the land, so that this plan of education could be carried out.

Now, page 45, following right on, the first sentence on page 45.

Anita, read.

“Wherever in Israel God's plan of education was carried into effect, its results testified of its Author” *Education*, page 45.

What does that mean, Anita? [That where they carried out God's plan, it testified of Him.] M—hm, but what does that mean:

“...its results testified of its Author” *Ibid*.

**Levita**, what do you get from that? [Its results showed that there was a blessing to be gained from following God's requirements.] It was successful, in other words. Is that right? Wherever they carried out the plan, it worked. All right.

Now, what's the next word? But. Why does it say but?



“But in very many households the training appointed by Heaven...” *Ibid.*

Was what?

“...rare...” *Ibid.*

Very few homes, in other words, carried out this simple plan of training in the home.

Now, let's go over to Deuteronomy and see exactly what God told them to do. What text do I want in Deuteronomy? All right. Deuteronomy 6:6 and 7.

Colleen, read, please.

“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” Deuteronomy 6:6-7.

What were the school hours? What were they, Colleen? From morning till night. That's right. Isn't that right? Now, talk without example is cheap, but sometimes we hear something said that sounds like, if we'd only live these things, we could keep still. That isn't what God said.

God says, I want you to have these words in your heart and then do what? Talk of them. Talk of them when? When you sit and when you walk and when you lie down and when you rise up. Talk—talk. Nothing wrong with talking if we talk these words, and it isn't enough, dear friends, just to do them. We're to what? Talk. And this was the family school. Is that right?

Now, I want to ask you something. If that is the type of education that you're in here right now where you are, when does your training begin? When you get up in the morning, and when does it close? And yet, do you know, there are people that will go all over this place to come to a class that I'm not sure recognize all the wonderful opportunities they have outside of the class.

Now, don't misunderstand me. I'm glad we have the classes, but do you know one of the biggest purposes of the classes is to help us to appreciate what there is outside the class. That's right.

I'm going to talk about somebody that isn't here. I could talk about some folks that are here, but that might embarrass them, so I'll talk about somebody that's thousands of miles away—way over in Honolulu—Wayne **Waterhouse** and his wife.

Most of you know Wayne and Phyllis and their little one. They came in here some months ago and they were just traveling around looking things over here and there. They stayed a weekend, and they got a taste, and they stayed a little more,

and they said, We want some more. So they went clear out to California and got their things and came on back here and stayed a number of months with us.

Well, in counsel with those that had charge of placing people, it was decided that they should move in with us, and we'd give them some concentrated instruction. Well, they took to it like ducks to water or like cats to milk, and I don't know that I have ever had a better chance to do what we've just read about here in this verse. Couldn't help but think about it when I read this verse.

There was hardly a time that I'd sit down to a meal but what that boy was right at my elbow to pump me—just to pump me. Well, I was willing to be pumped—enjoyed it. He used to apologize sometimes, and I'd say, That's all right—that's all right—that's fine. Well, we had a good time, and my point is he's now out trying to start something like this.

Dear friends, every one of you—you have opportunities in the shop, on the farm, in the sanitarium, in the diet kitchen, in every one of these homes, out in missionary work—you have opportunities to be with people that know more than you do about something. Every time you get with somebody like that, pump them, pump them, pump them.

Bernell Baldwin was here yesterday, and he sat down for a visit with me, so we pumped each other. Yes. That's right. And when we got through and he went on his way back to Washington, I knew more than I did before, and I think he probably learned a few things, too, but I was not afraid to interrupt him and ask him about this or that. We had a good time together.

And I was telling him, right on this point, and I'll tell you—I said, I tell my students, the sad thing about most people is this—most of what they know they learned before they ever got even into their teens. That's right.

And do you know why most of what most people know is what they learned before they got to their teens? That's where they asked their questions. You've all heard children just ask questions, questions, questions, questions. Sometimes, parents say, Oh, stop.

The sad thing is most of them *do* stop. Somewhere in the teens, they stop. *Don't you stop*—don't you stop—and if there's something that I thank the Lord for, it's this, folks, I never stopped asking questions, and I don't propose to. I get around somebody, I'm asking questions, asking questions. And that's the way I learn.

Now, it exposes my ignorance, you understand. If I'd keep still, people would think I was wiser sometimes because I'm sure sometimes when I ask a question, they think, Well, my, doesn't he even know that. I don't know, you see. If I'd keep still, they might not find it out, but I'd be ignorant, and by exposing my ignorance, I do what? I learn something. I ask a question.

Now, you students—you are thrown with supervisors in the sanitarium, on the farm, in the shop. I remember when Brother Cooper came here. He came here the

second summer we were here, when we had a little institute—the first institute we had.

We borrowed some tents from the conference, pitched them down there along where that rock wall is in front of the sanitarium now, back up this way toward White Cottage—we had several tents out there—and a number of students came in from various places. Brother Cooper was one of them. He was a student here with us.

When that fall came, we invited him to be our farm manager. He came. He's been with us either here or Lookout ever since.

Well, I used to go out to work with him. Our number was small then, and he would pump me on the Bible. He hadn't been raised in the truth. He wanted to learn more about the Bible, and we'd go over Bible verses together over there where our vineyard is now on Fruit Hill. We'd cut down trees over there, and he'd teach me about sawing and about cutting wood, and we'd do that.

Well, you'd say, Well, I think that would just be nice—it would be wonderful to do something like that. My dear friends, providence has put you—if you don't believe this, study the doctrine of providence—providence has put you with somebody to give you an opportunity both to learn and to teach. That's right.

Now, our text that we're studying here in Deuteronomy says to some people to learn some things and then do what? Teach them. How? Diligently. And how are they to do that? Talk of them. When? Rise up and sit down, when they walk and when they—yes—in other words all day long.

And so, I want to appeal to every one of you—watch for opportunities. Not just with one or two people. There's hardly anybody on this place but what can teach you something—about nursing, about farming, about building, about the Bible, about spiritual life, about child training, about dealing with problems.

Why does God put you with somebody? To give you a chance to teach and to learn. And that is one of the essential cornerstones of this whole thing we're studying about—that disposition.

And I want to tell you something, folks. If I were you and I was in a place where I couldn't learn anything and couldn't teach anything, I'd pray God to help me get out of that thing right away soon, just as quick as I could. I wouldn't think that God would want me there very long, if there wasn't an opportunity to teach or to learn, either one. Don't you think so? I'd think that was just putting in time. They do that, you know, in that big old grey building with a fence around it.

Now, we'll go back to *Education*, page 45.

Paul, will you read for me the first three sentences on this page.

“Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by Heaven, and the

characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled" *Education*, page 45.

Now, what's the name of this chapter? [The Schools of the Prophets.] What are those first three sentences designed to do in this chapter? Why are they put there? To show why they had to have the schools of the prophets.

In other words, if the home training plan had functioned, as God intended it to do on the patriarchal plan, would Samuel ever have established the schools of the prophets? Apparently, not, but now, come over to 46, and let's notice who established the schools of the prophets.

We had this a while ago, but I want to bring out a few more thoughts. Who established it? Samuel. Now, how did he happen to do it? Did he? Did the Lord direct Samuel to do it? Even though, in a sense, it wasn't the ideal. Yes.

You know, some people can never see the ideal because they're so practical, but there are other people that are so idealistic they can never see the practical. They reason, Well, weren't we supposed to do so and so? Yes. Well, why don't we do that, then? Why are we doing this other thing?

But when you get to studying some of these ideals that we're just studying, some people would say, Well, I guess, then, we shouldn't have any church schools. I guess all the parents ought to train all their children at home because that's the ideal plan, and so on and on and on.

But who was it that established these schools of the prophets? Samuel. But he did it how? By divine direction. God was meeting the situation as it was. He was meeting the people where they were. That's right.

Now, is it a fact today that there are very few parents in the world, or even in the church, that can do what Enoch and Noah and Abraham did? Not very many. And do you know one of the reasons we have to have a faculty in the school with several different people on it? Because no one person has today the well-rounded character and the vast store of knowledge that men like Enoch and Noah and Abraham had back there. Why, we're just little pigmies, folks—the best of us—just little pigmies—and it takes several of us together to make one man. That's right. Anybody that doesn't know that is really a pigmie. That's right.

And I'm so thankful to be one tiny little organ in a body of educators—one member of a team on a faculty—that together we can try to make up for one another's deficiencies.

Why, you know, we've even been told today by the Spirit of Prophecy that in a school of any size, there should be more than one Bible teacher because of the danger of the students receiving the mold of one man's interpretation of the Bible. Did you know that? Yes, yes.

And if any of you folks ever get tempted to begin to feel—once in a while I've heard just some tiny little rumbling that some people wished that certain people

could teach more than they do. Listen, folks. God has reasons for various cooks and various menus, various teachers, various preachers. When you study nutrition, you learn that there is no one food that has what? All the elements in just the right proportion. It's the blend of the different ones that give you the balance.

And so, in the schools of the prophets, was Samuel the only teacher? Was Elijah the only teacher? No. They were what? Leaders. But working with them were teams of teachers, and yet, this is called an extension of this family type of training. That's the thing that I want you to see. All right.

Now, page 46—you were emphasizing this a while ago, but we'll go over it again.

Paul, will you read, please, the first three sentences of the second paragraph.

“These schools were intended to serve as a barrier against the wide—spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets” *Education*, page 46.

Yes. Now, why were they called the sons of the prophets, do you suppose? Yes. Family schools.

[Tape stopped in progress.]

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