

Home Leadership 1 of 10

#0756

Study Given by W. D. Frazee

We will call this class Home Leadership. You've had a little different name, but that might confuse us with some of the other classes, so we'll just call it Home Leadership, and that'll make it simple, and we'll keep our focus.

I don't know that everybody who takes this class will always be a home leader, but I say this—that if we understand the problems and the program of home leadership and home management, we'll know better how to participate in a home whether we're leading out or helping. You can all see that. So, you keep that in mind.

I'd like to start with the 68th Psalm and the 6th verse, the first part. Now, Brother Boykin will lead us in reading this, just the first clause of this verse:

[Brother Boyken]

“God setteth the solitary in families...” Psalm 68:6.

[Elder Frazee] Now, we didn't get a good start on that, did we? Will you all read that together with [Brother Boykin]

“God setteth the solitary in families...” Psalm 68:6.

Thank you.

Now, Sister Risch, what do you get out of that text as you look at it? What thoughts come to your mind? Just share with the class.

While she's thinking, Rosalie, have you a thought for us?

[Sister Rosalie] Well, it sounds like God wants families. He wants us to be in families.

[Elder Frazee] All right. Sister Risch, have you got something?

[Sister Risch] I'm a little bit troubled about what it means by “setting the *solitary* in families,” unless it's certain particular people. I can't quite understand it myself, Elder Frazee.

[Elder Frazee] Now, who has a thought on what that means?

“God setteth the solitary in families...” Psalm 68:6.

Sister Shaw?

[Sister Shaw] I think that God doesn't want us to be hermits.

[Others share their thoughts.]

[Elder Frazee] Now, I want to ask you something. What would there have to be before the solitary could be set in families? There'd have to be what? A family, yes.

You notice the margin says "in a house."

Would there be anything that would be necessary as far as attitudes are concerned?

[Woman from the audience] Willingness on the part of the family and the solitary.

[Woman from the audience] The family would have to welcome the solitary.

[Others share their thoughts]

[Woman from the audience] They'd have to have God in their hearts.

[Elder Frazee] Yes, but according to this text—let's just look at the text there for a little:

"God setteth the solitary in families..." Psalm 68:6.

Now, you say it would be necessary for there to be a certain attitude on the part of whom?

[Unidentified brother] The home and the individual.

[Elder Frazee] All right. Now, the keyword that I'd like to have us think of is share, s-h-a-r-e, share. We'll meet that word again and again in this course—share. Would the people that have a home or family, would they have to share it in order to let the solitary fellows get in? Would they?

Now, I want to ask another question, and this is a thought question. There might be several answers to it. Why would God *set* the solitary in families? Why not leave him where he is and as he is? What difference does it make whether he gets in a family or not?

Sister Cooper, have you got a thought for us on that?

[Sister Cooper] Well, I don't get it from this verse, but the thought comes to my mind that it helps us to overcome selfishness if we are associated closely with others in our daily experiences. And also, we can do a blessing to more people as we associate with people more than just a few minutes a day. It doesn't say any of that in the verse.

[Elder Frazee] No. I say, my question on this is just a thought question, just a thought question. Why would God put the solitary in families?

Who else has a thought on this? Suppose, since there are so many of us—suppose you just raise your hand.

Brother Risch?

[Brother Risch] God says it wasn't good for man to be alone, to be by himself or solitary, so putting them in families, he'd be with others.

[Elder Frazee] Cooper spoke about it doing something to what?

[Students] Selfishness.

[Elder Frazee] Now, is there any other reason you think that it's better to be in a home, in a family, than it is to be by oneself?

Sister?

[Woman from the audience] Well, we tend to be careless when we're young and forget to think of others. And in families, we could become more thoughtful and careful.

[Elder Frazee] All right. I don't know about that. I think sometimes people tend to become very *careful* if they're all by themselves, so careful that it's very hard to ever fit in with. But I know your thought.

Sister?

[Woman from the audience] I think that your keyword would fit into this that it would teach them to share with another, share what they have.

[Elder Frazee] Homer?

[Brother Homer] God wanted someone to be able to think His thoughts and be with Him, and so He made man, and man has forfeited that right. So, the best way to learn to be in His thoughts and all is to be in a home and get along with our fellow men before we can learn to get along with God like He wants us to.

[Elder Frazee] Did I see another hand back there?

Sister Parker?

[Sister Barker] In association with others, we develop character, and alone we don't develop the same.

[Elder Frazee] Sister?

[Woman from the audience] Well, I haven't been among the single folks for a good long time, but as I've seen them, it seems to me that the Lord made people that He might have fellowship. So, He has set in the hearts of people the desire to fellowship with each other. But we can become very unbalanced if we're by ourselves. And placing us in a family gives us a chance to know our brothers and sisters and receive the blessing of fellowship.

[Woman from the audience] It seems as though being placed in a family, too, would help us to accomplish more for the Lord and for one another than just being off by ourselves.

[Unidentified brother] There's a verse:

“...In the multitude of counsellors there is safety”
Proverbs 11:14.

[Elder Frazee] Paul.

[Brother Paul] We understand the tie of love between God and ourselves by the ties between families, too. It helps us to understand the unseen by the seen.

[Elder Frazee] That's a nice thought, isn't it? You remember *Steps to Christ* says:

“Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us” *Steps to Christ*, page 10.

Well, all of these, I think, are very good reasons why the Lord sets the solitary in families. I would like to just suggest this thought. It's a very simple thought. It's this—He wants them to be most happy.

[Woman from the audience] In the first five verses of the chapter, David is singing the goodness of the Lord. And then, in the fifth verse, he ends it, and it seems that the whole theme is that God makes us happy...

[Elder Frazee] Now, if you notice the words that go just before this verse, who's it talking about? The fatherless and widows. So, He is thinking particularly of the needs of orphans and widows to be where? In families.

And I want to share with you at this point a matchless statement from this book *Ministry of Healing* on this point. You know, this book *Ministry of Healing* wasn't written just to tell people how to eat and live so they could keep well. Neither was it written to tell people who are sick how to get well, merely. It includes both those, but it's a great textbook on how to live and how to solve all the problems of the human race. I think it's marvelous.

Page 203 of *Ministry of Healing*:

“He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home”
Ministry of Healing, page 203.

And it's talking here under the little subsection, “Widows and Orphans,” just like David's talking about here in the 68th Psalm.

Now, we've been talking about the advantage that it is to the solitary to get into what? Families. But, as we suggested, there must be *what* for them to get into? Families. And the family must not only be there, but there must also be what kind of attitude? A willingness to do what? Share.

Now, I'd like to ask, do you know any text or texts in the Bible that would suggest the thought, other than this one in the 68th Psalm and the 6th verse, that God intends people that have homes to share those homes with other people?

Now, let's see if we can find several texts here. Some of you will be looking for one text and some for another, and we'll have a good salad here before we get through.

Sister Brown Isaiah 58:7.

[Elder Frazee] All right. Isaiah 58:7, Sister Brown wants to give us.

Suppose you read that to us and tell us what you have in mind in reading it to us.

Sister Brown]

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” Isaiah 58:7.

It's speaking of the work that the Lord wants us to do. It says to bring the poor that are cast out to our own houses; take in those who need a home.

[Elder Frazee] Now, where is that found?

[Students] Isaiah 58.

[Elder Frazee] A friend of mine who has looked into it says that the 58th chapter of Isaiah is referred to more by Ellen G. White than any other chapter in the Bible. I haven't checked it myself, but that's what he said. I know it is referred to a great many times.

Now, what is in the closing verses of the 58th chapter of Isaiah? The what? The Sabbath reform. And is it a reform message that's mentioned there? How do you know?

[Unidentified brother] Repairers of the breach, they're called.

[Elder Frazee] That's right. When was the breach made in the law? Sunday came in, in the Dark Ages. So, this is a latter-day prophecy, and it is definitely dealing with Sabbath reform in the last days. And as Sister White says, this chapter shows that true medical missionary work is linked with the keeping of God's commandments.

But, you know, this chapter is often spoken of for medical missionary work, but the kind of medical missionary work that's talked about here is basically sharing your home and what's in it with other people, isn't it? There's nothing in here that talks about setting up a clinic, or a dispensary, or a doctor's office, or a sanitarium, not that we might not, by extension, include some of those, but that isn't what it says, does it? It says do what?

"...Bring the poor that are cast out..." Isaiah 58:7.

Where?

"...to thy house..." Isaiah 58:7.

All right. Anybody else have a thought on that verse while we're waiting?

Sister Risch?

[Sister Risch] I would like to understand that last line a little bit more "that thou hide not thyself from thine own flesh."

[Elder Frazee] Your own relatives, your own dear ones. You know, some people get so selfish that they won't even look after their fathers and mothers and brothers and sisters. They ship them off to the, you know, various places that the state has prepared. Isn't that right? Isn't that the fashion today? Sure.

Mother gets old, or father gets senile, why put them where somebody else can look after them and we'll go on about our business and pleasure. We haven't time to be bothered.

[Woman from the audience] It's interesting that it says, "That thou bring." It doesn't say, "Well, if they come knocking at your door, be willing to take them in." "That thou bring."

[Elder Frazee] Now, we were talking about various translations. What would you think of this one: "That thou send the poor that are cast out to the welfare agency"?

[Students] No.

[Woman from the audience] "Have a welfare agency in your home."

[Elder Frazee] “That thou suggest they go to the Salvation Army or the Goodwill.”

All right. Somebody else that’s found a text, perhaps?

[Woman from the audience] 1 Samuel 2:5.

[Elder Frazee] What does that say?

[Woman from the audience]

“They that were full have hired out themselves for bread;
and they that were hungry ceased: so that the barren hath
born seven; and she that hath many children is waxed
feeble” 1 Samuel 2:5.

[Elder Frazee] Now, what’s your thought on that, sister?

[Woman from the audience] Well, there wouldn’t be any hungry ones around them. It says the hungry would cease—“they that were hungry ceased.”

[Elder Frazee] Well, that part of the text will probably bear a bit of study. It’s in Hannah’s song of rejoicing over her blessing from the Lord.

Somebody else, a text?

[Unidentified brother] Job 29?

[Elder Frazee] Job 29. What do you have?

[Unidentified brother] Twelve to sixteen.

[Elder Frazee] All right. Will you read that and bring out the thoughts you want to bring out.

[Unidentified brother] This is the teaching of Job before he got the curse, you might say.

[Elder Frazee] Well, is it something here directly on sharing our home? That’s the thing we’re trying to get. We’re not branching out into the broad subject of helping the poor and needy. We’re specifically on the point of sharing the home.

[Unidentified brother] I think so.

[Elder Frazee] All right. You bring out the part that’s on that.

[Unidentified brother]

“Because I delivered the poor that cried, and the fatherless,
and him that had none to help him. The blessing of him that

was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor..." Job 29:12–16.

And a home has got to have a father. Well, Job was this father.

"...and the cause which I knew not I searched out"
Job 29:16.

[Elder Frazee] All right. Any other thoughts you want to bring out there? Any questions anybody has?

Did somebody else have a hand-up over here? Yes, Nellie.

[Sister Nellie] Isaiah 54:2:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" Isaiah 54:2.

Sometimes we have to make room for people in our homes.

[Elder Frazee] All right. That's a beautiful description of growth by bringing in people, isn't it?

Very well. Now, you'll come to other texts, doubtless. My point is that, as you can see from these texts, we have in the Bible a clear call, then, to do what with homes? Share them.

Now, I want to ask you something. Is the ordinary home that is set up in the world today, is it planned with that in mind? No. If any thought is given to anything like this, in many cases, it's planned to avoid it. It's planned to ensure that nothing like this will happen or can happen.

I think I have something interesting here in my briefcase to share with you on that. Yes, here it is.

A young woman who was planning to be married was shown a house that was suggested that perhaps could be bought for her, for her to set up housekeeping in, but her comment was:

"A home—why do I need a home? I was born in a hospital, educated in a college, courted in an automobile. I expect to be married in a church. We can live out of the delicatessen and paper bags. I spend my mornings on the golf course and my afternoons at my clubs. Then, in the evenings, we will go out to dine. When I die, I'm

going to be buried at the undertaker's and all I really need is a bed and a garage" [Author Unknown].

Now, those who won't go quite as far as that young woman still will very often plan for something that is big enough to hold as few as possible.

Now, in our outset, at the very outset of our study in home leadership, we want to get this great philosophy of the Christian home: it is a place to share, a place to share. That's God's great purpose in the home. And to do that takes what?

[Woman from the audience] We need to bring the solitary in.

[Elder Frazee] Yes, but what does that require?

[Students] Love and unselfishness.

[Elder Frazee] Takes unselfish love, unselfish love.

Now, when Jesus was here in the world, He gave His disciples a statement in John the 13th chapter that I'd like to have you notice tonight, verses 34 and 35.

Homer, would you read that, please?

[Brother Homer]

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" John 13:34–35.

[Elder Frazee] What's the keyword here?

[Students] Love.

[Elder Frazee] What kind of love?

[Students] Unselfish love.

[Elder Frazee] Love like what? Like His love, like His love.

Did Jesus have a home? He had a home but not a house, somebody says. Is that correct? Yes. He had a home but not a house.

Was Jesus married? No. Well, how could He have a family if He wasn't married? Some people think that's the first thing you've got to do in order to have a home is to get married. And if you *aren't* married, you can't have one, and if you *are* married, you *do* have one.

Now, I'll just leave that for an assignment. I wish you would study the first two pages of the chapter in the book *Education*, called, "An Illustration of His Methods."

That's pages 84–85. Please be prepared to explain what is meant by the family of Jesus, what kind of home He had.

Did Jesus love those disciples? Yes. Then, He told them to go out and do what? Love others as He had loved them.

Now, with this introduction, I would like to go back to the very beginning of our world. What do we call that first home that was established?

[Students] Garden of Eden.

[Elder Frazee] Yes, the location of it was the Garden of Eden, and so it's often called the Eden home, the Eden home.

Who were the first people in it? Adam and Eve. Who was the first *one* in it? Adam.

Could God have left Adam alone? Was that canvassed? Was that thought suggested there? Yes. And in canvassing it, it was concluded that it would be better to split him up and make two of him, for some of the reasons that you mentioned a while ago in the way of fellowship and revealing unselfish love and so forth.

Now, going ahead in our thinking a little while, is Eden going to be on earth again?

[Students] Yes.

[Elder Frazee] And in between the Eden that was and the Eden that is to be, there stretch these thousands of years of the plan of salvation.

Did man have to leave Eden? Yes. Did he take anything with him out of the garden? What did you say? Yes, He took the Sabbath, and He took the home. Isn't that wonderful? Isn't it marvelous that God let him take those two blessings right out of Eden?

Really, everything he left behind wasn't as valuable as those two things, was it? I think I'd rather go *out* of Eden with the Sabbath and the home than stay *in* Eden without them. Think about it.

And there are reasons that God had him leave Eden. We won't go into that now. The point is, as far as that goes today, is that he took what with him? Took the home. Now, how long does he keep the home? All the way through. Is that right? Yes.

Now, take this matter of the Sabbath. Has the Sabbath at times been lost sight of? Yes. Now, what does God do in this last generation?

[Unidentified brother] Restores it.

[Elder Frazee] Yes. And does He do the same thing about the home?

[Students] Yes.

[Elder Frazee] In this last generation, will we reach the time when everybody except the remnant has lost the true Sabbath and has not only lost it but is opposing it? Yes, complete opposition to the law on the Sabbath.

Does the Devil seem to be setting in motion the machinery to break the home up, too? Yes.

You know, not long ago, I was holding a week of prayer in a school, and I was impressed anew with how the home is being broken up. There were two little girls there in that school, their mother was in the insane asylum, and their father was a drunkard, that home was broken up. There were two little boys there—father's dead, mother in the insane asylum. There was a little girl there whose mother has been married four times, four different men, and not living with the fourth one now. She's called four different men "papa."

Well folks, we're living in the time of the breakdown of the home, aren't we, the breakdown of the home. But we are also living in the time when God is going to restore all things, and this last message is a message of restoration. I just offer that as a sort of a bird's-eye view of this whole thing.

Here's this little bridge I've drawn here from one cliff to the other, from the Eden that was to the new earth that is to be. And here's the home. Thank the Lord, it connects us with the Eden that was, and it leads us on to the Eden that is to be. I think that's a beautiful concept, God's plan in the home.

Now, I'd like to have us think for a little while of some of the Bible examples of the home as a shared place, a place that's shared with others, a place that's used for soul-winning and for education. I'd like to have us think of some of the Bible examples. I want you each to think of one, and then after we've had a moment or two to think of one, why then I'll call for you to recite on that—examples in the Bible of homes that were used to share with others in education and in soul-winning.

How many did Abraham have in his home, Sister Carter?

[Sister Carter] Something like a thousand?

[Elder Frazee] Around a thousand people. How would you prove that from the Bible?

[Sister Carter] Well, he had lots of cattle. Had to have several servants to care for his cattle.

[Elder Frazee] Can anybody help Sister Carter find the proof that Abraham had around a thousand people in his household?

[Woman from the audience] There's one verse that says that at the time that Lot was taken captive, it said that Abraham took some of his servants that had been born in his house.

[Elder Frazee] How many?

[Woman from the audience] Three hundred eighteen.

[Elder Frazee] Where is that?

[Woman from the audience] Genesis 14:14.

[Elder Frazee] Genesis 14:14. And if he had—well, you tell me what you conclude from that. What did you say?

[Unidentified Brother] With that many men, there's sure to be some women and children, too.

[Others share their thoughts.]

[Elder Frazee] So it would add up to what? Yes, at least a thousand.

No, this is what went with him to recover Lot. No, no. This is men of military age.

[Woman from the audience] It said they'd been born in his house.

[Elder Frazee] That's right.

[Woman from the audience] They had to have fathers and mothers, and likely sisters.

[Elder Frazee] Now, do any of you know how he happened to have such a big family?

[Sister Moyer] Well, the 12th chapter tells about the souls which he got in Haran.

[Elder Frazee] What about that, Sister Moyer?

[Sister Moyer] Fifth verse of the twelfth chapter.

[Elder Frazee] Genesis 12:5. Was it because Abraham had a large number of children born to him at this time? Was that how he happened to have such a big family?

[Students] No.

[Elder Frazee] How many did he have at this time when he rescued Lot?

[Students] None.

[Elder Frazee] Now, what is this, Sister Moyer? Bring out the thought you want for us there.

[Sister Moyer]

“And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran...” Genesis 12:5.

He did have a family. People were working for him.

[Elder Frazee] Do you mean there’s a way to have a big family by getting some souls? That’s one way, isn’t it? And Abraham had how many? At least a thousand, at least a thousand.

All right. Now, who else has somebody in mind or some home in mind that you want to bring us as a Bible example of a shared home?

Paul?

[Brother Paul] Well, there was Enoch, who made his home in the mountains and went down on missionary work and brought folks to his home.

[Elder Frazee] Now, how would you prove that, brother?

[Brother Paul] Well, I’d have to go look at my sermon notes.

[Unidentified brother] Commentary, page—I can’t remember the page, first commentary, anyway.

[Elder Frazee] That’s right. In *Volume 1* of the commentary, Ellen G. White comments on the fifth chapter of Genesis. Aren’t we glad for the Spirit of Prophecy?

[Students] Amen.

[Elder Frazee] It tells us quite a number of details that we’re glad to know about those Old Testament times that we wouldn’t know at all if it weren’t there.

[Woman from the audience] Jacob also had several in his family.

[Elder Frazee] Yes, he did. He had quite a number. He didn’t get them all the way Abraham got his, did he? No. He had a lot of trouble, too, didn’t he? Yes. All right.

Nellie?

[Sister Nellie] Mary and Martha and Lazarus shared their home with Jesus.

[Elder Frazee] Theirs was a very hospitable home, wasn't it?

Did I see another hand somewhere? Brother Norwood?

[Brother Norwood] There was a woman in Elisha's day who shared her home with him, built a little chamber on the wall.

[Elder Frazee] Now, *there* is an interesting idea, isn't it? She didn't have enough room, so she did what? Now, I say she didn't have enough. Do you remember the story? Did she ever have the prophet there before she built the room?

[Woman from the audience] Yes, she did.

[Elder Frazee] The Spirit of hospitality prompted the addition. Is that it? Did it bring her any blessing?

[Students] Oh, yes.

[Elder Frazee] What was it?

[Woman from the audience] Brought her a son in her home.

[Elder Frazee] Brought her a son in the first place and then brought him back.

All right. That's good. Anybody else?

[Woman from the audience] Mark's mother shared her home with the disciples.

[Elder Frazee] Mark's mother, m-hm. Where is that?

[Woman from the audience] New Testament.

[Elder Frazee] Going to be safe. She says that's in the New Testament.

Sister McGee?

[Sister McGee] John shared his home with Jesus' mother.

[Elder Frazee] Wasn't that beautiful? Yes. Where do you find that, Sister McGee?

[Sister McGee] I'm not sure.

[Elder Frazee] Who will help us out on that? Which one of the four Gospels would you suppose that would be in?

[Students] John.

[Elder Frazee] He was happy to write that down, wasn't he?

[Woman from the audience] John 19:27.

[Elder Frazee] John 19:27. I wish somebody would read that and give us a thought or two on it.

[Unidentified brother]

“Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home”
John 19:27.

[Elder Frazee] Anybody a thought or two you'd like to bring out from that text. I'd like to hear two or three thoughts brought out from that.

[Woman from the audience] She was a widow

[Woman from the audience] Well, anybody would think that wasn't very much of a will to leave to anybody. After all, John probably didn't have very much money.

[Others share their thoughts.]

[Elder Frazee] I'd like to comment a bit on that expression:

“...That disciple took her unto his own home” John 19:27.

Did he have a home? Yes, he had a home. Was it big enough to share with somebody? Yes. Would you be willing to take Jesus' mother into your home?

Now, do you think of a text to link right with that just like that?

What is it, Rosalie? Where is that?

[Unidentified brother] John.

[Elder Frazee] We can afford to drill on these Bible texts a bit, can't we? You won't find that in John.

[Unidentified brother] Maybe Mark.

[Student] I didn't catch what Rosalie said.

[Elder Frazee] What was it you said, Rosalie?

[Sister Rosalie] The people came to Him to tell Him His mother and brothers and sisters were outside waiting for Him, and Jesus said:

“Behold, my mother and brethren” Matthew 12:49.

[Elder Frazee] Where is the text where Jesus tells who His mother is?

[Woman from the audience] Mathew 12:48–50.

[Elder Frazee] All right, sister. Will you read that?

[Woman from the audience]

“But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And he stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother” Matthew 12:48–50.

[Elder Frazee] Isn't that wonderful? Well, does Jesus have a mother somewhere in this world today then, that He might leave to John? Is John standing sufficiently close to the cross to hear Him speak? You know, John was standing pretty close to the cross when he heard that, wasn't he? I don't imagine Jesus had to shout to him. It's a wonderful picture.

All right. Now, does somebody else have a home in mind that's mentioned in the Bible?

[Woman from the audience] The widow of Sarepta.

[Elder Frazee] The widow of Sarepta. Where is that, sister? Give us your thought on it.

[Woman from the audience] Well, she was a very needy person who was just about to finish the last of her food and fuel that she had in order to feed her child. But when the servant of God came along and asked for a portion of food, she served God's servant first. And then, God blessed her so that her own life was preserved and the life of her child. And later, this child was miraculously saved from death.

[Elder Frazee] And where is that?

[Woman from the audience] 1 Kings 17:12, around there.

[Elder Frazee] And on to the end of the chapter. Thank you.

Now this case, instead of the widow going into a family, why, somebody came into her family. Is that right? Can even widows, then, enter into this experience of sharing their home with others? Yes. And was her family benefited? Yes. It speaks of “her house” here. Apparently, it was more than herself because the 15th verse says:

“...She, and he, and her house, did eat many days”
1 Kings 17:15.

A whole year. God likes sharing. He worked a miracle there for how long? A year. And every day, apparently, they only had enough for what?

[Students] Their next meal.

[Elder Frazee] Do you suppose any of them developed ulcers? Or high blood pressure? Nervous breakdowns?

[Woman from the audience] And David brought Mephibosheth into his home.

[Elder Frazee] Right up to the royal table.

[Unidentified brother] Says Jonah had a very great household.

[Elder Frazee] All right.

[Woman from the audience] Jesus said that if anyone was cast out for His kingdom's sake, he would have houses and lands and mother and father and brothers and sisters.

[Elder Frazee] Where is that? Look at Mark 10:29–30. I think that's the one that the sister's talking about.

Now, I'd like to have you think of the home from the standpoint of education for a little. You know, in this book *Education* it starts out with what school?

[Students] Eden school.

[Elder Frazee] Eden school. And then, it comes on down to what?

[Woman from the audience] Education of Israel.

[Elder Frazee] Education of Israel after the patriarchs. And then what?

[Woman from the audience] The schools of the prophets.

[Elder Frazee] The schools of the prophets. Now, do you think of any texts in the Bible that indicate any relationship between the schools of the prophets and the atmosphere of a home, the idea of a home? Suppose we see what we can find in the Bible along that line for a few minutes.

Where is that, Brother Risch?

[Brother Risch] 2 Kings 6:1–2.

[Elder Frazee] Norwood, will you read that.

[Brother Norwood]

“And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye”
2 Kings 6:1–2.

[Elder Frazee] Now, what do you get from that, Norwood?

[Brother Norwood] Well, it’s interesting. In the *Revised Standard Version*, it says:

“...See, the place where we dwell under your charge is too small for us” 2 Kings 6:1 (*Revised Standard Version*).

They all grow up together, apparently, in the home under the charge of Elisha.

[Elder Frazee] Now, how could it get too narrow?

[Brother Norwood] It must have been a growing school.

[Elder Frazee] Yes. The building didn’t shrink any, did it?

[Students] No.

[Elder Frazee] I don’t suppose the students put on so much weight they had to enlarge the building. I think Norwood’s conclusion must be correct, don’t you? It was a growing school. This is a wonderful picture of the students and teachers dwelling together in that relationship which is spoken of as the family plan, the family plan.

Now, at this point, I would like to put on the blackboard seven things that I believe you will want to observe in your study of the home, and I’d like to have you have a separate page in your notebook for each one of these. You can make a list of the seven—seven things that the home is for.

The first is for love. Second, for worship. Third is for refreshment. And fourth is for service, or ministry. Fifth is for hospitality. Sixth is for soul-winning. Seven is for education.

Now, I’ve been studying this subject for many years, but I must say to you that in the restudy of this subject in preparation for this series of classes, my soul has been thrilled anew and stirred anew with the possibilities...

[Recording ended in progress]

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