

How to Live 11 of 12

How Did Jesus Live?

#0261

Study Given by W. D. Frazee—1964

In our class today, we want to learn some more about this wonderful subject of how to live. You remember our statement from *Ministry of Healing*, page 365, that Jesus came to this earth to show us how to live. Then if we study how He did it, we learn how we are to do it.

Most of Jesus' time, outside of sleeping, was spent in two places: in the home and in the shop. You'll notice in this diagram on the blackboard, steps going from the home, on the left, over to the shop, on the right. And day by day He went from the home to the shop and from the shop to the home.

Now, how did He get from the home to the shop? Well, He walked, didn't He? And how did He get from the shop to the home? He walked again.

Let's notice on *Ministry of Healing*, page 400:

"In the garb of a common laborer, He walked the streets of the little town, going to and returning from His humble work" *Ministry of Healing*, page 400.

Now, what was the purpose of His life in the home and in the shop? It was to give an example to us of how to live in the home and in the shop. This is where laboring people spend their time, working in the shop, going back to the home, and working again some in the home and going back to the shop. Outside of sleep, this is what fills most of the time. It's the way Jesus did things that made the difference between His life and ordinary living.

Most of the time that Jesus spent at Nazareth; He was engaged in what might be called education. He was securing His preparation for His ministry. To Him work was not something to do to earn His way through school. It was a part of school.

Notice on page 400, down at the bottom of the next paragraph:

"His education was gained from Heaven-appointed sources, from useful work, from the study of the Scriptures, from nature, and from the experiences of life,—God's lesson books, full of instruction" *Ibid*.

So Jesus looked upon work as one of the original, direct sources of education. And He wants us to do that. But there were many people in the shops and in the homes at His time that never got out of the home and shop what Jesus did. It was

what Jesus did outside of the home and outside of the shop that made it possible for Him to live the life He did in the home and in the shop. And this is the secret that we want to study today. Unless we learn this, life can be a humdrum, just shuttling back and forth between life in the home and life at work, life at work and life in the home.

Too many people who carry on that sort of program, life becomes very monotonous, and they look for something that will give them satisfaction. But Jesus had something in His daily program that made it possible for Him to in the home and in the shop give an example of patient toil and of joy and happiness in it.

Now, this is what I want you to see up here on this diagram. You see the home on the left, and you see the steps in between the home and the shop over here on the right. Now, we're going to put something up above this. We're going to put what might be called a detour, a different way, not just going directly from the home to the shop, not just going directly from the shop to the home. We're going to put something in between. And you notice this circle or rectangle up here at the top. We're going to put something in that that is the essential ingredient in Jesus' life that made His whole program entirely different from the people around Him that didn't understand this secret. Something Jesus did on the side, we might say, as we look at it that made the difference between His life and the lives of millions of others.

There were millions of people in the days of Jesus that lived in a home and worked in a shop, weren't there? What was it that made the difference? This is what I want to study with you. What do you think I ought to put in that little block or circle there at the top that Jesus literally went to often on His way from home to shop or from shop to home? Could that be the mountainside? Could that be under the tree? Could that be in the field? Yes,

Ministry of Healing, page 52:

"The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. Working at the carpenter's bench, bearing the burdens of home life" *Ibid.*, page 52.

You mean He had work in the shop and the home both? Is that what it says? That's right. I hope none of you are cheated out of either one.

"Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found" *Ibid.*

Amusement? He found entertainment? What is it?

"Recreation" *Ibid.*

And that's recreation. That's recharging the batteries. That's what it is talking about. It's not talking about fun. It's not talking about fun at all. It's talking about

something so much deeper than fun. Fun is froth, frolic, foolishness. Joy, peace, are far deeper, broader, more wonderful than all the fun of this world.

“[Jesus] bearing the burdens of home life, learning the lessons of obedience and toil, found recreation amidst the scenes of nature” *Ibid.*

I want to ask you something, friends? Does the fun of this world, the frolic of this world, make people enjoy home life more? Does it make them enjoy working at the carpenter’s bench more? Oh, no. It caters to a thirst and creates a thirst which common labor in the home and in the shop can never satisfy. So Jesus found recreation where?

“Amidst the scenes of nature, gathering knowledge as He sought to understand nature’s mysteries. He studied the Word of God, and His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest” *Ibid.*

All together now, the next sentence:

“The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer” *Ibid.*

Now notice this says, it often found him in this place. Sometimes, it wasn’t in the morning. Notice on page 55, this is speaking of His public ministry:

“All day He ministered to the throngs that came to Him, and at eventide, or in the early morning, He went away to the sanctuary of the mountains for communion with His Father” *Ibid.*, page 55.

So sometimes there was more opportunity for communion in the morning, sometimes there was more in the evening. I’m sure that He had at least a few brief words with His Father at both times. But as often as possible, He sought for an opportunity to be alone with God long enough for a real visit. This was the secret of His life of joy and victory in the home and in the shop.

Now, my dear friends, if you and I simply shuttle back and forth between the home and the shop we will experience, whether we realize it or not, the same craving that causes the people in the great cities to want to have a blowout, a bust out, a something out on Saturday night. That’s right. A week is about as long as a fellow can go on this program without feeling that something’s got to give.

Jesus didn’t wait for Saturday night. He got recreation, how often? Every day, sometimes in the morning, sometimes in the evening, sometimes both. But

sometime during that 24 hour period, either before breakfast or on the way from home to the shop or in the evening, somewhere, He was getting it. And I don't mean it was haphazard.

But I mean that Jesus was subject to the same circumstance that you and I are. He was subject to the problems in the home. Do you suppose there were times when somebody in the home might be sick and Jesus (I was going to say was drafted, doubtless he) volunteered to do what they ordinarily would do, in addition to His own? Why yes, do you suppose there were times at the shop that somebody needed an order very bad, and Jesus would stay overtime to help get it out? Why certainly. His was the spirit of helpfulness. He didn't say when 5:00 or 6:00 came under those circumstances, "Sorry, I have to be at my devotions in five minutes." No, for the purpose of His devotions was that He might minister. His was the unselfish life.

But my point is, if He had missed it, He wouldn't have been able to live the life in the home and in the shop that He did. Pretty soon, He would have been living the kind of life they were living, the people around Him in the home and in the shop. This is what made the difference.

There is one other factor that made the difference. And here too, Jesus sometimes paused on His way from the shop to His home. Do you know what that is? Helping people in the community. So we would call this one communion. And we would call this one community.

Now, if you'd like to read something on that, you'll find it the chapter in *The Desire of Ages* called "Days of Conflict." You'll find there the work that Jesus did for neighbors, poor people, sick, discouraged. And watch! Don't miss this! It wasn't that the foreman of the shop said, "Jesus, this afternoon we're going to give you time to go out in the neighborhood and visit the people in missionary work." No. It wasn't that the home head said, "Jesus tomorrow, you take the day off, and all you do tomorrow is go out and help people in the community. What Jesus did in the home and in the shop was by way of duty, assignment. What He did in communion and community service was on His own initiative, on His own time; time that He otherwise could have devoted to self-pleasing.

If you find anything different from what I have just read as you search the Bible and the inspired writings of the Spirit of Prophecy, please let me know. This is all I've found in reading the books for over 50 years.

This is what we need to have clear in our minds as we face the problems as students and workers in this self-supporting program. We have exactly the time Jesus had, 24 hours a day, no more and no less. Like Jesus, we have some time which is at the direction of others. Like Jesus, we have some time that is directed by ourselves. But dear ones, if we spend so much time in the time that we're not in the shop or bearing home burdens, just doing things for ourselves, we won't have much time either for communion or to help others. This is the key.

Now turn to Isaiah 50:4. And we have the text, *the* text of all others in the Bible that gives the key to everything on the blackboard. This is it. And if you learn what's in this verse, you'll learn all the rest. If you don't learn what's in this verse, all the rest you learn won't do you any lasting good. This is the key. All together:

"The Lord GOD hath given me the tongue of the learned,
that I should know how to speak a word in season to him
that is weary: he wakens morning by morning, he wakens
mine ear to hear as the learned" Isaiah 50:4.

Now turn please to *Ministry of Healing*, page 158, and I want you to notice the translation given here. It's taken from Leeser's Translation. Then I want you to notice the application which this latter day prophet gives of this:

"The Lord Eternal hath given me

What?

"...a tongue for teaching" Ministry of Healing, page 158.

Your regular translation says He has given me what? The tongue of the learned. Well, that's a similar thought. But notice what the purpose of it is:

"That I should know..."

What?

"...how to speak a word in season to him that is weary"

Ibid.

What does "in season" mean? At the right time. I want to ask you something. In order to speak a word in season, to say the right word at the right time, where would you have to be all day long? At the right place, wouldn't you? That's right. So here is a way to be at the right place at the right time with the right word.

But let's go a little further. And don't miss this! If you're going to speak the right word at the right time, who else will have to be there? The person who will hear. Is that right? The same Spirit that got Philip from Samaria down there on the road to Gaza got the man from Ethiopia in the chariot there at the same time. Do you see the double leading of it? But friends, are you wise enough to plot a course of that kind? Can you plan your day that way? And even if you could, can you control the other party and get them there?

But here is a wonderful plan and all the wisdom of God and the power of the universe is harnessed to this task of getting you at the right place at the right time, and giving you the right words, and getting the right man there to hear it at that particular moment, all day long. Can you think of anything more wonderful in life than to do this?

"Oh, if I could just get away from the humdrum of the home and the shop, I think I could do that."

No, you couldn't. It's in the home and the shop that, that exhibition, that demonstration is to be made. But it's made only by those who shall I say, detour from that beaten path of work to home, home to work, home to work, work to home, that detour from that long enough to get those words from the throne. Only thus can we live this life. This is the difference between the monotony, the weary life, the rat race of this world and the Christian life.

All right, let's go back to our text again. All together:

"The Lord GOD hath given me the tongue of the learned,
that I should know how to speak a word in season to him
that is weary: he wakens morning by morning, he wakens
mine ear to hear as the learned" Isaiah 50:4.

Now, don't misunderstand me. I don't want to leave the impression that either with Christ or with you the program is that in some fantastic, mythical way words are given you in the early morning that are the precise words that later you repeat to somebody, and you know in the morning who you are going to see and what you are going to say to them. That isn't what He is trying to tell us. But if you and I are willing and evening by evening and morning by morning to be alone with God, He will teach us the lessons which a few moments or a few hours, or a few days later we will need to help the person that He puts us in contact with.

You have *Ministry of Healing*, page 158. Notice after the words of the verse we are studying what the comment is:

"All around us are..."

What?

"...afflicted souls. Here and there, everywhere, we may
find them" *Ibid*.

Where did Jesus find them? Did He find any in the home? Yes, did He find any in the shop? And then where did He find some more? Out in the community.

"All around us are afflicted souls. Let us search out these
suffering ones, and speak..."

What?

"...a word in season to comfort their hearts. Let us ever
be channels through which shall flow the refreshing
waters of compassion" *Ibid*.

Listen folks, you may be a little pipe, only an inch pipe, maybe a half-inch, maybe a quarter-inch pipe, but if the water is flowing in and you let it flow out, you are a what? What does this say? A channel. That's right.

Now in order that we may be channels notice this statement over here in the chapter we were looking at the other day, page 402. We didn't get down to this expression, but I want you to notice it this afternoon:

"To spend a long time in study, with no effort to impart what is gained, often proves..."

What?

"...a hindrance" *Ibid.*

Do you mean a person could be hindered here at Wildwood by just studying and studying? Could he? That's right. The only way to get rid of that hindrance is to do what? To impart.

No matter how strong you were, you could not force a gallon of water into a pipe that could only hold a quart. But you can get a gallon in there easily if you'll just open the other end and let some of it flow out. In fact, you could get more than a gallon; you can get a hundred gallons, a thousand gallons, a million gallons, given enough time, right?

"To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development" *Ibid.*

Now, will you please read with me the next two sentences?

"In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained" *Ibid.*

How to do what? Study and how to impart. And who should have this? Who should make this effort? The student. Who is that? Anybody here? Are you a student? What's going to be your effort? To study. Of course, you expect to do that. But it should be your effort also to do what? Oh, my dear friends, if it would help you any, I'd get down on my knees before you personally and just beg you to do it. Oh, if you will, there is no limit to what God can do for and in and through and by you. But you must impart.

Now notice this next sentence. All together:

"Whatever his calling, he is to be both a learner and a teacher as long as life shall last" *Ibid.*

Six months, a year, three years, how long? Forever you are to be what? A learner and a teacher, both a learner and a teacher. What are you today? Are you a learner? What else are you? Are you a teacher today? That is Heaven's plan for you.

I hope there are a number of you here this afternoon that will start making disciples. Do you know what a disciple is? You folks that understand Spanish, what's a discípulo? What is it? What is discípulo? A student. Yes, that's a pupil, discípulo. The Disciples of Christ were His pupils, followers? Yes, but they were following to what? To learn something. And you can make disciples. In fact, that is what Jesus told you to do:

"Go ye therefore, and teach all nations..." Matthew 28:19.

And the margin says to make disciples.

Around you on this campus and off this campus should be a little circle of people to whom you are imparting that which God is teaching you every day. This is of the essence in true education.

You know my dear friends; I hadn't intended to say anything about this. I wasn't thinking about it, but it comes to me now, and I must share it with you. This is one of the greatest lessons that God taught me when I was 12 and 14 and 17 and 18 and 19 years old, these two lessons. The lesson of being alone with Him and letting Him teach me things in prayer and in the study of His Word, and the lesson of imparting, in getting hold of other young people and talking with them personally, and then gathering them into a little prayer band. And thank God, I had some disciples when I was in my teens, my early teens, and in my later teens.

Oh, it's a precious experience. And you can have it. Not after you get through training here and on somewhere else. You can have it now. And unless you have it now you are not likely to have it later.

And what I'm talking about is not getting a hall out here and holding meetings. I hear about young people's evangelism. Oh, my friends, do you know the greatest thing that most of you can do in young people's evangelism? You boys, laying hold of one young man that needs to know Jesus, on this campus or off this campus. Jesus will help you find the one. He guarantees it. We read it here:

"The Lord God hath given me the tongue of the learned,
that I should know how to speak a word in season to him
that is weary" Isaiah 50:4.

Listen, friends, He'll never give you the words in season without getting you to the place and the person where the word He is giving you is needed. You can see that.

And you girls, ah, if in the secret place, in prayer you will get down personally before God and say, "Dear Jesus, give me a word for myself, and one that I can

pass on to others. Dear Jesus, help me to know somebody I can help. Somebody I can cheer, somebody I can bless, somebody I can save." Make this the business of your life.

And remember, the answer is not, "Oh, I wish I could get out of the shop. I wish I could get out of the home duties so I could do this." Ah no, that is not your business. For the reason you are in that home is this, there is somebody in that home that needs your word of cheer. The reason you are in that shop is not just to make a chair or a table. It isn't just to give a treatment or make an entry in the book, or to plow or to hoe or to milk, to cook or to sew. There is somebody by your side, there every day or somebody that God will guide in there by chance. And the Holy Spirit will speak to you, "Do you remember that word I gave you this morning when you were alone? That word in Isaiah or Psalms or Matthew or John? Share that with your friend. Share that with the visitor. Tell this one what Jesus has shared with you."

Oh, but somebody says, "I couldn't do that?"

Well, you could, friend. You could. The question is whether you would. That's the question.

I can tell you this, dear friends. If somebody had given me \$100.00 and ask me for a dime, I think I'd give it to them. What do you think? What do you say? If somebody had given you \$100.00 and they had asked you for a dime, don't you think you'd give it to them? And when you think of all that He has given to us and for us, oh, I say friends, let us let Him use us to share with others the wonderful things of God. What do you say?

So the answer is not to fly away from the duty of the shop. The answer is not to be released from the burdens of the home. The answer is not to skip the problems of self-support. What did I quote you concerning the students? In the school that the spirit of prophecy established, they have been learning to become self-supporting and a training more important than this they could not receive.

But to be self-supporting, don't miss it, means more than the ability to use your hands to make some money to pay the grocery bill. To be self-supporting means all that I have on the board. It means to be able day by day to do enough work to be productive, to do enough witness to have souls saved in the kingdom of God and to do enough communing to make that whole thing work spiritually all day long. This is it. And it takes all there is of us to do this. It took all there was of Jesus. Think of all He missed. Think of all He didn't miss. You can make the choice.

Now, while this is fresh in our hearts, I wish that a dozen or a score of you would just come right up here to the front, one by one, and tell us in the class what you're going to do about what we have studied this afternoon.

[Testifying Service]

Copyright 2021. All rights reserved.

W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org