

Homeheading 2 of 13

#0793

Study Given by W. D. Frazee

In our last study the other day we closed with a picture of Abraham and his great household. We want to notice a few more things about Abraham. Will you turn in your book *Education*, page 187, the middle of the page?

“His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism” *Education*, page 187.

I want you to get that picture. Here is his camp, his household. He gathers them together at the altar, as the rest of the page shows. But there they are, many of them heads of families, and not a few but newly converted from heathenism. Was his an evangelistic company? That’s right. And every training home, every Christian home should be an evangelizing agency. That’s the picture I want us to see.

Abraham wasn’t content to merely build a wall around his camp and say, “Everybody that’s in, ‘Stay in,’ and everybody that’s out, ‘Keep out.’” He was adding to his encampment all the while.

Now, let’s turn to the Bible, Genesis 12, and I want you to see this implied. Many statements which we find in plain English in the Spirit of Prophecy we can find, at least by inference, in the Bible. Have you ever had the experience of having somebody point out a star to you in the sky, and after they had pointed it out, you could see it? You couldn’t see it before. They had to show you right where to look. The Spirit of Prophecy is like that.

Genesis 12:5. This is when Abram, partway to Canaan, had stopped at Haran for a while. After his father’s death, the Lord sent him on into the land of Canaan.

“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.

Did they get some souls? Did they add some there? Yes, in other words, as Abram came into Canaan, not all the people were people that had come from Ur with him. His company enlarged on the way.

“...the souls that they had gotten in Haran; and they went forth to go into the land of Canaan...” Genesis 12:5.

So, thank God, His was a soul-winning family, an evangelizing home. That’s

what we want ours to be, isn't it? Yes, there are many ways we can do that.

You might be interested in noting where you can get Bible support for the fact that Abraham had a large household, more than just two or three. Let's see here. Just a little bit further on in the book of Genesis here. Genesis 14:14. This is speaking of the time that he had to go to war to rescue Lot and his family from the heathen kings and notice it says:

“And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house...”

How many?

“...three hundred and eighteen, and pursued them...”
Genesis 14:14.

So he had 318 men that had been born in his own house. Well, you add mothers and wives and children to those, and you've more than a thousand, all right. So we don't have to just depend on *Patriarchs and Prophets* and *Education*, though we believe them, but it's interesting to note the Bible foundation for the statement—318 servants born in his own house.

Now back to *Education* 187:

“Such a household required...”

What?

“...a firm hand at the helm” *Education*, page 187.

What does that mean? “A firm hand” Is it talking about this? Yes, authority. Discipline. It meant that when he said something, that was it. And every home needs that, not a barking sergeant in the military tradition, but no weak Eli or time serving Aaron will fill this place.

Look again at Genesis 18:19. What does God say about Abraham? “I know him. I can count on him. I can depend on him.” Do you suppose Abraham's household could depend on him too? Do you suppose they knew him? That's right.

When Abraham said worship will be at 6:30 in the morning, everybody knew that worship was when? 6:30 in the morning. And he didn't have to raise his voice. Certainly, he didn't have to swear at them, and his tone of voice did not have to sound like he was swearing. They just knew that when he said this, that that was it.

“...I know him, that he will command his children and his household after him...” Genesis 18:19.

Do you suppose Abraham said to the thousand people, “When do you

suppose would be a good time to have worship? What do you think?" I don't say it's always wrong to do that, but that's not quite the picture you get here, is it? No.

And as I say, please do not misunderstand. There is a time to consult. Moses consulted with his counselors. David, when king, consulted with his counselors and with the people. But the type of so-called leadership that is forever trying to get a consensus, to be sure not to offend anybody or displease anybody, defeats its own purpose. People long for something that is settled.

Wise investigators have concluded that one of the greatest causes of the unrest in the present generation of youth is that nobody is telling them what to do. They're being left to find their answers, and so they come up with more questions. Many a child is longing for somebody that will say, "This is it." Many a little one, that's all just fretting and restless, and making all kinds of trouble, when it gets some needed discipline; turns and kisses the father or mother, that has given the correction. It's a sense of security. Well, adults need it as well as children. Abraham imparted that sort of security. We are to impart that in our homes.

And, dear ones, may I tell you, this is not something you can put on like a coat and then take off. And it isn't something somebody can appoint you to, and you thereby acquire the fitness for it. You can't be elected to it or assigned. It must be the call of God and your acceptance of it. I mentioned this the other day. I'm mentioning it again today. I'll mention it again. It is so vital that we understand this. And I want to repeat what I said the other day.

Never accept a single student in your home, unless you know that God has called you to that responsibility. Don't do it. This isn't a playhouse. Did you ever play house when you were little? Yes, homeheading isn't playhouse; not a bit of it. This must be a divine call to you. You must know that God has assigned you, as He did Abraham, the task of bringing people into your home, new converts, or people who need converting, young people that need training, this one and that one, and that He has given you the job. And as we learned the other day, with the call goes the strength from Jesus.

Now, back to *Education*, page 187:

"Such a household required..."

What?

"...a firm hand at the helm" *Education*, page 187.

What does "at the helm" mean? Yes, guiding, leading. Using the figure of a car, we would say at the wheel, somebody at the wheel.

By the way, suppose there are just two people in an automobile. Does it make a difference whether one person has a hold of the wheel or two? Now suppose we get a bus and we put a dozen people in it. Well, then we might need two or three people on the wheel. What? We need how many? One. Suppose we

get a big bus and we put 50 in it. Now how many people at the wheel? One.

Don't forget it folks, everything which moves as a unit needs a head. And Abraham's household had a head. Who was it? Abraham. Now he was training heads of families and those heads in their little individual families had a hold of that wheel. But the big bus that was moving over the sands of the desert and through the fields of Canaan had somebody, Abraham.

"Such a household required a firm hand at the helm. No weak, vacillating methods would suffice..."

What does vacillating mean? Changing, back and forth.

"...Of Abraham God said, 'I know him, that he will command his household after him.' Yet his authority was exercised with such wisdom and tenderness that hearts were won" *Ibid*.

He wasn't satisfied merely to command. He won the hearts of those connected with him. This is homeheading to be able to win the hearts of those who share your table, your devotions, any other activity, to inspire in them such an attitude that they want to do what you want them to do, that they enjoy it. This is homeheading.

Now, let's take another look at Abraham here in this 18th chapter of which we've been reading the 19th verse. You remember that this 18th chapter tells the story of Abraham doing what? Just glance over the chapter, what's it about? Where is Abraham as we begin this chapter? What's he doing? Sitting in his tent door, the lazy fellow. Is there a time to sit down and rest? I don't think there was a lazy bone in Abraham's body, as they say, but thank God he had time to sit. Not only that, but he had time to notice something. Who were coming? Three men, three strangers. Did he know who they were? No. Definitely, he didn't know. Who where they? Two angels and Jesus, the Son of God, but they appeared in the form of men, travelers.

And so Abraham is sitting there in the door of his tent, and here he sees these three men. Well, he goes out and begs them to come in and have some water. He's going to take care of them and entertain them.

You know, some of us have a hard time accepting guests when we haven't gone out and hunted them at all. Now, Abraham could have said, "Look, here I've already got over a thousand. I think I have about got my quota. I think they'll have to go to the Holiday Inn tonight." Couldn't he? Yes, he could.

And don't misunderstand me; there's a time, folks, when we say "enough." And I'll give you an illustration of that to comfort some of you. Suppose we're out in a lifeboat pulling people out of the water. Up to a point, the more people we get in that lifeboat, the more lives we save. Right? But beyond that point, what the one we add means not only that we do not save him, we might drown everybody, including ourselves.

Every homehead needs to be in touch with God to know how much they can take on. Don't forget that. And nobody else can tell you. You may think that the manager or the matron or some committee ought to be conscious enough of what you can take and interested enough in your welfare that they won't ask of you to do more than you can do. Now, God has promised that *He* won't lay on you more than you can handle, but the committee has not promised you that. They do not know.

That's why God put a head on your shoulders for. That's why He gave you a brain. And that's why He gave you a tongue. There are times that you have to say to whoever calls you up, "Sorry, won't be able to do it." And don't get fussed about it, and don't get depressed. Don't have a guilt feeling for the next two or three days because you didn't do what you were asked to do. That may hurt you worse than it would have been to move over and take the extra person.

Am I dealing with practical problems, folks? I've been through the mill for 30 or 40 years. I know a little about it on both ends. My wife and I used to have charge of all the housing and arranging for the students, and the homeheading and all the rest. And before that, when I was in conference work, I had a large company of helpers with me in my home, anywhere from 8 or 10 up to as many as 25 people around my table every day. So I know some of these problems. And these references that I'm studying with you, last week and today and on through the weeks ahead, these are the things that led us into this kind of work. And it's a joy to share these things with you. But as I say, do not overdo it.

I suppose all of you had some breakfast and dinner. You could have eaten too much. The food would have been perfectly good, but too much is too much. And too many people in a home are too many people in a home, whether it's temporary or permanent.

But it's interesting. It's interesting what some people can take and what some other people can't take. That's just the way life is. That's the way human nature is. You can't make other people like yourself, and you can't make yourself like other people. Cultivate a personal fellowship with Jesus, and know what He wants you to do.

Who do you think put it into the heart of Abraham that day to invite these three people to come in? Who do you think it was? The Holy Spirit? Yes, he was following the prompting of the Good Spirit. (It was his custom, his habit.) Oh yes, sure he was. Do you know what a habit is? A habit is something you have done over and over again until it gets to be a habit.

Now, notice the next thing. You know this book of Genesis is an interesting book. It covers over 2,000 years of human history. Over a third of the history of the world is in here. And there are literally millions of things that happened that aren't in the book at all. The leisurely detail with which the Bible tells certain incidents is illuminating. It's interesting. Now, here you see something that happened in just one day. It takes a whole chapter to tell, and there are only 50 chapters in the book. All of this is very meaningful.

The sixth verse, notice, that Abraham had taken the responsibility of inviting the people—this is the fourth and fifth verses. And may I pause. Did Abraham have to say, “Gentlemen, I wish you would tarry here for a few moments, I want to run in the house and see whether or not we can make a place for you? I’ll have to get on the phone or intercom and see what we can do?” Did he? Why not? That wasn’t the way that was organized. Every homehead needs somebody, few or many, according to the size of the home, that they know they can depend upon for help and that don’t have to ask whether or not they can invite a guest. This is vital. Watch it in operation.

Abraham had invited them in. He said, “I’m going to fetch some water and wash your feet. And you can rest, and I’ll fetch a morsel of bread.” Oh, that’s interesting, “I’ll fetch a morsel of bread.” Now, let’s see where he gets the bread. It wasn’t in the deep freeze.

“And Abraham hastened into the tent unto Sarah, and said

Could you? Do you suppose? What did he do?

“...Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth” Genesis 18:6.

The women’s lib folks wouldn’t like this text at all, would they? Seventh verse, Abraham wasn’t through with giving directions:

“And Abraham ran unto the herd...” Genesis 18:7.

Abraham was older than any of us here today. He was active. Cholesterol wasn’t getting him down or arthritis.

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

Abraham picked out the prized calf for his guest, but he gave it to this young man, and he said, “Now, you take care of getting this fixed up.” My point is, he had helpers. Do you get the picture here? Do you see it in the Bible? I’m not making it up, am I? You all see it there, don’t you?

And that’s the reason, and don’t miss it, that he could with perfect equanimity and assurance invite those three strangers in. He knew that he had an organization back of him that would make it possible for him to do what he was inviting those people to enjoy.

All right, we won’t read all the chapter. They got their meal, and he got a revelation from the Lord of glory. Before that day was over, he knew that he had been talking to the God of Heaven and two of His chosen messengers.

Now let us turn over to Hebrews 13:2. Oh my, what a verse! All together:

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

You see, he’s talking about this very chapter. Not that that’s the only time, but he’s talking specifically of this wonderful experience. And his lesson is, isn’t that a wonderful thing, but such things never happen anymore. No, he says to you and me, “You don’t forget to do what? Entertain strangers, for thereby, in this way, some have what? Entertained angels unawares.”

Let me tell you a story. It’s a true story. I know. Elder G. B. Starr told me this. He was one of our earliest workers in Australia. He and his wife worked with Sister White over there for eight years. In later years he was in my mission home in San Jose when I had a group of workers around me.

He told us a very interesting experience that had happened years before in Battle Creek. There were two young men that came to the church at Battle Creek. And nobody took them home to dinner. Nobody invited them in that large church. And finally, there was one poor, old couple that took pity on these two young men and invited them home. Sister White told Elder Starr and Sister Starr that those were two angels that came to Battle Creek. Yes, two angels.

Do you suppose it could happen here? It could happen here just as well as in Battle Creek or Mamre, couldn’t it? And that’s what he’s talking about here:

“Be not forgetful to entertain strangers: for...”

What does “for” mean there? Because, for this reason.

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

And don’t get the idea that that means, “Maybe I’d better entertain a hundred people because somewhere I might get lucky and get an angel.” Every time I entertain strangers for Jesus’ sake, I’m entertaining angels.

Now take your *Ministry of Healing*, pages 352–354. Down at the bottom of page 352, the section beginning on hospitality:

“There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in the sanctuary, and a religious teacher and missionary. These were regarded as...”

What?

“...the guests of the people...” *Ministry of Healing*, page 353.

Who were the guests? Well, the poor. Who else? The stranger. Who else? The Levite.

“These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need” *Ibid*.

Oh, that might cause a lot of problems. It would, wouldn't it? We'll get into that more some other lesson.

“It is such as these whom we should make welcome to our homes. How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care burdened, hard working mother, or the feeble and aged, so often without a home, and struggling with poverty and many discouragements.

“‘When thou makest a dinner or a supper,’ Christ says, ‘call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when you makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just...’”

What does “recompensed” mean? Paid back.

“...These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display...”

Thank the Lord for that.

“The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven” *Ibid*.

I want to tell an experience I haven't thought of in years. It just comes to me right now. You'll see why I tell it. Years ago, there was a young man (well he was an older young man) who came here to visit one weekend. He later came here as a student. But he came here and visited this weekend.

He told me afterward, “Brother Frazee, I grew up across the waters in a home that was supposed to be a Christian home (not an Adventist home). Over here in this country I have been a member of the church 7 years. This weekend here at Wildwood is the first time in my life that I’ve ever had the privilege of being present at family worship.”

And he was so thankful, so grateful just to be at a family worship. Well, you and I may think, “Well, that’s ordinary. We have that every day.” Sure, there are a lot of wonderful things we have every day that millions of people have never had any day of their life. And we’re to be reaching out to share with others these regular, should I say, commonplace blessings. Oh, to share them. And so this says:

“The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven” *Ibid.*

This is one of the great reasons we have this home training plan here. Look, folks, that student who comes to your home, he’s either somebody that’s used to family worship and would certainly miss it if he didn’t have it. Or else, he’s somebody that has never had that joy, that pleasure, that privilege and is crying out loud for it, whether he knows it or not. He’s hungry for it.

“Our sympathies are to overflow the boundaries of self and the enclosure of family walls” *Ibid.*

We’ll be studying about the privacy of the inner family, but there’s something that is to well up in that sacred enclosure of the inner family and do what? Overflow. What is it? Our sympathies. What’s sympathy? a feeling of love for them that identifies ourselves with their needs, their feelings.

“Our sympathies are to overflow the boundaries of self and the enclosure of family walls” *Ibid.*

Notice the aptness of the picture. The prophet does not say we’re to tear down the family walls so that everybody can have some love. No, no. The family walls belong there. But there’s to be so much love, divine love, caring love that it will do what? Overflow like an artisan well.

“Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping those about us” *Ibid.*

What a privilege!

And who have we seen again this afternoon as an outstanding example of this? Abraham and his wife, Sarah, and the young man who was helping him get that calf ready and all the others. That organization was on tiptoe, ready to get done what needed to be done to carry out their mission. They were an evangelistic company.

You know I've thought about it, friends, there's Enoch back there before the flood. He lived out in the hills. He went and preached down to the cities of his time. Sister White tells us in the commentary—first volume on the chapter dealing with Enoch that every time Enoch returned from those city evangelistic trips, he brought somebody with him out there to his hideout in the hills. What for? To share with them the good way of life.

What do you suppose the reaction of Enoch's family was? (They were used to it) Well, there's more than one way to be used to things, Sister. Somebody could have said looking down the road, "Oh, there comes daddy again and look, sure enough, he has got somebody with him. I don't know where we're going to put them. We've got more than we can handle now. I thought maybe I'd get a rest."

What a different thing it must have been, and I believe it was this way. I can see little Methuselah waving his hand as he hollers, "There comes daddy! And mommy, he has got somebody with him! He has got somebody more that we can help, somebody more that we can teach this way of life."

Entertainment for entertainment's sake gets old, folks, but soul-winning, that's something else. One soul is more precious than all the worlds that shine on high; all the stars that twinkle in the evening sky.

But, remember what I said a while ago, but I'm going to repeat it to emphasize it. That does not mean, get so many people in the lifeboat that the lifeboat sinks, and you all go down together, saying, "O, I wish we could have taken some more." No, no. God give us sanctified common sense. What do you say? And remember, if all you can take care of at a time is one person: one student, one sick person, one old person, one visitor, if all you can do is one, do one. Maybe somewhere along the line, God will help you to see where you can take care of two, three.

Probably nobody here will ever get as many as Abraham. I've been at this for 40 years, and I've never got up to Abraham's size at all. And that doesn't worry me. I don't have to be like Abraham. I don't have his capacity. But friends, God help me, whether I'm a gallon size or a quart size, or a pint-size, I want to be full and overflowing for God. What do you say? My heart, my home, my hands, whatever I have, to let God use me to help people, so many need help.

See what that nest line says:

"Our home should be..."

What?

“...a place of refuge for the tempted youth” *Ibid.*

Oh, to shuttle them off to a dormitory where there are 3, 4, 500. Well folks, God knows these dormitories are better than where most of them come from. And I thank God for Christian schools with their dormitories. I haven’t one word to say against them. But I want to tell you something: There’s more than one Christian young person who needs some closer association around a family table and around a family altar than they’ll get in a dormitory. And if all you and I do is shuttle them off to the dormitories, we’ll help some people, but some won’t be able to get it that way.

“Our home should be a place of refuge for the tempted youth” *Ibid.*

All right, this is where we close today. But on page 355, of *Ministry of Healing*, notice that sentence in the middle of the last paragraph:

“Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes...”

Isn’t that wonderful? Thank God, friends.

“...Wonderful possibilities are ours through a faithful use of the opportunities of our own homes” *Ibid.*, page 355.

Bring *Education* and *Ministry of Healing* again to our next lesson. And God will bless as we keep studying and praying over these things. I suppose you agree with me that these lessons we’re studying are a challenge to seek God in prayer personally. Don’t you find it that way? God bless you.

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