

Homeheading 3 of 13

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Study Given by W. D. Frazee

You have already observed that we are seeking to find in the Bible and the Spirit of Prophecy the blueprint for all that we are doing or trying to do. The ideas concerning training homes are not inventions in the 20th century. They are the application of principles that are as old as this world. And I think we're already seeing that in the references.

We were studying last time about Abraham and about hospitality. You know that matter of being ready when somebody calls and says, "I'm bringing home somebody." I say, when somebody calls, when the proper person calls. Just anybody shouldn't feel free to call up and say, "I'm bringing home this one and that one and the other." And we should train our students and our workers in our homes that while there's hospitality, the decision to exercise that hospitality has to be with the homehead.

What this sister was saying about her husband calling up and saying he was bringing a half dozen people home, I thought of this statement which I had had down to read to you the other day and had gotten to read to you today in beginning this study. You'll see how it all fits together:

"I have a well-set table on all occasions I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere... Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator" *Testimonies for the Church, Volume 2*, page 487.

Well, that's an interesting glimpse into the home life and habits of Sister White. I suppose she was about as busy as any of us, and yet she was entertaining all the while. We will study her life and work on homeheading in future lessons. But I just wanted to get this one in on hospitality.

Then another interesting statement in *Volume 6*, page 344, on hospitality. In fact, it's in a chapter on hospitality:

"Some of our workers occupy positions where it is

necessary for them often to entertain visitors, either their own brethren or strangers. It is urged by some that the conference should make an account of this...

And you know give them extra for it...

“...But the Lord has given the work of entertaining to all His people. It is not in God’s order for one or two to do the entertaining for a conference or a church, or for workers to be paid for entertaining their brethren. This is an invention born of selfishness, and angels of God make account of these things... Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work” *Testimonies for the Church, Volume 6, page 344.*

Now, if He’ll keep His word, I’ll be all right, won’t I? If He doesn’t, I’ll be in the hole, won’t I? Will He? Well, if I do it in His Spirit, for His sake. I’ve watched it, folks, for many, many years.

“Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ’s sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings” *Ibid.*

We’re going to leave Abraham and we’re going on to another example in this training program. We’ll go to the schools of the prophets. Turn in your book *Education* to page 45. If God’s people had fully carried out the patriarchal plan, the schools of the prophets would not have been necessary.

We’ve seen then in Eden, and in the days of the patriarchs, the home was the school. Adam and Eve found in the garden their place of learning, their place of labor, their place of worship, their place of enjoyment, all there in the Garden of Eden. And in the days of the patriarchs, as we’ve seen, God continued that program with various adaptations as was necessary. But now notice:

“Wherever in Israel God’s plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by Heaven, and the characters thus developed, were alike rare” *Education, page 45.*

What does rare mean? Hard to find, yes. So the plan was beautiful, but the people that carried it out were few and far between. So as the result, Israel, again and again, went into apostasy.

No plan, however good, will work unless it’s carried out. So the patriarchal

plan, the family plan of training didn't succeed in Israel in the days of the judges, because it wasn't carried out, except in a few instances. So finally, God started the schools of the prophets.

"To meet this growing evil God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God" *Ibid.*, page 46.

So the word "prophets" as used there in the Bible, includes not only those who had visions but those who were divinely called as teachers, using what the inspired prophets had spoken and written.

"For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets" *Ibid.*

Who established the schools of the prophets? Samuel. Where did he get the idea? The Lord gave it to him. It was by divine direction. And what was the purpose of these schools of the prophets? What does this say? The training of teachers. All teachers? Any kind of teacher? Such a class. What class of teachers? Teachers who were called to teaching and were worthy of the name prophets, not prophets in the sense that they had visions, but prophets in the sense that they were divinely called to teach divine things. Now, this is both a broad and a narrow purpose.

The schools of the prophets—let me state it very simply, did not attempt to give an education in anything and everything that was going on in the world. They made no attempt to do that. They made no attempt to prepare the young people of Israel for all sorts of vocations and avocations. They were schools divinely established to prepare the students to be teachers to prepare their students to understand and follow the ways of God. They were, in every sense, religious schools, and they were training their students for religious activities. We'll not take time to study this whole chapter, but if you're not already familiar with it, I suggest that you look through it.

Now, what's the word at the end of the next line? Barrier. What's a barrier? A wall, an obstacle. Now, these schools were intended to serve as a what? A barrier; a barrier against what? Against the wide-spreading corruption. Is there wide-spreading corruption today? Yes, in state and church, in government, in society in general. And God wants schools of the prophets established today to serve as a barrier against this, to prepare the youth to be qualified to act as the leaders and counselors.

Now notice this next sentence, second in the paragraph. What kind of

students did Samuel gather? Pious, and intelligent and studious. What does pious mean? Devout, religious, holy. They were spiritually-minded. They weren't a bunch of unconverted rebels. I have often said that schools of reform are not to be confused with reform schools. Some people think that if they have a youngster that can't get along in the conventional schools that maybe they can get him in a school like this, and he will get some help.

Well, sometimes people do get some help. It's amazing all the methods the Lord uses. But my point is this; the type of student that Samuel was looking for was the type that was what? Pious. Well, are young people pious? A few are, and those are the few that Samuel got. What are we going to do with all the others? We're going to try to evangelize them if they allow us to.

But let us face it, friends, Daniel and Esther's don't grow on every tree. No, they don't. Samuel was looking for young people who he could train as leaders and counselors, and the first prerequisite was that they be, what? Pious. What next? Intelligent. That's another interesting thing. Once in a while, I'm glad it's not very often, I get a long-distance call and somebody on the other end of the line says, "Brother Frazee, we have a young person here, they just don't seem to be able to make it in the ordinary school. They don't seem to have the IQ. And we thought maybe you might be able to do something."

I don't know whether to think that is a compliment or what. The thing I think is, they've got a problem, and they are looking to see if we can do something about it. They don't understand what this program is all about.

And again, don't misunderstand me. God certainly wants every one of us to reach out and try to help everybody we can, doesn't He? But listen, God is looking for young people to be trained today as Samuel trained people back there, and Samuel picked out young people who were what? Pious, and intelligent and what else? Studious.

What does that mean, studious? They got down to business and studied. And I don't think they had to be on the dean's list in order to study. I don't think they had to have a gold seal or blue ribbon. Neither do I think that Samuel had to have a monitor to stand over them to see that they put in their time at the study period. Do you?

Well, thank the Lord we do not have to use our energies in that kind of police work. Samuel gathered companies of young men who were what? Pious, intelligent and studious. These were called what? The sons of the prophets.

What does the word "son" suggest? That there's a father. That's right. Well, these students were called the sons of the prophets. Who were the fathers? The teachers, the prophets.

Now, let's go over to 2 Kings and get some glimpses:

"And the sons of the prophets said unto Elisha..."

2 Kings 6:1.

This is down later, after Samuel several hundred years. Elijah has reestablished the schools of the prophets, and he has gone to Heaven, and Elisha has taken his place. He has these schools of the prophets going, and here we find the students:

“...the sons of the prophets said unto Elisha, Behold now, the place were 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...” 2 Kings 6:1–2.

Let’s look at this a minute. The students said to Elisha, “Things are too” what? “Strait.” What does that mean? Too strict? Too small. Well, what would make a place too small? More students coming in. Do you know anything about anything like that? All right, then it was a growing activity.

But now, let’s look at these words a little closer. Incidentally, one of my great purposes in this class is to stimulate your minds to look at what the text says because there’s a lot in these texts. This verse is a good sample of it. You can read that over and go on to the next, but let’s stop a minute. Will you read that verse with me? All together:

“And the sons of the prophets said unto Elisha, Behold now, the place were we dwell with thee is too strait for us”
2 Kings 6:1.

What does dwell mean? Live. The place where we live is too small. Is that what they’re saying? But now, what are those two little words following dwell? “With thee” Do you begin to get a picture? Where did Elisha live? With the students. He wasn’t just some official that happened to breeze in and look things over, and go on to other activities and places. He lived where the students lived. They lived where he lived. Is that what it says? Do you all see it?

“The sons of the prophets said unto Elisha, Behold now, the place were we dwell with thee is too strait for us...”

Too crowded.

“...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” 2 Kings 6:1–2.

They were going to swarm.

There are several things about this that impress me. Where did this idea on this occasion originate? It originated with the students. Is that a bad thing or a good thing? In this case, it was a good thing.

Now the next thing is what the students did about it. What did they do? They counseled. I thought somebody would come up with that word. It's a good word. They counseled. Who did they counsel with? The prophet, with Elisha, with the leader, with the teacher. Is that a good place for counsel? Yes.

The third point that I want you to notice: What attitude did the leader, the prophet, the teacher, the homehead, have? Agreeable. Was he hard to get along with? Apparently not. Now, if it hadn't been a good plan, he probably would have pointed out the defects, and they would have accepted it. But as it happened, God had moved on their hearts.

And my dear friends, God wants us to develop young people on whose hearts the Holy Spirit is moving, and they will come up with plans for expansion, for extending the work here in the local area, in missionary lines, and out to the ends of the earth.

Now, let's look a little farther. We're looking at something very interesting here. What did the prophet say when they came up with their plan? Go ahead. The third verse: What did they come back with? "We want you to go with us." What did he say? "I'll go." Was it a good thing, as it turned out? Ah, yes.

I want you to, through this window, get a glimpse of the beautiful spirit of cooperation that there was in this school home, the school of the prophets. Teacher and students, leader and disciples, counseling together; the students free to make suggestions, but the leader free to make decisions. Those decisions are respected and honored.

They made a suggestion of going to Jordan, cutting down the trees, establishing a branch school, we might say. He decided, "That's a good thing. Go ahead." They came with the additional suggestions, "We'd like to have you go with us." He made the decision, "I'll go."

The fourth verse, those first five words, all together:

"So he went with them..." 2 Kings 6:4.

Five syllables. What a picture!

Now, the ideal in the home and in the school that is patterned after the school of the prophets is for parents and children, teachers and students, masters and disciples, to be working together, praying together, eating together, and living together all the time.

For various reasons, we don't always make that ideal. One good reason is that few of us have the all-around development that enables us to lead in all those lines. And so students who come to a place like this may get a more balanced education by being exposed now to one teacher and now another, now to one department head and now to another.

But remember Elisha's example, and as homeheads, as teachers, seek to develop as all-around people. Seek to develop as leaders in the home, in teaching, in the classroom if God so arranges it, in the evangelistic field, in soul-winning, in work whether in the sanitarium, or in some other department, or working in the home and teaching other people to lead in those various activities. And always included in that ideal is the thought of somebody with you learning by participation. That's the picture.

Well, you remember the rest of the story. They got down there to Jordan, and what happened to one of the axes? Came apart right by the river, and the prophet worked a miracle. Another interesting sidelight: What was it that the student said about that axe? It was borrowed. That tells me two things. They weren't rich. But it tells me something else. What do you catch in the attitude of that student? Concern, responsibility. He said, "Alas, master, for it was borrowed." Oh, what a beautiful spirit, and God took cognizance of it.

Notice another thing, and all this is so full of meaning. The prophet didn't say when they said to him, "Well, that's too bad, but what are you crying to me about it for? Better be more careful next time." He took hold of the problem. Well, you might say, "If I could work miracles, I would too." It might be the other way around. It could be that God is more ready to work miracles for us than we are to become involved. God loves to do things for us, sometimes in a spectacular, miraculous way, as on this occasion, but oftentimes in other ways, solving problems.

Here we have this glimpse of the schools of the prophets.

Let's take a look at how Elisha got to be in this job, 1 Kings 19. Here's the story of Elijah after the victory at Carmel. He got discouraged, you remember, and ran away from Jezebel and went way down in the dessert. The Lord didn't forget him. He met God at Mt. Sinai. Finally, God got him calmed down and tamed a bit and sent him right back where he had come from. God does that with us sometimes.

It was at this time that God directed him to reestablish the schools of the prophets. The work of reformation that he had begun was now to be broadened, and as a major part of that program, Elijah was to anoint a successor. Last part of the 16th verse:

"...Elisha the son of Shaphat of Abelmeholah shall thou anoint to be prophet in thy room" 1 Kings 19:16.

The 19th verse:

"So he departed thence, and found Elisha the son of Shaphat who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him and cast his mantle upon him" 1 Kings 19:19.

What was this young man, Elisha, doing that God selected? He was plowing.

Where was he plowing? On his father's farm. I want to read a comment on this in the book *Prophets and Kings*:

"Elisha's father was a wealthy farmer, a man whose household were among the number that in a time of almost universal apostasy had not bowed the knee to Baal" *Prophets and Kings*, page 217.

Were they Baal worshipers? Who were they worshiping? The true God. They were among those 7,000 that God told Elijah about. Seven thousand were not very many for the whole nation of Israel, but it was a lot more than Elijah knew about. And, my dear friends, thank God, He has people today, individuals and families that are not bowing the knee to Baal. And God is interested in getting young people from such surroundings and such upbringing, and training them to help give the Loud Cry.

"Theirs was a home where God was honored and where allegiance to the faith of ancient Israel was the rule of daily life. In such surroundings the early years of Elisha were passed. In the quietude of country life, under the teaching of God and nature and the discipline of useful work, he received the training in habits of simplicity and of obedience to his parents and to God that helped to fit him for the high position he was afterward to occupy" *Ibid*.

Now, I'm about to say something, and before I say it, I have to say something else so you won't misunderstand me. The preliminary thing I want to say is that God has salvation for everybody in this world no matter what their background, and He has a place in His work for everybody in this world.

But having said that, I want to say something else: There are thousands of people in the world today that though they are subjects of salvation, they can be saved, they are not people that God can use in a leading way in His closing work. There are people who have damaged themselves physically, mentally, and spiritually until it would take a miracle of God just to save them. And there's a danger in the remnant church of seizing hold of people like that and urging them into public notice, giving them responsibility. Then they faint and fail under it to their own loss of salvation, and have an unfortunate influence.

There are exceptions to every rule. What I'm telling you is the truth and I could read you a lot of references on it. If you have any responsibility in the home and in committees in choosing people for responsibility, remember this. People need to be tried and true. And when God had Elijah get ready a helper in this work of establishing the home training plan in the schools of the prophets, He didn't say, "There's a man who has been worshiping Baal all his life, but he has just turned to God last Friday night. Take him now and train him to have charge of all this work."

God didn't do anything of that kind. He said, I want you to go up to Abelmeholah, and there you'll find a farmer whose family for years all through this apostasy has been true to God, and you'll find a young man who is steady and

sober. He hasn't been out with the drug scene. He hasn't been out painting the town red. He hasn't been out living it up in the life of Sodom. No.

“...under the teaching of God and nature and the discipline of work...” *Ibid.*, pages 217–218.

Had Elisha learned to work? Oh, yes. Was he responsible? His father turned that plowing job over to him. There's something interesting about it. Look at your verse again. How many yoke of oxen were there? Twelve. And he was with the what? The twelfth. That indicates he was the director. That's what those who understand the customs tell us. Elisha, though a young man, was already under his father in charge of the servants. He had learned not only to work but to manage.

Now, this is the kind of young people that God is looking for to bring into this program. And don't misunderstand me. As I said, there's salvation for anybody and everybody. If there's somebody sitting here this afternoon, I don't know you all, that says, “Brother Frazee, I'm afraid that's me, I'm afraid I have just burned up my brain cells.”

Listen. God loves you and we love you, and there's a place in God's work for you. But still don't forget what I've been drilling away at. God is looking for steady, sober, industrious, dependable young people that can be trained in these principles. That's what the schools of the prophets are for. It is to give those young people a training that will fit them to be leaders. Now, some of these others can fit in as helpers. There's a place for everybody.

“Many young men who have had the right kind of education at home are to be trained for service and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers in city work, they will gain the best kind of training” *Testimonies for the Church, Volume 9*, page 119.

Elisha was trained by associating with Elijah. God has young people on farm homes that have learned to work, and in other places where they've learned lessons of reliability, dependability, obedience, cooperation, spiritual life. He wants to gather them into places where they can be trained to become leaders and counselors to help give the Loud Cry.

Now I want you to turn to 2 Kings, and I want you to see what Elisha was called into do, what he began to do, 2 Kings 3:11. What glimpse do you get of Elisha's life here? What does it say he did? He poured water on whose hands? Elijah's, all right, now tell me, where would you have to live to be pouring water on Elijah's hands? You don't suppose that Elijah got on the telephone and said, “Elisha, I need somebody to pour water on my hands this morning. Please come over.”

Incidentally, that was quite a plumbing system, wasn't it? But what a privilege it was for Elisha to be that close to Elijah. He poured water on his hands.

Now watch: From being the manager under his father of a great farming activity, he's promoted to be the personal servant to the prophet. Would you think it so? Listen, if you're a homehead, God wants you to be such a homehead that it's a privilege for a student to pour water on your hands.

Elijah didn't say, "Oh, Elisha, you mustn't do that. No, no, I'll do it. I'll take the pitcher with one hand and pour the water in this hand, and then I'll put the pitcher in this hand and pour the water in that hand." No. That was part of the program.

Let your students help you. And remember, as I say, if you're the man, the woman that God intends you to be, and God has put a student with you, it's a privilege for that student to serve you, to serve with you. Such a view will get you away from all this worm idea.

"It was no great work that was at first required of Elisha; commonplace duties still constituted his discipline. He is spoken of as pouring water on the hands of Elijah, his master" *Prophets and Kings*, page 222.

What are commonplace duties? Would dishwashing be a commonplace duty? Yes, I suppose a lot of people would rather pour water on the prophet's hands than to wash his dishes, but he needs both, doesn't he? Would laundry work be commonplace? Sweeping the floors? Sweeping the porch? Bringing in wood, if you are so fortunate to have a place to burn it these days? Commonplace duties.

"It was no great work that was at first required of Elisha; commonplace duties still constituted his discipline. He is spoken of as pouring water on the hands of Elijah, his master. He was willing to do anything that the Lord directed, and at every step he learned lessons of humility and service. As the prophet's personal attendant, he continued to prove faithful in little things, while with daily strengthening purpose he devoted himself to the mission appointed him by God" *Ibid*.

He stuck with it his whole life. He stayed with Elijah that day when the prophet threw the mantle on him until he saw Elijah taken off in the chariot of fire, and he took over.

And my dear friends, it's a blessed thing, a precious thing, when somebody you've trained takes over and goes ahead, and perhaps does it better than you ever could. That's one of the joys of getting some white hairs in this world.

I've had the joy these 40 years of training young people in this program. And I thank the Lord, more than one of them that sat at my table, shared in my worships, shared in the work, is now somewhere else doing the same thing in Canada, in Africa, in Colorado, in Massachusetts, and a lot of other places. I recommend it to you. There's nothing more rewarding in this world.

But let me come back and emphasize what I've told you before and I'll tell you again. Never undertake a work of this kind either in general or specifically unless you know God has called you. This is not playhouse. No, no. This is a divine commission, a divine call. If God has called you, with the call comes enabling. Oh, what a blessing we have.

All right, that's as far as we will go today.

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