

Homeheading 4 of 13

#0795

Study given by W.D. Frazee

As we continue this study of the home training plan, I want to look at the lessons we can learn from the life of Jesus, first as a child and youth in the home at Nazareth, and then second, in the type of training He shared with His disciples.

Let's look at this home that Jesus was in. You might not think of it as a training home such as we have here, but the more you look at it, the more you'll see at least some of the problems and opportunities in our homes were those He had.

Let's turn to Mark 6:3. From this verse I want to get a picture of the members of the home. Suppose you had a photograph of all the people in the home that Jesus was a member of, how many people would there be? Count them up here; those that are mentioned and those that you know other than that. How many people would there be in that home that Jesus was a member of. Somebody says six. All right, anybody see any more than that in the picture? Seven, somebody sees. Now, let's begin to count them up. We'll start with Joseph, he's the oldest; and then Mary. How many brothers? Four. That would be six. How many sisters? At least two. We do not know how many more. That would make eight. And then Jesus, that's nine.

In order that each one would have the greatest opportunity, each one had a room of his own, didn't they? I'm going to read you something. When I got hold of this some years ago it opened up quite a window to me to look through. This is in the book Christ's Object Lessons in the chapter on the lost sheep and the lost coin. It's called "This Man Receiveth Sinners":

"In the East the houses of the poor usually consisted of but one room, often windowless and dark" Christ's Object Lessons, page 192.

Sister White is commenting on that parable of the lost piece of silver, how the woman had to light the candle and sweep the floor diligently.

What was the social status, the economic status of Joseph and Mary? Were they rich or poor? They were poor. They're called peasants. Well, let's put all this together. Here is a poor home, perhaps only one room. We can't guarantee that, but that's the probability. And how many people in there? At least nine. You can see at least one more reason than is usually thought of why Christ went out under a tree to have His private devotions, can't you?

Now, let's look at some other things. Who were James and Joses and these other boys? What relation were they to Jesus? No, they weren't half brothers; step

brothers. Yes, they were older. If you don't know the proof on that, you'll find it in *Desire of Ages*. I'll look it up if you want to know it. But you read those chapters on the child life of Jesus and you'll find that it plainly says that they were older. They were the sons of Joseph by a previous marriage.

Did they take a special interest in making life easy for Jesus? No. He had some difficulties living in that home, more difficulties than any student at Wildwood is ever going to have in any home.

And let me say this to you, dear friends, sometimes we think if we're not careful, that if the food were a little more expensive, and the carpet a little thicker, and the rooms a bit more spacious, and there weren't so many people, that it would be better. Well, maybe so; maybe not.

Don't forget that Jesus is the only person who ever lived in this world that had the opportunity to pick out, before He came, the place in which He would be born and live. Is that right? Would you've picked out a home like He picked out? Why on earth did He do it? Yes, He was to make a demonstration. But, I want you to notice this statement here in *Desire of Ages*:

"The parents of Jesus were poor, and dependent upon their daily toil" *The Desire of Ages*, page 72.

What does it mean they were "dependent upon their daily toil?" Well, if they didn't work they didn't eat. This was before the days of the new deal and the great society and a few more schemes that keep people from learning practical lessons.

"The parents of Jesus were poor and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation" *Ibid*.

What does privation mean? Doing without. Oh friends, sometimes when I think of it, literally millions of our children and our young people today have never known what it means to be without something, never known. But Jesus did.

"This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. ...

"Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness" *Ibid*.

Now, this doesn't mean that tonight we're going back and get our students off their beds and down on the floor. I doubt if any of us would do that. But, dear

friends, I emphasize this because unless we're careful we get the idea that it would be desirable if we had more money or the things that money can buy. And oftentimes God is leading those who would be willing to be led in the opposite direction. He did with His Son.

I'm reading on:

"Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household" Ibid.

He bore what? The burdens of the household.

"He had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work" Ibid.

Oh, what a picture, Jesus going to and from His work.

Let's take Ministry of Healing and let's see what He got in this home. What did Jesus get in this home? He got His education.

"Jesus secured His education in the home" Ministry of Healing, page 399.

Interestingly enough, most people today would consider that He was underprivileged. The physical surroundings, the size of the library in the school, the qualifications of the teacher, all would be suspect. The relative amount of time spent with books and with work wouldn't be looked upon favorably. Am I correct? But Jesus got what? He got His education.

Now, there are two results. I want to stop right here. We'll come back to this statement. Turn over please to the Gospel of John and we want to see an interesting statement here in John 7. This is speaking of Jesus, of course, after He was grown and entered upon His work:

"Now about the midst of the feast Jesus went up into the temple and taught" John 7:14.

What was Jesus doing? Teaching. Teaching where? Off in some hillbilly school? Off in the sticks somewhere where people that didn't know better would listen to Him? Where was He teaching? In the temple. What was the temple educationally? It was the center of learning for the Jewish people as well as the center of religion for the Jewish church. And here Jesus is doing what? teaching.

“And the Jews marveled saying, How knows this man letters, having never learned?” John 7:15.

What was their reaction? They marveled. They were amazed. I suppose some of them were amazed at His daring to set Himself forth as a teacher when He had never what? Never learned. Now, this doesn't mean that He didn't know how to read and write. You know He did. It just means that He hadn't been to their schools. He had never come up through the conventional system.

It's amazing to me how so many people can read this and make no application of it to the present at all. It's just some bit of history. But the lessons for you and me are tremendous.

Now, I want to ask you something. If God has given you the responsibility either with your own children or with the children and youth of other homes, do you want to give them the type of training that Jesus received that prepared Him for His ministry? Do you? The Lord grant it. But I want to tell you something. You'll never do it trying to tack it onto the conventional system. You'll never accomplish it.

Going back to *Desire of Ages* now:

“In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God” *The Desire of Ages*, page 69.

Did they have schools back there? Oh, yes. Do you know what those schools were? They were the lineal descendants of the schools of the prophets. That's right. If you would take the teachers who were teaching in those schools, you'd find that most of them had been taught by somebody who was taught by somebody who was taught by somebody who was taught by somebody and on back to Elisha and Elijah and Samuel. They had a goodly heritage. The next word is “yet.”

“Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures” *Ibid.*

What does supplanted mean? Took the place of it. But I want to tell you something even with all that, the Jewish child got three times as much Bible as most of our children ever get. The Jewish child, by the time he was 12 years old, knew by memory Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Do you know any child that knows even half that amount of Bible from Genesis to Revelation? Do you? So if you'd ask a Jewish child, “What about Genesis? What about Exodus? What about anything in the Old Testament?” They could have told you. So they weren't ignorant of the Bible.

“Tradition had in a great degree supplanted the Scriptures” *Ibid.*

What's tradition? Human ideas, human teaching. And so along with the Bible they

taught what Rabbi So and So had said that this text means.

“Tradition had in a great degree supplanted the Scriptures” Ibid.

I want to speak of something, and I do it freely for I don't know what you do in your home. And if I tread on a corn, I was going to say, you'll forgive me, won't you? But we have come to a day when in thousands of Adventist homes family worship consists in reading a formal uninspired comment on the text of Scripture morning after morning after morning. Do you know what I'm talking about? We have our devotional books, and I say, thousands of Seventh-day Adventists morning by morning open some devotional book and read the text for the day and the comment from Elder So and So or Elder So and So.

Well, you say, “What's wrong about that, Brother?” I will not say it's wrong. I will not say it's better than nothing. I *will* say, folks, that what we need is fresh manna from heaven. We need inspired words to inspire us and our families. That's it. And if this disturbs our mind, let it be as the plow disturbs the ground. Why does the plow disturb the ground? Well, what's the purpose of it? To get something to grow.

“Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures. True education would lead the youth to ‘seek the Lord, if haply they might feel after Him, and find Him.’ Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above” Ibid.

Are your students ever exposed to the slur, the innuendo, or the questions over the fact that the education they're getting here won't be recognized? Do they have that to meet? Yes, lift their vision. Get their eyes on something so far above that, that that kind of talk will never worry them. The reason Jesus didn't go to the established schools of His time is simply this: a lot of what they were studying wouldn't be recognized in the higher school—the school of heaven. That was what He was interested in.

Far from feeling demoted, down under, under privileged, our students should feel a holy satisfaction in getting the type of education that Jesus received, right? Provided we're giving it to them. But if in our endeavor to keep up with the Jones we water down and dilute the inspired messages, and fix the attention on mere ceremony and on tradition, then our youth will not receive what Jesus received.

“The Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal

acceptance of God's word had no place in the educational system" Ibid.

Now comes the sentence that this evening hour I long shall impress every one of us as homeheads, as teachers, as staff members, and as fellow students in the school of Christ:

"Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom" Ibid.

Now what is the word used here that has to do with time? Hours. What kind of hours? Quiet hours. What for? To listen to the voice of God. And those were in that educational program of those established schools? Were they? No, they weren't. Why weren't they? The time was all filled up. There wasn't any room. There wasn't any time. The student had to get from this to this to this to this to this, so that from the time he got up in the morning until he went to bed at night there was always something going on.

And the Jews had all that outlined in form and ceremony. Before you went to meals you had to wash and you had to wash in a certain way. You remember they criticized Jesus' disciples because they hadn't washed? It wasn't that they were worrying about bacteriology. They had not complied with the form and ceremony of how a man should wash up to the elbow before he ate; and so all day long.

Now, homeheads, teachers, could it be possible that in the program in your home, or on this campus as a whole, that things could get so crowded that the students would find it difficult, if not impossible, to spend quiet hours alone with God? Could that happen? Do you think it ever has happened to anybody here? It happens to everybody here unless they're determined for it not to happen.

And no greater lesson can I give you in this series on homeheading than to emphasize this point. You need it. Your fellow workers need it. Your students need it. And if I thought the only way to learn it was to dismiss the next class period and ask you all to spend that hour in doing what we're reading about, I'd do it. There is nothing that I can teach you here in this chapel that is so important that it should eclipse that.

Lectures about nutrition don't add any amino acids to the muscle structure of your body. Lectures on exercise don't develop any muscle. Sermons, classes can only point us to the eating and the exercise that will develop us physically.

And so it is in what we're working on right now. There are lessons that Jesus got in that program at Nazareth that our students are to get, and that you and I as homeheads are to help them get, these lessons of private devotions.

Now I shall not ask you to raise your hand, for this is a personal matter, but

are you getting it? Number two, are your students getting it? If not, oh, I appeal to you to don't let this lesson be like the seed that fell by the wayside or that fell among thorns. Let it fall into good ground as your heart opens to this.

But, you know, at our camp meetings when I'm speaking on the sanctuary and get to some of these points on the need of these times day by day with Jesus, I ask my audience a question like this, "How many of you believe that really you ought to be spending more time in Bible study and prayer?" And of course, most of the audience raises their hands.

And then I say, "Now, how many of you think that you need to be getting more time in outdoor physical exercise?" And if they've been getting some health lectures at the camp meetings, such as some of them have, quite a number raise their hands on that.

Then I say, "How many of you think you ought to be spending more time in missionary work than you are spending." Quite a number raise their hands on that.

Then I say, "Now, how in the name of common sense are you going to get more time for this and this and this unless you spend less time in something else?"

Is that a fair question? It is *the* question, dear friends. It is the question.

I heard about a plan for family worship a few weeks ago that interested me very much. It's built on this concept. In this particular home hundreds of miles from here the children and youth and the parents get up in the morning and each have their personal devotions alone with God. Then when they come together at family worship, they go around the circle, and each one tells what he got. And the visitor, who had been there and was telling me about it, said it was just wonderful. I'm sure nobody went to sleep. I'm sure it was interesting and inspiring. Don't you think so?

I wouldn't say that's the only way to have family worship. I would say it's one way, and a very interesting way, a novel way. But it builds on what we're studying about here. Some of you might want to try it. It's sort of a potluck, each one bringing a covered dish, uncovering it. Each one bringing of the manna they have gotten.

And so Desire of Ages says:

"The child Jesus did not receive instruction in the synagogue schools" Ibid., page 70.

Now let's go back to Ministry of Healing, page 399. You have your Ministry of Healing there? Let's read, beginning with the middle of the page. All together:

"Jesus secured His education in the home. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things"
Ministry of Healing, page 399.

Then part of this training He got, He got through His ear because He got it from her lips. The only way you can get knowledge from somebody's lips is to what? Listen. But, He also got it from the scrolls of the prophets. How did He get that? Through His eyes. He learned to read.

“From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the household burdens” Ibid.

Did He have a part in emptying the garbage, in bringing the wood, in carrying the water? There were more chores to do in that Nazareth home than most of us can think up, and He did what? He acted His part in bearing the household burdens. Continuing:

“He who had been the commander of heaven, was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph” Ibid., pages 399-400.

Let me ask you, beside His work in the home did He have work outside the home? Where? In the carpenter's shop. Now, get that picture. You know there are people, men are notorious for this, they have the idea that if they're off at the factory, off at the shop, off at the office, when they come back home they shouldn't do anything. Jesus didn't practice that program. He had a part in the home duties, and dear men that are homeheading, do not deprive yourself of the privilege of having some part in the home duties.

You can't put in all day at it like somebody has to around the home. But in the morning before you're gone, or if you are fortunate enough to be at dinner, after dinner, or in the evening, sometime be sure that there's opportunity for you to have a part in the duties of the home. If you expect your students to learn that, you must set the example.

And don't do it as drudgery. Don't do it as a burden. Do it as a privilege. I want to tell you this, folks; there is a sense of belonging when you've done something around the home, if it's nothing more than sweep off the porch.

I learned to sweep when I was a little boy. I learned to wash dishes when I was a little boy, dry dishes, sweep the floor and mop. We were poor and I'm so thankful. There are a lot of things I can't do. I can't build a house, but I can keep one clean that somebody has built. I can't go out and run the tractor, but I can use a hoe or a rake in the garden. And I long that our students who come here shall, each one, get the joy of doing practical things around the home.

Now, if the only reason you can think of doing that is so you won't have to work so hard, you've missed the point. When you have guests in the home, cultivate the gracious way of getting them to share in your work. What for? So you won't have to work so too hard? No. So they get the joy of participation. If a guest offers

to help wash the dishes, don't say, "Oh, no, you're our guest. You sit down here. We'll wash the dishes." Don't do that. Don't set your students that example. Never give them the idea that work around the home is something that you wished so much didn't have to be done so you could all just sit down and read the Bible or go out and do missionary work. Jesus is our example.

Page 400, top of the page, the next sentence in the paragraph: All together.

"In the garb of a common laborer, He walked the streets of the little town, going to and returning from His humble work" Ibid.

What does the garb mean? The clothes. He was dressed like a what? Common laborer. Why? He was. The Son of God, He that the angels loved to obey, here he is, dressed like a workman. And how did he get from home to the shop? Did he have a van, station wagon, Volkswagen, or any other kind of a wagon? How did He get there? He walked.

I remember years ago, seeing a picture, of course it was an imaginary one, as any picture of those times must be, of Jesus and Joseph and Mary. And the carpenter shop and the home were all in one building. But this isn't so because this says He did what?

"He walked the streets of the little town, going to and returning from His humble work" Ibid.

If you'd like to put down Sons and Daughters of God, page 135, it tells us not only that He walked the streets of that little town, but that He climbed "the steep mountain paths" going to and from His work. So He didn't live next door to the shop.

A few years ago I happened to be escorting a group of students who had come from another educational institution who were visiting Wildwood. We started out at Haskell Hall and started to make the round of the campus. About the time we were up at Pine Haven one of the students turned to me and said, "Brother Frazee, how does it come that the buildings on this place are so far away from one another?"

It is interesting, isn't it? You won't find many educational institutions with a student body this small that has a campus this big, will you? And I said to this student, "Well, you know, I've wondered about that myself sometimes, but I have concluded that God wanted us to get the benefits of walking from one part of the campus to another."

Of course, I know a way to defeat that purpose. Any of you need help on how to get around it; I can let you in on the secret. You probably already know what it is, don't you? Are there four-wheeled vehicles that will defeat that purpose? And we all use them, and they have their place and their times to be used. But my point is this, the closer we get to the walking experience the more we have the opportunity of getting what who got? Jesus.

Well, somebody says, "But time is precious."

But notice Christ. I suppose His time was valuable too, wasn't it? I hope so. Even though He was working all day in physical exercise, in addition to that was getting the physical exercise of what? Walking where? From His home to His work and from His work back to His home.

Now turn to page 52 of Ministry of Healing. Here is one of the most wonderful paragraphs on the life of Jesus I've ever read:

"The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age" Ibid., page 52.

Are we in a corrupt age? Is life largely artificial? Jesus, thank God, was uncorrupted by the artificial habits of a corrupt age.

"Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found [What?] recreation..." Ibid.

Every Saturday night, do you know that's what thousands of members of the remnant church think of when they hear that word, recreation? A skating party, a movie, a feed, some fun. Jesus found what? Recreation. Where?

"...amidst the scenes of nature, gathering knowledge as He sought to understand nature's mysteries [All together now] He studied the word of God, and His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened" Ibid.

Isn't that beautiful? Oh friends, that's what I want our children to know. That's what I want our young people to know. That's what I want our parents, our teachers, our staff, our leaders to know. What do you say? Is it worth it? How much is it worth? It is worth any price. And that's what it will take.

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