

# Go Work, Come Rest

#0412

Study Given by W. D. Frazee—September 29, 1972

Last Friday night, we noted that Christian life is very practical. Just as in physical life, it takes more than one element, more than one vitamin, more than one amino acid, to give us the nutrition we need, so in the spiritual life, there are various ingredients that go into successful living for God.

Now those of you who were here last Friday night, tell me, what did we study about?

[Audience responds] Work.

You all remember that, don't you? Now, I have two texts tonight. The first is Matthew 21:28, and the second is Mark 6:31, and I wish that we might have them both before we read either one:

“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard” Matthew 21:28.

“And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat” Mark 6:31.

Really, there are just four words that I'd like to draw from these two texts, two from the one in Matthew and two from the one in Mark. You see our little word 'work' again, don't you, in that first one. What's the word that comes before it?

[Audience responds] Go.

All right. Will you say the two words with me then: “Go work.”

Now, over in Mark, Jesus says, “come... rest.” That may be welcome news after what we studied last Friday night. Of course, I think we referred briefly to the need for rest last week, but we'll spend a little more time with it tonight. Now let's get those four words together again. All together: “Go work, come rest.” Again: “Go work, come rest.”

Jesus wants to share with us in both of these experiences. Rather, He wants us to share with *Him* in both of these experiences.

Turn to Matthew the 28<sup>th</sup> chapter. Notice that if, in obedience to His command, we *go* and do the work He's appointed, we have the assurance of His presence. Matthew 28:18–20:

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen” Matthew 28:18–20.

Isn't that wonderful? So as we hear His command saying, “Go work,” it's not that *He* stays and sends us out apart from Himself. He is *with us* in the working. This is very practical. In the instruction to the Avondale School, the Lord's messenger said:

“The same God who guides the planets works in the fruit orchard and in the vegetable garden.

...So, when the students employ their time and strength in agricultural work, in heaven it is said of them, ‘Ye are labourers together with God’”

*Australian Union Conference Record*, July 31, 1899.

Isn't that wonderful? We're working with *God*, men and women—as we plant the seed and reap the harvest; as we give the treatments, touch the typewriter, keep the records, as we sweep the porch, wash the dishes, weed the garden. *Every line* of useful work is an opportunity for fellowship with God as well as an opportunity to build up our health and strength and become better able to meet the problems of life.

You see, God is so efficient that *anything* He gives us to do has *many* benefits. Look at an apple, a beautiful red apple. Tell me, what's in it?

“Oh,” somebody says, “well, there's some fruit sugar in it.”

“Yes, that's a beginning. What else?” And the more a man has studied, the more he can tell us this thing and that thing and the other thing that's in the apple that's beneficial to us, right? But listen, there's some more that they haven't found yet. God has packed into the apple dozens and *scores* of things of great benefit to you and me. And when we eat it, we get all that benefit whether we know the names of any of those elements or not, don't we? Oh yes.

And so it is, friends, when we obey God's command to work, whether in the garden or on the farm or building a house or repairing a motor or washing the dishes—whatever we're doing of practical benefit—we are getting *unseen* benefits. And one of these is the precious experience of fellowship with God. Oh, let us rejoice in our privilege to work with Jesus! “Go work today in My vineyard” and “Lo, I am with you

always, even unto the end of the world.”

But now, He wants us not only to share the fellowship of His presence in work but in rest. Matthew 11:28–30. What’s the first word here?

[Audience responds] Come.

Come. That’s that one we noticed in Mark at the beginning.

“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.

So I repeat, we’re to share with Jesus not only in labor, but in rest; not only in work, but in the refreshment, the recharging, that comes after work. In order to really rest, friends, we must first work. Rest has in it the idea of ceasing work, recovering from the expenditure of energy. And he who has not labored cannot truly rest. This is why there are so many *restless* people today. Work—*real* work, hard work, work to the point, I would say, not of exhaustion, but of fatigue—this is not common. Some people still do it. Let’s turn over to Ecclesiastes, the fifth chapter and the 12<sup>th</sup> verse. You will see what I mean. Maybe you’d like to read this one with me, will you? All together:

“The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep” Ecclesiastes 5:12.

Well then, in order to really get good, sound rest and sleep, we need first to do what? To labor. But isn’t it nice to be rich, so we don’t have to work? Well, we won’t be able to rest so much either. Money, an abundance of it, if it’s misused, not only keeps men from labor, it keeps them from rest. The Fourth Commandment, which we noted last Friday night as the commandment calling us to labor, calls us also to what? To rest. May we repeat it together:

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” Exodus 20:8–11.

So you see, the Sabbath comes where in the weekly cycle? At the end. Now when man changed it, he put it clear at the other end, you see, but the true Sabbath

comes at the close of the week of labor. And there's a reason for it. It's where it belongs. Of course, everything God does is right, but it's good to notice some of the reasons. Friends, haven't we all experienced the reality of the blessedness of rest after labor? Yes, yes.

Man has invented so many things today to save the exercise of the muscles, and in doing it, he has made a necessity, so he thinks, for artificial means of inducing rest and sleep. So, the same generation that is famous for labor-saving devices is famous also for all manner of chemical substances to put people to sleep. There's a relationship between those two.

Dr. Paul Dudley White, physician to presidents and noted for his work with the heart particularly, says, "Out of the window with those tranquilizers, and out of doors with yourself." In other words, get moving, get exercising. Dr. White has mentioned that one of the greatest tranquilizers, true tranquilizers, sleep-inducing, rest-inducing things, is work, work.

Dr. White, although he's in his 80s, delights in walking or using a bicycle going to and from his work. His office is not on the main floor; it's up in the building—he doesn't use the elevator. Dr. White says that his friends would think something was wrong with him if they met him on the elevator. They always see him walking. But he has found that using the muscles prepares one for rest and sleep. This is what the Bible says. We read it here in Ecclesiastes 5.

Now, living in this modern civilization, we have to take more pains to get both work and rest than the people of a hundred years ago did. At first, it may seem strange that the same generation that is short on work is also short on rest, but it's true. I venture to say that a large percentage of the people here tonight are not getting enough sleep and rest.

"Well," you say, "Brother Frazee, you encouraged us last Friday night to work. How are we going to have time?"

Well, God has put plenty of time, for both work and rest. Do you know what our problem is? Many people are putting in time in that which is neither work nor rest.

You say, "What do you mean?"

Well, would you like a few suggestions? For after all, friends, if we're going to spend more time in work and more time in rest, something's got to give, am I right?

One thing that can give is chitchat. Do you know what chitchat is?

[Audience responds] Talk.

Yes. Not vicious talk, not wicked talk—just talk. It can be sitting down together or just standing. The telephone is a wonderful help in this, long distance or short distance, on the campus phones or off the campus phones—all very helpful in putting in time in

that which may be neither work nor rest.

A friend of mine used to say in some of his sermons (in fact, he was my first conference president), “If I’ve said anything in this sermon that has offended anybody, if they’ll come up after the sermon and tell me, I’ll forgive them.” [Laughter] And I do pray, friends, that we shall let the arrow of conviction from the Lord’s quiver reach our hearts. Oh, time is precious! It has been bought and paid for by the blood of Jesus. What was that closing song that we sang last Friday night? “Work, for the Night is Coming.” Where did the one who wrote that song get that idea? From what Jesus said:

“I must work the works of Him that sent Me, while it is day:  
the night cometh, when no man can work” John 9:4.

But listen. While Jesus pointed His disciples to the harvest waiting to be reaped, He did not urge upon them the necessity of ceaseless toil, unbroken by periods of rest. Let’s turn back to that text in Mark 6 now. Mark 6:31. This is at the conclusion of the first missionary tour that Christ sent His apostles on:

“And He said unto them, Come ye yourselves apart into a  
desert place, and rest a while: for there were many coming  
and going, and they had no leisure so much as to eat”  
Mark 6:31.

So Christ encouraged them not only to labor but to what? To rest, rest. And you and I need rest. Our batteries must be recharged. It is literally true that these brain cells, on which so much depends, need from time to time to be recharged with new life, new energy, new deposits of material. This is what the night is for. This is why God has given us sleep. He intends that every night we shall be recharged, refreshed, through sleep and through prayer; prayer as we go to slumber, sleep as we lie on our beds or it may be time spent in communion in the watches of the night, prayer in the morning as we prepare for the day’s labor. And I want to tell you, dear friends, if we’ll watch for these opportunities for rest, for refreshment, for recharging, there won’t be much danger of our overworking.

We hear it said that many people break down because of overwork. I think it true that in almost every case, the problem is not *overwork*, it’s *under* rest. Let me illustrate. Suppose that we hear a car out here. Somebody’s trying to start it. They turn the key in the proper place and try to start the car. We hear it go [Elder Frazee makes the sound of a motor trying to start]. Well, we say, that battery’s got too much work. Now, is the answer to take that battery out of that car and find a smaller car for it to fit? What do we usually do? We recharge the battery. Usually, then it can handle the job all right. Is that correct?

My dear friends, there’s many a soul hunting an easier job when what they need is to get their battery recharged. There’s many a soul thinking, “Oh, I just can’t do my work. I can’t do my work.” And they *can’t* with the charge that they have because it’s so small. But how easy that recharged battery turns over the engine and away we go! Jesus told His toil-worn disciples, “Come ye yourselves apart, and...”

what?

[Audience responds] Rest.

Rest awhile.

In the book *Ministry of Healing*, we have an inspired comment on this invitation, page 58:

“When Jesus said to His disciples that the harvest was great, and the laborers were few, He did not urge upon them the necessity of ceaseless toil, but bade them, ‘Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.’ Matthew 9:38. To His toil-worn workers today as really as to His first disciples He speaks these words of compassion, ‘Come ye yourselves apart... and rest awhile’”  
*Ministry of Healing*, page 58.

I was mentioning a few moments ago some things that keep us from both work and rest. May I mention a few others? And again, may the Holy Spirit rightly apply these things to our hearts. I am told that there are millions of people in America today who are spending six hours a day watching the screen or listening to the voice that comes over the airwaves—six hours a day. Tell me, friends, is the time spent in watching the TV or in listening to the radio, is that time spent in work? Hardly. Is it in rest? Hardly that. No, no, not the kind of rest that recharges the battery.

Do you know that in some of the reconditioning centers in Europe, not religiously oriented, simply devoted to helping people to learn how to live so they won't have heart attacks and these other degenerative diseases—in some of those reconditioning centers in Europe, they do not allow any TV? Why? Because they want the people who come there to learn how to exercise and learn how to live to avoid these diseases. They want them free from the *tensions* that are produced by those TV programs. Do you see?

Then what we need, especially in this jet-age generation, is not more to produce tension. The right kind of muscular work relaxes certain tensions, and the right kind of rest relaxes. But most of that which is on the TV and the radio not only fails to produce muscular strength, it fails to produce relaxing rest. So you see, there is a great opportunity for cutting much out of the typical program.

“Ah,” but somebody says, “Brother Frazee, I don't spend any time with that anyway, but I still don't seem to find enough time either to work or to rest.”

Well, listen. Let me give a simple rule that will help you solve your personal problem in this. Let me illustrate it with money. How many of you ever tried to pay tithe by getting all your other bills paid and then paying tithe? I won't ask you to raise your hand. I think I'd be safe if I ask those who have tried it and succeeded to raise *their* hands. I don't think we'd find very many, do you? What is the successful way to pay

tithe? Pay tithe when?

[Audience responds] First.

First, tithe is not merely a tenth, it is the *first* tenth. And so, dear friends, in this matter of finding time for both work and rest in our program, we want to remember that there's a key to this. Let's find it in Isaiah, the 50<sup>th</sup> chapter, and the 4<sup>th</sup> verse. And I invite you to read with me this wonderful passage. Isaiah 50:4. All together:

"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.

Right in the middle of that verse, you notice this expression "...a word in season to him that is weary..." In order for me to speak a word in season, I must be at the right time where the person is who needs that word. Am I correct? Do you see that? If Philip hadn't been led by the Spirit to leave Samaria one morning and go on down there toward Gaza; if he hadn't been led by the Spirit, he would have missed that man in the chariot, wouldn't he. But being guided by the Spirit, he was at the *right* place at the *right* time with the *right* word to the *right* man. That's efficiency, isn't it?

And notice how this is produced. What brings it?

"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.

When I wake in the morning, who wakes me? God wakes me. Is that correct? Ah, yes. Why does He wake me? He wakes me to hear. What do I need to do in order to hear? Listen. That's right.

I understand that there's an invention whereby a person can be awakened in the morning by the radio. But if the only way I could be kept from it would be to pay the price of the invention, I'd pay the price not to have it. I'd hate to have my first sound in the morning come from New York or Hollywood or Chicago or Washington or any other center. I want my first sound to come from the Heavenly Sanctuary. I want that first thought that steals into my waking consciousness to be a heaven-implemented thought.

This is not just something to write poetry or a song about. This is reality, men and women. And it is for the *lack* of this that people move so much without direction, running, running, running... but not finding the real goal of life; unable to rest because they have not accomplished that for which they were born.

The key is to start with God in the morning of the day. "He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Oh, This is education—to

know what to do, to know how to arrange our time; not to cover all that we would like to do, or all that others might wish for us to do, but to be at the *right* place at the *right* time with the *right* word. And if we will seek *first* the kingdom of God and His righteousness, all these things will be added to us.

Many of you know Bill Dull, who has been pioneering this kind of work up in a dark county in West Virginia. Some of you've heard him tell about when he came here to this place several years ago as a student, a young man who at the time didn't know God. As he got acquainted with the Master, he was led, in the providence of God, to someone who helped him to learn to pray. And he learned that out here in these hills, on this campus, under a pine tree or other places where he met with God, was the place to get personal problems solved.

Dear students, may I focus upon you dear young men and women and older ones who are now receiving the training (and all the rest may listen too), but a word to you students: if you learn this lesson—I'm zeroing in right now, you will eventually learn everything else you need to learn in life. If you do *not* learn this lesson, everything else you learn will be insufficient and inefficient. *This* is the key, this time with God, preferably in the early morning. Of course, if you are on night duty as a nurse, your early morning may be as the sun is setting. But the typical program of life is to sleep at night, wake in the morning, as our text says, "wakened by the Lord," and let Him give you that which you need personally.

What a great privilege to be taught of God individually. What a great privilege to have the General Manager of the universe plan your program. He'll cut out a lot of things, but He'll help you to succeed in that which is important.

Now, something very practical. I was about to say, if you were the Devil, what would you do about what we've just been studying about? I'll tell you what he has done about it. The Devil has turned loose all kinds of things to keep people up so late at night that they miss this appointment with Jesus in the morning. Do you know anything about the problems I'm speaking of? Do you?

Let me read something from the inspired instruction that has come to our schools, *Counsels to Teachers, Parents, and Students*, page 297. Notice how practical this instruction is. Of course, it's out of date... Or is it? Listen:

"In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a seasonable hour. They will then rise in the morning refreshed for the duties of the day. In our schools the lights should be put out at half past nine" *Counsels to Teachers*, page 297.

Now, that doesn't mean that you *have* to wait up until 9:30, but that's taps, isn't it? That's the cut off time. Some of us will have to aim a little earlier than that in order to hit



it.

“Ah,” you say, “that sounds very old fashioned.”

It is, it is. Several other good things are old fashioned. Is it worth trying? Is it worth trying to go to bed early so that we can be refreshed with sleep, nature’s sweet restorer, and then listen for God’s Word in the morning, His word of instruction? Talk with God before we talk with men; listen to our best Friend before we hear from any other friend? *This*, my friends, is the secret, not only of efficient work but of sufficient rest.

Now there is one other point which, were I to leave out, some here would never find the rest that they need. No amount of physical labor, no amount of time spent on the bed at night, can take away a guilty conscience and the restlessness that it produces. Turn to Isaiah, the 57<sup>th</sup> chapter, verses 20–21:

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked” Isaiah 57:20–21.

The Devil heard that, and he said, “Don’t worry about that. I know some tranquilizers you can take, and it won’t bother you anymore at all.” Let me tell you, friends, one of the worst things about the drugs that many people are taking, either for sleep or tranquility, is not the harm it does to the body. It’s their very efficiency in putting to sleep the brain cells up here that have to do with conscience. That’s the biggest problem. The Devil has been doing it for thousands of years with alcoholic beverages. Today we have a hundred other ways for some people to accomplish a similar end.

Oh, my friends, wouldn’t it be a pity, whatever the method used, to so *jam* Heaven’s communication system that we no longer *feel* the promptings of the Spirit of God pleading with us to give up our sin and put away our iniquity? Wouldn’t that be too bad? Oh friends, I say to my Heavenly Father, “Keep my conscience alive and alert. And if that means that some night, I can’t sleep so well, oh, that’s all right.” I’d rather lie awake and talk something through with God than I would to go to sleep with some artificial means and miss the visit of the Holy Spirit. I do not want to silence that knock at the door. [Elder Frazee is knocking on the desk.] If Jesus is knocking at my heart because there’s a barrier between Him and me, I want to hear the knock and open that door. What do you say?

[Audience responds] Amen.

Now, turn to Hebrews, the fourth chapter, and we’re going to have our closing text now. Then I want to see what your response is. Hebrews, the fourth chapter, the first three verses. We’ll notice the third verse first. I want you to read with me the first line and a half. Hebrews 4:3. All together:

“For we which have believed do enter into rest...” Hebrews 4:3.

Who enters into rest? Those that believe the Word of God, the promise of God. Jesus says, "Come to Me and bring your sins that are making you restless. My blood will cover you. My Spirit will enter your heart. Come unto Me, and I will give you rest." But friends, as we come, we must believe, for it is written:

"...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mark 11:24.

So, when we come to Jesus with our sins, when we give up the thing that has stood between Him and us, then we are to do what? What does this text say? Believe. We're to believe His promise, believe He accepts us, believe He forgives us, and believe He takes the sin away. And if we do that, then we which have believed do enter into what? Rest. I thank God, friends, that it is even so.

Now, let's go back to our first four words, just four syllables. What are the first two words?

[Audience responds] Go work.

Go work. And the second?

[Audience responds] Come rest.

Come rest. Who goes with us to work? Jesus. And when we come to Him, we find *rest*.

Is there somebody here tonight that got something, either last week or tonight, that you want to thank the Lord for? May we have several that would like to speak as the Holy Spirit moves upon your heart. Let each one who speaks tonight speak short so that several may have opportunity. Just come right up here...

[Testimony service follows]

[Elder Frazee in response to one young man's testimony]

Tis a gentle dew from Heaven, the manna for the day;  
If you fail to gather early, alas, it melts away.

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W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)