

Remuneration

Matthew 20:16

#0610

Study Given by W. D. Frazee—November 11, 1975

You will remember that in an earlier study, we were looking at the Savior's parable in the 20th chapter of Matthew. I invite you to turn to that again this evening. We were noting the various classes of workers as regards remuneration.

In this parable of the householder, were there some that knew that they were going to get a definite wage and knew how much it was? Were there? Yes. Is this wrong? No. Were there others that didn't know what they were going to get, trusted to the householder? Yes. Anything wrong with that? No.

Now obviously, no person can be at one and the same time in both situations. There's no way to know what you're going to get and still not know what you're going to get; no way to eat your cake and have it too on this one.

"Well," you say, "which one would I like?"

No. The question is, "Which is the Master's choice for you?"

"He knows, He loves, He cares;
Nothing this truth can dim.
He gives His very best to those
Who leave the choice to Him."
"Tapestry," unknown author, last stanza.

You can never get anything better than God's best.

Now, in 2 Corinthians the 10th chapter verse 12, we read about some people that weren't wise. Let's see if we can find that statement that tells about the folks that weren't wise. Who was it who was not wise?

"...But they measuring themselves by themselves, and
comparing themselves among themselves, are not wise"
2 Corinthians 10:12.

There are few things in life that people use to make these comparisons more than the matter of remuneration. And this spirit seeps into the Lord's work. And whether it's the matter of a wage that we know we can expect, or merely an allowance that we don't know for sure how much it's going to be, or whether it's coming, unless we understand this principle, our human nature will manifest itself in making comparisons. This has been true in the work of God down through the ages.

You remember that when Solomon was going to build the temple, instead of trusting God, he sent off to a foreign country and got a man there who was considered an expert. And he was paid a special wage because he was an expert, way beyond what the ordinary workmen were getting.

Well, some of the supervisors and foremen decided that if Hiram could get such a fabulous wage, they ought to get more than they were getting. And so, they did. And before the story was over, Israel was ruined for time and for eternity. Read the story in *Patriarchs and Prophets*, Chapter 4.

This was one of the great causes of the apostasy, and the prophet to the remnant applies this to our church and to our work today in publishing work, in medical work, and in other phases of institutional and denominational work.

And so, this evening, we want to study the great privilege we have of being volunteers for Jesus, volunteers for Jesus.

Now, let me make plain, as I have before, that we believe in and God teaches a tithe-supported ministry and a church-supported core of workers who may, under certain circumstances such as we have in America today, have an assured income and security.

But God has also called through the years, and is calling today, for volunteers who step out without that assurance, self-supporting workers. This doesn't mean that they are better than others or holier. It simply means that to them, that particular call has come.

And as I told you in an earlier lesson, *unless* God has called you to that work, it's only a matter of time till you'll be out of it. You will either go into something where you can work for God on an assured wage and security, or else you'll simply be out trying to make money and feather your own nest. And in either case, you won't be in this kind of program anymore.

You will agree with me that this is not exactly the place to come to get rich. Why does anybody come here, then? Well, you know why *you* came. And thank God there are others that have come because they heard the call of God:

“...Go ye also into the vineyard, and whatsoever is right I will give you...” Matthew 20:4.

The call of God.

Ministry of Healing, page 479–480:

“When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive”
Ministry of Healing, page 479.

What's "stipulation"? Yes, that's a condition of accepting the employment.

"To Matthew as he sat at the receipt of custom, the Saviour said, 'Follow Me.' And he left all, rose up, and followed Him" *Ministry of Healing*, page 479.

As I mentioned in an earlier lesson, think of a man in government service being invited to leave that without any promise of what his remuneration would be.

"Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. It was enough for him that he was to be with the Savior, that he might hear His words and unite with Him in His work" *Ibid.*

Down the page on 480, it says:

"Today the Savior calls us, as He called Matthew" *Ibid.*, page 480.

There are those who think it unwise, if not criminal, to involve workers in a program that does not give them a guaranteed wage and offers them no security. Obviously, they shouldn't be in it if they think that way. And they won't be in it long.

But this says that today God is still calling some people as He called Matthew, and He called Matthew without any guarantee of wage, or security, anything of that kind. There are those who think it foolish to offer a thing like that and twice foolish to accept it.

Well:

"...The wisdom of this world is..." 1 Corinthians 3:19.

What?

"...foolishness with God..." 1 Corinthians 3:19.

But remember, we're not saying it's for everybody. We are saying it's for some. This is the land of the free. People are free to go on welfare and live off the government to the tune of billions of dollars. Thank God there's still freedom for a few people to be self-supporting and give their lives in service for God without thought of remuneration. Aren't you thankful?

Now, one of the purposes of God in giving medical missionary training is to develop workers who want to do this, and who want to keep on doing it.

In *Medical Ministry*, page 75, I read concerning Loma Linda:

“I have been instructed that here we should have a school conducted on the principles of the ancient schools of the prophets. It may not be carried on in every respect as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master” *Medical Ministry*, page 75.

What are “commercial pursuits”? What are pursuits? Running after something. What are “commercial pursuits”? Running after money. Anybody in it today? Oh yes, millions of people. Not everybody gets what they run after, but most people who are working are working for money. The proof of that lies in this fact, that nine out of ten people who are working, if oil were discovered on their property (if they had any), or some other means of income like that fell into their hands, they’d quit doing what they’re doing.

Would you quit doing what you’re doing if your rich uncle should die and leave you a million dollars? If you would quit doing what you’re doing under those circumstances, you’re missing your destiny. It’s a wonderful thing to recognize that your life is too precious to be sold on the auction block.

It’s a wonderful thing to know what Paul says in 1 Corinthians 6:19–20. Will you turn to that, please?

Now, if there’s somebody here tonight that doesn’t need this lesson this evening, I wish you’d put it in the deep freeze because you’re going to need it someday. Take notes on it and have it where you can get at it. You might need it sooner than you think.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are...” 1 Corinthians 6:19.

What?

“...not your own? For ye are...” 1 Corinthians 6:19–20.

What?

“...bought with a price” 1 Corinthians 6:20.

Are you bought? You’re bought with a price. What is the price? The blood of Jesus. You belong to Jesus.

In *Christ Object Lessons*, page 330, I read these marvelous words:

“Christ has paid us our wages...” *Christ Object Lessons*, page 330.

“Christ has paid us our wages...” *Ibid.*

Our wages are already paid. And that isn't the end of the sentence.

"Christ has paid us our wages, even His own blood and suffering, to secure our willing service" *Ibid.*

Oh, what wages, what wages. He paid in advance. He didn't wait until we worked for Him a year.

Before we ever enlisted, He said, "I want your service. I want your life. I want you. And I'm going to pay your wages."

"Christ has paid us our wages, even His own blood and suffering, to secure our willing service" *Ibid.*

Now, if our wages are already paid, why should we expect anything more? If a man hired you to work for him and said he'd pay you \$25 a day and he paid you in advance for a month, what do you do, then? You work right on. Because, why? You've already been paid your wages.

"Well," you say, "yes, but what can I do for a living?"

Listen, besides already paying us our wages, He guarantees us an expense account. And the text on that is Philippians 4:19:

"But my God shall supply all your need according to His riches in glory by Christ Jesus" Philippians 4:19.

But how much is an expense account? Well, that all depends on what the expense is. Some people, I'm sorry to say, out in the world, take advantage of that. They'll go to some place and try to get a discount, and then get their bill on the original price and turn it in, and get more money back from the expense account than they expended. But you and I are not interested in that, are we?

Now, what does Philippians 4:19 say:

"But my God shall supply all your need..."
Philippians 4:19.

I heard an "s" on the end of "need." Look at your Bible and see if it's there. Is it? No. It would be all right if it were, but this is all inclusive.

"...My God shall supply all your need..." Philippians 4:19.

Anything you need; everything you need. Who will supply it? God will supply it. Do you believe it?

Somebody says, "Yes, but I don't know how to put that in the cash register."

Well, that's what you're learning. Concerning the students at Madison over 60 years ago, Ellen White wrote:

"They have been learning to become self-supporting, and a training more important than this they could not receive" *An Appeal for the Madison School*, Pamphlet 119, 1908.

And it will be still more important in the days to come.

You know, it is wonderful what's taking place right now in the expansion of this program. Brother Wilson was telling us a bit about it the other night, you know. And from time to time, you read about it and hear about it. It's just spreading like yeast, growing like the mustard plant from the little seed.

But what I'm studying with you tonight is of the essence of this program. Take this out of it, dear friends, and you'd just as well forget it, just as well forget it.

If what we are after is assured income, if not high wages, at least assured wages and security, there are plenty of places we can get that. But oh, here is something different, my friends, here is something different. And thank God for the challenge.

Now, let me read this sentence again, *Christ Object Lessons*, 330:

"Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labor" *Christ's Object Lessons*, page 330.

What were Christ's wages as He labored? How much of a legacy did He leave when He died? All He left were those few clothes that his murderers gambled to see who would get. Oh yes, there was some other legacy He left. He left His mother to be cared for by John.

And John didn't say, "Master, where's the money going to come from to look after her?"

No. He accepted the legacy, didn't he? Yes. He believed the promise of Jesus:

"...Go ye also into the vineyard, and whatsoever is right I will give you..." Matthew 20:4.

"...My God shall supply all your need according to his riches in glory by Christ Jesus" Philippians 4:19.

This is the way, dear friends, that this third angel's message began. Did you read the editorial in this week's *Review* about Joseph Bates? Be sure to read it. Oh,

what a story of faith and sacrifice, of venturing out on the promise of God. This is the way the Sabbath truth got underway, and the truth of the sanctuary, and the other truths that make up this third angel's message.

And you remember that oft-quoted, never too often, that oft-quoted statement here in *Selected Messages*, Book 2, 206:

“In the future our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. Let us walk in meekness and lowliness of mind, and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of” *Selected Messages*, Book 2, page 206.

Has He done it? Why, it's amazing, it's just amazing what God is doing. Five or six years ago, we'd never even heard of Lusaka and Kafulwe over in Zambia in Africa, had we? And there are several places here in the United States and Canada we hadn't heard of. There are some more we haven't heard of that we'll be hearing about, provided we thoroughly understand and accept and embrace and rejoice in this principle, not merely of sacrifice, but of venturing out on the promise of God, going beyond visible resources, undertaking things in the name of Jesus.

Now, once I pointed out to you in an earlier lesson, there are two ways to do this. One is by faith and the other is by presumption. Faith succeeds and presumption fails. Israel went through the Red Sea by faith. The Egyptians tried to do the same thing, and they got drowned.

And the person who ventures out into self-supporting work of the kind we're talking about may get drowned, if God hasn't called him, or if he forgets to pray, or if he forgets to sacrifice, or if he forgets to work. It takes all three: prayer, and sacrifice, and work, hard work—real sacrifice, earnest prayer. That triangle is unbreakable, my friends.

God has to work miracles for every one of His children that He has called, who ventures out on His command and His promise and combines prayer, sacrifice, hard work. God has to do it.

Ministry of Healing, page 481:

“Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief” *Ministry of Healing*, page 481.

Now, if you want a way that God has prepared to bring relief, you'll find it in the difficulty. That's what this says.

“In every difficulty He has His way prepared to bring relief” *Ibid.*

I've often said, "I don't care how big a bill comes in the mail in an envelope tomorrow morning if in the same mail a check arrives big enough to pay the bill."

What do you say? And it happens again and again, dear friend.

"In every difficulty He has His way prepared to bring relief. Our heavenly Father has..." *Ibid.*

What are the next three words?

"...a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet" *Ibid.*

What is the one principle that we're to accept as supreme? Making the service of God first, making it supreme. In other words, oh listen, what happens to the work is more important than what happens to me. I'm not first. God's work is first. Is that the principle Jesus used? Yes. He died, like the corn of wheat falling into the ground, to spring up and bear an abundant harvest.

And do you know that of His 12 apostles, all but one died a martyr? They tried to kill him, but God preserved His life when they put him in the boiling oil. So, to all intents and purposes, he was a martyr. So, all twelve of those men laid down their lives, first in service and then in sacrifice.

Was it worth it to get it going? Will it be worth it to get it closed? To finish it? Will it? Do you want a part in it? Do you know what happens to a sacrifice? Gets bigger or smaller? Gets smaller, and finally is consumed. That's what'll happen to you if you stick with this program.

Well, why would anybody, knowing that, get into it? For love's sake, because Jesus has paid us our wages and anything He wants us to do, He's guaranteed us this expense account that we spoke of.

Now, I mentioned earlier this evening this matter of comparing one with another. I've been on this campus, friends, in the early days of this work when month after month after month nobody got a nickel. They got something to eat, and we got a place to sleep, but not a nickel. That's what it took to get the work started.

And so, we didn't have any problem making comparisons. The only way you could get less than anybody else would be to eat less, and that was your choice. But you know, it's surprising sometimes what a little bit of remuneration it takes to get people to make comparisons.

Suppose I get a certain amount of money. Suppose it's only one-tenth of what I got before I came to Wildwood, and that's just fine. I knew that. I came here to work for Jesus. I'm glad to take that 10 percent of what I used to get and with God's help, spread it over my need.

But I discover that my brother, my fellow worker, is getting three dollars more than I am. Oh, let's make it ten dollars. That'll make it a little easier to think about. My brother's getting ten dollars more than I am. Now, understand, I could get ten times as much out where I came from, and I've voluntarily come here at that greatly-reduced remuneration. And even that, I'm not sure of.

Did you know you weren't sure of getting anything here? In case you didn't know that, I'm letting you know right now. That's right. If there's anybody here that's guaranteed it, please let me know so I can persuade the administration to change that.

No, dear friends, let those that have to have assured remuneration and security, let them go elsewhere because there are a thousand places that are bidding for that and offering that. We are here getting an experimental experience in living *without* that kind of security. And if some people feel sorry for us, I feel sorry for them.

Oh friends, remember God hasn't called everybody to this, but those He has, they have the opportunity of having a fellowship with Jesus in solving problems, in meeting difficulties, in praying earnestly and not knowing where the answer's coming from, and then seeing God work. And that's worth more than all the money in this world.

But remember, you must do it by faith. And if you do it by presumption, you'll get drowned, sure as can be, sure as the Egyptians did. You must know God has called you, and you must be prepared to take the consequences. You must be prepared to week after week and month after month just live a hand-to-mouth existence, if that's what God arranges.

That's what George Muller of Bristol did, and in his lifetime, five million dollars passed through his hands for the care of the orphans that by faith he took on the burden of caring for.

Somebody said to Muller, "It looks like to me your experience is a hand-to-mouth existence."

He said, "Yes, it is—from God's hand to my mouth."

Beautiful, isn't it? But now, back to my illustration here, I've left a good job and accepted a ninety-percent cut in remuneration, and everything's fine. I'm happy. But I discover that a fellow worker is getting three dollars, five dollars, ten dollars more than I am. And what happens? I feel bad. Or do I? That all depends on what my philosophy is, my dear ones, it all depends.

Now, let me read you something interesting from the prophet, *Selected Messages*, Book 2, 204:

"It is through harmonious action that our own work is to be carried forward, and some will have a very hard time.

Some will have an easier time” *Selected Messages*,
Book 2, page 204.

“Oh, that isn’t fair. The general manager of this place ought to see to it that nobody has a harder time than somebody else.”

Interestingly enough, it’s all right for somebody to have an easier time, but it isn’t right for somebody to have a harder time.

Do you know any way for anybody to have an easier time unless somebody has a harder time? Come now, do you? I don’t know any way.

Now, let me read again. I’m reading an inspired statement:

“It is through harmonious action that our own work is to be carried forward, and some will have a very hard time”
Ibid.

Notice, she doesn’t stop with saying, “a hard time.” She says a what?

“...A *very* hard time. Some will have an easier time. But all these things will have to be taken just as they come, and the workers must remember what Jesus gave in coming to our world” *Ibid.*

Oh, *that’s* the remedy for all those problems. Now, you see, when I find out that Brother Brown is getting ten dollars more than I do, there are several things I could do.

One is, I can go to the administration and say, “Look here, Brother Brown’s stipend, I hear, is a little more than mine, and I think mine ought to be raised, or I think his ought to be brought down.”

I can do that. Do you know, there’s something worse than that that I can do. I can let it eat away at my vitals like an ulcer; say nothing perhaps to anybody. Drop some little word of doubt or criticism here and there. But maybe I don’t even do that. I just let it eat away at me, eat away, eat away. It can happen, friends, it can happen.

And oh, as I’ve thought about this meeting tonight, God has impressed me to share with you the joy of a different way entirely.

It’s to say, “Lord, if he’s getting ten dollars more, probably he needs it. You know all about it. If he’s got a little bigger expense account than I, he must have more expense.”

And you don’t have to audit his books to find out, either. Leave that to God and the angels. But it’s nothing for you to worry about, not in the least. It doesn’t need to cast any shadow over your heart. You can go singing, singing along the way.

On the next page, and this is still the same chapter, one of the last things Sister White ever gave:

“The Lord can bring matters around so that a blessing will attach to our laborers far exceeding any compensation we may or may not receive...” *Ibid.*, page 205.

Oh friends, I care not how big a man’s stipend, or wage, or salary, or dividends may be. If most of his remuneration is coming from money, he’s a poor man, even if his name is Rockefeller. He’s a poor man.

I’m a rich man. I used to tell my little girl that:

“Did you know your daddy was the richest man in all the world?”

And she’d look up to me and say, “But not in money, daddy.”

And we both enjoyed that. But listen, wouldn’t it be a shame to miss the blessing that God has within your reach or in your hands in the endeavor to grasp something that you don’t have? Wouldn’t it?

I often think of that little dog that was trotting along the path with a bone in his mouth. You know how a dog likes to carry a bone, carry it home. But as he was walking along, the trail led over a little footbridge. And as he passed over, he happened to see in the water another dog with a bone in his mouth. And as he jumped to get that bone, of course, he dropped the bone he had. He went home without supper.

Oh, wouldn’t it be a shame to miss the benefits, the compensation, the remuneration that God has put into this program of cooperation and partnership with Him in the endeavor to grab a little more money? Wouldn’t it be too bad, folks? Ah, this is what Judas did. What job did he have, among others, in the institution? He was the treasurer. And do you know, the prophet tells us that he sometimes paid himself for little errands that he did for Jesus; got a little extra on the side. He thought he was smart. But oh, he didn’t realize what he was missing. What an expensive way of missing.

I brought along something here tonight as a sample of what I’m talking about. I want to pass this along, and I want you to take a look at it. Now, if you want, you can put a monetary value on this. There are some places that would be glad to give me a dollar for this. This is spring flowers blooming already in November. Helen and I picked them from the cliffs on Wildwood property less than two hours ago. Take a look and pass them along.

I say those are benefits far beyond getting an expensive bouquet in the florist shop. And think of the benefits one gets in the sunshine and fresh air and exercise looking for them, and the joy of discovery. And it only takes a few minutes. I thank God for these messengers of His love.

I'll tell you something interesting about that. I was weary when I went over into the dell.

And as we walked into the dell, I thought, "I wonder how many we'll find."

We'd been over there some days ago and found one.

My wife said, "I think we might find two today."

I said, "I'm going to guess three."

And to myself, I had a little prayer with the Lord.

And I said, "Lord, I'm not going to make this a test of whether you love me or not, but I wish I could find a blue one."

And do you know the first one my wife laid eyes on was a beautiful light blue one. You'll find it in there. In fact, there were three of them. That's right. You don't find those every day.

Now, if you're getting five dollars more stipend than I am, that's okay. I got these. Do you see what I mean? And wouldn't it be a shame, oh wouldn't it be a perfect shame for me to miss the blessing and the joy and the thanksgiving of something like this, because my mind was on financial matters?

"Well," somebody says, "it's all right under some circumstances, but you can't pay bills with those hepaticas."

I recognize that. At least not the kind of bill you are talking about. But I come back to my promise:

"...My God shall supply all your need, according to *His* riches in glory by Christ Jesus" Philippians 4:19.

To some people that's mystic. Thank God, it works.

Something just comes to my mind I haven't thought of, but it belongs right here. Just a few days ago up in Washington D. C., one of the leading officers of the general conference was talking to a group.

And he said, "You know, a few days ago I was visiting at a place called Beautiful Valley."

And he said, "I became acquainted with some very interesting things."

He said, "You know, in the work that we're in, if we want something, we go to the budget and see if it's in the budget. And if it isn't in the budget, we just know we can't have it."

But he says, “Those folks down there, they don’t have any budget, and so when they need something they go to God.”

And this officer of the general conference said, “They get it, they get it.”

Oh, isn’t it a privilege to have a part in a demonstration like that, dear friends? Isn’t it? It would be hard for everybody here in this place to have an experience quite as sacrificial as most of our faculty at Beautiful Valley have. But if you want it bad enough, I’ll tell you how to get it. I learned how before I ever got into self-supporting work.

When I was in conference work on a conference salary, I took on, under the leadership of God and under the blessing of God, more obligations than I had assets. I surrounded myself with workers self-supporting, and involved them in soul-winning service, and took on the responsibility for keeping them at the work, and praying with them that God would supply their need as well as mine. And so, I got these experiences even though I had an assured salary, you understand, because the obligations that I had taken on were greater than my visible assets. Do you get what I’m talking about?

Anybody can have these experiences in faith and prayer, even if you’re a millionaire. You don’t have to be cheated out of something like this. Just let God lead you into taking on problems. And if you don’t know where to find them, some of us can help you. There are plenty around, plenty around. And remember, the Lord can bring matters around so that a blessing will attach to our labors far exceeding any compensation we may or may not receive.

Let me give you another example. Here’s this book *Medical Ministry*, page 308. You know, this is the page that led us to Wildwood. Read the page and you’ll see why it led us to Wildwood. But in this description of a medical missionary rural center near a large city with a sanitarium and a training school, it mentions several times the word “benefits”:

“It is well to consider the advantages of locations among the hills. There should be some land where fruit and vegetables might be raised for the benefit of the workers. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise” *Medical Ministry*, page 308.

What two things in those sentences I read did you notice the Master speaks of as benefits for medical missionary workers? Fresh fruits and vegetables grown on the land where they live. What’s the other?

“...Exercise called for in climbing hills...” *Ibid.*

Has it called *you*? Did you answer?

“The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise” *Ibid.*

Doctor and Sister Dunn are with us tonight. If we had the opportunity right now, he could tell us one thing after the other that medical science is telling people today is included in the benefits of what? Exercise. Any opportunity to get it here? Six hundred acres, is it all on the level? No. And:

“The exercise called for in climbing hills is often a great benefit...” *Ibid.*

Do you know there are people that are paying week by week money to go to spas and the YMCA and you name it, to sit on something and do this, or go through some other exercise? And the One who knows tells me—don’t miss this—the One who knows, the Master, tells me that exercise performed in the open air is ten times more beneficial than indoor exercise. Think of it, dear friends, ten times.

So, when I walk from Forest to the chapel, or from the chapel back home, I’m getting ten times the benefit than I would in an hour and a half exercise indoors in some gym, some gymnasium, right? And I don’t have to pay any money to get it, do I? It’s part of the remuneration. It’s part of the benefits. And what a shame it would be for me to wish that I were rich enough that I didn’t have to walk. No, no. I’m rich because I *can* walk. I’m rich because I’ve got the muscles to walk. I’m rich because I’ve got a place to walk. I’m rich because I’ve got time to walk. And I’m richest of all because I’ve got the will to walk. What do you say?

Well, I see my time is up. This is enough to digest, isn’t it? You know, one of the benefits of this program? It’s stopping when you’ve had enough, whether it’s walking or eating or studying or sleeping or anything else. Stop when you’re had enough. God has something else to share with us.

So, we’re going to digest this. We’re going to go home, have a little time with Jesus. We’re going to go to bed and have a good sleep because we’ve all gotten some exercise today. If you’ve missed the benefit, there’s a little time between now and bedtime. Get your benefit. If you can’t find any other way to get it, get out on the front porch. And if you don’t have a porch, you’ve at least got a yard. And do this right there in the moonlight. Yes, that’s right. And remember, outside is ten times more beneficial than inside. And this is all part of your remuneration.

[Announcements were made]

[Elder Frazee] All right. Dr. Dunn, I want these folks to meet you. You stand, too, will you? Thank you.

Dr. Dunn, come up. I want you to dismiss us.

Dr. Dunn was the medical superintendent in our mission hospital in Burma when the government took that over. And one of his first visits was here at Wildwood when he told us about it. Dr. Dunn is a medical missionary.

We're so glad you're here, doctor.

[Dr. Dunn] Thank you. We're very happy to be here.

[Elder Frazee] All right. You pray for us. Let's stand.

[Dr. Dunn] We're so thankful, dear Lord, we can come here and understand the Lord has paid us our wages in blood and sacrifice and sufferings. And we're thankful that He will assure us of many blessings and benefits; that He has a place prepared for us where we can serve Him happily. We're thankful the Lord has promised us He will give us sufficient for our needs.

[Elder Frazee] Thank God.

[Dr. Dunn] And our greatest need is the love of Jesus in our hearts and His Spirit and His power, and then we can do a great work, not to honor our own name but to honor the Lord's name. We're thankful for these people here who love their Lord. They love Him with all their heart and soul and strength. Bless everyone here. Bless their plans for the future. Help us, dear Lord, to serve Thee because we love Thee and because Thou hast first loved us.

Keep us strong, we pray, in the Lord. We ask in Jesus' name, amen.

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