

# Freely Give

#0626

Study Given by W. D. Frazee—September 14, 1968

Our text this evening is Matthew the 10<sup>th</sup> chapter, the 8<sup>th</sup> verse, the last line:

“...Freely ye have received, freely give” Matthew 10:8.

We studied last night about the receiving. We’ll study this evening about the giving, the imparting.

Let’s turn back to John the 4<sup>th</sup> chapter and the 10<sup>th</sup> verse where we were studying last night. I want you to see that the two experiences of giving and receiving are closely linked together.

“Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water” John 4:10.

We noted last night that salvation is a gift of God. But my dear friends, every blessing of this life and the life to come is the gift of God. Everything we have is all the gift of God.

As I’ve been meditating on this, I’m inclined to think that one of the great reasons men seek to earn and work out their own salvation without God is that they don’t want to be under any obligation to anybody.

A man wants to feel, “I’m the master of my faith. I’m the captain of my soul. I’ve made this, it’s mine. I’ve worked for this, it’s mine. I can do what I will with it,” whether it’s money, property, strength, position, political power, whatever.

But as I shall show you tonight, there is no such thing, there is no such thing.

Perhaps we ought to study that point right now so that we get it clear and then hold your finger there in the text in John.

1 Corinthians the fourth chapter and the seventh verse, notice how the Scripture points out this great fact, that everything we have is something that has been given to us:

“For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7.

Well, if I go out here and dig in the earth and finally amass a pile of gold, isn't that mine? No. Did you make the gold? Who made the gold? God made the gold. Whose is it? It's His.

Well, if I get out here and dig in the earth and grow a garden, or grow a crop, isn't that mine? No. Who was it that gave life to the seed? Who was it that sent the rain? Who was it that created the seeds and the plants in the first place? Then, who do they all belong to? They all belong to God.

But now, if I'm beautiful (I'm not of course, but suppose I were), wouldn't that be something to boast about? No. If I were beautiful, who made me that way? Was there a beautiful creature once that began to get proud and vain thinking it was something inherent in him? Who was it? Lucifer. What started when that started? Sin started.

Sin started when a creature started to think that what he had was his, to do with as he wished. And it doesn't make any difference, my friends, whether it's money, property, health, strength, influence, ability, smartness, in any line.

“...What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7.

It's a gift, it's a gift. We can rejoice in a gift, friends, but boasting about a gift is all out of place, isn't it? Yes.

Suppose you were to come to see me and you would see a beautiful painting on the wall and you think that I made it. And I'm willing to let you think I made it. And as you praise me, I strut, I'm inflated, and I begin to tell wonderful things about my painting.

But lo and behold, you find out that the whole thing was a gift. Somebody else painted it and just gave me the picture. My boasting was what? In vain, it was all out of order.

“Ah but,” somebody says, “somebody *can* paint.”

But what is painting? What is art? What is any talent? What is it? It's the gift of God. It's the gift of God.

Is the ability to make money a gift of God? Deuteronomy 8:18 says so:

“...Thou shalt remember the LORD thy God: for it is He that giveth thee power to get wealth...”  
Deuteronomy 8:18.

Oh, my friends, I feel so sorry for men who boast of their power to get money and look down on poor people that they think are lazy or shiftless or don't know how to manage, “But *I* do.”

“...What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7.

But now, let's go further. Let's go back to John the 4<sup>th</sup> chapter, 13<sup>th</sup> and 14<sup>th</sup> verses, see what Jesus says here to this woman about this gift, “every gift of God.”

“Jesus answered and said unto her, Whosoever drinketh of this water...” John 4:13.

The water of Sychar there in the well.

“...shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be *in him* a...” John 4:13–14.

What?

“...a well of water...” John 4:14.

Doing what?

“...springing up into everlasting life” John 4:14.

Do you know what kind of well that is? That's an artesian well. How many of you ever saw an artesian well? Isn't it a beautiful sight? I remember when I was preaching in Ogden, Utah, years ago up in a valley about 10 miles from Ogden, there were a number of artesian wells. In fact, it was the water supply for the city of Ogden.

And you could drive up there, and there were these great wells. The parts actually were about 10 inches or a foot across, and the water was spouting up out of those, just spouting up. And there must have been a dozen or a score of those wells there in that valley, and the water was just springing up, springing up. I think of that picture as I read this verse.

Now, I want to ask you something. How could an artesian well keep the water in it? It wouldn't be what? It wouldn't be a well of water springing up. Do you see what Jesus is talking about here? He isn't talking about a gift that you'll receive that you hide, that you cover up, and that you keep just for yourself. Oh, no.

God intends, and oh, I hope every soul here tonight gets it. God intends that every gift you have shall be disbursed, spread abroad, used, shared.

What was our opening text?

“...Freely ye have received, freely give” Matthew 10:8.

Let's do it. What do you say?

Now, let's turn to 1 Peter 4:10. We'll get another text on this. Instead of boasting about what we have and thinking that we can do with it what we wish, use it for ourselves, the Scripture here tells us what we're to do with it:

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" 1 Peter 4:10.

We are not owners, then. We're what? Stewards. This is true whether what we possess is something we were born with or something we have acquired through training or education. Every talent we have, natural or acquired, every bit of wealth or strength or influence or ability to do something, it's all a what? Gift. And:

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" 1 Peter 4:10.

Now friends, this applies in our religious life just as much as in material things. As a man may hoard money, as a man may pour all his effort into just accumulating property, so there are those (mark the point) who seem to be quite happy just in accumulating religious facts and information and having what they call a good spiritual experience, while all the while outside are the hungry, the starving, as far as spiritual things is concerned.

Years ago, I saw a picture I shall never forget. The artist had pictured a poor little boy on Christmas day with some newspapers under his arm. He was a newsboy. And he was looking in through a big plate-glass window at a fashionable restaurant. And in there, the rich were feasting. They were having Christmas dinner. But this poor little fella with his face pressed against the window was looking in.

Could *he* go in? No. What did he lack? He lacked money. Now, those people that were inside, they supposed that they were spending whose money? Their own. And they were very much mistaken. They were not owners; they were what? Stewards.

Are you a steward? Have you received any gift from God? What did He intend you to do with it? To share it.

Now, I want to bring you one of the most, shall I say, stupendous texts in all the Bible, Romans the 1<sup>st</sup> chapter and the 14<sup>th</sup> verse and the 15<sup>th</sup> verse with it. This is the apostle Paul. And you'll remember that when Jesus met Paul when Paul met Jesus on the Damascus road, he was a rich man. He was an eloquent, educated man, and a leader in the Jewish church. He was one of the nation's great men. His star was rising.

But he met Jesus. And by the time that Paul wrote this letter that we're going to read two verses from now, Paul had lost much of what he had when he met Jesus, as far as this world is concerned. He'd lost the money he had. His wealth was all gone in serving in the Gospel of Christ. Much of his time was spent as a self-

supporting missionary for Jesus, working with his hands sewing tents so that he could support himself and the Gospel medical company that he had with him.

But he'd lost other things besides wealth. He'd lost his position. His former friends despised him. They thought he was crazy. Yes, Paul had had more of what this world can offer probably than most any man here. And yet after all this, instead of thinking that the church was in debt to him and that Jesus was in debt to him, notice what he says:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also" Romans 1:14.

Now, we'll have to study this a bit to see what he's talking about. How could Paul be a debtor to the barbarians that he'd never even seen? How could he? Well, the answer lies partly in what we have already studied. Paul had come to realize that everything he had he had received from whom? From God. And so, as a steward, he was responsible for disbursing what was in his hands, according to whose direction? God's directions.

But here now is the mystery of the Gospel. You cannot give God money directly. He doesn't need it directly. All the gold that we could gather in Colorado wouldn't pave very many of those streets up there in New Jerusalem. And they're all paved anyway.

And so, with many of the other things, we might think of giving to God that He has given to us. He wants us to recognize His ownership and our stewardship. But in doing that, He wants us to look to Him for direction.

And He says (watch), "This property, this money, this strength, these talents that I have given you that you're going to use as my stewards, I want you to share them with others needier than you are. And that's why I've put these gifts in your hands. That's my purpose."

"So don't think that it's because of *your* wit and *your* skill and *your* strength that *you* are blessed with more than somebody else. Everything you have is a gift, and I have given it to you in order that you might find others that need that more than you do, and share it with them."

What did we read in Peter?

"As every man hath received the gift, even so minister the same... as good stewards of the manifold grace of God" 1 Peter 4:10.

And so, Paul says, "I'm debtor."

This is an interesting system of bookkeeping.

Paul says, "I'm in debt."

"Oh, you are Paul? Who are you in debt to?"

"Oh, I am in debt to the Greeks and the barbarians."

We'd say to the civilized and the uncivilized.

"In other words, I'm in debt to everybody in the world that needs what I have."

"I'm in debt to the wise and to the unwise."

And how much are you in debt, Paul?"

Fifteenth verse:

"...As much as in me is" 1 Peter 4:15.

"...As much as in me is" 1 Peter 4:15.

Look, suppose you're going to go into business, and you come and borrow from me, and I invest in your business \$10,000. Now, you've got the \$10,000. How much are you in debt? You're in debt \$10,000. Who are you in debt to? To me because I furnished it; but you've got it.

Now, suppose you come next week, and you say, "In order to carry on this business the way it needs to be done, I need another \$5,000."

And so, I turn it over. Now, how much are you in debt? Fifteen thousand dollars. Do you see that on that program, the more you have, the more you're in debt? Did you know that that's the program you're on?

"Oh no, I wouldn't be in debt for anything. Everything I have I earned by hard work, and I owe no man anything, so I can do what I want to with it."

How was it that Paul got in debt to the Greek and the barbarian, the wise and the unwise? Did he borrow something from them? What made him in debt? The gift of God.

And oh, my brother, everything you have is the gift of God. If you inherited it, it was the gift of God. If you worked for it, the strength and the wisdom to do the work were what? Gifts of God. It's impossible for you to escape it.

It's impossible for you to go to some part of the universe where you can take even one square mile or one acre and say, "This is mine. I will produce. It's all mine to do what I will with."

"...Ye are not your own" 1 Corinthians 6:19.

Everything you have is God's. And He gives it to you freely, and He wants you to do what? Give it to others freely. This is the happy way to live, friends. And it's because most people don't understand this that they're so unhappy. The "have nots" are unhappy because they don't have. And the ones that have, they're unhappy because they're afraid somebody's trying to get it away from them. And somebody *is* trying to get it away from them. It's a selfish world, dog eat dog, isn't it? Yes. So, there you go.

Someone asked a very wealthy man who was on his death bed how much it would take to satisfy him.

And he whispered from his dying bed, "A little more, a little more."

Oh friends, this rat race, what a pity. I feel so sorry for the people of this world that are rushing on in this mad race, hurrying to get something. It may be money. Other people don't care so much about money. They want power, political power, power of some other kind. Other people want what they call fun, just the pleasures of sin, to indulge appetite, indulge passion in all these unlawful ways that are making the world a Sodom and Gomorrah.

Let me tell you, friends, all of these things that people are running after, they are missing the real thing.

As Jesus said to that woman at the well:

"If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water" John 4:10.

That satisfies the soul. But remember, this well of water that He gives you is a springing well. It's an artesian well. It isn't something to fence off, and *you* just drink there. Oh, no. It's got to be springing up in your heart and life and spreading out to others.

Now, let me give you a statement or two from the Spirit of Prophecy confirming this. *Ministry of Healing* 105:

"By all that has given us advantage over another... we are in debt to those less favored..." *Ministry of Healing*, page 105.

Be it education and refinement, nobility of character, Christian training, religious experience, whatever has given us an advantage over others:

"...We are in debt to those less favored; and, so far as lies in our power, we are to minister unto them" *Ibid*.

Let's do it. What do you say, friends?

Now, come back here to the way this is put together. Paul said he was in debt, how much?

“...As much as in me is...” Romans 1:15.

And he was in debt to whom?

“...Both to the Greeks, and to the Barbarians; both to the wise, and to the unwise” Romans 1:15.

He was in debt to everybody that needed his help. Do you know anybody that knows less about the Bible than you do?

“Oh,” you say, “I don’t know very much.”

That’s not my question. Do you know anybody that knows less about the Bible than you do? Then you’re in what? You’re in debt. Have you paid anything on the debt? Have you even kept up the interest on the debt? Is that a fair question?

All right. Do you know anybody that has less health than you do?

“Oh,” somebody says, “I don’t have very good health.”

That’s not my question. Do you know anybody that has *less* health than you do? Do you? Then you’re in what? You’re in debt.

“Oh,” you say, “but I need somebody to take care of me.”

Isaiah 58 says that if you will deal your bread to the hungry and bring the poor that are cast out to your house and help the needy, then your health will spring forth what? Speedily. That’s what Isaiah 58 says. It’s dealing with this very principle. God is trying to teach us that we’re stewards, not owners, that we’re debtors, and the more we have, the more we’re in what? Debt. This is true spiritually, materially, educationally, every other way.

I wonder if there’s anybody here that’s a good carpenter, a good bricklayer, a good farmer, a good mechanic. Tell me, do you know anybody that knows less about those matters than you do? It might be a good thing for you to study this chapter in *Ministry of Healing* on “Help for the Unemployed and the Homeless.”

The way to help the poor isn’t always to dish out money or even deal out food. It’s to help them learn (those who can) how to use their minds and their muscles to increase their own efficiency.

And that talent, my brother, that God gave you in business lines and mechanical lines was never intended just to make *you* rich, or even just to put you in comfortable circumstances so that *you* could have a good time, you and your family. Everything you have is a gift, and He says to do what? Freely give, freely share it with others.



Would it be a good thing for you dear sisters that know how to cook, know how to sew, know how to keep house, to look around and find somebody that knows less about it than you do, and try to share what you have with them?

“Oh,” somebody says, “they don’t want it.”

Well no, some don’t. But some do, friends. The colporteur keeps hunting until he finds somebody that wants what? The book he has.

He doesn’t come back because one, two, three houses say, “No, I don’t want it.”

Oh, friends, whatever we have, let’s share it. What do you say?

“...Freely ye have received, freely give” Matthew 10:8.

Now, friends, do you know the greatest thing we have to share? It’s this gift we studied about last night, the gift of the love of Jesus; the gift of the forgiveness of sins; the gift of free salvation, the gift of the joy in our hearts.

“...He that winneth souls is wise” Proverbs 11:30.

Oh, I hope that every one of you here tonight that hasn’t already done it will make up your mind to spend the rest of your life in soul-winning.

I’m going to talk about somebody that isn’t here. At the beginning of this service, you heard this young woman stand up and sing with her brother, “Is Your All on the Altar of Sacrifice Laid.” She’s not here right now, so I’m going to tell you something about her.

That young woman is a graduate nurse and is also a graduate nurse anesthetist. Some months ago, she was employed in a worldly hospital, drawing a good salary. She was a member of the church in good and regular standing, but she was working for the world, and the world was getting hold of her more and more.

In the providence of God, she heard a message that began to get hold of her soul and changed her viewpoint. And as the Spirit of God began to work with her heart, she began to get more and more dissatisfied with what she was doing.

One day she was counseling with me. I know it was the Spirit of God that impressed me.

I said, “I believe that between now and the coming of Jesus, if you quit working for the world and start working for Jesus a hundred percent full time, and learn how to win souls, I believe God will give you a hundred stars in your crown.”

I said, “You’ve been putting people to sleep. God wants somebody to wake people up.”

I said, “I realize that when people are going to have surgery, somebody has to put them to sleep, but they’ll get that done down there in that worldly hospital whether you do it or not. They’ll manage somehow to find somebody to put those people to sleep for surgery.”

And they’ve been doing it ever since. The hospital didn’t close up. And she got into soul-winning, my friends. Thank God. She knows she’s in debt. Now, she’s made what the world calls a sacrifice. And what I’m sorry to say even some members of the remnant church would say is too great a sacrifice.

There are many people whose idea of missionary work is something you do as a kind of a sideline, making sure first that you and your family have, well, if not everything you might possibly want, at least most of the things.

But when Jesus found Matthew at the tax-collecting booth, He said in effect, “Matthew, somebody else can collect these taxes. I need you to collect souls.”

And Matthew left the money getting to somebody else, and he wrote the first Gospel in the New Testament. He died a martyr. He’s going to have hundreds and thousands of stars in his crown.

Oh my friends, what are your plans?

“Oh,” you say, “I have some wonderful plans. I’m going to do this, and I’m going to do that.”

“Oh, I’m not going to go to the penitentiary. I wouldn’t want to go there. I’m going to be sure to live a good religious life because I want to keep out of trouble. I’m going to study my Sabbath school lesson, pay my tithe. In fact, I’m going to have things so that I’ll pay a good tithe and give good offerings and have plenty left so that I and my family, can drive a good car. In fact, we might have a couple,” and this and this and this and this.

My dear friends, I challenge you, what do you have that you didn’t receive? Tell me this simple thing. Answer this simple question:

“If there are ten men drowning out here in the lake, and I have the time and the strength and the knowledge to save every one of them, and just because I have some plans of my own that that might interfere with, I plunge in and save five of them and leave the others to drown, and go on to my party, what am I?”

What do you say? A murderer? But I saved five lives. Oh, I may get my name in the paper, and I may get a medal for lifesaving, but I *could* have saved what? Twice as many.

Oh my friends, what is life for in this closing hour of human history? What are your plans? Just to be good? Just to be religious? Just to be good citizens and good church members? Or is there a vision that God might give somebody tonight of plunging for God and putting your whole life, your whole time, into the soul-winning work for Jesus?

Now, I realize that God uses these practical everyday things as a part of it. I've already covered that. God wants plumbers and bookkeepers, cooks and housewives. He wants secretaries and carpenters and bricklayers, and all the rest.

But I'll tell you, friends, Jesus was a carpenter in Nazareth more years than He ever preached, but I doubt very much if He spent his time once building a dance hall or a nightclub. What do you say? Do you think He did? Oh, my friends, the work of God needs men and women of practical abilities who have harnessed their talents, their gifts, their abilities to the cause of the third angels' message. Who are interested not simply in being good citizens in this world but in being lifesavers for Jesus Christ.

And don't forget that question I asked you about the ten drowning men. Don't be so satisfied with your life's plans merely because they include doing a little missionary work. Only God knows what you could do if you'd put *everything* you have on the altar.

And don't measure your call by what somebody else does. Let God talk to your heart. Only God can tell you how to use what He gave you because you're His what? Steward. And He's the One that must direct you. And He'll call you perhaps to do some things that He doesn't call somebody else to do in the way of sacrifice. But if He does, ah, there's a crown of rejoicing ahead of you.

Now, may I tell you this, friends. The last chance to get in on what I'm talking about is just about over. There won't be any lifesaving in heaven. There won't be any people drowning in that crystal river. There won't be any souls to be saved. There won't be any hungry people anywhere in the universe to feed. There won't be a soul to give a Bible study to, to bring them into the truth. There won't be a poor person that needs help.

Somebody says, "Won't that be good? We won't have any more calls."

Ah, my dear friends, think of it. The *only* opportunity in all eternity is about to close. *You* can win somebody to Jesus if you put your life into this thing. Not on a hobby basis, but to take everything that God has given you in time and strength and health and money and property and put it on the altar, and quit calling it yours.

Say, "Lord, it's all yours. You gave it to me. It's bought with the blood of Calvary. It's stamped with the marks of the crucifixion. Lord, everything I have is yours to be used up, consumed in this one work of rescuing the drowning men, saving the lost, and getting them ready for the coming of Jesus."

Oh friends, somebody here tonight is going to get that vision. Will you do it? If you will, thank God, friends, there is a glorious, glorious vision for *you* that will be fulfilled. And in the kingdom of God, you'll have many, many souls.

Now, I want Sister Forrester and Rose to sing for me:

"When I enter that beautiful city,

Far removed from all sorrow and care,  
I want to hear somebody saying,  
‘It is you that invited me here.’”

Oh, let the Spirit of God add its witness to these voices as they blend in this message. And let every soul open heavenward, hearing the voice of Jesus inviting us to join with Him in His soul-winning work.

[Sisters sing “When I Enter That Beautiful City,” by Carrie K. Butcher.]

I know this, friends, that one day in heaven, hearing the rejoicing and the songs of gratitude from those we’ve won will be ample reward for every bit of sacrifice that we can possibly crowd into the time between now and the coming of Jesus. What do you say?

I’d like to know something, friends. How many of you, oh, let me make it personal. Just let me talk to you personally, not this audience, just you, you personally, alone. Is Jesus talking to you tonight? Wouldn’t you like to put everything you have into the finishing of the work?

You don’t need to be afraid. It isn’t a matter of turning yourself over to some man or set of men. It’s a matter of turning yourself over to Jesus Christ and letting Him direct you. Will, you personally put everything you have on the altar? Will you play fair with God and do what God leads you to feel and know is His call to your heart? That’s safe, friends. Anything less than that is not safe.

You don’t need to worry. He loves you better than you love yourself. And all you have is what He gave you. But He waits for the consent of your will. Freely you have received. Will you freely give? Will you place yourself and all you have in those hands that were nailed to the cross for you?

If you will, you personally, you alone, as if no one else were here, will you just stand up and by standing say, “Yes, Lord, everything for you, everything for you.”

That makes Him so happy. The One Who knows says:

“Christ accepts, oh, so gladly, every human agency that  
is surrendered to Him” *Mount of Blessing*, page 44.

We’re going to sing a stanza of 266 in closing [old *Church Hymnal* (1941)], “I Will Follow Thee, My Savior.” It’s a wonderful hymn of dedication, consecration. Now, we’ve all stood in this dedication, I trust.

Now, I have another question as we sing. If there’s somebody, and you deal fairly with yourself and God in this, but if this decision that has been registered as you stood tonight, if this represents a complete turnaround in your life if there’s a decision you’re making tonight that means a real change in your life and you know it and you want special help from God, I invite you to come forward and stand here with bowed head. I want to pray for you as we close this service.

“I will follow Thee, my Savior,  
Where-so-e’er my lot may be.  
Where Thou goest I will follow;  
Yes, my Lord, I’ll follow Thee.

Refrain:

I will follow Thee, my Savior,  
Thou didst shed Thy blood for me;  
And though all men should forsake Thee,  
By Thy grace I’ll follow Thee.

*Seventh-Day Adventist Hymnal* [1985], # 623, first stanza.

[Recording ended in progress]

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