

# Tamed Colt

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Study Given by W. D. Frazee—June 2,

There is a longing in my heart that Jesus will meet with us in a special way. I do not desire to preach to you this morning. I would like to talk to you about some things that are on my heart.

I am hoping that someone here will get something that will make a difference and success in their life. Whether you know it or not, there are some lessons that will have to be learned before God will turn on the power.

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" Mark 11:1-10.

This experience happened on Sunday before the crucifixion. Notice the peculiar circumstances on which Jesus went to Jerusalem on this occasion. And in your imagination see that procession. How happy everybody was.

Suppose that colt had gotten the idea that all those people waving the palm branches and shouting and singing were welcoming him. It might have gone to his head.

We are told that this is an unfortunate age for anyone who has talents that God can use in His work, for when the Lord gets ready to use him, nine times out of ten self is in the way.

So I want to study with you this colt as we look at some of the problems that face the self-supporting work and the self-supporting worker.

Notice that this colt was a colt on which no man ever set. He wasn't used to being controlled. He wasn't used to having anybody tell him what to do.

I have been in self-supporting work for nearly a third of a century, and I have seen a lot of colts come and go. Do you know what a colt likes? It likes to be in a big pasture where there are no fences. Or at least where the fences are so far away you can't see them. It wants to have plenty of room and plenty of time to run and kick up its heels, and shake its head and mane.

I will be very frank with you. The self-supporting work seems to draw more than its quota of such. Some people seem to glory in it.

Don't misunderstand me. I am not about to read people like that out of the party. I am not about to say to them that there is no place for them in this work. One reason is that I know by experience just how people like that feel. That is my natural disposition. I haven't wanted anyone to put a saddle on me, or to put a bit in my mouth.

"And if any man say unto you, Why do ye this? say ye that the Lord hath need of him." Do you mean the Lord has need of a colt on which a man has never sat? Yes. Thank God, this is how I get in.

But there was something that happened to that colt that was a miracle. And if it hadn't happened, Jesus couldn't have ridden him across the crest of Olivet and down into the city of Jerusalem. Something happened that was a miracle. That colt on which never a man had sat became gentle, submissive, cooperative. And I don't think Jesus had to put a bit in his mouth and yank him in order to get him under control. Do you?

I want to say to the roughest, wildest colt here, the most ungovernable person here, the most independent spirit here, the Lord has need of you. And I am not just talking to young people. I am talking to you, whatever your age.

He wants you, but He can't use you with that spirit. In the first place, he couldn't get you to go where He wants to go.

The colt knows where to go. Therefore, anyone who is going to sit on the colt has a problem unless he wants to go where the colt wants to go.

We may pray all night to get God to agree to our terms, and agree with our plans, and help us work out our desires. But this is not taming the colt. Not at all. The colt can be tamed only by the mighty miracle of the Holy Spirit. And that comes only to those who seek it, and sense their need of it.

My dear brothers and sisters, there is great danger in this work in encouraging the independence of the colt, in patting the shoulder and saying to those who

manifest boldness and independence, Go to it. Unless that is completely changed it will be impossible for the Master to ride such a one in His triumphant entry.

Like anything I say, this could be misunderstood. But the problem this morning is not that I will be misunderstood. The problem is to get people to see the relevance of this, the importance of it, and the absolutely essential character of it.

Jesus tamed that colt by an immediate miracle. He is not going to tame you and me that way. He has been working on me for several decades, and I still find that He still has much to do.

But I am encouraged that He has helped me to see this is what I need, and I want Him to finish what He has begun.

Jesus didn't solve the problem by paralyzing the colt. Jesus does not want to paralyze a single talent or ambition that He has given us. But He wants to get it under control so something can get done.

Self-supporting work is intended by the Lord to give people a chance to get tamed who could get tamed in no other way. The Lord may prepare in other situations people of less turbulent spirits, less ambitious hearts, people easier to handle and direct. But as I watch the leading of the Lord in human lives, over and over again I am impressed with the fact that He has arranged particular circumstances on purpose to meet personal needs of individuals.

I know of no work other than self-supporting work that gives greater opportunity to kick up your heels and toss your head, throw your mane around, and even bite anyone who might attempt to lasso you. On the other hand, I know of no work that gives a greater opportunity to learn the precious lessons of teamwork, cooperation, listening to counsel, desiring counsel, seeking for it and not throwing it aside when it is given. These are the lessons we all must learn before Pentecost is repeated.

Those men Jesus selected by the sea, in the market place, and the tax collector's booth were not putty, They were not rubber stamps. They were colts. They had plenty of energy, plenty of desire to do it the way they thought. Jesus undertook the training of the twelve, and He did it in a self-supporting, medical missionary company.

Sometimes when things seem to go slow in this training work today I get a lot of courage in thinking of the Master's experience, and I get a lot of sympathy for the Master too. He had to go off to heaven and leave it to them, and they had not yet demonstrated what He had spent the whole time trying to teach them. But He knew that they were far enough along that they would go ahead with it under the ministration of the Holy Spirit.

We are told that there were more people converted on the day of Pentecost than during the entire period of Christ's public ministry. Think of it. Do you know what had happened? The colt had been tamed. Jesus was seated. And those turbulent spirits that made it impossible for even twelve men to work together had

been so transformed that literally thousands under their leadership were brought together, of whom the record states the whole multitude of them that believed were of one heart and one soul. Oh, what a unity. For this Christ gave His life.

We are told that every medical missionary should make the prayer of John 17 his first study. We ask Jesus to do so many things for us. We ask Him to answer our prayers. He is longing for us to answer His prayer. And this is His prayer:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" John 17:21.

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" John 17:21.

May I ask a few questions? Not that you may answer me, but as the Scriptures says, Let a man examine himself.

How much do you want to answer this prayer of Jesus that His church may be one?

Somebody says, But Brother Frazee, you surely wouldn't want to have us sacrifice principle, would you? You surely wouldn't have us compromise truth.

The problem is that what other people agitate about are minor points and unessential. But the things I am burdened about are the great important essentials, and people who do not agree with me are differing on principle. That's the problem. Or do you see what I mean?

In a certain battle the men of Ephriam had taken an attitude that brought them at cross purposes with their brethren of the other tribes. They were trying to get home, but their opponents met them at the fords of Jordan. They would say to a man who was attempting to cross, Are you an Ephriamite? And in terror for his life he might say, No, I am not an Ephriamite. Then the guards would ask him to say, Shibboleth. And if he was so unfortunate as to speak in his accustomed dialect, he said, Sibboleth, and off came his head, that fast. He lost his life because he couldn't pronounce a word like other folks did.

I could give you a long list of Shibboleths that are current right here in this meeting. But if I did, do you know what would happen? Some people might get their heads cut off.

The Lord Jesus is longing for His church to come into the unity for which He prayed. And we are going to have to learn to distinguish between the basic truths of the third angels's message and the fringe of minor things.

Somebody says, Nothing is minor. Everything is of fundamental importance.

I would not say that nothing makes any difference. But I would like to suggest to you that the minor things may be major in their bearing upon what we are studying this morning. The minor things may be major in teaching you and me to be cooperative, be able to work with people, some of whom say Shibboleth and others who say Sibboleth. Or can you only work with people who say Shibboleth? Can you only go with those who say Sibboleth?

I repeat, there is a long list of ideas in diet, dress, how to take care of sick people, how to keep well, education, in life work, and in many other areas.

Somebody says, Well, Brother Frazee, would you leave the impression that it doesn't make any difference what we do about these things?

Not at all. Our taming involved our coming to the place where we are able to have conscientiousness in our personal lives without using them as a yardstick to measure other people's experience.

It also involved learning how to state our opinions and convictions on a thousand subjects in such a way that we leave room for our brothers and sisters who hold different opinions to live with us on the same campus, or even under the same roof.

The next time you are tempted to get out the *Testimonies* and read them to defend some personal hobby, stop to think, Is this something that my brothers and sisters agree with me on, or is my desire to line up other people and get them to accept my view? And if I know that others differ on points, am I to present those things in such a way that they do not feel I am identifying them with the Devil? On many subjects there is more than one reference, and there is more than one scientific fact that bears on these problems.

Those of you who may be visitors, looking over this corral, this gathering of colts, may I suggest that you do not judge self-supporting work by what you hear some self-supporting worker say or do.

Jesus will never take His place on you to ride triumphantly until that wild spirit has been tamed, that colt-like independence has been yielded. Not because you have been caught and branded. Not because you have been broken by man's force. Not because you have been caught in the grinding wheels of this mechanistic age. But because you have caught a vision of Jesus and His love. You see something greater than to propagate your peculiar ideas, to push your fads. You see the completion of a finished work in the heavenly sanctuary. You see the miracle of a people prepared for the seal of the living God. You hear the prayer of Jesus sounding down through the ages, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

It is for this witness that the world has been waiting. Oh, that we might see that the latter rain is not going to come because somebody finally gets everyone to agree with him on every little detail.

The problems of Pentecost were finally solved in the upper room as men who were opposed got together and prayed until their differences were melted away in the vision of something more important than the differences.

One of the greatest men in the history of our denomination is Elder James White. If anyone may be called the leader in the early decades of our work it is this man. He was big enough in the things of the Spirit that he refused to agitate certain questions of prophecy and doctrine on which he and Uriah Smith differed. He knew that the unity of this movement was more important than to decide who the king of the North is. He held one view and Uriah Smith another. Uriah Smith printed in the *Review* and in a book called *Thoughts on Daniel and Revelation* his views.

The prophet of God, the wife of Elder James White, was shown in vision that however correct James White thought his views might be on various subjects, it was not his duty to carry those in front and make a point of issue with his brethren over them. Rather it was his privilege to quietly hold those views himself. After all, a man has to think what he thinks, doesn't he?

This is the problem that bothers certain colts. They know they believe certain things, and they suppose that believing it there is only one answer. That is to shout it or print it or circulate what someone else has printed proves that they are right and the church is wrong, or that they are right and some other fraction is wrong.

Brothers and Sisters, we may learn from the example of James White who was guided in these matters by the prophet of God. Read it in the book, *Counsels to Writers and Editors*, the chapter on *Publishing Conflicting Views*.

There are those who are obsessed with the idea that the more discussion there is of various dietetic or doctrinal or prophetic or education controversies the more light we will have. Some things generate heat, but no light.

Sister White wrote to two men who did a great work for God. Their names were A. T. Jones and E. J. Waggoner. I must say we have much to learn from their experience. But most of what we need to learn is seldom quoted.

They were editors of the *Signs of the Times*, published in California. The *Review and Herald*, where Elder Butler, the president of the General Conference, lived, and Uriah Smith, the head of the Bible department in our college, and was the editor, was publishing articles by those leading men championing certain views of the law in Galatians. The young men in California happened to know that was wrong. So, in the Bible department at Healsburg college, and in the editorial pages of the *Signs*, they championed the view that they knew what was right concerning the law in Galatians.

Sister White wrote them from Europe, pleading with them to quit that sort of business. It pained her. It made her weak to see the *Review and Herald* presenting one view and the *Signs of the Times* opposing that view.

But you say, That's the way people make up their minds.

Indeed. That's exactly how most people make up their minds. Read the chapter there. Sister White says that argumentative work of that kind causes people to think this man has the argument, and someone else thinks another man has the argument.

This will never answer the prayer of Jesus in John 17.

I know enough about human nature and how the spirit works to know that there is somebody sitting over here who thinks I am talking to him because of a certain thing and somebody else is thinking I am talking about something else entirely.

Oh friends, I am talking about anything that builds up barriers in the church of God and makes the self-supporting work a reproach, a cause of irritation. I am talking about anything that brands this precious work as a place where faddists and extremists can find an open forum and ventilate their views.

I am pleading, for Jesus' sake, that self-supporting work become a demonstration on what God can do in taming colts; a demonstration on what God can do with naturally independent people who come to love the Master so much that they are willing to subordinate the minor things to get the one job done that remains between now and the coming of the Master. Then we can go home and find the answers directly from His lips. May God speed the day.

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W.D. Frazee Sermons  
PO Box 129, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)