

# Married to the Work

#0638

Study Given by W. D. Frazee—November 29, 1957

I trust, as the result of our study tonight, that all of us will have a clearer view of our privileges and responsibilities in connection with God's work in this closing hour. It may be possible that some minds will undergo a complete revolution in feeling and attitude. That would not be too much for God to do, and it shouldn't be too much for us to expect.

Personally, I'm longing that the message of this hour shall find a response in every part of my heart and soul. Let those who know the Master keep their hearts uplifted in prayer that His Spirit will inspire the reading of His Word, and inspire all of us as we listen.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth”  
Isaiah 62:1–7.

These prophecies find their fulfillment in the closing work of the church into which we are now entering. God wants His people to share with Him in longing for a finished work, a completed task, a glorious demonstration of the character of God. His longing should be echoed in every heart.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth” Isaiah 62:1.

Other translations render that as a blazing torch. So, as a great torch blazing upon a mountain, the church of God today is to shine. And the results will be that, “the Gentiles shall see thy righteousness, and all kings thy glory.”

God’s work is not to close in obscurity. The Loud Cry will be the greatest burst of glory that this world has ever seen. Upon that loud cry experience, the heart of each one of us should be set to have a part in it. I want a part in the Loud Cry, don’t you? That’s what’s going to make Heaven happy. That is what is going to thrill the heart of each child of God. And it’s what is going to gather in the people from every fold into the one true fold and the finishing of this work. You notice that God lays upon us a responsibility to keep this before Him in prayer, in earnest intercession.

I will read part of the sixth and seventh verses as given in other translations. Notice the margin in verse 6:

“I have set watchmen on the walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord’s remembrancers take no rest and give Him no rest until He make Jerusalem a praise in the earth” Isaiah 62.

In ancient times, if someone came to the king and asked a favor, sometimes those favors were things that could be done at once, sometimes they involved the future. Once the promise of the king had been given, the good name of royalty was at stake; the honor of the throne was at stake. It was very important that whatever the king had promised should be fulfilled, that whatever pledge he made should be carried out.

So there were “remembrancers”—people to remind the king of what he had promised. In my imagination, I see one of them as, from time to time, he approaches the king and says, “Your Majesty, you remember that some time ago you made a certain promise?” “Oh yes,” the king says. “Well, that promise has not yet been fulfilled.” “Is that so?” asks the king. “That hasn’t been done? We must do that. The honor of the throne must be upheld.”

The remembrancer was responsible not for *doing* the work but for seeing to it that the king didn’t forget it, for only the king could do it. The finishing of this work is something that only God can do. The finishing of the work in our own hearts and lives, the finishing of the work in all the world, must be and will be a divine accomplishment. But, thank God, He has permitted you and me to have a part in it. The part He assigns us in these verses is that of remembrancers. We are to remind Heaven, remind our Lord.

Somebody says, “Can He forget?” No, of course He doesn’t forget. Then why does He tell us to remind Him? To give us something to do. A wise parent arranges that the children shall have something to do. Our heavenly Father is a wise Father. He has arranged for you and me to have something to do. But I do not mean to suggest that it makes no difference whether we do it or not; it makes all the difference in the world. If enough remembrancers were reminding the King and then living in harmony with their prayers, we would soon see every promise of God

fulfilled, and this work closed in that blaze of glory which we love to contemplate. Let us give ourselves to intercessory prayer that God shall arise and let His glory shine upon Zion, and that the church shall appear in all her apostolic purity and simplicity, a living demonstration of the character of God.

That is not all that this chapter brings to view of our privileges and opportunities and responsibilities. God is speaking to Zion, His church on earth. We are familiar with this figure of marriage as used in verses 4 and 5 to represent the relationship of God and His children. Often God speaks of His church as His bride; He's the husband.

In this chapter, we are given a most interesting application of this figure to another phase of relationship. The sons of the church are represented as marrying the church in this closing hour—in this demonstration time, this glory burst—which closes the work of God. I would like to study God's invitation to you and me to enter into such a relationship to the work and kingdom and church and cause of Christ. In studying this, we shall think of the fact that, just as God uses that sweet, sacred, and close tie of marriage to represent His devotion to us, so He desires in this figure to represent our devotion to the work of God.

Marriage has well been called the sacrament of love. We are told that to marry anyone without love is a sin; it is both a travesty and a tragedy. True, pure, sanctified love is the basis of marriage. It is in this marriage that God wants you and me to enter into the work of God; love is the basis. Do we love God with all our heart, mind, and soul? Do we love His work?

You remember the story of Jesus sitting by the well at Sychar while the disciples had gone into the village to buy food, and the woman from the village came out, and the conversation with her resulting in her *conversion*; how it thrilled the heart of Jesus. The disciples came and marveled that He was talking to the woman. Later, she went her way. They offered Him something to eat, and He said, "I have food to eat ye know not of." Materialistic in their thinking, as they so often were, they questioned among themselves, "Has anybody given Him something to eat?" So slow they were to catch the lesson. He said:

"My meat is to do the will of Him that sent Me, and to finish His work" John 4:5–34.

Jesus was so devoted to the business of His Father that to Him the great object of life was to get that work done. That showed at the early age of 12. As Mary and Joseph came to find Him witnessing to those religious leaders in the temple at Jerusalem, His mother reproved him, "Why have you dealt with us this way?" According to inspiration, they were the ones who were under reproof because they had forgotten Him. He didn't argue that with them. Pointing up to Heaven, He said, "How is it that ye sought me? Whist ye not that I must be about My Father's business?" That was the keynote of His life. He lived for just one thing—to get the Father's work done. That was His meat and drink, more important to Him than meals or sleep or convenience or comfort or anything else. As a result, He could say:

“I have finished the work which Thou gavest Me to do”  
John 17:4.

Thank God He finished the work. I pray that you and I shall have a similar devotion to the work of God. What do you say? Love must be the basis. Devotion is the basis for marriage; it's the basis of the connection with the work of God which Heaven is calling us to.

Pursuing further the figure of marriage, you know what is involved in marriage in the matter of one's relationship to other things and other people. God laid down the fundamental law of marriage at the beginning:

“Therefore shall a man leave his father and his mother,  
and shall cleave unto his wife: and they shall be one  
flesh” Genesis 2:24.

The marriage ceremony takes cognizance of this expression. And so, in the vows that are said, the question is asked (the wording is different, of course): “Will you leave everything and everybody else and take this one?” That's the question. Is the companion that important? And, of course, the ready answer is: “I do.” Would that it were always sincere, always intelligent; for I should remind you that thousands of people who take those vows have not the slightest conception of what it means to “forsake all others” and keep themselves only to that *one*. They do not know whether they can do it or not, for they've never *done* it; they have never restricted or denied their inclinations. They do not know what it means to say No to any whim or clamor or appetite or passion or affection. That's something to meditate on.

Marriage is based fundamentally upon such a channeling of affection toward one as to exclude all others from that intimate close love which marriage embraces. I repeat: There are few who take those vows both intelligently *and* sincerely. In what we are studying in connection with the work of God, He says, “Will you do that? Will you so relate yourself to the work of God that everything is left to one side?” Hear the words of Jesus as He challenges us on this, pausing to speak to the multitudes who followed Him:

“He turned, and said unto them, If any man come to Me,  
and hate not his father, and mother, and wife, and  
children, and brethren, and sisters, yea, and his own life  
also, he cannot be My disciple. And whosoever doth not  
bear his cross, and come after Me, cannot be My  
disciple” Luke 14:25–26.

Now verse 33:

“So likewise, whosoever he be of you that forsaketh not  
all that he hath, he cannot be My disciple” Luke 14:33.

That's what Jesus said; that's what He's saying today. There are thousands of people with whom the work of God comes in third. What do I mean by that? I mean myself first, my family second, and the work of God third. There are

thousands of decisions being made today that are being made on just that basis. People don't always think it through and recognize the motives that are prompting them. And there is a lot of pious quoting of Scripture and Spirit of Prophecy to justify and excuse all such attitudes. They say, "Oh, my family must come first." But Jesus does not say so here. He says that if they take that attitude, they cannot be His disciple. Family is not to be first at all; God and His work are to be first. Oh, that we may sense the implications of that great principle.

The work of God will never be finished on the easy-going, lackadaisical, comfort-consuming program that many are on today; it never will. God is looking for some people who will be married to the work of God on the basis of leaving everything and everybody and devoting themselves full-time, all they have, without any diversion or distraction, to the one objective of getting the work finished so Jesus can come. Isn't it worth that? Jesus thought so. He left His Father; He left everybody in Heaven who loved Him; He came down here where people did not treat Him very good; He gave His life that this work might be finished, and He's calling someone today to hear and answer and unite with Him. But the lament of God's messenger was "How few are heart to heart with God in His solemn, closing work" (*Testimonies for the Church, Volume 7, page 13*).

Oh, let the Spirit of God awaken our hearts so that we *will* be with Him heart to heart. Now I know that people can take what I have said and make an extreme application of it, but most people today are so far on the other end of this thing that we would have to run a long way to get within shouting distance of extremism on this matter of making God first and family second. There is an extreme, of course, but that extreme is from a perversion, a *mis*application, not from a *full* application of it.

Love is the basis, then forsaking, and the next thing is cherishing. That is part of the marriage ceremony: "Will you love her, honor her, *cherish* her in sickness, in health, in prosperity, in adversity, and forsaking all others keep you only unto her as long as you both shall live?"

Will you *cherish* the work of God? Will you cherish the cause of Christ? What does cherish mean? To care for, to support, to take care of in a nice, sweet, tender way. God wants you to do that with His work. Will you do it?

I want to come to grips with one of the greatest problems of this hour. What is the work of God for? To support you or for you to support it? I'm sorry to say that there are too many young people today, and older ones too, to whom the expression "getting into the work" means getting a job, getting a place on the payroll, because that means security.

Let me hasten to make very clear because the Devil would like to twist and turn the things that are said tonight, that we believe in tithing, we believe in the support of the ministry in God's ordained way through the tithe administered by the conference, we believe in the foreign mission program, the Ingathering, and the other mission offerings that make possible sending missionaries to the four corners of the earth. And nothing I have said or will say is in any way to *lessen* that; rather, it's to *exalt* it. But I want to repeat: One of the tragedies of this hour is that thousands of young people are being conditioned, by the very atmosphere of the

hour in which we're living, to look upon the work of God as something to support them rather than something for them to support. May I tell you, it's just as great a danger in what is called self-supporting work as it is in any other phase of the Master's business today. There are thousands of people who would like to be in what is called the self-supporting work if somebody would support them, if somebody would give them a job, and guarantee that they'll have a place to live and something to eat and money for clothes. *Shouldn't* that be done? Well, that's what I want to study with you. As a young man marrieth a virgin, so shall thy sons marry thee. Are you interested in that kind of thing?

Suppose that when a minister asks a young man if he is willing to forsake everybody else for a young woman and love her and honor her and *cherish* her, he would answer, "Frankly, sir, my intention is that this young woman shall support me." Do you think the wedding ceremony would proceed?

As we stand at the altar of God with the thought in our minds that we're going to be devoted to the work, married to the work, are we going to support the work or is the work going to support us in sickness and in health, in prosperity or in adversity?

When Elijah called Elisha into this program, he put the mantle on him. Elisha came after him saying he had some things to do at home. Elijah said it was all right that he could go home and *stay* there, that he didn't *have* to go with Elijah. You know what Elisha did; he burned his bridges behind him. He took the implements of agriculture he was using and burned them. He took the oxen he was using to plow and cooked them. Everything was settled. He was going with the prophet. He counted the cost. He was going with the prophet to give service, not to be served. He was going with the prophet to give his life, not to be waited upon. We're told that the life he shared with the prophet was an *uncertain* life.

In the days of Jesus, the story is told of the calling of Peter and John and James and Andrew. Those men were fishermen—not wealthy, but apparently, they were making "a decent living." But Jesus came down one morning. He used Peter's boat to preach in, He worked a miracle to get some fish they had not gotten through the night, and then He invited them to leave all that. Jesus didn't offer to buy out their boats and fishing business. Neither did He, in any way, hire them on a settled salary basis, or give them any guarantee that they would have it as good as they had; on the contrary. He was careful to teach them, and others who came to Him from time to time, that they were getting into a program of uncertainty, as far as this world is concerned—that it would cost them instead of pay them, that *they* would need to support *it* instead of *it* supporting *them*.

The interesting thing is, they did it:

"And when they had brought their ships to land, they forsook all, and followed Him" Luke 5:11.

What a strange thing to walk off of a good job and go with Jesus in an uncertain life.

A bit later, Jesus came to Matthew the tax collector. I don't suppose he was a millionaire, but I don't suppose he was a pauper either; he had plenty. Jesus said that He wanted Matthew to leave that tax collecting and follow Him. Before giving service, Matthew did not see to it that he was going to be supported in the style to which he had become accustomed, not at all. He left a good bed to sleep in the park. He left the certainty of a good job with the government for the uncertainty of traveling around with Jesus. Those men came into such a relationship with Jesus that they did not regret the decision they had made. And believe me, where love is the basis, fellowship is worth more than all it costs. The reason some people do not find more joy in the work of God is because they're looking to it to support them. About all they get out of it is the money, and the money goes so fast that they don't get much pleasure out of it. It doesn't make any difference whether you get \$10 a week or \$100 a week or \$500 a week, it can go fast. But that is not the basis for pleasure and satisfaction.

The greatest joy in this world is the joy of love, and love will be revealed in sacrifice. If you and I will enter into that relationship with God and His work, it will abundantly satisfy every longing of the soul, even if it means that we are left in poverty and hardship.

When Jesus met the apostle Paul on the road to Damascus, He didn't say, "You have quite a high position down there in the Sanhedrin, don't you? Suppose I could arrange to give you a high position in the Christian church. Would you consider making a transfer? What are your wages, Paul? You get a pretty good salary, don't you? Well, we might have to arrange a bit of a sacrifice on that. But on a missionary basis, would you be willing to take half what you've been getting down there in Jerusalem?" Can you picture Paul thinking that would be a real sacrifice? Only half? Why, there was no such interview as that. Instead, Jesus said He would show Paul what great things he must suffer. But that didn't scare Paul; that didn't daunt Paul; that didn't turn Paul back.

The thing that challenges the loving heart is not ease and comfort and convenience and security; it's filling a need. What our young people today need is not to be shown what comfortable quarters they're going to have and what abundant provision for their security has been made. They need to be shown a needy world and a loving Christ who is calling them to share with Him His longing desire to get the work finished. That's what James and Ellen White saw over 100 years ago. What did they do? They set out to do that very thing—to finish the work of God in this world. They had no other thought than that.

If you haven't read the book *Life Sketches* lately, pick it up and read these first 200 pages. See how this work got started, and remember it's going to be finished in greater sacrifice than it began. Sister White is speaking of the time just about a year after their marriage:

"Brother and Sister Howland, of Topsham, kindly offered us a part of their dwelling, which we gladly accepted, and commenced housekeeping with borrowed furniture. We were poor and saw close times" *Life Sketches*, page 105.

Someone says, “Why, the very idea, living in a home with other people! I never saw a house yet that was big enough for two families. The very idea that God would require His people to be so poor that they had to borrow furniture in order to set up housekeeping, and accept somebody’s charity to get a roof over their head.” Did you ever hear anybody talk like that? Well, I have. The enemy talks to us just that way. But listen to what the messenger of God says.

“We had resolved not to be dependent, but to support ourselves and have something with which to help others. But we were not prosperous. My husband worked very hard hauling stone on the railroad, but could not get what was due him for his labor. Brother and Sister Howland freely divided with us whatever they could...” *Ibid.*

Some may say, “Ah, the very idea—having to accept charity from brothers and sisters. I don’t *like* that. I wouldn’t get myself in a place like that.” Well, that all depends on how much you love the work of God. Reading on:

“Brother and Sister Howland freely divided with us whatever they could; but they also were in close circumstances. They fully believed the first and second messages, and had generously imparted of their substance to forward the work until they were dependent on their daily labor” *Ibid.*

They started in good circumstances. They had taken hold of the first and second messages and poured in their money until now they had to work from day to day to get something to eat. Were they happy in it or sorry? Oh, they were happy.

“My husband stopped hauling stone and with his axe went into the woods to chop cord wood. With a continual pain in his side he worked from early morning till dark to earn about fifty cents a day. We endeavored to keep up good courage and trust in the Lord. I did not murmur. In the morning I felt thankful to God that He had preserved us through another night” *Ibid.*

Are we, their successors, to insist that every one of us shall have at least decent living conditions, which means, in these days of the 20<sup>th</sup> century, having a good home with nice furniture and assured income, a good up-to-date car, with enough allowance to be sure that all the expenses of the car are paid, and probably a radio and television thrown in for good measure? And, of course, all the other things like a refrigerator, etc.

I’m reminded of a young woman who, shortly after her marriage, was called to the mission field out in the middle of Africa hundreds of miles from what’s called civilization. She was inquiring about taking her electric refrigerator and electric iron and a number of other electric appliances. Of course, that part of Africa didn’t happen to have any electricity.



There are some young people today who won't venture beyond electricity. There are plenty of needs to be filled where there *is* electricity. Someone says, "That's the point. Let somebody go out there who *likes* that pioneer life; I like *electricity*."

I'm not sure that the caves we go into in the time of trouble are going to be wired for 110 or 220.

"One day when our provisions were gone my husband went to his employer to get money or provisions. It was a stormy day and he walked three miles and back in the rain. He brought home on his back a bag of provisions tied in different compartments, having in this manner passed through the village of Brunswick where he had often lectured. As he entered the house, very weary..."  
*Ibid.*

Would God require that of His people? He did. Oh, aren't you glad that *you* don't live back there? Aren't you glad that you live in these wonderful days of the 20<sup>th</sup> century when there's so much money that you don't have to do anything like that? I pick up a little statement; this is one of the last things Sister White gave us.

"In the future our work is to be carried forward in self-denial and sacrifice even beyond that which we have seen in past years" *Called to Medical Evangelism*, page 13.

Oh friends, if we'll get *married* to the work of God, we'll want to be in it no matter how poor the wife gets; we'll want to be right there with the wife.

The people who finish this work are going to stick with it to the end. All the way through, they're going to think about how to support *it* instead of how *it's* to support *them*. That's the thing I am seeking to get at in plain English, and God give us the spirit to see it and to love it.

There's a man in China who was a leading minister. When the communists came, they saw to it that before long, this minister was put out of office and more or less under house arrest. What did he do? He set about to do what he could with his hands to make some money. But instead of devoting all his time to making money even to feed himself, he's been translating *The Desire of Ages* into the language that's read by millions of earth's inhabitants. That wonderful book has now been printed down in Hong Kong. That young man has been translating other books of the Spirit of Prophecy, one book after the other, and he's going ahead with his work as a self-supporting worker. Why? Because he's married to the work of God. He can't even *think* of giving it up any more than a man could give up his wife just because things got in a hard place. A young man loves his bride, and the worker that God can use in this closing work loves the *church*, loves the *work* of the church, for it's the work of God.

This man has devoted his life to it, not on the basis of whether there's money in the treasury to pay him or not; not on the basis of *if* he can get a good home, and *if* he can get living conditions, and *if* he can get security. No. It has nothing to do with that.

Somebody says, "Don't we have to have a living?"

The martyrs didn't; they had to have a *dying*. Fifty million of them went to their death because they believed what we're studying tonight. God hasn't called you to make a living, friends; He's called you to put yourself and all you have into His work. And if you *do* that, God says He'll give you everything else you need.

He made that clear in the parable of the laborers in Matthew 20. He said to go into the vineyard, and whatever is right, I'll give you. Of course, that means that whatever He gives you is right.

Paul and Silas got what was right, and one night, they spent the night in the dungeon. And I'm not so sure that the dietician came down and asked them what they'd like for breakfast either. But they sang praises at midnight, rejoicing that they were counted worthy to suffer for Jesus' sake.

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" Matthew 6:33.

Food and clothing and all the rest. Friends, if we make God and His work first, everything else that we need for this life and the next will be added unto us.

"My brethren and sisters in America, I make my appeal to you... The lives of many are too delicate and dainty. They know nothing of bearing hardship as good soldiers of Christ. They are hindrances to the work of soul-saving. They have many wants; everything must be convenient and easy to suit their taste. They will not do anything themselves, and those who would do something they hinder by their suppositions and imaginary wants, and their love of idols. They think themselves Christians, but they do not know what practical Christian life signifies. What does it mean to be a Christian? It means to be Christlike.

"When the Lord sees His people restricting their imaginary wants and practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, the work will go forward with power" *Testimonies for the Church, Volume 8, page 52–53.*

Oh, let's do it. Let's say, "Jesus, I am with You. I am going to be married to the work of God, not to *be* supported but to *support*."

What would you think of a husband who would say to a woman, “Yes I want to marry you and we’ll arrange to share 50–50 what comes in; but I do have some money laid by in the bank, and I want it clearly understood that you are not to touch any of that or to get the benefit of any of it. If anything should ever happen and we’d get divorced, I want it understood that I am to have all of that because I had it when I got married, and I want to be sure to have it if we get *unmarried*”?

But there are a number of people who say, “Yes, I’m willing to be in the Lord’s work, and I’m willing that everything that I earn shall go right into it, but I do have certain things over here that I’ve gotten and I wouldn’t want to deplete my capital!”

I think of an experience that I had several years ago. I was holding an effort in one of our large American cities. There was a man and his wife with their two children who attended. They gave good attention. We were introducing the work through the agency of the health program. They gave up their beer and tobacco and tea and coffee and coca-cola. They accepted the full health program. Of course, it made them feel better, so they began to take hold of the rest of the message. They started to keep the Sabbath. They were getting ready for baptism. We were having our studies and classes.

One night, I noticed that they were not at the meeting. I asked the Bible worker about it. We went down to see what we could find out. We visited for a little while, but I could tell that things were a little cold. Finally, the man asked me a question. At once, I knew I had the key.

He said, “Brother Frazee, when a person joins the Seventh-day Adventist church, do they have to turn all their property over to the church?”

We’d found the problem. Somebody had told him that if he became a Seventh-day Adventist, it would mean giving up everything he had.

I answered him, “No brother, you don’t need to worry about that. You don’t have to turn over your property to the church at all. You understand, of course, about the tithe, but the paying of your tithe is between you and God. The church teaches that. That’s part of what the Lord has given the church to teach. But the church is not going to come around and check up to make certain that you’ve paid every penny of tithe you’re supposed to.”

He was greatly relieved. But before he could sigh too much relief, I said, “Brother, what I have told you is the truth, but I want to tell you something else. While it’s true that the church does not require you to turn over your property, I wouldn’t want you to even *think* of being a Seventh-day Adventist unless you are willing and ready to turn over everything you have, because that’s what it’s going to take before you get through.”

That’s the program that you enter into when you become a Seventh-day Adventist. That is what it took with the early disciples. I read it to him and let him read it in the Bible. I told him that the *church* doesn’t require it, but if he gave his

heart to God, *God* would require it of him, and that he should settle it in his soul that everything is on the altar.

Do you know what happened? He did not come in. He did just what the rich young ruler did when Jesus told him the same thing. That young man with great possessions went away sorrowful. And that's why he *did*, it says, "... for he had great possessions."

Whether you've got a penny or a million dollars, if you're married to the work of God, every penny you have will be for one thing—to get this work finished. And every hour of your time, every day of the week, you'll be wanting to do just one thing—help to finish the work.

"We have no time now to give our energies and talents to worldly enterprises... Let every talent be employed in the work of God" *Testimonies for the Church, Volume 9*, page 104.

"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises" *Testimonies for the Church, Volume 8*, page 148.

Somebody says, "I don't know how to do anything but that." Listen, friends, Peter and John had never done a thing but catch fish. Jesus said if they came with Him, He would make them fishers of men. Did it work? Matthew hadn't done anything but collect taxes; that's quite different from evangelism. But Jesus said if Matthew came with Him, He would help him collect souls instead of money. Matthew said he would come. Did it work?

Whatever your experience has been in the past, if you are willing to give God what you have—your time, your money, your life, your service—and if you are willing to be married to the work God, He will see to it that your talents, your time, your money, and your life are used in the greatest business in this universe—the business of winning souls to Christ in this closing hour of human history.

This is the last hour. This is a very personal invitation from Jesus to you.

From the fields so white to harvest  
We may glean the golden grain;  
For the Master needs reapers,  
Hark, I hear Him call my name.

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