

# Lighter Load

#0275

Study Given by W. D. Frazee—February 23, 1973

Now tonight I'm very happy because I know that *somebody* is going to go out of these doors tonight easier than when you came in, happier than when you came in, with a lighter load than when you came in. My mind has been impressed, as I have been asking the Lord about this service tonight, that He's going to have some people here tonight that need to find an *easier way* than they've had.

Now, the Bible says, "...the way of transgressors is hard," doesn't it? (See Proverbs 13:15.) What would you think that the converse of that would be? If the way of transgressors is hard, would there be an easier way? Oh yes, there's an easier way. Have you found it? Well, let's turn to Matthew, the 11<sup>th</sup> chapter, verses 28–30:

"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.

Now it's the last part of this that I want you to see: "...My burden is light." The load that Jesus asks you and me to carry is *light*. It's light. May I suggest what our problem is? We try to add *that* load to all the rest we're carrying, or else we take the burden that Jesus gives us, and then we begin to add to *that*—what this one and that one thinks and what we ourselves figure out that we ought to do or would like to do. There are many things that keep us. Paul tells us in Hebrews 12:1:

"...Let us lay aside every weight, and...run with patience..."  
Hebrews 12:1.

There's just *one* load to bear, and that's the load that Jesus gives us, and if we take *that* load, we will find that it's what? Light. Light. "My yoke is easy and My burden is light." Is it? *Is it?* Well, that's what I want to study with you tonight. Remember, I want somebody here to have an easier time.

Now sinners can find an easier time by giving up their sins and coming to the Lord, for the heaviest burden we bear is the burden of sin. But the saints have burdens too. Some of them carry a very heavy load. And if there's some dear child of God quivering along, trembling along, burdened, almost ready to break under the strain, I have good news for you, my friend, wonderful news for you: Jesus has a lighter load for

you to carry, a lighter load for you to carry. He doesn't want you under that load that weighs you down and kills you off. He says, "My yoke is easy, and My burden is light."

You know, if you were traveling up the road here where it gets steep, up the other end of the place, and you were carrying 50, 60, 70 pounds, and someone should come along and take 10, 20, 30 pounds off of you, could you tell the difference? Somebody tonight's going to get more than that taken off their weary shoulders. I'm going suggest some of the loads that we can cut loose, turn loose of, give up. And somewhere along the line, I might come to the load that's weighing *you* down. If it isn't the first one, listen for the second. If it isn't the second one, listen for the third. Paul says let us lay aside what?

[Audience responds] Every weight.

*Every weight, every weight.*

Let's go to Ecclesiastes, the 7<sup>th</sup> chapter, and the 21<sup>st</sup> verse. Here's a load that weighs some people down. It can be a *heavy* load too! Ecclesiastes 7:21:

"Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee" Ecclesiastes 7:21.

Don't be sensitive and worry about what other people say. I'll read this here in *Volume 2* of the *Testimonies*, a commentary on Ecclesiastes 7:21, page 566, the bottom of the page:

"Christ has told us how to make everything easy and happy as we pass along: 'Come unto Me, all ye that labor 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.' The great difficulty is, there is so little meekness and lowliness that the yoke galls and the burden is heavy. When we possess true meekness and lowliness we are so lost in Christ that we do not take neglect or slights to hearts; we are deaf to reproach and blind to scorn and insult" *Testimonies for the Church, Volume 2*, pages 566–567.

Think of it. Here's a deaf man. Someone says something insulting to him. Does it bother him? Why not? Well, he's deaf. Here's a blind man. Someone may frown at him, scowl at him. Does it bother him? Why not? Well, he's blind; he doesn't see it.

When you and I take the lighter load that Jesus gives us and lay down this heavy load of looking after our reputation and being sensitive about what people say about us, when we lay down all those heavy burdens, folks, we can just *run* the way of God's commandments. So if your heart is burdened tonight with worrying about what other people say about you or think about you, or you *think* they say or you *think* they think

about you, remember the words of the wise man that we read here: "Also, take no heed to the words that are spoken..."

Do you know the difference between a duck and a chicken? You throw them in the water and you'll see a big difference, won't you? What does the duck like?

[Audience responds] Water.

It takes to it like a duck to water, doesn't it? Doesn't it? But the poor chicken, it doesn't like that. Now, do you know why the duck gets along so well in the water? Well, it's *equipped* for it. It has a mechanism in its physiology and anatomy so it can get those feathers all oiled, and so we have the expression, "roll off like water off a duck's back." That's the way God wants you and me to be about a lot of things. If we're well-oiled, there are a lot of things that won't worry us.

Let me read this again:

"Christ has told us how to make everything easy and happy as we pass along."

"When we possess true meekness and lowliness we are so lost in Christ that we do not take neglect or slights to hearts; we are deaf to reproach and blind to scorn and insult" *Ibid*.

How's that for a good, big load to turn loose of? Why, already we've lost several tons here tonight, haven't we, in the aggregate? Did anybody lose 100 pounds just now? May I see your hand, anybody that did? Well, yes, five or six of you, and there's some more that you didn't get your hands up. That's all right.  
[Laughter]

Now we're going over to another kind of load entirely. 1 Timothy, the sixth chapter. And here is a great big load. I'll start reading with the sixth verse. 1 Timothy 6:6. We'll get down to the load that we're going to turn loose of as we read along:

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things..."  
1 Timothy 6:6–11.

"...They that will be rich fall..." Other translations say "they that are *anxious* to be rich," "they that are *determined* to be rich," "those that *want to be* rich," "those that are

*trying to get rich.*" The love of money is a heavy load.

Years ago, when there was a great gold strike up in Alaska, a group of men were coming back on a ship from up there. They had made their fortune in the gold. They were carrying this gold with them. The ship ran into a storm and struck a rock. They had to abandon ship and swim for the shore, which was a bit distant. The man that told me of this experience told me of one of these men that stood there with a belt full of gold, and he had gold in his pockets. But do you know that there's one thing about gold? Can you tell me what it is?

[Audience responds] It's heavy

It's heavy. And he knew he had to swim to shore to save his life. Do you know what he did? He took that gold out of his pockets. He took off that big belt filled with gold off of his body and threw it on the floor there. And there were a couple of little oranges there that he thought might come in handy, save his life. He secured them to his person and plunged into the water.

Do you think he did a wise thing? Oh, yes. Is life more precious than gold? Do you believe it is? Ah friends, let's be thankful that Jesus has offered us a load which is *lighter* than gold.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," many burdens, many anxieties. I think of that multimillionaire who got into his private plane at the London airport and ordered his pilot to fly to Paris. He got out there over the English Channel, opened the door, and plunged to his death in the cold waters of the ocean. Suicide. He was a heavily burdened man.

There's many a weary heart, friends, in Wall Street. But let me tell you something. It isn't just rich people that are burdened. Its millions of poor people and middle class who are straining every nerve, trying to *get* what those poor fellows have up there that have the millions. You can get ulcers just as much *trying* to get it as the ones that get it. You can get the ulcers whether you get the gold or not. You can get high blood pressure and heart attacks, whether you ever succeed in getting the bait. Isn't it a shame, friends, to get hooked and not even get the satisfaction of having the bait? Isn't it? Yes. Millions are doing it. So Paul says here in the ninth verse, "But they that will be rich..." (not merely the rich people but they that *will be* rich, that *want to be* rich, *determine* to be rich, that do anything to *be* rich) "fall into temptation and a snare" (that's a trap), "and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Now don't misunderstand me. There's no sin in being rich if riches are gotten honestly. That's not what I'm talking about tonight. I'm talking about this matter of a lighter load. And I say, friends, that life is too sweet and peace too precious to be weighted down with this lust for gold. What do you say?

[Audience responds] Amen

Paul tells us here in the sixth verse, “But godliness with contentment is great gain.” Why does he say “godliness with *contentment* is great gain”? Some people have a certain amount of a certain kind of godliness, but they’re restless, worried, dissatisfied all the time. It’s godliness with *contentment* that’s great gain, friends. Let’s have the combination, what do you say?

That’s what Jesus is talking about. “Come unto Me,” He says, “and I’ll show you a better way; I’ll give you a lighter load. You don’t have to be in the rat race. You can walk with Me the narrow path of joyful service. ‘My yoke is easy, and My burden is light.’”

See what he says here in the eighth verse?

“And having food and raiment let us be therewith content”  
1 Timothy 6:8.

I suppose everyone here tonight had something to eat sometime today. If you didn’t, and I mean this seriously, come up afterward and I’ll see you get something. Yes, I will. You’ve had food, and I know you have raiment—I can tell that by looking at you. [Laughter]

“And having food and raiment let us be...” What’s the next word? “Therewith.” What does that mean? With that. “...Content.” Happy, restful, glad, thankful we’ve had something to eat, that we have clothes because Jesus is taking care of us. Isn’t this a lighter load than most of the people of the world are carrying? Isn’t it, friends? Thank God. Thank God.

Now we’ll turn to another kind of load to turn loose of. Luke, the 10<sup>th</sup> chapter, verses 38–42. Luke 10:38–42. What a picture of human nature these few verses give us!

“Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus’ feet, and heard His word. But Martha was cumbered about much serving...”  
Luke 10:38–40.

Other translations say she was distracted; she was worried; she was anxious. Some say she was fretting and fussing. That’s the thought.

“Martha was cumbered about much serving.” Now, who was she serving? Jesus. He had come with His disciples, and I suppose it was something of a chore to get dinner for 13 *men*. Some of you’ve had the experience. He may have had some

other people along with Him too. That was quite a company.

“Martha was cumbered about much serving and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me” Luke 10:40.

Can’t you just hear it, friends? [Light laughter.] There’s Jesus sitting in the parlor, and Mary’s got a stool and is sitting there at His feet. She’s just drinking in the words of Christ. And where’s Martha? She’s out in the kitchen. You can just think of *all* the food to be prepared. There she is, working away, and she catches *snatches* of conversation through the open door. Finally, she can’t stand it any longer. In she comes. “Master, don’t you *care* that my sister has gone off and left me with all the work? I wish you’d tell her to come in here and help me!”

“And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful...” Luke 10:41–42.

“Martha, you’re really going to more care and worry than is necessary. Simple food will take care of our needs. And Mary has chosen that good part which shall not be taken away from her.”

Was Martha carrying a heavy load? Was she? Was she carrying a heavier load than Jesus *wanted* her to carry? He tried to help her to loosen up a bit and turn loose of some things. I want to tell you something, friends. Jesus would have been glad if Martha had cut down the number of courses at that supper. He would have been glad if she’d had fewer dishes so that she could have some time to sit at His feet with Mary, don’t you think so? And also that she wouldn’t be fretting and fuming and fussing.

Now let me read you the modern counterpart of this. *Adventist Home*, page 152. This is really interesting:

“In some families there is too much done. Neatness and order are essential to comfort, but these virtues should not be carried to such an extreme as to make life a period of unceasing drudgery and to render the inmates of the home miserable” *Adventist Home*, page 152.

I read a few lines once, I won’t call it poetry but at least it rhymes:

There once was a woman so woefully neat  
That she swept her whole family into the street.

[Laughter] That’s what the Lord’s messenger is talking about here—*overdoing* the thing to the point that it’s a burden and a worry and a fret.

I read on:

“In the houses of some whom we highly esteem, there is a stiff precision about the arrangement of the furniture and belongings that is quite as disagreeable as a lack of order would be. The painful propriety which invest the whole house makes it impossible to find there the rest which one expects in the true home.

“It is not pleasant, when making a brief visit to dear friends, to see the broom and the duster in constant requisition, and the time which you had anticipated enjoying with your friends in social converse spent by them in a general tidying up and peering into corners in search of a concealed speck of dust or a cobweb. Although this may be done out of respect to your presence in the house, yet you feel a painful conviction that your company is of less consequence to your friends than their ideas of excessive neatness” *Ibid.*

You know, there are some people, no matter how tired they are, and no matter how late it is, they can't go to bed until *everything* is in apple-pie order. It's one way to wear out.

“In direct contrast to such homes was one that we visited during the last summer [1876]. Here the few hours of our stay were not spent in useless labor or in doing that which could be done as well at some other time, but were occupied in a pleasant and profitable manner, restful alike to mind and body. The house was a model of comfort, although not extravagantly furnished. The rooms were all well lighted and ventilated... which is of more real value than the most costly adornments. The parlors were not furnished with that precision which is so tiresome to the eye, but there was a pleasing variety in the articles of furniture” *Ibid.*

And she tells about the different chairs that seemed to say, “Come, try *me*, rest in *me*, sit here.”

“...All was neat and attractive, but without that precise arrangement that seems to warn all beholders not to touch anything for fear of getting it out of place.

“...The family were, of course, in keeping with the home; they were cheerful and entertaining, doing everything needful for our comfort, without oppressing us with so much attention as to make us fear that we were causing extra trouble. We felt that here was a place of rest. This was a home in the fullest sense of the word” *Ibid.*, pages 152–153.

In my travels I visit many homes. I was in a home recently. When I left, I told my host and hostess, "I want to compliment you folks. You're good hosts. You know how to make somebody feel at home and let him come and go and not hover over him too much and yet not forget him." It's a nice art.

My point is this, friends: if you would be happy, if you would be restful, avoid the mistake that Martha made. In her home and with her guests, she took on extra burdens so much that she lost her peace of mind. She was fretting and fuming, and then she began to look around for someone to blame. That's the next step in it: when you allow yourself to be overburdened, then you look around for someone to blame it on.

Jesus says, "Martha, Martha, you're anxious and troubled about many things. Don't take on so much. Don't attempt so much. Why Martha, all we need is a very simple meal. One dish will be enough if that's what it takes to make you happy and peaceful. *One* dish will be enough. Don't work so hard to make *all* these things that wear you out."

Jesus is inviting us to find rest in Him.

The heaviest burden, of course, that we bear, dear ones, if we bear it, is the burden of *sin*. There are two ways to bear the burden of sin. One is to bear it by keeping on sinning. This is what transgressors do. We've already quoted "...the way of transgressors is hard."

But there's another way that people bear the burden of sin. That is, after they've confessed their sins and given them to Jesus, they continue to feel the burden of guilt. But we are told that the feeling of guiltiness must be laid at the cross and left there, or it will poison the springs of life.

Turn, please, to Isaiah, the 53<sup>rd</sup> chapter, and we'll read verses 5 and 6. Isaiah 53:5–6. Well, we'll begin with the fourth verse:

"Surely He hath borne our griefs, and carried our sorrows:  
yet we did esteem Him stricken, smitten of God, and  
afflicted. But He was wounded for our transgressions, He  
was bruised for our iniquities: the chastisement of our peace  
was upon Him; and with His stripes we are healed. 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 53:4–6.

Dear ones, when we bring our sins to Jesus, as the penitent brought his iniquities to the sanctuary and put them on the lamb, when we bring our sins to Jesus, let's *leave* the load with Him. It's so heavy it broke His heart. And if there's any burden that can wear out a person, it's carrying the burden of guilt.

"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.



Oh, let's let go of that burden, what do you say?

Now all this, friends, is a matter of the will. God has left the soul free. *Your choice* is what determines how much load you're carrying. Jesus says, "Come to Me and I'll give you rest. You'll find My burden easy, light."

Oh, let's turn loose of the lust for money, the ambition to keep up with the people of this world. Let's lay aside the worry of wondering what other people think of us. Let's lay down the needless cares of being over-anxious about the common things of life. And let's lay down the burden of sin, not only choosing to turn away from it but to leave the guilt of it with Jesus. Shall we do that?

Say, tell me, aren't there a lot of people that, if they could get rid of these few things I've mentioned tonight, they'd feel so light that they could just *run*? Aren't there? Ah, yes. Thank God! Let's do it tonight. He says, "Come to Me, and I will give you rest."

You know, some mornings ago I had an interesting experience. I was going through some very difficult things and was wondering what to do. I went to bed, and by-and-by I woke up. I don't know what time it was; it was dark. But as I woke up, there was a song that kept going through my mind. I don't know, folks, that I've heard that song in 40 years. I can't remember that I have, but the words and the music started to go through my mind, some brain cells that hadn't been active for a while. The Lord was reviving me. And oh, what a blessing they brought to me!

Now, you know, I'm going to risk something here tonight. I'm going to sing you that little song. Would you mind if I did? Now, most of you know I'm no singer, and the rest of you are going to find it out in a few minutes [laughter], but I want you to hear this little song. I want you to hear it, and before we get through, you're going to be joining me in the chorus.

[Elder Frazee sings]

Is there anyone can help us,  
One who understands our  
hearts, When the thorns of life  
Have pierced them till they bleed?  
One who sympathizes with us,  
Who in wondrous love imparts,  
Just the very, very blessing that we need?

Yes, there's One, only One;  
The blessed, blessed Jesus, He's the  
one; When afflictions press the soul,  
When waves of trouble roll,  
And you need a friend to help  
you, He's the one.

Is there anyone can help us  
When the load is hard to bear,  
And we faint and fall beneath it in  
alarm? Who in tenderness will lift us,  
And the heavy burden share,  
And support us with an everlasting arm?

Yes, there's One, only One;  
The blessed, blessed Jesus, He's the one;  
When afflictions press the soul,  
When waves of trouble roll,  
And you need a friend to help you,  
He's the one.

Is there anyone can help us Who  
can give a sinner peace? When  
his heart is burdened down With  
pain and woe?  
Who can speak the word of pardon  
That affords a sweet release,  
And whose blood can wash and make us  
White as snow?

Yes, there's One, only One;  
The blessed, blessed Jesus, He's the one;  
When afflictions press the soul,  
When waves of trouble roll,  
And you need a friend to help you,  
He's the one.

Well, you know, that blessed my soul, there in the dark with Jesus. That was a few weeks ago, and ever since then, God's been leading me more and more into this matter of letting my burdens rest with Him. And you know what I find? I can carry a lot more burdens for God when I leave my burdens with *Him*. That's right. *His* burden isn't the heavy one. He says, "My burden is light." It's these *other* things that I've been talking with you about tonight and a whole string more of them. No, His burden is light.

Well, I thank God for it, and I'm sure there are quite a number of you that would like to give a witness tonight. If so, come right up here. Just speak out of your own heart and in your own way to the praise of the glory of His grace. He's a wonderful friend, isn't He?

[Testimony service]

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