

# Building the Ark

#0668

Study given by W.D. Frazee

I have two texts this evening: Matthew the 24<sup>th</sup> chapter, verses 37 to 39 and Hebrews the 11<sup>th</sup> chapter, the seventh verse. You know it's a wonderful thing that although the Bible was written over a long period of years by many men in various generations, a great objective of the Bible is to focus upon this last generation. While there is much in the Bible that applied specifically when it was written, and has blessed and cheered and warmed and encouraged the saints of God in all ages, yet its great purpose, I repeat, is to make ready a people in this last generation. It will help us to understand the Bible if we keep that in mind. I read these two texts:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" Matthew 24:37-39.

Our time is likened to the days of Noah. Jesus says that the last days, the days just before His coming, will be like the days before the flood.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" Hebrews 11:7.

What did Noah do back there? He prepared an ark. Did he preach any? Did he? Yes. He's called a preacher of righteousness. How long did he preach? He preached 120 years. What did he preach about? The flood. Is that what he *started* preaching about? Did he keep *on* preaching about that? Did he ever stop? No.

I don't know how often or how many times Noah preached. Doubtless it must have run into *thousands* of sermons. But I doubt if there was ever a sermon that Noah preached but that somewhere in it, at the beginning or in the middle or at the close, perhaps on many occasions the *whole sermon*, there was that note of warning, "Brethren, the flood is coming and it's going to overturn every one of these lovely cities. It's going to flood everything. It's going to cover the hills and the mountains. It's going to destroy all life. And God has told me to build an ark."

Jesus says that *as* the days of Noah were so shall the coming of the Son of man be. Has He given a message to the world today like the message of Noah? Is

the world going to be destroyed today? Yes. Not by water, but it's going to be destroyed.

There's a great crisis ahead, a great storm my dear friends. And has God sent some people into the world to preach as Noah preached? Who are they? Are any of them here tonight? I'd like to see the hands of those that God has sent out to do what Noah was sent to do. May I see your hands? Well, I'm glad some of you know that. That's right. And I hope the rest of you will hear the call and enter into it too, because we were born for nothing else except to give a message similar to Noah's message, and in no uncertain tones.

But Noah's preaching is not my subject tonight. It's Noah's ark building.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" Ibid.

Noah not only preached, he did what? He worked. He worked with his what? With his *hands*. Did he have some tools? Yes. We're not told exactly what the names of them were at that time in that language, but it doesn't take much imagination to fill out the picture. He must have had hammers, saws, chisels, planes, and various other tools or their equivalent. He had to take those mighty trees, and he had to bring them down to the ground, make them up into timbers, and put them together in that great boat.

Noah was an engineer. It was quite a piece of engineering to build *that* boat. And God's purpose in telling Noah to build that ark was to provide what? A way of escape—a refuge from the storm. Did anyone escape as the result of that ark being built? Yes. How many? Eight. Let's go over to 1 Peter 3:19-20:

"By which [that is by the Spirit] also He went [that is Jesus went] and preached unto the spirits in prison [those sinners back there in the prison house of sin]; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water" 1 Peter 3:19-20.

How many were saved? Eight. God waited how long? One hundred twenty years. And what does this say was going on during that 120 years? Preaching. What else? The ark was a preparing. That's an interesting way of putting it in that Old English translation. We'd say it was in preparation for how long? One hundred twenty years. That's a long time to work on a project, isn't it? You know, it's amazing today how quickly some people can get tired of one thing and want to rush to something else. It's a marvelous thing to have the spirit of Noah to stay with one job until you finish it, if it's the job God has set you at. If it isn't the job He set you at, there's no use starting it at all, is there?

The work God wants done here will not be done with fly-by-night people. It will not be done by just giving it a hit and a miss, a lick and a promise, and dashing off to something else. God is looking for a people who will have the spirit of Noah to begin a work at God's command and carry it through to completion in harmony with God's blueprint. And we're not through yet. We're not through yet. Which leads me to the question: What is the ark today?

We have no question what the ark was back there, and we see its relation to the message Noah preached. We see that that ark back there gave the people a chance to see that Noah really believed what he preached. And there was some point to it, if what Noah said was true. If a flood was coming, it was the most reasonable thing in the world for Noah to build an ark as a way of escape.

But suppose the flood *hadn't* come? Then what was Noah? Well, if you want to put it in one very simple word of one syllable, he was a *fool*. He was all that. He was certainly a fool if the flood didn't come. But the flood *did* come. And so that proved that he was what? He was *wise*. It all turned on that question of whether the flood came or not.

Another question: Did it cost Noah anything to build the ark? I was reading something on that. Perhaps I'd better find it, right here in *Patriarchs and Prophets*, page 95:

"While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark" *Patriarchs and Prophets*, page 95.

How much? All that he possessed. Did there come a time when he had to gather his family together and say, "Look here folks, we're going to have to draw out that last money we have in the bank in order to get another keg of nails." Did he have to say that? *All* that Noah had, he invested in the ark. And did there come a time when he had to call the family together and say, "Look here. Mother, Japheth, Shem, Ham, and wives, do you know what we're going to have to do to get this boat finished? We're going to have to sell our furniture."

"Why father, has it come to that?"

"Yes. It's come to that. We've spent all our money. We haven't enough pitch or paint to finish it up, and we can't let the rain and the flood come and the water get to these boards. It's got to be done right."

"All right father, we'll sell the chairs, we'll sell the carpets, we'll sell the beds. We can sleep on the floor until we move into the ark."

*All* that he had he invested in the ark. And as the result, the people of that time were sure that he was a crazy man. They felt sure that religion had gone to his head, that he was sort of touched. But, my dear friends, when the rain began to fall

and the waters began to rise and men were throwing their money *everywhere* in wild desperation. And the buildings were falling as the waves dashed against them and the winds and the rain like a great hurricane came upon them. Noah did not have the sorrow of seeing any paper money that belonged to him floating on those billows. Not a bit of it. There wasn't anything that belonged to Noah that perished in the flood. None of his property. Nothing. You ask how I know that? I just read it here. "All that he possessed, he invested in the ark." Where was it? It was in the *ark*. Well that's where Noah was. Noah was right there with everything he possessed—right there in the ark.

Oh friends, this time is as the days of Noah. Do you know the world is not preparing for what's coming at all. As in the days of Noah they ate and they drank, they planted and they builded. They married and were given in marriage. This country today is in the greatest *spree* of spending that history has ever recorded. There never was such a time of building.

The last ten years in America since the close of the first World War has seen the greatest spending that the world has even known. And it seems to continue to go on and up, and the financial men are wondering what it all means. They think it's marvelous, it's wonderful. People never had it so good. That's the way it was in the days of Noah. The labor unions are coming into the picture larger and larger. The AFL and the CIO which have been enemies for years, the two great branches of the labor movement, have just combined and formed one great union. Do you know what that's going to mean? Well, I don't know all it's going to mean, friends, but it's going to mean *increasing* pressure on the part of labor industrially, financially, politically, and in every way.

You and I have been given special light from heaven that it's largely through the labor unions that the persecution and Sunday laws and boycotts of Revelation 13 are going to be fulfilled. You'll find that in this little book *Country Living*.

I want to read you a very interesting little statement about the days of Noah:

"The condition of things before the flood has been presented to me. The same binding up in unions that exist today existed in Noah's day" *Manuscript 145*, 1902.

I wonder if the ark was build with union labor. What do you think about it? I imagine they tried to boycott it. Maybe that is one reason it took so long to build it. I don't know. But I do know that the labor unions were an oppressive, coercive power back there. This says so.

"The same binding up in unions that exist today existed in Noah's day" *Ibid*.

"In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these

unions will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy" *Ibid*.

I think that's worth knowing. Don't you, friends? Noah had the same problems to meet that we have to meet, and we have the same problems to meet that Noah had to meet.

But what about that ark? Of course we can look forward to the time when this world will be destroyed by fire. And we know that we'll be taken away and go up to heaven and spend a thousand years, and then come back with the beautiful city back to this world, and finally the world will be made new. But, friends, the thing that I'm concerned about is the time just before that.

Perhaps I can illustrate it. [Elder Frazee is writing on a blackboard.] The coming of Jesus is when we are going to leave the world. We have no question about how we're going to get through that time. Then there is a great time of trouble in here when the plagues are falling, when the waters will be turned to blood, when there will be great famine in the land, when many of God's people will be in the dens and caves of the mountains, or out in the deserts and forests. How are we going to eat then? Well, the angels are going to feed us. You can read in *Early Writings* about the preparation for the time of trouble.

But that isn't my subject, friends. How we are going to get out of the world here we all understand pretty well. How we're going to live through that awful time of trouble is quiet clear. But there is a time in here called a little time of trouble. [Elder Frazee is taping with chalk on the blackboard.] It comes before probation closes. And there are a good many people who don't understand about the great stress and persecution that's coming at *that* time, after this National Sunday Law is passed. They don't understand just how we're going to get through that time.

Remember, my subject tonight is building the ark. Turn to Revelation 13, and I'm going to read verses 16 and 17:

"And he [that's the two-horned beast; the symbol of the United States of America] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads" Revelation 13:16.

Are you going to get it? Are you going to take that mark? Well then, what will happen to you?

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" *Ibid.*, verse 17.

Will you take the mark? No, for God says in Revelation 14:9 and 10 that you must not do it. You will drink the wine of the wrath of God if you do. And in Revelation 15:2 John sees in heaven the company of saints who have gotten the

victory over the beast and his image and his mark, the number of his name. Have they taken the mark then? No.

Now my question is this: If there is coming a boycott [Elder Frazee is writing on the blackboard] and you can't buy or sell, of what help is it going to be to you to have a promise that angels will feed you down there in a cave during the great time of trouble if you starve to death during the little time of trouble? Is that a practical question? There was a rainbow on the other side of the flood, but the great thing when the rain began to fall was to get through the *flood*.

There is a storm coming that many people have little idea *how* they're going to get through it. And I'm afraid the attitude of many people is, "Well, the Lord will take us through somehow." In other words, they expect to get through the *little* time of trouble exactly the way they expect to get through the *great* time of trouble. Peter says we need to be established in the present truth.

Suppose Noah had gone about preaching and saying, "There's a flood coming, men and women. Get ready for it." And suppose the people had said, Well Noah, if a flood is coming, what are we going to *do*? And suppose Noah had answered, "Oh, the Lord will take care of us somehow." Suppose he had said to his sons, "Now look here, we don't have any time to build a boat because, mark you, it's so important to get out and preach and tell all the people that the flood is coming. We haven't any time to build the ark."

What about that? Well, it wouldn't have been sensible. It wouldn't have been logical. It wouldn't have been reasonable. And it wouldn't have been *obedience*. Who told Noah the flood was coming? *God* told him. Who told him what to do about it? *God*. Did God tell him to preach? Yes He did. Did God tell him to do something along with the preaching? Yes He did. He was to build an ark. He was to preach and practice. Did the practice and preaching have anything to do with each other? They had *everything* to do with each other. The only reason he was practicing there was because of the thing he was preaching. His preaching and his practice said *exactly* the same thing.

I wonder if God has given you and me anything to do today that has anything to do with that great storm of persecution that's coming, that awful boycott when the thousands of people in this nation and in this world will be confronted on the one hand with the seal of God and on the other hand with the mark of the beast, and *every* soul must *choose* which he'll take?

I wonder if He's given us anything to do about the time when we can't buy or sell? I wonder if He's given us anything to do besides preach about it?

Yes friends, He has. The servant of the Lord says:

"The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities into the country where they can raise their own provisions, for in the

future, the problem of buying and selling will be a very serious one" *Country living*, page 9.

I read that I think of the contract that was signed just a few days ago that brings together millions of the laboring men of this nation and welds them together in one great political instrument. You know, I'm glad this is put in such simple language that anyone can understand it. Let's start with the last thing it says. It says that in the future the problem of buying and selling will be a very serious one. Revelation 13:12 tells us when that time is. When the boycott comes on.

Another statement in *Country living* says that labor unions are going to have much to do with it. There is a time coming then when it will be a very serious problem how you're going to buy and sell, unless you get the mark of the beast. In view of that, what does Inspiration say we ought to do? Get out of the cities. And get into what? Into the country. And then do what? Raise our own provisions. What are provisions anyway? The things you eat.

In *Medical Ministry* it says to parents who are living in the cities:

"The Lord is sending the warning cry, gather your children, get out of the cities as fast as possible. Parents can secure small homes in the country with land for cultivation where they can have orchards, where they can raise vegetables and small fruits. God will help His people to find such homes outside of the cities. As far as possible our institutions should be located away from the cities. It is not God's will that His people should settle in the cities. The Lord desires His people to move into the country where they can settle on the land and raise their own fruit and vegetables" *Medical Ministry*, page 110.

Notice it says *raise* their *own* provisions, raise their *own* fruit and vegetables. What does that mean, 'their own'? Well, they raise it and then they eat it. Where do they get what they eat? They raise it. Now that's the ideal. That's the ideal.

The next question I want to ask is this: If you were building an ark, how big would you build it? I'm sorry to say that some people's ark wouldn't be much bigger than a canoe because they think in terms of *themselves* largely. But when God had Noah build an ark it was a big structure. Do you know how big the ark was? Well, take your Bible and figure it out. It would be an interesting exercise. Just step it out down one of these roads. Measure it out between two of these building and see just how big that structure was. There was plenty of room in there for more people than ever went in it. The sad thing is that God had to fill it up with elephants and lions and tigers and sheep and deer and goats and all that sort of thing, instead of people.

You ask, "Didn't the Lord intend to save the animals?" Sure. But how His heart yearned and bled over those *people*. Dumb animals came in, moved by the Spirit of God, but men resisted and weren't responsive. Isn't it pitiful? My point is that Noah built an ark for something more than his family.

And if you're going to build an ark today, I would advise *you* to build something bigger than the man who prayed, "Lord, bless me and my wife and my brother John and his wife, us four and no more." I hope none of you plan to try to build an ark that way. If we *really* believe that this kind of thing is coming, what kind of ark will we build?

Now I'm going to read you one of the most interesting things on this that I know of anywhere. This is from a little tract entitled, *The Nashville Agricultural and Normal Institute*, published by the Pacific press in 1908. It was gotten out by W. C. White. It's a series of reports given at the Southern Union Conference in January, 1908, less than four years after the Madison school was started. W. C. White, Sister White's son, was a great promoter of that enterprise, and every now and then he'd get something out like this to get people *interested* in the self-supporting work.

This particular little tract has a most interesting preface signed by Elder S. N. Haskell, as president of the board of trustees of that institution [The Nashville Agricultural and Normal Institute]. By the way, you know this building in which we meet tonight is named Haskell Hall, in honor of that dear old pioneer and saint of God, Elder S. N. Haskell.

I am going to read you what Professor Magan with Professor Southerland (the two of them were in charge of the school at Madison) had to say of what Sister White told them about the farm at Madison:

"At first we felt that the school farm was too large. We had planned in our own minds an ideal school farm which should be small, but kept so clean and orderly that it would be a model. We did not see how we could give as much attention to such a large place that would be required to make it a model farm. It is astonishing to one who is not acquainted with the South to see how fast the weeds and thorns do grow.

"When we told Sister White our objections to the size of the farm, she said that the time would come when many who are now living in the cities would be forced to leave in order to live the truth, and that we should make the farm a place of refuge where some of these could stop for awhile and be taught how to make a living from the soil. Then they would have courage to go out into the country, find land, make a home, and educate their children in harmony with God's law." *The Nashville Agricultural and Normal Institute*, page 11.

Oh friends, I'd rather know what those few lines say and have the vision of that than to know *all* that's in the great libraries of our great country and our great universities. Something's *coming*, friends. And God wants you and me to get ready for it, and He wants to help us to prepare an ark. Prepare an ark.



I ask you again, how much of an ark are you going to have? When the storm breaks, when the National Sunday Law is passed, when the labor unions are carrying on their oppressive coercive work, when the loud cry is being given and the saints are being hurried out of Babylon as Lot and his family was hurried out of Sodom, where are they going to *go*? Are they just going to go to a cave like poor Lot did? The time for the caves is down here in the great time of trouble such as never was. What are they going to do here in the little time of trouble?

May I read this again? I know you didn't get all of it the first time I read it:

"When we told Sister White our objections to the size of the farm, she said that the time would come when many who are now living in the cities would be forced to leave in order to live the truth, and that we should make the farm a place of refuge where some of these could stop for awhile and be taught how to make a living from the soil. Then they would have courage to go out into the country, find land, make a home, and educate their children in harmony with God's law" *Ibid*.

Let me ask you: Do you think this is going to last more than a few days? Is it going to last more than a few weeks? Oh, yes. You can't even grow carrots and harvest them in just a few days. It takes several months to grow sweet potatoes. It takes awhile to grow strawberries and some of the small fruits we've been reading about. After all, the third angel's message is very, very practical. Noah's message was practical. God help us to see the practical part of it.

If we have a Bible in one hand, let's have a hammer or a hoe in the other hand. What do you say? And we'd better know how to use both too: the Bible and the hammer and the hoe.

"We should make the farm a place of refuge where some of these could stop for awhile and be taught how to make a living from the soil. Then they would have courage to go out into the country, find land, make a home, and educate their children in harmony with God's law" *Ibid*.

Friends, it seems to me that we need to do *all* our work with that view in our minds of the coming of the refugees. The coming of the refugees. They're coming. God knows they're coming whether we get ready for them or not.

It must have been a wonderful feeling for Shem and Ham and Japheth as they saw those two elephants come walking up the gangplank. Who brought them? The Spirit of God. As Noah said, "Boys, here come the elephants", they said, "Right this way." They took them right down, and what was there waiting for them? Why, there was *hay* for the elephants. Of course there was. The ark was stored with provisions. They were *expecting* them. Don't you see? And so with all the others as they came.

When the refugees come will you have a place for them? Will there be something in the garden, in the granary? Or will you say, "Oh, I'm so sorry. We just don't have any place to take anybody. We don't have anything ready to feed anybody."

I am so thankful that every once in a while something happens to jar us out of the tendency we might have along that line. I'm just so glad that God keeps stretching us and stretching us and stretching us. Aren't you? Yes. And He's going to keep on with it. Praise God, friends, for the opportunity to find out that we can do more along this line than we thought we could.

But, in what we've studied so far tonight, it isn't merely living in the country that constitutes the ark. These refugees that come are coming out of the cities, and they're coming out to these farms in the country. But the *reason* they're coming out is because the problem of *buying and selling* is a serious one. I suppose, of course, that our little green truck that goes into town could keep on buying in town, couldn't they? What do you think about that? Our dear brother had to put extra springs in that truck. Why? Because you and I order so much stuff in town. Our buyer has to go in there again and again and again.

You say, "Brother Frazee, of course he has to go. Look at all these *people*. They have to be fed."

Do you know what I'm thinking of? I'm thinking, what are you going to do when that well runs dry? Is that a good thing to face? Now you know as well as I do that the way to cure that isn't to say we're not going to buy another penny's worth. If that makes any of you breath a sigh of relief, don't breath too deep that sigh of relief.

I want to tell you something, friends. I think it would be a good practical exhibition of our faith in the third angel's message if when we start to make up a shopping list we'd say, "What am I going to do about this when I can't buy or sell?" Would that be a good *practical* thing to think about? Somewhere between where we are and where we're going, we're going to learn to depend more and more on living in the ark and less and less in living in Babylon. Is that right?

Faith is building that ark. Faith is not only putting up some buildings to *house* the refugees, it's *planting* gardens and berry patches and fields of corn and sweet potatoes. Not only that we may have some food, but that we may have the know how to teach the refugees how to cultivate the land. Will some of these people need to be taught that? Yes.

Wouldn't it be a wonderful thing if some morning the manager would say to you, "Brother, last night some refugees came in from Chicago (or Chattanooga). This morning we'd like you to take Brother Smith out. He's been working in a factory, and he doesn't know anything about the land. We'd like for you to take him and show him *how* to get a living from the soil." What would you say? I mean *you*. Would you say, "Oh, well you'll have to send him to Brother Burpee. I don't know anything about that. I just eat the stuff, that's all"?

Do you see light in that expression that study in agricultural lines should be the A B and C of the education given in our schools? Now, if that's so, I think it would be a good thing if we'd all learn at least the A B Cs of it. What do you say? And the A B Cs are not, my friends, how to run a combine. They're not even how to run a tractor. Because, to be very practical, when we can't buy *potatoes* anymore, I doubt if we'll be able to buy *gasoline* anymore. What do you think? I imagine they'll both get cut off about the same time.

Friends, I know how to use a hoe. I have no degree in agriculture as several others have, but I thank God I know how to spade up some ground and mix some compost with it. I know how to mark off the rows and put in some seeds, and take care of it, and get something to eat out of the soil with the blessing of God. There's a lot more I want to learn about it, but I *know* those A B Cs. I learned them when I was a little fellow with my dad, and I've learned some more since. I repeat, I have a lot more to learn, but oh, I am so glad I know enough to know that *everyone* can learn a little. That's what I'm talking about. Everyone can learn a little. And it's *amazing* what God will do with a little. He can multiply it. He can bless it.

I say folks, let's build the ark. What do you say? Let's put up simple buildings, and every time we put up a building, large or small, let's think of how we can use this when the refugees come. When we build a home, let's remember the refugees are coming. When we plant a garden, or an orchard, remember the refugees are coming.

Oh, those dear people are far more valuable to God than all those elephants and tigers and kangaroos that took that boat trip with Noah. They are men and women for whom Jesus died. They're *coming*, and thank God we can have a part, warned of God in advance, we can have a part in doing the very thing God told us to do to *so/ve* this problem.

You know what some people are going to say when they see it? They'll say, "Surely this people is a wise and understanding people." But it took the coming of that storm, the coming of that flood, to show off how wise Noah was. There were millions who were convinced of Noah's wisdom when it was too late. If you and I ever act upon this instruction we are listening to tonight, we will act upon it by *faith* in advance of that storm. And I thank God that the Holy Spirit is moving upon us to do that very thing.

It may be well to emphasize that Noah not only practiced, he preached. But just as he did not confine his time to preaching, he practiced; neither did he confine his time to practicing, he preached. And I hope that *every* one of you students will have the ambition in your hearts to be both practical and spiritual. As I said, to have the Bible in one hand and the hammer or the hoe in the other.

I hope *every* one of you girls will be determined to know something about how to grow food, how to prepare food, and how to help the sick and the suffering. Those are the great lines that God wants every woman to know. How to make a simple garden. How to get that food on the table in a way that's practical and palatable, appetizing and nutritious. How to take care of the poor sick and suffering people, because a lot of these refugees are going to come hobbling in, I can tell you that.

They'll be worn out and exhausted. Someone will have to put some fomentations on them. Some of them will need some charcoal poultices. And they'll need some words of cheer, and some prayers, some sympathy, and some love. Some love.

Oh, I say again, how *wonderful* it will be as we see them coming to say, "Thank God, we knew they were coming and we got ready." Oh, what a blessed day to share with Jesus. As the result we'll have stars in our crowns, precious men and women who will shine forever in the mansions of God.

While the ark was building, the voices of Noah, Methuselah and many others was heard in warning and entreating, and every *blow* struck on the ark was a warning message. At times Noah preached with his hammer as well as his vocal cords.

[Tape skips.]

And our program here at Wildwood that we won't need for the ark, we'd better get along without it. Don't you think so? I think we'd better concentrate on getting the ark built—educationally, medically, agriculturally, industrially, financially, evangelistically, personally, in our homes, in our hearts. Just one thing to do now—get this ark built. Get in shape. I think this [inaudible word] come just as soon as the ark is prepared. Don't you?

What did Shem and Ham and Japheth and their wives, what do you suppose they were doing all during that voyage? Taking care of all those *refugees*, weren't they? And you can imagine it took some time and effort to look after all those leopards and deer and elk and moose and porcupines and all the rest. They all had to be fed and watered and looked after. Now some people would have objected, you understand. They would have said, "Now look here. We don't want to have so much to do." But did God *plan* for them to keep busy during that storm? Yes. That's right.

[Tape skips. There appears to be a period of questions and answers.]

I want to take this opportunity to say this. Now my subject tonight wasn't labor unions, so I'm not covering all that ground. I just would like to make it plain: We have no quarrel with men in the labor unions as men. Neither are we taking sides between capital and labor, we're not on the side of capital against labor nor on the side of labor against capital. We're simply recognizing that the men of this world, the capitalists and the laborers alike, are combining together through *fear*, and God has called us to something different.

[An audience member asks an inaudible question. Elder Frazee answers.]

It means something to get ready to live with all kinds of people, doesn't it? Have them live with *you*. [Tape skips.] ...[inaudible] this plan is a call for selflessness, to open up our hearts and our homes and our thinking and try to take in others. Is that just a farm today? Why no, friends. It's more than a farm. The ark is the complete little program that God gave our people to establish schools on that farm, a little sanitarium connected with it, an evangelistic center. Doesn't it take the whole thing? Go back to the type. What did Noah have when the waters raised that

vessel? He had *everything* he needed for the voyage. Is that right? Whatever it takes to meet this situation, that's what is involved in building the ark. Read the whole picture in *Medical Ministry*, page 308 and 309. Get that picture of a mission home in the country, but adjacent to evangelistic territory. Get the picture of a little sanitarium there, a small printing school, a place to raise fruit and vegetables for the benefit of the workers. It's all there: *Medical Ministry*, page 308 and 309. It's important even that they have their own water supply. Yes, friends. I think *all* these practical things, I know, they all entered into building the ark.

I'd like to tell you something that I think is very important, that I'd like to have you think of as we close this little study. Suppose you had been back there and you had heard Noah preach, suppose you've been part of Noah's family, suppose you were Shem or Ham or Japheth or suppose you were one of these that came in from the district. And you decided to help build the ark. I want to ask you a question: Would you have just started in and looked over the ark and said, "Well, I guess I'll paint this piece" or "There looks like a vacant place; I guess I'll look around here and find some boards to nail in there." Is that the way you would have done it? Why not? That is not the way to do it. What would you have done? [Audience response: You would have gotten some direction.] You would have gotten some direction, Brother Keenan says. Oh, but wouldn't that hamper you? Wouldn't that take away the *joy* of it? Wouldn't that sort of *restrict* you? Wouldn't that take away your *freedom*? You had to go to Noah and say, "Noah, what do you want me to do? Do you want me to use a hammer, the chisel, or the paintbrush? Do you want me to go out in the woods and cut down trees, or do you want me to cut up these trees that are lying here, or do you want me to drive nails? I believe there was some organization in the way that ark was put together. What do you think, friends?

And I want to say, you can take it as a part of this study if you want to, but I think one of the greatest lessons that you and I have to learn is some further development in thorough organization and working together in the most efficient way. Now, I know something about human nature. I've looked in the mirror for several years, and I've watched other people for a while. And I know that you take a lesson just like we've had tonight and you know what a lot of people would get out of it? To just get out here and start doing something. Just doing something and *suppose* their helping to build the ark. I say to you very seriously, friends, if there's any of you that want to help build this ark, you are need, but you are needed to do the *thing* that you are needed to do. I mean that and I am thankful that it is true, friends. And the quicker we all get to focusing our efforts, and gladly willing to do the thing we are most needed to do, just so it's helping to build the ark, the quicker that time comes the faster we'll get the ark built.

I recognize that the program in a sense is so broad that we think, "Wouldn't it be nice if all of us could do this and this and this. Just get a smattering of all of it." I find that my Heavenly Father is pretty good at arranging that. He can take a man that's been a shepherd boy and put him through Potiphar's house and on into the prison and finally make him Prime Minister and see to it that by the time he gets there he's learned everything he needs to know. And God did a much better job of arranging it than either Joseph or Jacob could have done. He did the same with David.

[Tape cuts off and is ended.]

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