

Less Attempted, More Achieved

#0399

Study Given by W. D. Frazee—March 24, 1972

Our text this evening is in the Gospel of Matthew, chapter 11, verses 28–30. The thoughts that I wish to share with you tonight are not for everybody; at least, *everything* in the study is not for everybody—perhaps I ought to put it that way. You watch for the part that belongs to *you*. The Holy Spirit will help you to see it. In fact, it wouldn't be good for everybody to accept and apply in your life everything I'm going to give tonight as some of it won't apply to some of you. But there'll be something for everybody, like a cafeteria.

You know, ahead of us is a great crisis; we speak of it. Many in the world are recognizing that things can't go on the way they are very much longer. Something's going to give; something's going to snap. But the paradox of it is, dear friends, that in order for you and me to get ready for that, some of us need to get more relaxed instead of more wrought up. To state it in another way: to accomplish *more*, there are some people here tonight that need to attempt *less*. You'll see that more clearly as we go ahead. Now we're ready, I think, for our text, Matthew 11:28–30. Will 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.

Jesus tells me if I'll come to Him, I'll find what? Rest. Now if I haven't found rest, either I haven't come, or else I came and He didn't keep His word because He says here in this text, “Come unto me, all ye that labor and are heavy laden, and I will give you...” what? Rest.

May I ask you, friends, what do you think of when you think of coming to Jesus? Do you think of a spur? Do you think of a laugh? Do you think of something happy and cheerful? Jesus says, “Come and I will give you...” what? Rest. Notice it's to those who are weary and heavy-laden that He gives this invitation. Rest is for those who are what? Weary. And weariness comes from what? From labor, from work. You know, there are some people that don't know much about what work is, but I don't think very many of them are here tonight. I think the people who are here tonight know something about work. Do you know something about work?

Well, I've said that to say this: this text, then, is for *you*. "Come unto Me, all ye that labour and are heavy laden, and I will..." do what? I'll give you rest. "Take My yoke upon you." Take My what? Yoke. Is that a rocking chair? Is that what a yoke is? A rocking chair? What's a yoke for? Work.

"But Lord, I'm already tired."

Jesus says, "You may be, but if you'll take My yoke upon you and learn of Me, you'll find..." what? Rest. Rest unto your souls. "For My yoke is easy and My burden is light."

We learn precious lessons in the study of physiology. We know that all the different organs and tissues of the body have their rhythmic cycles of work and rest, work and rest, work and rest. Take the heart. Here it is, beating along 60, 70, 80 times a minute: contracting and relaxing, contracting and relaxing, contracting and relaxing. Now you might not think that the rest it gets in between those contractions amounts to very much, but it makes all the difference between life and death, friends. That's it. That's what the difference is. God longs that you and I, in our spiritual life, shall learn to beat rhythmically just like the physical heart. To work and rest, to work and rest, to find an experience where, like an automobile, we recharge the battery as we go along. And that's why Jesus invites us here, to come and take what? His yoke. And we'll find what? Rest.

How in the world could I find any rest in a *yoke*? Jesus says you'll find it. Of course, I may say, sometimes people have to hunt to find it. And so I invite you tonight to study with me how it is that we can have this experience of rest and peace. We *need* it, folks. This is called the jet age, but God hasn't made you a jet engine. He never intended that you should work and operate like a jet engine. It's more like this heart that we're talking about.

You remember in the last message, there in Revelation 14, the climax of it is in the 12th verse:

"Here is the patience of the saints: here are they that keep
the commandments of God, and the faith of Jesus"
Revelation 14:12.

The people who *keep* His commandments and His faith will be what kind of people? Patient people, patient people. They can run and keep on. They don't get excited. Oh, it's going to mean something to go into this great crisis ahead having *learned* that lesson, what do you say?

Now in Philippians, the fourth chapter (will you turn to that?), there's a little verse tucked away here that may help us. You'll notice it's linked with the Second Advent. It's linked with the coming of the Master and our preparation for His coming. Philippians, the fourth chapter, and the fifth verse.

What's the third word in this?

[Audience responds] Moderation.

What is it?

[Audience responds] Moderation.

Moderation. I wonder what that means.

“Let your moderation be known unto all men. The Lord is at hand” Philippians 4:5.

Well, if the Lord is *at hand*, this is no time to be moderate. Let's put on the gas, give it all we've got, and *go*! No, the Scripture says:

“Let your moderation be known unto all men. The Lord is at hand” *Ibid*.

In *Volume 7* of the Testimonies, page 298, I read this interesting statement:

“The power of man cannot hasten the work...”
Testimonies for the Church, Volume 7, page 298.

Oh, surely if we'd all just work night and day we could hasten it! No, no. Tomorrow morning, or if we didn't want to do it on Sabbath, let's suppose we'd wait till another day, but one of these mornings, it's beginning to get light there in the east, but still the sun hasn't come up, do you suppose if enough of us would get a rope and get it over Lookout Mountain and pull hard, we could get it here a minute sooner?

“Well,” you say, “of course we couldn't. We couldn't get it around it.”

Well, suppose we *could* get the rope around the sun. Do you think all of us together could get it here a minute sooner? Or, to get right down to the practical, it's the earth that's turning, do you suppose if we'd all lean heavy enough in that direction that we could make the earth turn just a minute faster? It would be something to tell to all the world that we had made the sun get up a minute early, wouldn't it? Wouldn't that be a wonderful demonstration?

Well, we're not going to get that done. But this says, talking about the work of God, “The power of man cannot hasten the work...”

“Let no one overtax his God-given powers in an effort to advance the Lord's work more rapidly” *Ibid*.

Now I know there's a verse that says that we can hasten the coming of Jesus. We sure have been *delaying* it for over a hundred years.

You say, "How does that agree with what we're studying?"

It agrees perfectly, friends. The thing that's delaying the coming of Jesus is not so much our lack of activity; it's lack of learning *this lesson*. What the world needs is not so much to see us darting here and there, like lightening. The world needs to see that you and I have come to Jesus and found rest, rest that's found not by stretching out on the bed and doing nothing, but rest that is found *in the yoke*; that we have found a program, a way of life, which for us has settled the question of how to have peace. Not by being *released* from labor, but by finding *in* labor and rest, *in* study and prayer, in the total life that Jesus has given us, that we find a satisfaction, a joy, a rest that causes other people to say, as the woman at the well finally said to Jesus, "Sir, give me this water." Give me this water, the river of the Water of Life.

Well, the text we've just read says, "Let your moderation be known unto all men. The Lord is at hand." What impression do your friends or visitors get as they come in touch with you? Do they get the impression that you have found a way of life, that things are under control? Or do they get the impression that you were born 30 minutes too late and have been seeking all your life to catch up? What impression do they get?

Now, I'm not so concerned with the *image* we create. I'm concerned, my dear friends, with what happens in our own souls. And the interesting thing is that the more *conscientious* a person is, the more he may fail to enter into this rest that Jesus is talking about. Can it happen that way? Sure.

Listen, if you *knew* that the thing that would please Jesus most would be for you to come to Him and get this rest He's talking about and find out how to work with Him in a way that at the end of the day you feel happy instead of "Oh, I wonder when I'll ever catch up..." Which is it, friends, which is it? "Come unto Me and I'll..." do what? Give you rest.

"Oh," you say, "Brother Frazee, what is it you have for us? What pill, what vitamin, what *something*, that's going to just [Elder Frazee wipes troubles from his brow] and all my troubles are over?"

Does our text say to let your, what be known? Moderation. Do you know what 'moderation' is? Moderation is to know when to stop. Stop what? Well, stop *anything*. Moderation in eating means to be able, at the proper time, when something is passed to you, to say what? "No, thank you." Not to say, "Oh, probably I shouldn't eat it, but it tastes so good, I guess I will." Or maybe to cast the blame on the hostess and to say to yourself, "Well, she wouldn't like it if I turned down the second helping, and so just to please her (and myself too) I'll have some more." [Laughter] See?

Now, that's not what? That's not moderation. Moderation is being able to say what? "No." "No, *thank you*," but "no." That's right. And this applies, dear friends, not merely to eating. It applies to everything. "Let your moderation be known unto all men." You and I should be known as *moderate* people. Another word for that is 'temperate'—temperate people. You've heard about temperance, haven't you? We were hearing about it a few minutes ago. That means you shouldn't smoke, but now let's see 1 Corinthians, the ninth chapter. We'll have a nice definition here.

1 Corinthians 9:25:

"And every man that striveth for the mastery is temperate in all things..." 1 Corinthians 9:25.

Temperate in what?

[Audience] All things

[Elder Frazee] In *what*?

[Audience] All things

[Elder Frazee] In *all* things. *What* in all things? Temperate. You mean there is a temperance that applies to *everything*? That's what Paul says: "...Every man that striveth for the mastery is temperate in..." what? *All* things. Are you temperate in all things?

I found a little statement in this book *Temperance*, page 138, that I thought was right to the point:

"Excessive indulgence in eating, drinking, sleeping, or seeing, is sin" *Temperance*, page 138.

Shall I read that again?

"Excessive indulgence in eating, drinking, sleeping, or seeing, is sin" *Temperance*, page 138.

Can a man eat too much? Yes, people do it. Can a person drink too much, even if it's something good? Yes. Can he sleep too much? That's what this says. The wise man there in Proverbs tells about it. He went by the vineyard of the sluggard, and he saw it had all grown up to thorns. He said, I looked it over and I thought:

"Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come..."
Proverbs 6:10–11.

Yes, a person can eat too much, drink too much, sleep too much, and (what was that last thing I read?) see too much. That's interesting, isn't it? You know, that was written a hundred years ago. Do you think anybody has any problem with that today—'seeing' too much? I won't even need to comment on that one, will I...

All right. Oh yes, there's was something across the page, though, that I don't want to miss. Page 139 in the book *Temperance*:

"We should practice temperance in our labor. It is not our duty to place ourselves where we shall be overworked..." *Temperance*, page 139.

"Oh," somebody is saying, "I'm so glad Brother Frazee is reading that. I hope someone will listen to that and not give me so much work to do."

Well, I hope they will too. "It is not our duty to place ourselves where we shall be overworked..." May I say very simply, friends, and very earnestly and honestly: if you're where you're actually being overworked and can't get it changed, by all means make a move. By all means, make a move. "It is not our duty to place ourselves where we shall be overworked..."

"Some may a times be placed where this is necessary, but it should be the exception, not the rule" *Ibid*.

It should be what? The exception, not the rule. What is it that should be the exception? Overwork. Why, yes, if mother has worked all day and then at midnight the baby gets sick, she doesn't say, "Sorry, darling, I'll see you at 8 o'clock in the morning." [Audience laughs]

Oh, no. She doesn't keep union hours or any other kind of hours, does she? She's right up and at it. But that's to be what? The exception, not the rule. Why? Because, friends, God has made us so that we have to have rest just the same as we have to have food. And to acknowledge this and practice this is what? It's temperance. That's what we read in 1 Corinthians 9. And over in Philippians 4, it's what? Moderation. And we're to be temperate in what?

[Audience] All things

All things. And one reason for doing it is that the Lord is at hand. When He comes, He's going to find a temperate people that are *waiting* for Him; not on pins and needles, not pacing up and down. No. Expectation, but *resting* in Him. Friends, I want to learn the lesson, what do you say?

Oh, I believe that if some people here tonight can learn the lesson, it'll do more for them, friends, than anything else I know; just to learn, like the human heart, to work and rest, work and rest, work and rest. And the heart can do that, and it can do a lot more than people *think* it can, provided that we don't overload it;

provided that we give it the opportunity to *grow into* the bearing of greater burdens. It can learn it.

I'm going to read a few statements now from the book *Evangelism*:

"If our active temperament gathers in a large amount of work that we have not strength nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows imperfection, and the work is constantly marred. God is not glorified however good the motive... The worker complains of constantly having too heavy burdens to bear..." *Evangelism*, pages 80–81.

Now, what's a symptom of this thing? The worker does what? He complains of constantly having too heavy burdens to bear. But what was the matter? The matter was he had an active temperament that gathered in a large amount of work.

You know the picture I see when I read that? I get the picture of a great cafeteria. Here I take my tray and I start out. There are the salads and I think, "Oh my, those salads look so good, I think I'll have two of them! Salads are good for you." So I get me a couple of salads. Then I go on around to the entrees and they look good and the vegetables and the deserts and the beverages and bread and milk and by the time I get through, I need a tray and a half, you understand.

But now I've gotten it on my tray, and I sit down at the table. What have I got to do? Well, I've got to eat it, don't I? Or do I? Well, I don't *have* to, but it'd be a shame to have it go to waste, wouldn't it? It'd be a shame to go to waste *either* way on this one, wouldn't it? Yes.

Now, *where* was the problem? Where was the problem? I took too much on the tray. Is that the problem? Yes, that's the *basic* problem. And if I'm going to eat at a cafeteria, I'm going to have to learn to think about that whole array and make up my mind that *most* of it I'm going to pass by and not touch. Is that right?

My dear friends, life is a cafeteria. And one of the biggest things you can learn at Wildwood, whether you are here for weekday classes, or whether you come here Friday night for vesper service, is this: *most* of what you come in contact with is not for you to put on your tray. You can't take *all* the classes at Wildwood.

"Oh no," somebody says, "that's the trouble, because they're having one (just what I want) at the time when somebody else is teaching, and I want to get that too!"

I remember somebody here on this place years ago, when we were all eating

at one table, told the cook that she had to be gone for a few days. She said, "Please don't have anything especially good while I'm gone." [Laughter]

She didn't want to miss anything. Why, bless your hearts, friends, there are so many things happening on this place and in this program, you're missing nine-tenths of it every day you live!

"Oh, that's the trouble. I've got to catch up!"

No, you *can't*. It's *impossible*. But you can wear your life out trying. It's like a dog trying to keep up with a Cadillac—he can never catch it, but he can sure work hard and wear himself out trying it, can't he? Yes. "Let your moderation be known unto all men." Good sense to say, "Why, dear Lord, I see you didn't mean for me to take all the classes or read all the books or see all the people or learn all the flowers or visit all the places... [The tape cuts off momentarily and skips.]

We just heard about this Five-Day Plan that was going on. "Oh, I wish I could have been there!"

Well, I wish / could. I planned to go, but the Lord had other plans for me, Brother. You got along without me all right, didn't you? But I would have enjoyed it, and really, I planned to be there. But something happened and I couldn't. Is that all right, or shall I cry about that? Shall I complain to God or to the people who assign my work?

My dear friends, oh, let us come to Jesus and find what? Rest, *rest!* *In* the yoke, *with* the yoke. Jesus wants us to link up with Him and be happy in what He gives us to do and not attempt more.

I want to read you an interesting letter that the Lord's messenger wrote to Dr. John Harvey Kellogg. You know, a failure to learn the lesson we're studying tonight is at the *foundation* of Kellogg's failure to persevere with this message. This was the problem. *Volume 8* of the *Testimonies*, page 189:

"The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to yourself responsibilities that the Lord, the merciful Father, does not place upon you"
Testimonies for the Church, Volume 8, page 189.

Did Kellogg have more than he could do? Yes. Where did he get it? He gathered those things for himself. The Lord put *some* things on him, and then he put some more in. He put some more in. Did you ever hear of people complaining that a certain food didn't agree with them and you asked them what else they had for dinner, and there were 13 other things? If they had 14 things in the stomach, how did they know which one didn't agree with them?

“...You have gathered to yourself responsibilities that the Lord, the merciful Father, does not place upon you. Duties He never ordained that you should perform chase one another wildly. Never are His servants to leave one duty marred or incomplete in order to seize hold of another... Not all the burdens that you have been carrying have been laid upon you by the Lord” *Ibid.*

Now, the Lord's messenger suggested that one way he could have avoided some of this was to do some counseling with his brethren. But do you know why he didn't?

He was afraid they'd interfere with his plans, and they probably *would* have. Listen:

“By prayer and consecration, by seeking the Lord for wisdom and surrendering yourself to His guidance, you would have been prevented from starting many enterprises that have been born, not of the will of God, but of the will of man. You have neglected things of great importance to take up, with impulsive spirit, unadvised by the Lord or your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your plans” *Ibid.*, page 188–189.

“Oh my! But I wouldn't want to come and tell my brethren, ‘Now here, somebody's asked me to do this and somebody asked me to do that, and I've thought of this, that, and the other thing that I want to do. Now, which do you think that I ought to do?’ They might cut out the thing I want to do most, so I don't think I'll ask them. I'll just try to wedge it all in somewhere.”

Do you see the problem? Listen, friends, if you want your brethren to help prune out the things in your fruit tree that are keeping you from fruit-bearing if you really want them to prune, don't cry too hard when they start pruning. Be willing, be willing.

“There goes that nice branch. Oh my, I was expecting so many things from that.” Never mind:

“Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit” John 15:2.

You know, the Lord has been good to us to even tell us what to say when

we're tempted to take on more work than we ought, put too many dishes on our tray, you understand.

This is in the book *Medical Ministry*, page 294:

“There are those who can successfully carry a certain amount of work, but who become overwheated, fractious, and impatient when there is crowded upon them a larger amount of work than they have physical or mental strength to perform. They lose the love of God out of the heart, and then they lose courage and faith, and the blessing of God is not with them”
Medical Ministry, page 294.

Now listen.

“When men are asked or tempted...”

Either one, if somebody else asks you or you're tempted yourself.

“...to take more work than they can do, let them say firmly, I cannot consent to do this. I cannot safely do more than I am doing” *Ibid*.

Now, I can't improve on that, friends, for that's inspired. I ought to tell you this though, that these references that I'm reading were all written when men and women, who were employed in the lines spoken in these testimonies, were working 10 and 12 and 14 and 16 hours a day. You might like to know that by way of fact. And if any of you would like some background on that, I think I could give you some.

You know, times have changed a great deal.

“Well,” somebody says, “then what's the matter?”

I'll tell you what's the matter, friends. While we have so many time and laborsaving devices, and while the workday in general has been shortened and shortened and shortened, the American people have tried to crowd more and more and more into the 24 hours of the day and the seven days of the week. And no matter how you pack the suitcase, there are just so many cubic inches in it, just so many hours in the day.

Let your moderation be known. Be temperate in all things. Don't take more work than you can carry. “Come unto Me and I'll give you...” what? Rest. “Take My yoke upon you and learn of Me.” What will I do about it?

Well friends, some of us will need to do some cutting. My first question on this is, “Where shall we start cutting?” Now if we’re not careful, we may not start at the right place.

Suppose I were a man out here working in a factory. I’m working eight hours a day, five or six days a week, and I’m earning enough money to support myself and my family. But I’m also doing *a lot* of things besides my work: around the house, in the yard or perhaps I’m moonlighting. Perhaps I have a lodge or a club, or I just go out and visit, or I have some kind of entertainment. Whatever it is, my time is more than filled up. Suppose I hear this study tonight and I think, “Well, I guess that’s true, Brother Frazee. I’ve been trying to get too much done. I think what I need to do is go to my employer and tell him that 40 or 48 hours a week is too much for me, and I’d like to have him cut it down to about 30 hours so I’d have more time to sleep and more time to pray and more time to study.”

Would that be a good approach to it? Interestingly enough, if I’m working at a factory, I probably won’t think of that solution. I probably won’t think of that solution.

Please turn to 2 Thessalonians, the third chapter. Before we study what ‘cutting down’ means, I want to study with you what it *doesn’t* mean. 2 Thessalonians, the third chapter, verses 10–12. Now, you read it there in the King James; I’m going to read it for you in the *Revised Standard Version*. 2 Thessalonians, the third chapter, beginning with the 10th verse:

“For even when we were with you, we gave you this command: if anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now of such persons we command and exhort in the Lord Jesus Christ to do their work in quietness, and to earn their own living”
2 Thessalonians 3:10–12 (*Revised Standard Version*).

Now from Phillips’ Translation of the same verses; look again at the King James:

“When we were actually with you, we gave you this principle to work on. If a man will not work he shall not eat. Now we hear that you have some among you living quite undisciplined lives, never doing a stroke of work, and busy in only other people’s affairs. Our order to such men, indeed our appeal by the Lord Jesus Christ is to settle down to work, and eat the food they have earned themselves” 2 Thessalonians 3:10–12 (*Phillips Translation*).

If I understand this plain statement from the Bible, a man’s first responsibility in work is to work enough to feed who? Himself. Now suppose he has dependents. Does he have a responsibility for them? That’s just as much a part of it as feeding

himself, isn't it? Yes. He settled that when he took on dependents: a wife and children. And of course, as children, we have a responsibility to our parents when they become in need of help, and so with others. The Bible is clear on that. That's not my subject tonight. I merely call attention to the fact.

And so, my dear friends, what we're studying tonight is not intended in *any* way to lessen the duty and responsibility of every man to work sufficiently to take care of himself and all who are dependent on him, whatever that takes. Now, do you think we ought to have any surplus to help other people who may be unfortunate? Does the Lord tell us to do that? This is quite an order, isn't it? But *overwork* comes from one of two things, friends: either from attempting on beyond that to try to get rich or to spend money foolishly or else in not having good management in the way we work.

In the book *Fundamentals of Christian Education*, page 316, I read:

"When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor"
Fundamentals of Christian Education, page 316.

Now listen to this wonderful, encouraging statement:

"There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else"
Ibid.

Every day it's my privilege to do what? Learn something about how to get more done in less time, so I'll have time for other things, for missionary work, for study and prayer, for sleep, for recreation, for visiting, and so forth.

I found another suggestion here that might help some of us to know where to cut a little. This is in the book *Evangelism*, pages 653–654:

"Let the talkative man remember that there are times when he has no right to talk. There are those who take time to stand still... Make not others idle by tempting them to listen to your talk. The time of many is lost when a man uses his tongue instead of his tools" *Evangelism*, pages 653–654.

This can be true not merely in building a house. It can be true in the office, in the sanitarium, and even in our homes, dear friends. I give you these suggestions so that you will take it to the Lord in prayer, and see if we can't all learn how to help

one another to find time enough to do the things we really need to do.

Brother Damon isn't here tonight, so I'll just refer to him. I have learned a great deal from Brother Damon these 10 years and more that he's been closely associated with us in the work here. I marvel at how much he gets done. But I don't see him rushing. He moves along in a very methodical way. He doesn't do a lot of talking.

I like an expression I've heard him and Brother Sayler both use many times, just two words at the end of a conversation:

"Will do."

You can take a paragraph to say it, but that's it. That's "Goodbye, and I'll try to carry this out" all in just two words: "Will do." I have learned something as I have watched Brother Damon's memos. He writes me memos every now and then, and I'm trying to learn from him. Memos save time. Sometimes it's quicker to write a memo than it would be to have an extended visit or even a telephone call. And a written record is sometimes helpful. But Brother Damon is a marvel in saying something in short order. I was mentioning to him the other day how much I appreciated this, and he rather smiled and said, "You know, I worked for years for Western Union." [Laughter] Well, the Lord was getting him ready.

Now friends, I can't tell you how to do all these things. But I'd like to have you now turn to Isaiah, the 50th chapter and the fourth verse, and give you the key to the whole thing. Isaiah 50:4:

"The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" Isaiah 50:4.

Dear friends, if you and I will give God the first part of our day in the morning, He will help us to know what to do for the rest of the day. If you're in a bind financially, if it's obvious that some things you've been spending money for have got to stop so you can get out of debt, what do you do? Do you start with the tithe and say, "Well, I guess I'll have to cut that until I get out of debt." Do you? There's not a person here that would want to do that, would you? No. You'd say, "No, Lord, whatever I cut, I can't do that. That's yours." So it is with this time we spend with Jesus. The heavier your burden, the more you need Jesus. This is a personal matter, my dear friends.

Our opening text, Jesus says:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" Matthew 11:28–30.

Who will do it?

[Audience] Jesus

If you come where? To Him. Let's come to Him, what do you say? But let us tonight accept as our goal nothing short of finding that rest which Christ has promised. Let us not consider it a halo of martyrdom to go about so burdened that people wonder what our problem is. Let us rather rejoice in being a part of that demonstration of moderation which says, "Thank God, I have come to Jesus, and although He hasn't put me in the rocking chair, He's put me in the yoke with Him, and it feels good. Now, I have to pull but I *want* to pull, I've got something worthwhile pulling, but oh, He gives me rest while I work!"

This will mean, dear friends, that we will take to God in prayer the requests, the invitations that come to us to do this and do that and do the other thing; that we'll be careful what we put on our trays to be sure that we're going to have time to eat it. It will mean that we'll take it for granted that we are going to miss many things, but it will mean this, friends: that we will *know* that the work we're doing is the work appointed by God and that there's joy and satisfaction in the service of our Lord.

Now will you repeat with me Matthew 11:28–30, all together:

"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.

May we bow our heads?

Precious Lord, we invite Thee as Thou hast invited us. Thou hast invited us to learn; we invite Thee to be our teacher. In Thy wonderful name we thank Thee, Amen.

I'd like to give you an opportunity, just where you are, to stand up and say a word of praise. Some of you perhaps maybe have been a little backward about coming up here. Tonight I have an opportunity for you, somebody that will stand right where you are, say a word of praise and thanksgiving to our Lord. Just stand and the men will bring you the mike.

[Testimony service]

[Elder Frazee's comment following one of the testimonies]

Do you know one reason the Lord's going to give us eternity? It's going to

take it to get everything in.

[Audience laughs]

No, I mean that. That's right:

“Eye hath not seen, nor ear heard, neither have
entered into the heart of man, the things which God
hath prepared for them that love him”
1 Corinthians 2:9.

And that's why, when we sit down at the table, we don't have to eat everything
in sight. There's another meal coming...

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