

Our Relationship to the Work

#0284

Study Given by W. D. Frazee—May 18, 1976

The last time I met with you on Tuesday night (you know I have been holding meetings in various places) I gave an opportunity for questions. And we answered some of them that night, and we promised to answer some more of them another time. Now we won't get to all of them tonight, because you folks really favored me with a lot of questions. But to start with tonight, there are a couple of little ones that won't take very long to answer. So I'll start with them.

Question: In many books in our church, we read that the 10 toes in Daniel 2 are 10 kingdoms. How can we prove this by the Bible and the Spirit of Prophecy?

The answer is: We *can't*. So it would be a good thing not to say it. If you want to know how many kingdoms there were from the breakup of Rome, you don't go to Daniel 2, you go to Daniel 7. And Daniel 7 says in plain language that there were how many horns on that fourth beast? Ten horns, and in the 24th verse it says, the 10 horns out of this kingdom are 10 kings that shall arise. And another shall arise after them. That's the little horn—the papacy. So when you are studying Daniel 2, don't tell people that the 10 toes represent the 10 kingdoms, because the Bible doesn't say that. When you get ready to study Daniel 7, let the Bible tell them that the 10 horns represent 10 kingdoms, and then you can tell them what they are. The Alamanni and the Ostrogoths and the Visigoths and the Lombards and so on.

All right, now let's see another one on Daniel. That first one didn't take long; this second one will take even less time.

Question: Could you please explain Daniel 12:12?

The answer is: I wish I could, but I don't know how. All I know, in fact, more than I know, is in the book Daniel and Revelation by Uriah Smith, and in the *Bible Commentary*, published by Review and Herald. And if you want to find out what better minds have written on it, you will find it there. But I wish I knew more about it.

What I want to study with you for a little while tonight that, as I say, bears on some of these questions is our relationship to the work. You remember Jesus said in Matthew 11:30:

“For My yoke is easy, and My burden is light” Matthew 11:30.

Now suppose you had been in the crowd that *heard* that statement from Jesus. And you had said, “I think I will check that out.” Suppose you had gone to Peter and said, “How about it Peter, how many hours a week are you working anyway?” And Peter had told you. You might have said, “Well, I don't know whether

that yoke is easy or not.” And suppose you had gone to Matthew and said, “Matthew, what are your living conditions?”

By the way, while it’s quiet for a minute, may I ask you to do this? Because I can’t hear what’s reaching the back, I hear what I’m saying. If at any point in our study tonight you don’t hear, or you do not hear very well, if you will hold up your hand, I can turn up the volume. I have spoken to thousands before there were any PAs. And so, you know, we get so used to these gadgets, both in speaking and in hearing that sometimes it’s difficult to remember that people ever had meetings before electronics, but they did, for thousands of years. Sister White spoke to 5,000 people at one time, and they all heard her. So if you folks will favor me at any time that you can’t hear or don’t hear very good, just do this, and we will turn it up. Are you with me? Thank you. And if something is said that you agree with now and then, you can say, Amen, and then I know that you are hearing me. But don’t say it, unless you agree with it.

All right, now we are back in this audience that Jesus had, and by the way, He didn’t have any public address system. He was out there in the open with hundreds, and perhaps thousands, of people listening. And He said, come with Me and you will find My yoke is what? Easy and My burden is light. And we’re checking it out now, with the disciples.

How is it Peter? How many hours a week are you working? Well, I won’t venture a guess at what Peter reported. But I’ll say that they weren’t union hours. Would you agree with me on that? Yes. In fact, the prophet of God says, the eight-hour system has no place in the life and program of the Christian worker. That is an interesting statement. (Someone asks for the reference). Well, that’s a good question. You look it up, if you don’t find it, ask me again when I have my books with me. That was put in parenthetically, but it’s there.

All right, now we’re checking up with Matthew on living conditions. And Matthew says, Well, to tell you the truth, we have no settled place of abode, sometimes we are entertained at the house of some millionaire, and things are quite plush, but other times we sleep out in the park or in the woods, under the trees. What do you do when it rains? Well, that is a problem. How about food budgets? Well, sometimes we have more than we can eat, there are other times when we are really hungry. If you want the reference on that, it’s *Acts of the Apostles*, page 18.

“They shared His frugal fare, and like Him were sometimes hungry and often weary” *Acts of the Apostles*, page 18.

So we’re checking up on these disciples, and we say to them, “Well now, I heard the Master say that His yoke is easy and His burden is light. Do you call that easy—that uncertainty, those living conditions, those times when you are hungry, those times when you are working day and night to meet the needs of the multitude, how about it”? I wonder what they would have said. I wonder what the Master would have said if we would have challenged Him. By the way, what did He say was easy? His yoke. Oh, no, a yoke couldn’t be easy, a yoke is hard. What’s a yoke for? To work, is it? All right, now let me see if I can share the secret with you.

But my dear friends—and I wish I knew how, some way, to get it into words, and then get those words back into human hearts and lives. I know that some of you here know the secret. It would be impossible to carry this program unless we had some people, a good many of them that knew the secret. But I also know that some of you don't know the secret, and my heart goes out to you.

A few years ago, I heard where some great man put it in these words. "The more a man has to live for, the less he needs to live on." Write that down in your notes. "The more a man has to live for, the less he needs to live on." Now the converse of that is true. "The less a man has to live for, the more he needs to live on." Hundreds of thousands of labor union members this year are striking, what for? Well, because 10, or 15, or 20, or 25 dollars a day is not enough. We must have more; we must have more! Will that satisfy? No, that will not satisfy. That's only a temporary stopgap. That's only a rung of the ladder to get the foot on, preparatory to taking the next step. Well, I won't deal with economics or inflation, that isn't my subject. My point is satisfaction. Satisfaction.

A recent national news article pointed out that while the labor unions have brought things down now to the 40-hour week, and now they are actually aiming at a 32-hour week (seriously, that's what they're aiming at—a 32-hour week) that there are other people, thousands of them over the country, that are putting in 60, 70, 80 hours and more a week. Do you know why? Well, there are two reasons: Some of them are doing it because of economic pressure. What they are trying to accomplish financially, requires them to moonlight, you understand. And if a man wants two cars and a boat bad enough, and put his children through school and college at the same time, he may be willing to take an eight-hour shift at one place, and then go over and work another eight-hour shift at another place. None of us would recommend that from a health standpoint, would we? No, but it can be done.

But that wasn't the part of the article that interested me so much. It was this. That there are people, (and the reporters that had uncovered them) who the reason they are working 60 and 70 hours and more a week is this: The job they are in, is so interesting to them, that they just are putting all they have got into it. Isn't that something else? Now you think when the pioneers crossed the plains, do you suppose that they had an eight-hour day, on those trips across the plains? Do you suppose they did? Why not? They wanted to get where they were going, out to California, where the gold was. Or out to Oregon, where the farms were, out to where they were going. I repeat, when a man has something that interests him enough, and that he longs to accomplish enough, hours and living conditions and remunerations are very secondary. They don't weigh enough to outweigh his interest in that thing.

Now, if men can do this for temporal objectives, what is it in the army of Christ. What is it, in the army of Christ? Some of you have studied history. You know there have been times in the rise of nations when men have enlisted for a cause under most difficult conditions. Just now, this nation is celebrating its bicentennial. Two hundred years ago. Do you know, when the United States of America declared its independence, do you know what its soldiers were getting? Do you know what their living conditions were? The continental army was a crowd of underpaid men, many of whom were not only risking their lives, they were losing

their property in the process. Many of those men who signed the declaration of independence had their homes burned by the British, and they lost their fortunes. Some of them had other great sacrifices to make, and so the soldiers in the army. What was it that caused them to do that? It was certain ideals, certain principles. And this is what Jesus is talking about when He says,

“For my yoke is easy, and my burden is light” Matthew 11:30.

He’s not talking about rocking chairs instead of yokes. He’s talking about something in the heart, in fellowship with Him, so sweet and so precious, that we would really rather be where He is, serving in the furrow than we would be in any place of ease.

Now let me be very practical. There are various reasons why people come to Wildwood, and I don’t think any of them are bad reasons, but I want to look at some of them.

One reason that people come here is to get a training, to go and do something somewhere. This is a good reason, but it isn’t enough—for you to get all that’s here. Another reason that people come here is to get their children out into the country, to get their children in a school that practices certain principles. This is a good reason, but it isn’t reason enough, my dear friends—to be here or to hold you here. There are other places where you can have your children in the country. Well you say, “Brother Frazee, what is the real reason for being here?” The real reason to be here, brothers and sisters, is as soldiers, enlisted in an army, to fight the war that’s going on. That’s the reason to be here.

And once that question is settled, some other things begin to take shape. I want to read a few statements here from the book, *Evangelism*, page 647.

“What general would undertake the command of an army while the officers under him refuse to obey until they had satisfied themselves that his command was a reasonable one? Such a course would mean loss to the entire army. It would weaken the hands of the soldiers. The question would arise in the minds, Is there not a better way? But even though there be a better way, the orders must be obeyed, or defeat and disaster would result. A moment’s delay, and the advantage that would have been gained is lost. Every good soldier is implicit and prompt in the obedience he renders to his captain... Sometimes the soldier may be surprised at the command given, but he is not to stop to inquire the reason for it. When the order of the captain crosses the wishes of the soldier, he is not to hesitate and complain, saying, I see no consistency in these plans. He must not frame excuses and leave his work undone” *Evangelism*, page 647–648.

What is an excuse? It’s a poor reason for not doing something, is that right? A poor reason for failing to do something, that’s an excuse.

“Such soldiers would not be accepted as fitted to engage in earthly conflicts, and much more will they not be accepted in Christ’s army. When Christ commands, His soldiers must obey without hesitation. They must be faithful soldiers, or He cannot accept them. Freedom of choice is given to every soul, but after a man has enlisted, he is required to be as true as steel, come life or come death” *Ibid.*

You know, I was thinking about it yesterday. When a battle is going on, a general has to face the difficult decision of throwing into the front battle lines certain companies and certain battalions of soldiers. And he knows that, in some battles, half those men will be dead on the battlefield. Wouldn’t you hate to be that general? But that’s the way battles are fought, and wars won. Friends, you and I are not engaged in that kind of battle. None of us will sleep in a fox hole tonight. None of us will be cut down by a sniper’s bullet. But we are in a battle, and we are in a war, we have casualties. And somebody has got to be expendable; somebody has got to be expendable. And if our great interest, (don’t miss my point) if our main interest is, in finding a comfortable place in the country, with a strong spiritual atmosphere, where my family and I can have good living conditions, and religious education, then brethren and sisters, we do not have sufficient motivation to meet the problems that are on this battlefield. We do not have it; let’s face it, we don’t. We will be continually trying to avoid the battle, and our minds will be on how all this affects us. What is this doing for *me*? What am I getting out of it for my health, for my spirituality, for my education?

I want to say to you, my dear friends, there are health benefits in this program, but they come to those who have learned that the yoke is easy and the burden is light. There are spiritual benefits to this program, but they come to those who have learned that the yoke is easy, and the burden is light. There are educational benefits in this program, but they come to those who have learned that the yoke is easy, and the burden is light. And that means that they have learned that the first thing is not “my health,” the first thing is not “my education,” the first thing is not even “my salvation.” The first thing is getting this battle won for Jesus Christ. The first thing is the salvation of souls.

Let me change the figure from a battle. Here we are on an ocean shore; a storm is on. Out there is a rocky island. A vessel has been wrecked on it. Dozens of people are out there on the rocks of that barren island. We can see them through the spyglass, the storm has broken their vessel, and there they are, on the island. What shall we do? Somebody says, “Well, it looks too far to swim. I guess we’ll have to get a boat.” And so, we look around, and we find a boat. And somebody says, “Will you go?” And I say, “Well, I might go if you could get some more comfortable seats in the thing, but it looks like those wooden seats are very uncomfortable.” And so, we wait while somebody looks for what? Some comfortable seats! But I am not over with my parable. We’re ready to push off now, and we see somebody sitting there in the boat, and we say, “Friend, do you know how to oar? Do you know how to row?” “Oh, I don’t think I’m strong enough to do that, I don’t think my back could take it.” “Well, what are you sitting here for?” “Oh, I thought I’d go along for the ride. I think it’ll be interesting. It might even be educational.” “Man, do you mean that you will take the place, a seat in this boat,

when we are going out to rescue men on that barren island? Do you mean that you will sit there in that seat without an oar, and say you can't row?" "Sure, I'd like to go. I think it'll be interesting!"

Oh, brothers and sisters, are we in a situation like that? Is something going on? Are souls in peril? Do people need help physically, spiritually, that call for a lifeboat in action? And I say to every one of you, my friends, Wildwood is not a place of quiet retreat and retirement for people who want to just enjoy life, put in a few hours now and then, as they feel impressed, but largely spend their time in spiritual meditation and in looking after the children, and in doing the various things that anybody has to do in ordinary life, but not very much time to meet the needs, the problems.

Now, brothers and sisters, I wonder if you would understand what I would say if I would put it in this way. If anything I say tonight offends anybody, if I hurt anybody's feelings, if you will come up after the meeting and ask me to forgive you, I will. You noticed what I said, didn't you? This is what I mean. Brothers and sisters, there's a war on; we must face reality. There's a rescue work on, and we must face reality. And my appeal is not for people to work harder and harder, till they drop at their post. My appeal is two things. All of you who have already learned that Christ's yoke is easy and His burden is light, do your best, to help your fainting, restless, discontented brother or sister to learn the secret. You who haven't, let's deal with reality, brothers and sisters, because listen, let me tell you something. Unless you learn this, your days are numbered on this campus. I don't mean anyone will fire you. You will fire yourself. Believe me, I have watched it for a third of a century. This place is a crucible, this place is a basic training camp, this place is a battlefield. Men and women and youth are being tried. Gideon's army is being developed. And my appeal tonight (you will miss my point entirely if you think what I am trying to do is to goad somebody to work more or work harder. That isn't it at all). I am appealing to you, my dear friends, learn how to have an easy yoke. Learn how to make maximum effort with maximum production, with minimum wear and tear on your feelings and your emotions, and your state of mind.

And if you don't know how to do that, find somebody that knows how that will help you learn. And if you can't find anybody that will do it, let me know. Let me know. I love you; I love your soul. There are no slaves here. If there are, let me know, I want to take the chains off. There are no draftees here. We are volunteers. But do you know that a volunteer will do more than a slave? The Apostle Paul did. He did call himself a slave, didn't he? A servant of Jesus Christ. Oh, I am so glad to share these thoughts with you tonight. I love you all. You are precious to me. I want you to be happy. I want you to get the benefits of these green fields, these lofty trees, these hillsides, these mountains. I want you to get the benefit of these classes, these meetings, these morning worships in the homes. I want you to get the benefit of dealing with sick patients, and the joy that comes as you are channels for the healing power of God. I want you to get the benefit of the good food, the strawberries, the whole wheat bread, and all the rest. But brethren and sisters, not one of these, nor all of them together, can satisfy the discontented mind.

And I'm not making any accusations. Listen, people have problems, they really do, they have problems, I know. I have been helping people with problems for

40 years, 50. I know people have problems. And problems are not solved by sweeping them under the rug. Problems are not solved by practicing what Mary Baker Eddy called Christian Science, which is neither Christian nor science. Problems are not solved by acting as if there *were* no problems. I have dealt with realities tonight, haven't I, folks? And I'm telling you, Christ's yoke is easy, and His burden is light.

Now, our opening text was Matthew 11:28, wasn't it? My closing text is Jeremiah, the 8th chapter, and the 22nd verse.

"Is there no balm in Gilead; is there no physician there?
Why then is not the health of the daughter of my people
recovered?" Jeremiah 8:22.

Is there balm in Gilead? What do you think? Yes, there is, dear friends. And may I appeal to every one of you. Remember, if you've been through these problems and have found God's answer, if you have found the balm in Gilead, reach out to your fellow workers or fellow students, that need help on this point, that are frustrated and worried and uncertain about what to do. Some of them are having real problems. They are not imaginary. They are real problems. Help them to learn how you found the answers. If you found the answer, you know what the answer is. If you haven't found it, then my appeal to you is, seek the Lord with all your heart to get God's answer to your problem. If you can't find it by yourself, I repeat, get somebody that has found it to share with you. And keep at this thing until you master it. Let's keep going around Jericho till the walls fall down. What do you say, friends? I pledge you everything I have. I pledge you all that Heaven has. I pledge you the angels of God, the Holy Spirit, all the army of the skies is enlisted to teach you and me this lesson. For when we learn it, do you know what we are going to do? We are going into the real battle. This is just the preliminaries. This is just the warming up. But God asks if you have run with the footmen and they have wearied you, what will you do when you must contend with horses? No, not horsemen, horses.

You mean I can run and keep up with a horse? Elijah did, didn't he? He ran ahead of Ahab's chariot in a rainstorm and guided the chariot all the way to Jezreel. We have no idea what we can do, friends, if we learn this lesson if we learn this lesson of how to relate ourselves to the work. Remember, "The more a man has to live for, the less he needs to live on." The more a cause, a dominant cause, is in a man's heart, the easier it is to work, the easier it is to sacrifice until at last duty becomes a delight and sacrifice a pleasure. You say, "Well, I think maybe they'd be in danger of overwork." Sure, it killed James White when he was younger than I am now. He did the work of three men, but he laid the foundations for a denomination, and we have been building on it ever since. Too bad more people didn't help him. But if you had asked James White, he would have said, "I am glad for every bit of sacrifice to get this church going." Wouldn't he? But, brothers and sisters, none of us here can even get the opportunity to sacrifice as much as James and Ellen White did. We can't. So, will you kneel with me while we pray?

Heavenly Father, in the closing moments of this beautiful afternoon, we kneel here under the blue sky and the fleecy clouds, and we thank Thee for the call of God

to the army of Heaven. We are sorry, Lord, that we haven't more to offer Thee, but we realize Thou hast everything we lack. But there is one thing we have, that Thou art calling for, our hearts, our will, our choice, and just now, we choose to give it to Thee. There are a lot of things some of us don't understand, Lord. There are some things none of us understand, but we are so glad that we are Thy little children. And where we need help, help us. Where we are ignorant, teach us. Help us never to complain about one another or about Thee. Help us as we face lessons that we have not yet learned to enter into them with all of our hearts. Help us as we face problems to believe that Thou hast a solution. And dear Jesus, right now, as the host of Israel marching around Jericho, we are determined to continue until the walls fall flat at the command of God. We thank Thee. In a special way, I ask Thee just now, put Thine arms of love about any weary one. If there are soldiers that are faint, we will not overburden them, Lord. We just pray that you will help us to be good brothers and sisters, and if necessary, carry an extra burden for them. And so fulfill the law of Christ, but teach us all how to learn that Thy yoke is easy and Thy burden is light. For Christ's sake, amen.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org