

Heavy Load

#0087

Study Given by W. D. Frazee—March 9,

1973 [Tape begins with special music.]

Let us turn again to Matthew, the 11th chapter, verses 28–30. The last time we were together, we studied from this text. There's something more in it we want to note tonight. Matthew 11:28–30. Would you read it with me?

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light”
Matthew 11:28–30.

What kind of burden does Jesus want us to bear? A *light* burden. He doesn't want us to be heavy laden. He invites all the heavy laden to come to Him and find what? Rest.

Now notice: the rest is not found in freedom from responsibility or activity. He says, “Take My yoke upon you, and learn of Me... and ye shall find rest unto your souls.” If any of you have had a season of inactivity, you know that it can be the most boring, wearisome thing in the world. Am I correct? So Christ does not offer us something which would be unsatisfying. He made us for activity. He made us to be accomplishing something. But He looks upon the weary, heavy laden people in this world, and He invites all to come to Him.

Now I want to ask you something, friends. Do you think that we can find rest in His burden if we continue to carry our own? Oh, no. It's the *exchange* that brings the rest.

In our last study, I went over with you some of the things that are wearing people out today, some of the things that burden the children of God as well as the people of this world. But tonight, I want to notice what is the heaviest burden of all, the burden of *sin*, and I want to study with you how both those who have never accepted Jesus and even some who may have entered in, to some extent, to the Savior's love, may be carrying this burden. In *Ministry of Healing*, page 71, I read:

“Whether they know it or not, all are weary and heavy-laden.
All are weighed down with burdens that only Christ can

remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place" *Ministry of Healing*, page 71.

"...All are weary and heavy laden." This is speaking of people apart from God. What kind of burden does it say sin is? A heavy burden, a crushing burden. Imagine: here's one of these big cranes that can lift tons of material. Something happens and that falls and I'm under it. Then what? I'm crushed. This is the burden of sin. The truth of the matter is that none of us has ever yet felt the *full impact* of the load of sin.

As soon as Adam sinned, he would have died except that Jesus stepped forward and put *Himself* between the sinner and the wrath of the broken law. So in a sense, Christ bears the sins even of the ungodly, even of the unrepentant sinner, all the way down through. It is His *standing* there for us that makes it possible for us to have a second chance. But while it's true that Christ is bearing the burden so that men may not be executed immediately, it is also true that unless we give up our sins, we are carrying the load to some extent.

Now this is why there are so many different things in the world to try to divert the mind. Men are burdened, they are anxious, they are restless because of the burden of sin. And so there's alcohol, there's tobacco, there's excitement, there are horse races, there are movies, there are all sorts of programs, there's the rush of business, there are parties, there's fiction. All of these are various attempts on the part of the enemy to so divert, distract, fill the minds of men that they may not seek to be relieved of that burden. This is what the purpose of it all is.

So it is with many of the drugs that are used. The effort to find peace without getting rid of sin can be accomplished and be carried on chemically, or it can be carried on by various religious activities. There are great religious movements that are largely concerned with getting people excited so that they feel that something's happened to them. And even though they continue in sin, they rejoice because they *feel* better. All of these are futile attempts to get rid of the real burden—the burden of sin.

Now, I wish you'd turn to Romans, the seventh chapter, the seventh verse:

"What shall we say then? Is the law sin? God forbid.
Nay, I had not known sin, but by the law: for I had not
known lust, except the law had said, Thou shalt not covet"
Romans 7:7.

What was it that caused Paul to know what sin was? The law. Now I want to ask you a question: if sin is such a crushing burden that will take our lives, should we be thankful for that which points out sin in our lives that we may get rid of it? Yes!

Suppose you have some disease that is going to take your life if it isn't discovered and taken care of; are you thankful for the X-ray or the laboratory test or the physician's skill that makes it possible to detect that disease? Are you? Certainly!

Now Paul says that he wouldn't have known what sin was except for what? The law, and he quotes one of the Ten Commandments to show us what he's talking about. Which commandment did he quote? The Tenth Commandment, "Thou shalt not covet." But there are nine other commandments, and each one of them is designed to reveal, to detect, sin and show us what sin is. And remember, sin is a terrible load, a terrible burden.

Now I want to ask you something: what is it that causes men to hang on to the thing that's such a heavy burden? It's a delusion, that's the thing. Suppose I had a cancer here on my hand. The doctor says, "Brother Frazee, that's a cancer. We've taken a piece of it and we have done some laboratory work; that's a cancer. We need to take it off." I say, "Oh, well, I've had that for several years. I don't think I want to turn loose of it."

The purpose of detecting the cancer is that the right treatment may be carried out and that I get rid of it. Is that right? Now, what is the disease, the cancer we're dealing with? Sin. What is it that reveals it? The law of God. But the law can't take it away. Jesus does that. He's the only sin-bearer that there ever was. My point is: it is *the law* that points out sin and tells us what sin is. So I'm thankful tonight for the holy law of God that reveals our sins in order that we may put them away.

Let's turn to 1 Peter, the 2nd chapter. 1 Peter 2:24, speaking of Jesus:

"Who His own self bare our sins in His own body on the tree..." 1 Peter 2:24.

That word 'bare' there means carried. He carried our sins. Where? In His own body. Where? On the tree. What's that mean? On the cross.

"...That we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" *Ibid.*

Who carried our sins? Jesus did. Where did He carry them? He carried them to the cross. What happened to Him there? He died. What killed Him? Those sins that He carried.

Isaiah, the 53rd chapter, verses 4–6:

"Surely He hath borne our grief's, and carried our sorrows... But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him..." Isaiah 53:4–5.

Boys and girls, that means He took our whipping; He took our punishment. "...And with His stripes, we are healed."

And now would you read the sixth verse, everybody, with me?

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all" Isaiah 53:6.

Where was the load of our iniquity put? On Him. How many of us? All. What did it do to Him? It broke His heart. It crushed His life. And if you want to see how heavy a burden sin is, look at what it did to Jesus, the dear Son of God dying for us upon the cross.

Now, there are several ways, friends, in which we can continue to carry something of this sin load, and it can wear us out. If we cling to the sin itself, this can give us a load. Even if we give up the sin, if we continue to carry the guilt of it, this can wear us out.

Suppose here's something that I did last week or a year ago and the Devil keeps coming around reminding me of what I did. It's a terrible thing. By the way, is sin a terrible thing? Now may I be very practical with you tonight? There are people whose method of dealing with guilt is to say, "Oh well, of course, you made a mistake, but everybody makes mistakes. Don't worry about it. Forgive yourself."

Don't let anybody ever tell you to forgive yourself, friends, because you can't forgive yourself. You can't forgive yourself. There's only One who can forgive you, and that's God. But it is written:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"
1 John 1:9.

Never let *anybody* try to take the burden of guilt from you, for no human being can do that. No human being has been made a sin-bearer for you. But this verse says the Lord hath laid on Him, on Jesus, the iniquity of us all. Thank God, we may bring our sins to Jesus, and He will take them. Aren't you glad?

Reading again from page 71 of the *Ministry of Healing*:

"The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. The Lord has laid on Him the iniquity of us all. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He

invites us to cast all our care upon Him; for He carries us upon His heart" *Ministry of Healing*, page 71.

You heard the men singing earlier this evening that beautiful song taken from Peter's words, "Casting all your care upon Him." That word that's translated 'casting' there in 1 Peter has in it the thought of *throwing* it, just as if you would take something and throw it down. That's the way Jesus wants to do with the burden of care, the burden of sin. But friends, our cares, our burdens, our sins have to be cast upon *Him*. They can't be thrown out into the air. They'd be like a boomerang and come back and hit us. There's only One in all the universe that can take from us the load of sin and care, and that's Jesus. He's the only one. "...The Lord hath laid on Him the iniquity of us all."

I want to read you a few words from an article that the Lord's messenger wrote in the *Signs of the Times* of July 4, 1892:

"...It is not God's will that you should be distrustful and torture your soul with the fear that God will not accept you because you are sinful and unworthy" *Signs of the Times*, July 4, 1892.

God doesn't want us to be tortured. He doesn't want us to torture ourselves. He doesn't want us to allow the Devil to torture us.

Let me read this sentence again:

"...It is not God's will that you should be distrustful and torture your soul with the fear that God will not accept you because you are sinful and unworthy. 'Draw nigh to God and He will draw nigh to you.' Present your case before Him, pleading the merits of the blood shed for you upon Calvary's cross. Satan will accuse you of being a great sinner. You must admit this, but you can say, 'I know I am a sinner, and this is the reason I need a Savior. Jesus came into the world to save sinners. "The blood of Jesus Christ, His Son, cleanses us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God which taketh away the sin of the world. This is my only plea" *Ibid*.

As that beautiful song, "Rock of Ages" says:

In my hand no price I bring;
Simply to Thy cross I cling.

My point is, Jesus wants to deliver us not only from *doing* sin, He wants to deliver us from the worry, the fear that the guilt of sin brings. He wants us to *leave* the burden of sin and guilt with Him.

If there's some weary heart here tonight struggling under that load, and you *want* to be a Christian, you *want* to be saved, but the Devil troubles you, worries you, bothers you, torments you, and he keeps telling you how many mistakes you've made, how many failures you've made, how many times you've fallen, remember these words, "I know that I am a sinner, and that is the reason I need a Savior. Christ came into the world to save sinners," "of whom I am chief," Paul adds. "Chief of sinners though I be, Jesus shed His blood for me."

Sometimes people think that they haven't made enough effort to get close to God. I want to read you something that encouraged me. You'll find it in the book *That I May Know Him*, page 113:

"Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in His Word" *That I may Know Him*, page 113.

Shall I read that again?

"Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in His Word" *Ibid*.

Someone says, "Well, don't people sometimes go through a severe mental agony?"

Yes. The one who wrote this went through that in her early experience. Read about it, the story of her life, as she pens it there in Volume 1 of *Testimonies for the Church* and in *Life's Sketches*. She went through periods of great spiritual struggle. But in relating it she says how much she needed to know the simplicity of faith.

Just because somebody else has gone through long periods of severe mental effort and agony doesn't mean *you* have to, friends. No. The real conclusion of all that mental agony and effort is coming to the place where one, in simple faith, lays down his sin and takes the righteousness of Christ. And if you can do that this moment, then you have the same blessing as the one does that struggles through days and weeks and months of darkness and depression.

Some of you remember the experience as portrayed in that vivid allegory by John Bunyan, *The Pilgrim's Progress*. The Lord helped him to portray the Christian's life under the figure of a man making a pilgrimage from the City of Destruction to the Celestial City.

You remember he started out with a great load upon his back. There were various people who tried to help him to get rid of that load, but he never was successful. He carried that load, but he kept plodding up the way toward the Celestial City, that *heavy* burden upon his back. But he came at last on the pathway where he saw a cross and an empty tomb. As he stood there and looked at that cross and thought of the One who died there for him, Bunyan says,

“As I looked, I saw that that burden that was on his back loosened and rolled and rolled and rolled and went down into that empty tomb and I saw it no more.” *The Pilgrim’s Progress*, page unknown.

I saw it no more. He says:

“And then, Christian was glad and joyful and he went on his way with light step and a bright heart” *Ibid.*

He’d lost the load.

Has Jesus taken the load from you, my friend, or are you carrying it? The purpose of the law is to awaken us to the sense of the sinfulness of sin. But when we come to Jesus and there at the cross we give our sins to Him, remember, He desires not only to forgive us but to take away the burden of guilt. He doesn’t desire us to keep punishing ourselves.

When the prodigal son came home, the father didn’t send him to the dog house or the stable to stay for a few weeks. He didn’t put him on probation. No. Right away, that *very moment*, he started in the celebration of reunion.

We have no idea how anxious God is to relieve us and release us of that burden of guilt. It is no glory to God for us to walk along moaning and groaning under that heavy load of sin.

“But,” says one, “Brother Frazee, you don’t know how bad a sinner I’ve been.”

No, I don’t. And, friends, you’re worse than you think you are. No, I mean that. You are worse than you think you are. The worst thing about us is not what we’ve *done*; it’s what we *are*. We do what we do because we are what we are. We’re sinners by nature. But there’s good news. Jesus, that name means ‘Savior.’ And the angel said:

“...Call His name JESUS: for He shall save His people from their sins” Matthew 1:21.

Jesus is in the *saving* business, the delivering business, and we can come to Him with our guilt, our needs, our sins, our failures, just as we are, and He’s ready to

accept us. "...The Lord hath laid on Him the iniquity of us all." Oh, I'm so glad for this wonderful offer. What do you say?

Now there's another way in which we can carry the burden of sin, friends. Some people try to be sin-bearers for themselves; some try to be sin-bearers for others. You cannot bear the burden of others' sins. Ezekiel makes plain in the 18th chapter of his prophecy that the son cannot bear the iniquity of the father; the father cannot bear the iniquity of the son. You cannot bear anybody else's sin, and you shouldn't try to.

And there are two things about that that perhaps we ought to notice: one is, friends, we shouldn't carry the burden of setting everybody right and feeling distressed if we can't do it. You'll never be able to carry this lighter load of Jesus if you're carrying the heavy load of trying to criticize and find fault with others and straighten them all out. It'll keep you so burdened down that you'll *never* find true peace and rest. This is *Testimonies to the Church*, Volume 9, page 184:

"Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you" *Testimonies to the Church*, Volume 9, page 184.

Isn't that a picture? Now that's a burden; it's called a burden here. What's a burden? A load, a weight. And if every time you see somebody do something that you think they shouldn't, at once a load rests on *you* to try to correct that, it'll weigh you down. Now I know, there *is* a time and a place and a method by which we may try to help others, but that isn't what this is talking about.

"Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well" *Ibid*.

So do not try to carry the burden of the sins of others, my friends. Don't do that.

There's another way in which we shouldn't try to be sin-bearers for others. We shouldn't try to become *confessors*, to have people come and confess their sins to us, and we carry them along. We need to point people to Jesus. There are religious organizations where people are encouraged to come to other human beings and open up their hearts, pour out all their secret thoughts. Sometimes it's done in the name of religion, sometimes in the name of science, but either way, my dear friends, it's misleading. There is only one sin-bearer in all the world and that's Jesus Christ and He says, "Come to Me, all ye weary and heavy laden, and I will give you rest" (see Matthew 11:28).

Listen, dear ones, if we cannot even bear our *own* sins, certainly we cannot bear the sins of others. Do you see that? If we cannot carry our *own* load, we cannot carry the load of others. So, if you find this position on the part of people to want to pour their sins on you, bring them to Jesus. You're not the physician. You may be the receptionist, you may take the people into the consultation room with the physician, but you're not the doctor; Jesus is the doctor. Let *Him* operate on them. Let *Him* take away the cancer of sin; let *Him* take away the guilt of sin. Encourage them to depend, not on what *you* say but upon what *He* says. It is the Word of God that brings freedom. He sent His Word and healed them. He forgiveth all our iniquities. He healeth all our diseases.

So tonight we're noting these points: first, that sin is a terrible burden and will crush us unless we are relieved of it; second, we are noting that it is the law of God which points out sin and therefore we know what it is we need to get rid of; next, we note that we may come to Jesus, give Him these sins, and He will take them away and remove the burden of guilt; next, we note that we are not to be sin-bearers for others; we are not to carry the burden of setting other people right, and we are not to carry the burden of becoming confessors that other people will pour their sins upon us.

You know, there's a phase of this that I think we need to watch. It's all right to pray for one another, but I want to tell you something, friends. Whenever anybody says to you, "You pray for me because I don't know whether God hears my prayers, but I think He'll hear yours," encourage them to believe that God will hear *them*, that God will hear them. He hears the faintest cry, and He says, "...Him that cometh to Me I will in no wise cast out" (John 6:37). We are not those who believe that we have to get some saint to pray for us because God can't hear us. God will hear *every* one of us as we come to Him just as we are. "...Him that cometh to Me, I will in no wise cast out."

I'm so thankful for the wonderful love of Jesus tonight, aren't you? Thankful for His great mercy, His tender care, and oh, friends, He not only lifts the load when we come to Him the first time but day by day as we come with our needs, our weaknesses, He supplies the strength we need, and as we share the yoke with Him, we find that His burden is light.

Now I want to give you an opportunity to speak for Jesus tonight. Some of you spoke when I was at the earlier part of this study two weeks ago. I'd like to invite those who *didn't* get to speak two weeks ago, wouldn't you like to come up this evening and those of you who have a witness to bear for Jesus, come and bear your testimony to the glory of God. If God has done something for you, if you know that He lifts the load, takes away the guilt and gives you peace in Christ, come and bear your testimony and that will cheer and encourage some heart that is hesitating and needs that peace and rest tonight.

[Testimony service]

In response to one of the testimonies:

Sister, before you go. If you're trying to help somebody that you're responsible for to get something out of their lives that doesn't belong there, what *is* that thing that you're trying to help them get rid of?

[Her response] Sin.

[Elder Frazee] It's sin, and what is sin?

[Her response] Transgression of the Law.

[Elder Frazee] Yes, and what is it in light of our study tonight? It's what?

[Audience] A burden.

A burden, a load. Well now, listen. If I've got a load that I'm carrying around and it's holding me down, holding me back, don't you think I'd be glad for somebody that can help me lighten that load? It makes a world of difference whether we're going to somebody to accuse them and find fault with them, or whether we're going to help them lighten their load. Isn't that it? Then we can go with confidence. Thank you, sister.

[Elder Frazee's response to another testimony]

We must never think that we have to go through a certain amount of prayer before we can get the attention of God. Dear ones, He says, "...Him that cometh to Me, I will in no wise cast out." The *moment* we turn toward Jesus, that moment we see His love, just as the *moment* we turn our faces toward the sun, it shines on us, doesn't it? If an inanimate object can do that, how much more the loving face of God!

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