

Homeheading 6 of 13

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Study Given by W. D. Frazee

Now this afternoon as we continue to study the family of Jesus and the lesson this has for you and me as parents, as teachers, as homeheads, I want to raise a question, and I find the answer in John 17. I invite you to turn to that.

The Bible, you know, is the textbook in many subjects. It's where we get the doctrines of our message, isn't it? It's where we get devotional instructions. It's a handbook for parents, a book for teachers, and it's a book for homeheads.

The question I want to raise is this: How did Jesus find Himself with those particular people that He had in His family, his home, Matthew and Thomas, Peter and Andrew, Mary, Susanna, and the others that are mentioned by Matthew and Luke? How did He happen to find Himself with those particular people? And of course, the reason I'm raising that question is this: How should we find ourselves with a particular group?

You know it's easy, if we're not careful, either to take life as it comes or to grumble as it comes. Neither one has much inspiration in it. Certainly, there's not much inspiration in a life that we have to grumble about all the time, is there? Or to merely accept life as it comes, in the sense, "Well, if it's that way, I don't know anything we can do about it, so this is it."

Now, with all that as the background, let's turn to John 17 and notice the words of Christ that last evening just before He suffered in Gethsemane and on the cross. This is our Lord's Prayer for these disciples:

"These words spoke Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gave me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word" John 17:1-6.

Now, to repeat my question: How did Jesus find Himself—how did He arrive at finding Himself with a particular group that constituted His training group? How

did it come? God gave Him those particular people. Is that clear in what we've read?

Let's think of the implications of it. Jesus knew that out of the millions of people on earth there were a certain few selected by His Father, planned from eternity to be with Him and under Him in that training program. Is that correct? Now, if even a tithe of that is true, as far as you and I are concerned, it's very important, isn't it, if even 10 percent of what was true concerning Christ is true of us? But if it's all true, then we are face to face with indeed an astounding fact, and that is people are in your home not by a kaleidoscopic movement of human personalities, not by chance and circumstance, but by divine arrangement, divine assignment. And I fall back on that oft-repeated statement from *Messages to Young People*, page 219. It's also in *Christ's Object Lessons*, page 326:

"Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God" *Messages to Young People*, page 219.

Do I have a place here on earth? Not merely a place, *the* place.

I remember when my wife and I were working with the proper authorities concerning the adoption of our little girl. It took quite a while to go through all the red tape. Sometime during the early part of the proceedings, the social worker that was handling the matter said to me one day, "Mr. Frazee, you're in one state, and the child is in another. Adoptions from one state to another are quite difficult. We don't usually do that. I would suggest you and Mrs. Frazee get in touch with the social workers in Georgia and tell them of your desire to adopt a child."

Well, I said, "Sir, we're not looking for a child. It's the child we are interested in."

And there's a difference. Of course, I know that sometimes people just decide they're going to adopt a child. I got a long-distance telephone call from a lady, several years ago, way out west. And you'll smile when I tell you this, but she was as sober about it as she could be. She meant it. She said, "Elder Frazee, I've heard that I might contact you. My husband and I have been talking, and we have decided we want to adopt a child. We want a little girl about six years old with blue eyes and golden hair."

Well, I had to tell her as kindly as I knew how that I didn't have a setup that provided that. But she at least had some specifications in mind. Some people do not even have that much, do they? They simply want to adopt a child.

Now I've said all that to say this: Jesus, when He looked for His disciples to join His group, to be the students in His school, the members of His family, He was looking not merely for some people. He was looking for specific ones. And where

did He say He got them? Where did we read here? His Father. His Father gave them to Him.

Now, you who already have students in your home, did you pray for them? Somebody says, "I don't have to pray for them. They just come." Well, would you mind if I should suggest that if that's all there is to it, you may have a lot of problems that you didn't pray for either? Don't misunderstand me. There'll be problems no matter whether you get them through prayer or without prayer. But, it makes a world of difference, and don't miss it, when the problems appear, whether you know that these are people that God sent you, or whether they're just people that you decided to take or people that a committee asked you to take.

You know in many stores, if you get something from the store and it doesn't fit, or for any reason is unsatisfactory, you can do what? Take it back. Did you ever feel that way about somebody you had in your home? Well, if it hasn't happened, it may happen.

And right then, you'll find out where you got the person. If you got them from a committee, you'll go back to the committee. Well, you say, "Sure, why not?" Indeed why not if that's where you got them. If you got them from the committee, back you trot to the committee and say, "See, here. I didn't know what I was getting into." or "I didn't know what was getting into our home." But if you got them from God, where will you go? You'll go to God.

Jesus had this problem over and over and over again. Much of the reason that Christ had to pray in the evening, during the night, and in the early morning was the burden He carried on His heart for those people most closely associated with Him. To borrow the contemporary phrase, they gave Him a hard time. Didn't they? I don't have to get out the books and read that to you. You're well enough acquainted with the life and ministry of Jesus.

I venture to say there's not a problem in human personality that you run into in your home, whether you are with your own children or those who share your home as students, but what Jesus had those problems with those people. In fact, I have thought more than once that God has given me easier people to work with and to deal with than Christ took on Himself. I don't think I've ever had as many problems packed into 3 ½ years in dealing with people as Jesus had. But I want you to notice His attitude. Turn back a page or two to John 13:1. Oh, listen to this. It sings like beautiful music. There's a pathos to it:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" John 13:1.

His own He loved, how long? Unto the end. It's a wonderful thing to have that kind of love. And of course, that's divine love. The only way we can get it is to get it from Him. But He's ready to share it with us, isn't He? Yes, but we'll need to go to Him to get the people and to get the love to deal with them.

You know this whole matter of loving is a very interesting subject. Jesus said the whole duty of man was wrapped up in two commandments. What are they? Love God with all the heart, and love your neighbor as yourself. But which of those is the Second Commandment? Love your neighbor. One of the great faults with the social Gospel as it's preached by modern fallen churches is that its emphasis is on the brotherhood of man. But the First Commandment is not to do things for your neighbor. The First Commandment is, love God with all your heart. Jesus loved His Father with all His heart. His business was His Father's business. He was emptied of self.

What happened to Jesus was not the important thing. His Father's glory was what moved Him. And so these people that the Father gave Him to love were the opportunity for Him to pour out His Father's love. So James and John, Peter and Andrew, Matthew and Thomas and all the rest, and even Judas, were the recipients of it. Judas too? Yes.

I wish you'd take your book *Education* and in this marvelous chapter which we've been noting beginning on page 84, "An Illustration of His Methods," I want you to see page 91. If you have any real problems in your homeheading, keep looking at this chapter:

"Jesus reproved His disciple, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus" *Education*, page 91.

It's a wonderful thing to love people so much and have their love for you such in return that they can take your reproofs without wanting to pack up and leave.

"...the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him...

What's the next word?

"...But there was one of the Twelve to whom, until very near the close of His work, Christ spoke no word of direct reproof" *Ibid*.

Who was that? Judas. I'd like to challenge your thinking. Do you think you could have Judas in your home for 3 years and never say one word of direct reproof to him?

"Well," somebody says, "I think somebody ought to, a fellow like that."

Peter got a lot of reproof, but Jesus knew he could take it. John and James were reproved, privately and publicly. And they profited by it. But the same love that

prompted Jesus to deal so directly in rebuking Peter and James and John, that same love kept Him from rebuking Judas. What a love!

“...having loved his own which were in the world, he loved them to the end” John 13:1.

Whose feet did He wash first, of the twelve? The feet of Judas. And it almost brought him over. It almost caused him to yield—Almost, almost. But it did something for all the rest of the group. When the experience had been finished, and in the 10 days that preceded Pentecost, they could look back at it all and see it in retrospect, the way Jesus had dealt with Judas did something for all the eleven. Oh, that God may give me that kind of patience, and that kind of love.

But I come back to the basic thing. Why did Jesus love those people all through this experience? He loved, what were those two words? His own. You love your babies, don't you? Yes, it isn't hard. And you don't have to have some committee labor with you to be sure to take care of them, do you? No.

And Jesus felt toward those people. Think of Mary Magdalene. Seven times He had to go back and lift her through prayer, earnest prayer. Seven times she was delivered from demons, evil spirits. What a deliverance! Thank God, the seventh time it stuck, and she's going to be in the Holy City, the New Jerusalem all through eternity telling everybody on the triumphal tour through the universe of what a wonderful Savior Jesus was to her.

“...having loved his own which were in the world, he loved them to the end” John 13:1.

Now, dear ones, I want to study those things which are inspirational in this class, but I want to be very practical too. That's one wonderful thing about a program like this, if you're in it very long, you've got to be practical. The dishes have to be washed. The food has to be cooked. The house has to be cleaned, and the garden cultivated, the classes taught, the Bible studies given, the sanitarium staffed and so on and on and on, very practical.

Jesus had a lot of practical problems. In fact, the Bible says that the night Jesus told Judas, “What you do, do quickly,” the other disciples thought that Jesus was giving him instruction about spending some money. He was dealing with the nitty-gritty, the practical things. And so there are some very practical implications and applications in what we're looking at here that I want you to ponder over.

What do I do as a homehead when I get a telephone call, or a note in the mail, or a personal interview, and the message is, “We'd like to have you take John Doe or Mary Doe in your home?” What do I do with that message from whoever is bringing it? Do I say? “Well, I'm here at Wildwood. The committee has asked me to do this; I guess my business is to do it.”—No, my dear friend. If that's your approach, you are missing a great providence. You are missing something that I hope you'll not miss.

What to do? Well, do what Jesus did. Go to your Father, Who is the same One as His Father, and say, "Father, I'm your servant. My home is your home. I'm only a steward of it. Father, what do you want me to do? Is this boy, this girl, this youth, this older person; are these people somebody that You have given to me, whether the period is longer or shorter? Is it Your will, Your choice, Your plan, that this person or these people are to be in my home?"

Well, you say, "How will I know?" Well, my dear friends, unless you know, do not be in the business of homeheading. How on earth are you going to communicate this kind of experience to others unless you yourself have it?

Well, you say, "In the meanwhile, in the meantime, how is the committee going to solve the problem of what to do with this student?"

And you will, I trust, not think me unkind when I say that's their problem. Now, when I say this, I'm not speaking thoughtlessly. I've been in that position. My wife and I a number of years ago, before any of you sitting here this afternoon were here, we had the full responsibility of that kind of thing. And I know what it is to wrestle with the problem of: here is an application for somebody that I do not know, nobody else on the place knows. Finally, they are accepted, and they come to Wildwood, and where are we going to put them?

Unless we're careful, it's easy for us in administrative work, whether as individuals or committees, to think, "Well, here's somebody that needs a bed. There's a room open over here at Sunnyside, or Hillside or some other side, and so that must be the place." Maybe so; maybe not.

The great thing that we're needing, dear ones, is not a bed for that person. As we noted in our review today, Jesus ran His home without a house. And I'd a whole lot rather have the right person if I had to park him in the garage, or if I didn't have a garage under a tree than I would to have the best beds on the campus filled up with people that I can't help, and that will only be a monkey wrench in the machinery. Do you see what I mean?

"Well," somebody says, "yes, but doesn't God guide committees?" Yes, He guides committees. But if committees are infallible, then we don't need to study what I'm studying this afternoon. In the Roman Catholic Church, we have a hierarchy in which the members are taught what to do by the priest, and he gets his message from the bishop, the archbishop, and back of them all is what? Who heads it up? The Pope. That's a very convenient form of government. It has the answers. But it overlooks this fundamental fact: God wants to deal with the individual and help each person to have a personal fellowship with Christ.

Now, when we substitute—don't miss this—a committee for a priest or a Pope, we may have helped things a little, but not that much. Because if we have 3 people or 5 people or 7 people or 81 people here, and not a single one of them is infallible alone, do they by getting together in a committee become infallible as a group? No.

Well, you say, "Why have committees then?" The great purpose of committees is to help to find out the mind of God. But God never arranged for any committee to take from you the responsibility and the privilege and the joy of finding out the will of God. The ideal situation, and the only one you should feel satisfied with, is when the answer the committee gets and the answer you get are the same answer.

But your answer cannot take the place of the committee's answer. In other words, here at Wildwood, you don't go around here and just pick out someone and say, "Here, come home with me." We have committees that study that. But by the same token, and for the same reason, it is not enough that the committee meet and say, "Mary is to be at your home, Sister. John is to be at your home, Brother, Sister." No.

The committee can suggest. They have to look at the whole field. They have to think of all the homes. They have to think of all the students and workers. They have many and difficult problems to work out. But all they can do, and don't miss it, is suggest. Then, if you're the homehead, you've got a decision to make. It shouldn't be a selfish one, but neither should it be a slavish one. It shouldn't be a quick thing. "Sure, I'll do it. If that's what you say, I'll do it." What did Jesus say about these people? "The men which Thou gave Me."

Because He had that attitude and that experience, having loved His own which were in the world, He loved them unto the end; He went clear through all the problems with them. And at last got them, eleven out of the twelve, to Pentecost, and within a few weeks, there were thousands of Christians.

Brother, sister, young people, and older ones are brought to your home that they may be prepared for a second Pentecost, and you will never be able to do this merely by committee assignment. You must know that God has called you because some of these people have problems so big that only a miracle can solve them.

Back in the 1880s, Sister White was writing to Elder Haskel about an experience she had in which a mother had told that her she would like to adopt a child. She was talking to Sister White about it, and said if she could find a child that didn't tell lies, that was obedient... she went on and named her list.

Sister White told her, "I don't think I can find you a child like that, that needs a home, but if you're willing to take a child that has problems, that needs teaching, that needs love, that needs discipline, I can find one for you." And Sister White told this woman, "To take a child like that, that needs all, that will do something for you."

I wouldn't take anything in the world for the experiences that God has led me through these more than 40 years. For more than 40 years, I have been training folks in this kind of thing. And as you can imagine, I've had some problems; problems that have led me to my knees many a time, not easy ones, hard ones. Thank God. If I'm in Heaven, and I hope to be by God's grace, one of the great things that God has led me into is this homeheading to help me learn some lessons. But I've had to know that God assigned me those problems. I've had to know that.

Now again, being very practical. Suppose that the committee says, "We'd like to have John in your home." And you pray about it, and if you're married, the two of you pray together about it and study it. It's not just a matter of waiting for some hunch. You analyze the thing. Think of the room you have available. You think of the people you already have in your home. You think of your time, your strength, your other responsibilities.

And suppose after you get all through with that, your honest conviction is, "I don't believe the Lord wants us to take this." What should you do? Should you blindly go ahead with it just because the committee has asked you? Well, you see if you do that, you're going up to bat with two strikes on you to start with, if not three. If, with all your prayer and study, you can't get the conviction, the assurance that Jesus has called you to do it, what on earth are you going to do with the problems? You can't have a committee there hovering over you every minute. If you're not careful, you'll wind up in a situation in which six weeks or six months later, you'll say to the committee, "I didn't think this would work, and it hasn't." And how have you helped the committee? How have you helped the student? How have you helped yourself? How have you helped the Lord? No. This is the time for frankness.

And again I say, I've set where the committee sits for years. I know the problems. But I can honestly say whether in church work or institutional work or homeheading, I never want an individual to accept a responsibility that I suggest unless in his heart he has the assurance, the conviction that this is something that God wants him to do. And if that means that the committee has to say to John or Mary, "Sorry we thought we had a place for you, but it looks like there isn't any," it's better for that person to go back to Michigan or Texas or Timbuktu, than it is to be subjected to a situation where he's merely tolerated as a boarder instead of welcomed as a member of the family. Wouldn't you rather? Wouldn't you now really?

Oh, it's a wonderful thing to be welcomed in and feel at home. And that's a birthright that God wants everybody at Wildwood to have. God wants you to feel at home on this campus. And He wants those who live with you in your home to feel at home. Jesus' disciples knew that He was interested in them.

"...having loved his own which were in the world, he loved them unto the end" John 13:1.

Go back to John 17. I want you to look at the fourth verse, the sixth verse, and the eighth verse, and pick out four consecutive words which are the same, exactly the same in the fourth verse, the sixth verse, and the eighth verse, four words in sequence: "Which thou gave me." You all see them? Yes, if you mark your Bibles and don't already have those four words marked, you probably would like to mark them. But remember, the real message is in the word that precedes those four in each verse.

What do we have in the fourth verse? What did the Father give Him?

“...the work which thou gave me...” John 17:4.

What do we have in the sixth verse?

“...the men which thou gave me...” John 17:6.

And what do we have in the eighth verse?

“...the words which thou gave me...” John 17:8.

The work which God gave Him was to give to the men that God gave Him the words which God gave Him. That's it. Isn't it beautiful? How they hang together like pearls on a golden string:

“...the work which thou gave me...” John 17:4.

“...the men which thou gave me...” John 17:6.

“...the words which thou gave me...” John 17:8.

Where did He get those words? From His Father. Where did He get the people to give them to? From His Father. And that was His work. And when He had done that, He did His job. And when you have done that, you have done your job. Oh, what a wonderful privilege.

And somebody is thinking of the practical. “But, Brother Frazee, suppose that God really wants John in this home over here, but the homehead somehow doesn't get the message.” Then my dear friends, if that homehead is so far from God or so filled up with his problems that he can't get the message, it may be better that John not be there. Do you see what I mean?

One good thing for you to do when you face practical problems like this is to talk and pray with those who have the burden of the work. You women, if it concerns something in your phase of your work, talk with the matron. You and the matron talk and pray together. Get a picture of her problem. She has got to think of dozens of people.

Praying together helps get things in perspective:

“...if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven” Matthew 18:19.

And I'll tell you what you'll find if you'll do that. God will either change your mind so that you see light in what the committee has suggested, or else the Lord will help you to so present the matter that the committee will see that God's answer must lie in some other direction. It can well be that in answer to your united prayer, God will open up something for John or for Mary better than either you or the committee had yet thought of. These things take time, but they save time. They call for prayer,

but they save a lot of agonizing disappointments or frustrations.

Where did Jesus get His work? From His Father. Where did He get His men? From His Father. Where did He get the words to give them? From His Father. And not more surely is that place prepared for you and me in Heaven than the special place here on earth. There's a special for me, and there's a special place for everybody that is to work with me, whether in the church, in the institution, or the home.

Oh friends, when you look out at the stars at night and remember that God has a special place for every one of those shining orbs, remember those who share with Jesus are to shine like those stars forever and ever. God grant it for every one of you.

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