

# What We Are Trying to Do

#0674

Study Given by W. D. Frazee—May 17, 1963

In my last vespers study, I brought you the importance of having a definite aim. Success in any line, we are told by Inspiration, demands a definite aim. So this evening, I want to study with you what it is we are trying to do here at Wildwood.

Somebody might say, "Well, that's easy. You have a sanitarium here." Somebody else might say, "Well, it appears you have a training school here." Someone else might see some other things here. There are a number of activities here, but I think that all of us, those who are here this evening for the first time, and those who have been here through the years, I think we all can gather tonight a new inspiration and a clearer vision as we study some things directly on the point of the program that God has given us to carry out at this particular place.

Let me say, lest there be any misunderstanding anywhere along the line, that this is just a little place, and we haven't the slightest thought that this is the only thing in the world. This is a very tiny part of a great world movement that God is carrying on in making ready a people prepared for the Lord.

But the fact that it is very little does not make it unimportant. There is a certain program that God has committed to us here that is important for you and me, and that is why we are here. But we need to understand clearly what our assignment is, what our commission is, what our objective is. And learning what our commission is and what our objective is, God wants us to dedicate to the carrying out of that commission and the reaching of that objective *all* we have and not be diverted by anything in this universe, my friends.

There were many things that that man in the rocket that just went around the world. What was it 22 times? There were many things that he didn't do while he was doing that. There was one thing he did. I hope we will know what our one thing is and do it as successfully. What do you say? Amen.

Now, several weeks ago, I studied with you from Matthew 4:23 and Matthew 9:35. And I can find no better texts than these with which to begin our study this evening. I want you to read them with me.

Jesus is our example, and He wants us to carry on what He began.

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

What were the three things that Jesus did? Teaching, and preaching, and healing. Now, we'll go to Matthew 9:35, and we'll read this verse together:

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" Matthew 9:35.

What did He do? Teaching, and preaching, and healing. We are told that in the work of the gospel today, teaching and healing are never to be separated. God desires us to carry on the medical missionary work that Jesus began.

"As my Father hath sent me, even so send I you"  
John 20:21.

I want to read a beautiful statement from *Volume 9*:

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began" *Testimonies for the Church, Volume 9*, page 168.

Have you received your commission? What are you doing with it?

"...He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best. Institutions for the care of the sick are to be established..." *Ibid.*

Somebody might say, "Well, it doesn't seem to me that institutions are particularly carrying out the program that Jesus did. He didn't establish any institutions. He simply went around and laid His hands on the sick and healed them."

Well, that's a very interesting subject. I haven't time to go into that phase of it tonight. If you want something special on it, read the first chapter in the book *Medical Ministry*. It canvasses that subject of why God has asked us to establish institutions rather than to merely heal people by laying on of hands.

But the point is—you and I who believe that these volumes are testimonies from Jesus to His church, we have the clear statement that Jesus has commissioned us to carry on the medical missionary work that He began, and that the way to do it is to establish these institutions.

Now, in this book, *Medical Ministry*, page 27–28, I want you to notice that the purpose of these institutions that He has told us to establish is exactly the same as His program was when He was here in this world. Why did Jesus teach and preach and heal? Why, that He might win souls. That He might save men and women.

And that is the great objective that He has given us in this gospel-medical missionary program today, dear friends.

Now I am reading from *Medical Ministry*, page 27, the bottom of the page.

“The purpose of our health institutions is not first and foremost to be that of hospitals” *Medical Ministry*, page 27.

Well, I wonder why that was put in there. That would make an interesting study too, but I read on.

“The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them...” *Ibid.*

That is, none of these institutions.

“...can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment” *Ibid.*

So, there is something unique about the medical missionary institution which, in these writings, is called the sanitarium. In a special sense, it is to reveal Christ and His methods of work. It is to draw men to the uplifted Savior and bring them to an experience that prepares them for eternal life.

Now, notice this tremendous statement that closes this particular message.

“If a sanitarium connected with this closing message fails to lift up Christ and the principles of the gospel as developed in the third angel’s message, it fails in its most important feature, and contradicts the very object of its existence” *Ibid.*, page 28.

Parenthetically I would like to ask, friends, how can people who don’t even profess to believe the third angel’s message carry out a program like that? How could they? Utterly impossible. But it takes more than profession; it takes an experience in the third angel’s message, doesn’t it?

Now on pages 26 and 27 of this same book, at the bottom of the page, we find these two wonderful statements.

“Successful evangelistic work can be done in connection with medical missionary work” *Ibid.*, pages 26–27.

It is talking about sanitariums as you read back up the paragraph.

“It is as these lines of work are united...” *Ibid.*

That is, medical missionary work and sanitariums and evangelistic work.

“It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord” *Ibid.*

Well, that’s what we want, brother—precious fruit! And we are to expect the most precious fruit for the Lord as we unite institutional-sanitarium-medical missionary work with field evangelism, reaching out into the surrounding area with the preaching of the distinctive truths of the third angel’s message.

Now, this program that we have just read about here was one of the greatest burdens on the heart of the servant of the Lord through much of her life and especially during the last fifteen years of her life. This was the burden that she carried on her soul night and day—gospel-medical-missionary evangelism.

It was my privilege to know her son, Elder W. C. White. He was a very dear friend of ours. He visited our gospel-medical-missionary work many times. And one morning, as he stood at the head of the table surrounding which was our group of gospel-medical-missionary-evangelistic workers, he began his study with these words and I shall never forget them. He said, “Sister White would have liked to have seen this group of workers. This was the kind of work she believed in.”

This book *Medical Ministry*, this particular copy that I have here tonight, was a personal present to us from Elder W. C. White. There you will notice it is from the file library at the office of Mrs. Ellen G. White. We treasure that as a special gift from our dear brother, who now sleeps awaiting the resurrection.

One morning as I visited him at his home and his office at Elmshaven near St. Helena sanitarium, as I walked into the office, he was sitting at his desk. He looked up from his desk, and he said to me, “Brother Frazee, what can we do to help our brethren to know what we mean by medical evangelism?”

And then he told me of a particular phase of health work which at that time was being carried on successfully in a large section of the world field and still is. But he said, “Brother Frazee, that is good, but it is not medical evangelism.” Then he told of another very interesting and fine piece of health work in another section of the world field. But he said, “Brother Frazee, that’s not medical evangelism. What can we do?...” and his voice broke, and the tears came to his eyes, “What can we do to help our brethren to see what we mean by medical evangelism?”

And the echo of that word sounds down through the years, my friends. We still need to look very carefully at the specific pattern given us for a full program of gospel-medical-missionary evangelism.

Now, I would like those of you who have this book, *Medical Ministry*, with you to turn to page 308. Because, very literally, this page is the reason we are here at Wildwood. This particular page. This is it. In fact, I doubt if we would be here if it

were not for this page. Elder White called our attention to this before it ever appeared in this book. It was one of the things he had on his heart that the gospel-I medical-evangelistic training program that we were carrying on should have more support in the way of a country base working the cities from outpost centers.

I am sure it was one of the things he had in mind in giving us this book. Whenever he visited us, as we went from city to city in medical evangelism, he was talking, discussing with us the possibility of getting an outpost center from which to carry on. And as the years went by, those thoughts stirred in our hearts more and more. But this is the particular reference.

Now, as you will notice in the second paragraph of this page 308, and those of you who have your book and don't mind marking it, I would invite you just now to number your paragraphs from the top. "The time has come." That is number one. "And we need a sanitarium." That's number two. And so on down. You see, there are six paragraphs that begin on this page. I want to refer to them by paragraph number.

You will notice that this testimony that I am about to introduce is focused specifically on New York City.

"We need a sanitarium and a school in the vicinity of New York City" Medical *Ministry*, page 308.

This was written in 1910. But the thing that makes it of universal interest is the statement in paragraph five that what is recommended for New York City should also be done in the area of other cities. So it is not limited to that one metropolis.

This plan that's recommended here is to be used all over North America, all over the world, my friends. Now, we're going to read what the plan is. I am reading from the third paragraph.

"It would be well to secure a place as a home for our mission workers outside of the city. It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. A place in the city should also be secured where simple treatments might be administered. Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise. Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable

men to give in these cities the warning message that is to go to all the world. We have only touched, as it were, a few of the cities. Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as gift from the owners, or purchased at a reasonable price by the gifts of our people” *Medical Ministry*, page 308.

Did you ever see a place like this? A place in the hills with easy access to the cities? And on that place in the hills a home for mission workers with land to raise fruit and vegetables for the benefit of the workers; hills for the ministers, physicians, and other workers to climb? And connected with this a small sanitarium, and also connected with it a small training school for workers? And from that, reaching out to evangelize surrounding areas?

Now my dear friends, to carry out that vision is our objective. We are sorry we are so slow and so bungling and faulty. We are far from satisfied with the way we have carried out the vision, but we have no fault with the vision. We have no desire to change it. And may I say very humbly, we have no desire to improve on it. We like it just the way it reads. And we feel it is just as applicable and just as needed in 1963 as it was in 1910 when it was written.

We believe that Inspiration has not been caught napping. We believe that when the Spirit of Prophecy outlined these wonderful methods that God knew that as time would go on, there would be increasing appropriateness about these instructions instead of the opposite. And so tonight, with humility, let us quietly in this vesper hour review some of the points on this page and ask God to help us to measure up to the glorious blueprint.

May I tell you something very interesting, friends? I have been reading this vision ever since this book was printed. I have read this particular page over and over and over again. But this week, as I have read it again, I was amazed at the things that impressed me, almost as if I were reading it for the first time. That is the way Inspiration is, isn't it? Yes. That is one of the ways we know that this is Inspired writing. There is always something more.

And so may I call your attention to some things here? You will see this little triangle here on the pulpit. That's the program. That yellow "E" at the top is evangelism. That is the spearhead, the objective of the whole thing, to give the message. You'll find that pointed out in the fifth paragraph—earnest, determined efforts to give the message. That's the objective of it all.

You will notice this red triangle down here with an "S" in it. What do you suppose that is? That is the sanitarium, and that is mentioned you see in the third paragraph.

“Let there be connected with it a small sanitarium” *Ibid.*

All right. And then over on the other side, you will see a blue triangle with the “I” there. That is the institute, or the educational program, or as it is called here in the sixth paragraph, what? “A small training school for workers.”

There you have it. The evangelistic program, the educational program, the medical program, the sanitarium program. But what is that in the middle? Oh, that is what this page is talking about.

“It would be well to secure a place as a home for our mission workers outside of the city” *Ibid.*

I long tonight to catch through the heavenly telescope and the heavenly microscope all that God intended us to get through that simple statement.

“It would be well to secure a place as a home for our mission workers outside of the city” *Ibid.*

That’s what I would like to study with you for just a little while right now in the setting of the sanitarium, the training school, and the evangelism. I would like to study that expression of “a home for our mission workers.”

You notice there are several things said about it. It’s plainly stated that this home should be located, where? In the country. Outside of the city. It is to be a rural home. In the fourth paragraph, it calls this home a “welcome retreat for our workers.” Every soldier that is meeting the enemy in hand-to-hand combat needs time to go to the rear for a few hours and recuperate and be recharged. Is that right?

No army can keep going day and night, day in and day out, night in and night out. Finally, that army will crack up unless provisions are made for those soldiers to get some sleep, to get some rest, to recuperate. And this home is to be a, what? A retreat. A welcome retreat away from the bustle and confusion.

Now, in that same fourth paragraph, something else is suggested about it again, indicating its location. What is it?

“The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers”  
*Ibid.*

Now, what would you have to have to carry out that particular sentence? Well, you would have to have hills. Now don’t misunderstand me. I don’t mean that this page can’t be carried out in a flat country. But it is easier to carry it out in a hilly country. Of course, along with the hills, you would have to have some people that were willing to climb them. Wouldn’t you? Yes. Do you know that it is harder to get than the hills sometimes? That’s right. The hills have been here a long time, but men think they are wise and smart today by devising methods that eliminate entirely

any necessity of climbing anything steeper than the step from the curb into the automobile.

Now there is another reason for this rural location. Go back to your third paragraph. What is it? Oh, there's to be some land where fruit and vegetables might be raised for the benefit of the workers. Then there is to be an agricultural program right here as a part of that retreat, as a part of that home that is central to this whole program.

Right at this point, I would like to have you notice several statements on this page. These are some of the things that I had never noticed before at all. I have read them over and over again, but I never noticed them. See if you have noticed them.

Four times on this one page, it's distinctly stated that all this is for the benefit of the workers. That's what it's for. Notice the third paragraph.

"It would be well to secure a place as a home..."

[What for?

"...for our mission workers" *Ibid.*

It's for them, not against them. And it's *for* them. That is what it's for. It's *for* the workers.

Now, the sanitarium is primarily, and basically, for the sick people who come from near and far. Is that right? And our evangelistic program is to reach out to areas near and far with the third angel's message. But to carry on that sanitarium program, and to carry on that evangelistic program, we need workers who are charged and recharged with power that comes in appropriating the benefits that God desires that we shall have through this program. There's to be a home for the mission workers.

All right. Now, notice in the same paragraph what the land that raises fruit and vegetables is for. What is it for? What does it say? For the benefit of the workers. That is what it says. I wonder, friends, how in the world can the fruit and vegetables raised on this place benefit me? There are only two ways, and I am so glad that I can get in on both of them. Can you guess what they are? One is to help raise them, and the other is to help eat them. We can all help on the last part, can't we? But do you know, they taste better, and we can get more benefit from them if we help to grow them? What do you think? That is right. But notice, the whole thing is for, what? For the benefit of the workers. All right.

Now, in that fourth paragraph, this is the third place where it says for the benefit of the workers.

"Such a home would be a welcome retreat..." *Ibid.*



What for?

“...for our workers” *Ibid.*

That is what it's for. A retreat for our workers away from the bustle and confusion.

Now I pause right here, friends. If this home is to be a quiet retreat, a welcome retreat from the bustle and confusion, what kind of place would it need to be? It would have to be a place without bustle and confusion. Isn't that right? And if you didn't have that, you would just jump from the frying pan into the fire. Wouldn't you?

Now, does that suggest to you and me that we ought to do everything possible to get away from bustle and confusion? That's right. Sometimes, if we are not careful, we get caught up in the whirl of this modern age. We suppose that the thing to do is to come running back from contact with that and to see if we can't put more pep, more zip, into this thing.

Now, I'm sure that we would be glad to see more efficiency, but the efficiency that we need comes from carrying out this vision:

“Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city” *Ibid.*

Let's do everything we can to cultivate an atmosphere of relaxation, of quiet, of order, not confusion. And thus encourage the taking of time to rest, to pray, and to sleep. Yes, something as old fashion as sleep, friends, it's needed in this day of jittery nerves and ulcers and coronaries and high blood pressure and frayed tempers.

Now, there is another sentence in this paragraph that is labeled for the benefit of the workers.

“The exercise called for in climbing hills is often a great...”

What?

“...benefit” *Ibid.*

Have you gotten your benefit? Well, this policy has some real benefits.

“The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise” *Ibid.*

Did you notice, friends, that it is all taken care of there? The workers that are working in evangelism are to get some benefit from doing, what? Climbing hills. But

the physicians that work in the sanitarium, it says that they also are to get some benefit from this exercise in climbing hills. And then, unless any of us should be left out, it says, and other workers. So that takes us all in. Aren't you glad, friends? And don't you love to climb these hills? I think that nearly anybody that has been here any length of time loves to do it.

All right. Well, there's the program, friends. Do you see anything left to carry out on this campus? I do. But as I say, I'm not anxious to change the vision. I would just like to improve our implementing of the program. And I long to do it.

I was thinking about that matter of the fruit and vegetables raised for the benefit of the workers and the benefits derived from that. My mind went to that text in Psalm 68:19. Maybe you would like to turn to it right now.

Here is a verse in the Bible with the word "benefits" in it, and I think it applies right now. This day is this scripture fulfilled in your ears. And I will tell you what I'm thinking about tonight as I read it. I'm thinking about these tables at these Wildwood homes with dishes heaped up with some red fruit called strawberries.

Now the text:

"Blessed be the Lord, who daily loads us with benefits,  
even the God of our salvation" Psalm 68:19.

Isn't that nice? Yes. And as I said a while ago, they taste all the better if we have had a part in doing something with them, planting them, or cultivating them, or at least picking them. Why, the other day, you know, several of us from our home were out picking strawberries, and in fact, we were out so long that we didn't have time to cook what would be called a full-fledged dinner. And somebody said, "Let's have strawberries for dinner." And believe me, they tasted better than ever because we had been picking them.

How many of you found that so? Why, of course! And remember that this whole program of a home that's to be a quiet retreat, time for sleep, and prayer, and study, time for vigorous exercise in the garden and climbing the hills as we walk these roads and trails, that whole program is designed to charge and recharge our batteries—physical, mental, and spiritual—so that we will be prepared to do the successful work in the sanitarium and in the evangelistic field that God wants done, my friends.

Let's enter into the fullness of it. What do you say?

Now, I would like to ask you some practical questions. If exercise in climbing hills is a great benefit, do we need to avoid the overuse of automobiles on the place? Now, there are times when we all have to use automobiles in order to carry things that weigh 50 or 100 or 200 pounds. We have not yet gotten to the place where some of these people have in foreign fields that can pick up great loads and put them on their backs and carry them over the hills.

Perhaps we don't need to do that. There is a balance and a sensible program to all this. But I merely suggest that let's be sure when we use an automobile that we aren't depriving either ourselves or somebody else of—what was that word here? Benefits, benefits. Every now and then, I get a pleasant experience as I pass somebody here on the place and I am driving an automobile, and I am not supposed to drive it unless I have a good reason. But if I am and I pass somebody, and I say, "Would you like to ride?" many times do you know what some of these students tell me? "Thank you. I would rather walk." And you know, I get the opportunity to do that every now and then too. I get the chance to turn down a ride because I'm enjoying—what was that word again? Benefits of walking.

All right. I have another question to ask you. If fruit and vegetables are to be raised for the benefit of the workers, do we need to plan our menus so as to use as much as possible of the products of this place? You all see that. Don't you? Is that implied in the very vision here? For what good would it be, friends, to raise bushels of sweet potatoes and can after can of strawberries, and nobody ever eat them. And of course, they couldn't eat some of these things unless they were put on the table. We don't have to worry about the strawberries, do we?

May I suggest, friends, that there are some vegetables that grow well in this part of the country, and there are some things that the only practical way you can get them is to have somebody pay the freight on bringing them from a thousand or two thousand miles away. And some of us come to this campus with appetites for things that grow thousands of miles away. I won't need to give you a list. You can make up the list.

Do not misunderstand me. I'm not for a moment suggesting that we should abandon any of those. Especially I'm not suggesting that we abandon them all overnight. I'm merely asking you to face up to the implications of this page. Fruit and vegetables are to be *raised*. What for? For the benefit of the workers.

Now, let me clench that nail, having driven it through the board with this statement from *Volume 6*, 179.

"Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health" *Testimonies for the Church, Volume 6*, page 179.

There you have it, friends. We are to have as our goal to be as near self-sustaining as possible. There are many reasons for that. I am not going into them tonight. I simply bring the clear statements of Inspiration to encourage us in the full carrying out of the full blueprint. So let me encourage every homehead, and everyone who has to do with planning menus, and everyone who has to do with eating menus, that takes us all in. Let's encourage eating the vegetables and eating the fruits that we grow ourselves on our own land. What do you say? That will be part of the carrying out of the picture.

Now, I ask if this might not involve re-educating our tastes? Are we willing to do that? Think along those lines.

Another question. If the reason for being here is to bring ourselves and our children away from the bustle into the quiet of nature and home, do we need to plan carefully to see to it that our children, as well as our students and our adults, are actually getting these advantages? Now, the advantages are here, but we can spoil them. All we need to do is to bring bustle and confusion. Do you know what confusion is? It's the absence of order. Do you know what order is? Order is a place for everything and everything in its place.

Dear parents, when your children are in their place, then there is order. But if they are running all over the place, then that is disorder and confusion. I would like to lay upon the heart of every parent here the responsibility to see that your children are getting the quiet, and the order, and the contact with nature, and the separation from the noise and bustle and confusion that being here is supposed to provide.

That does not mean a large amount of association with other children. Doctor, you've just come, and I am going to ask you to indulge me while I use you as an illustration. I know that one of the reasons that the doctor has come and brought his family here is that he feels that there are certain values here at this place for his children. Am I right, doctor?

But may I tell you man to man and heart to heart, your children will not find it in running over the place running with other children? You will allow me to be very practical, won't you? And very realistic? God's purpose in these quiet retreats is that the children shall be with their parents and with nature and with their teachers because from their parents and from their teachers and from nature, they are to learn the ways of God.

Dear children, if your parents in trying to carry that out sometimes have to tell you, "I am sorry you can't run here, there, and yonder," remember that this is a special place designed for people who want an experience in getting ready for Heaven. There are plenty of places in this world where children can run far and wide all the time. Anyone who wishes that is free to go, my friends. You will allow me to be very plain about it.

Oh friends, God help us to make this a little heaven to go to Heaven in, not the other thing to go to the other place in.

Notice in this book *Medical Ministry* on 311; take the bottom of 310.

"It is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message"  
*Medical Ministry*, pages 310–311.

Some students from one of our academies were visiting this campus some weeks ago. It fell to my lot to be their guide. As we tramped from one building to another and one home to another, all over these miles of roads and trails, one of the students frankly asked me, "Brother Frazee, why are these buildings so far apart?" And I said, "I used to wonder that myself. But I've come to the conclusion that the Lord wants people to have plenty of exercise going from one to another and to have some retirement and privacy." Let's take advantage of our advantages. What do you say, friends?

You notice on page 310 of this *Medical Ministry*, the middle of the page.

"To parents who are living in the cities the Lord is sending the warning cry, Gather your children into your own houses" *Medical Ministry*, page 310.

It isn't enough to take them to a five-hundred-acre campus and turn them loose, my friends. No, it isn't enough. They need to be with you as parents or with the teachers that have been supplied. They need to be in contact with the Bible and with nature. They need to be under direction. They need to have plenty of time to sleep, plenty of time to pray and study, plenty of time to work in the garden and pick strawberries, not plenty of time to run with other children and get into mischief. Thank God for the instruction from the Spirit of Prophecy to keep us from these modern-day delusions. What do you say, friends?

Now, I have this question. We started in this evening with the verse that told about Jesus' program of medical missionary work. And some of you may have been thinking of my last question that I'm about to ask you. But if you haven't, you will. Here is the question, did Jesus have a home as He carried on His threefold ministry of teaching, healing, and preaching?

Well, I see some of you are trying to think that one through. Well friends, He didn't have a home, and He did have a home. And to prove the first, I read Matthew 8:20.

"And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head" Matthew 8:20.

He didn't have a home. But that doesn't mean, friends, that that circle was a vacuum in His life. On the contrary, so essential is the thing that we are studying tonight that even though Christ had no building that He could call a home, He saw to it that He got the true values of the home wherever He was. He had to in order to live the life and do the work that He did.

Turn now to John 7:53, and John 8:1. Here you will find Jesus' home in the setting of city evangelism. Sometimes the people who divided the Bible into chapters did a good job; sometimes they put it just at the wrong place. This is one of the times that they did. Remember that when the Bible was written, they weren't chapters and verses. And when John wrote this, there was no division between 7:53 and 8:1. So I am going to read it as John wrote it.

“And every man went unto his own house. Jesus went unto the mount of Olives” John 7:53; 8:1.

There is a pathos about it if you think of it. Every one of them had a house, but Jesus didn't. But oh, He would not miss the advantages that come in the quiet retreat of a home and having no house of His own, He took Himself to the Mount of Olives, and there under those trees, He found what the home is to supply—a place of retreat where the physical, mental, and spiritual energies may be recharged, and He got it there.

Let me read it as it is commented on here in Ministry of Healing:

“From the excitement and confusion of the city, from the eager crowds and the treacherous rabbis, Jesus turned away to the quiet of the olive groves, where He could be alone with God” *Ministry of Healing*, pages 86–87.

Did He have a home, friends? Ah yes, a homeless wanderer as far as this world was concerned, nevertheless, wherever He was, He found someplace where He could be alone with His Father. And I am sure that looking up into His Father's face, He many times said, “Father, wherever You and I are, alone together, this is home.”

And we are to have our retreats, my friends. That is the great purpose of this home. We need it in family worship. We need it in personal devotion. And if the only way you can find it is to find it out under a tree like Jesus did, remember that that is the central thing in this whole program. Your personal experience, your personal devotions, alone with God.

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