

# The Lamb and the Wolf

#0634

Study given by W.D. Frazee—December 6, 1957

Now tonight, let us turn to the 10<sup>th</sup> chapter of Luke where we will read the first three verses. This is the instruction of Jesus to a group of self-supporting medical missionaries that He trained and sent out into the field:

“After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He himself would come. Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. Go your ways: behold, I send you forth as lambs among wolves” Luke 10:1-3.

Sent forth as lambs among wolves—what a picture! Wolves—angry, cruel, tearing, clawing, biting, devouring. Sent forth among *wolves*? Yes. Would Jesus do a thing like that? Would Jesus send us forth among wolves? Yes. That’s what He says: “I’m sending you out among the wolves.”

“Well, what will happen to us?”

Well, that’s what I want to study with you. But first let us note that He sends us forth *as what*? As *lambs* among wolves. And what are lambs and what are they like? Like wolves? No. No, not like wolves. In fact, Jesus purposely took two things just about as far apart as He could get when He picked out wolves and lambs.

In other words, we are not to be like those that we go among. We’re to be *unlike* them, not for the sake of being unlike them, but for the sake of being *like* Jesus. And He is the Lamb: “...Behold the Lamb of God...” (John 1:29).

And concerning those who work with Him here and hereafter, it is written:

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

Lambs, *lamb*-like lambs, following the Lamb. Of course, when we think of a lamb we think of meekness and gentleness. Nothing fighting about a lamb; nothing angry or turbulent; no clawing and scratching and biting.

“...I send you forth as lambs among wolves” Luke 10:3.

Are you a lamb? Are you? Well, my dear friends, if we get a real true picture of ourselves, we shall have to remember that we have been born wolves, not lambs. And if any of us have much that is lamb-like about us, it is because we've been born again. God grant that that may be the experience of every one of us. Only thus can we be sent forth as lambs among wolves.

Now, if Jesus is sending us forth as lambs among wolves, we can expect, of course, the wolves to do what? To fight and bite, yes, and devour us.

You remember concerning the Master, in the 53<sup>rd</sup> chapter of Isaiah, it is written that "...He is brought as a lamb to the slaughter..." yet "...He openeth not His mouth" (Isaiah 53:7). He is brought as a lamb to the slaughter.

You know, it would not be, shall I say, so hard to go forth as a lamb among wolves if God would always work a miracle and keep the wolves from biting us, but He doesn't always do it. He does it sometimes.

When the Syrians came against Elisha there at Dothan, a whole army to get one man, God sent His angels—chariots of fire and horses of fire—and they surrounded the city. And nothing happened to Elisha in the way of harm. Nothing happened.

And we can all think of many instances down through the ages in the history of God's work, we can think of many times when God has seen fit to deliver His people. We think of Shadrach, Meshach, and Abednego there on the plain of Dura. We think of the angry threats of Nebuchadnezzar. He was a real wolf, wasn't he? He acted like one. He bayed like one. Yes. He was going to just rip into them. He roared after them, and he was going to tear them to pieces, burn them up. Well, he did his best.

But you remember that the three young Hebrews were not afraid of him. And when he offered them time to consider it, they said they didn't need any time. They knew what they were going to do. He threw them in, all right, had them thrown in, but Jesus was there to protect them, and the only thing the fire did was what? Burned up the cords that bound them. They went in bound and came out free.

Well, I say if God would *always* see fit to protect us in that way, it wouldn't be so hard to go among the wolves. We could even listen to their baying without being concerned or worried. But often God—in His mercy and in His providence, in His wisdom, in His love—permits the wolves to wound, to cut, to devour.

How many Christians were put to death during the Middle Ages? Well, at least fifty million, the historians tell us. Fifty million people (think of it, my dear friends!) that were taken like sheep to the slaughter, just cut down in cold blood one after the other. Couldn't God protect them? Yes. Why didn't He? Well, He *did* protect them, but not from death. They felt the fangs of the wolves. They felt the tearing of those claws, but they died triumphant. Jesus Himself gave us an example of that. And that's what we're reading about here in Isaiah 53:7:

“He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth” Isaiah 53:7.

He acted just like a sheep, a lamb, before the angry wolves with which He dealt. He did not retaliate; He did not meet force with force, cruelty with cruelty, anger with anger. Not at all. And He has left us an example in that. We are told in 1 Peter, the 2<sup>nd</sup> chapter, the 21<sup>st</sup> verse, that this was an example for us. 1 Peter 2:21:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, he threatened not; but committed Himself to Him that judgeth righteously” 1 Peter 2:21-23.

He just put Himself in the Lord’s hands. As He went out among the wolves, if God saw fit to allow the wolves to bite Him, He would accept it. He wouldn’t fight back. He wouldn’t get angry. He would allow Himself to be bitten, smitten, stricken, killed. And that’s an example for us.

You know, it’s much easier to be a brave warrior than a meek lamb. Peter found that out. Peter was ready to *fight* for his Lord. But Jesus said, “No Peter. Put up the sword. I need lambs, not soldiers. I need meek sufferers, fellow sufferers, not those who will answer cruelty with cruelty and sword with sword.”

I wonder, dear ones, if we have learned the lesson. As I have been reviewing some of these things of late, I have found growing in my heart a *great* longing to be a lamb. And naturally, I’m not that at all. But, oh, I thank God that Jesus can take John and James, the sons of thunder, and make them lambs willing to suffer and to reveal the love of the heavenly Father. Oh, I want to learn that lesson, don’t you? I want to learn that lesson.

You remember in Revelation 12:17, we’re given a view of the closing attack of Satan:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.

The dragon was what? Wroth. Who is it that’s wroth? The dragon. The dragon was wroth with whom? The woman. Who is that woman? The church. Are we going to feel that wrath? Are we going to feel the angry heat as the dragon opens his mouth and bellows forth his wrath? Oh, yes. But what are we going to do? Are we going to

fight back? No, friends, we're not going to fight back. There will not be one of the remnant that will lift his hand to hurt a single one of his attackers. Is that correct? Yes. This is the reason that we're non-combatants. This is the great basic reason. We love men too well to hurt them. Our business is not to defend ourselves. We can put ourselves in Jesus' hands, and if He wills that we suffer, then we suffer; that's all right.

That's the only way we can ever be lambs, friends, is to be willing to suffer, because Jesus was brought as a lamb to the what? [Audience responds: Slaughter.] If it is just a matter of going as a lamb to the green pastures and the still waters, quite a number would like to go along with the shepherd. It would be a nice picnic out there, you know. But He's brought as a lamb to the what? [Audience responds: Slaughter.] To the slaughter, yes. And the slaughter house is not the place people go for a good time. But Jesus went there, and He's asked us to go along with Him. What for? To give an exhibition of His love, my friends. That's what Jesus did.

What did Christ do while the men were nailing His hands to the cross? He prayed for them. What did He say? "Father..." do what? "Forgive them for they know not what they do." What kind of creatures were they, anyway? They were wolves, weren't they? Angry, baying wolves. But the Lamb, the meek Lamb, allowed Himself to be pulled asunder, clawed and scratched and devoured, by those angry beasts. And all the way through, He was loving them. Ah, my friends, that's a miracle! That's a miracle. And God lets us get an opportunity to practice on it in little things, just little things.

I want to read from *Desire of Ages*, page 353:

"The servants of Christ are not to act out the dictates of the natural heart. They need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbecoming, that are not as dew or the still showers that refresh the withering plants. This is what Satan wants them to do; for these are his methods. It is the dragon that is wrath; it is the spirit of Satan that is revealed in anger and accusing" *The Desire of Ages*, page 353.

So we're to be gentle to all men, the Bible says, gentle to all men. Gentle to our persecutors? Yes. Gentle to our brethren, even if they don't agree with us on every point? Certainly. Gentle to the members of our family? By all means. Gentle to all men. We're to be lambs.

Elder G. B. Starr, who, with his wife spent many years with Sister White, particularly in Australia, told us this experience once. About the time they were leaving America going to Australia, he was visiting with Sister White and he told her about an experience that he had had several years before in working with one of our ministers here in the United States.

Elder Starr was at that time just a young man, and there was another young man working in this company and two older ministers. One of the older ministers was Elder Eugene Farnsworth, but the man that was leading out was another man.

And one morning, as they were there in the tent where they were holding meetings, Elder Farnsworth was sitting over at a table on one side of the tent writing. And the two young ministers were busy about the tent with something.

A young man walked in the tent, and the minister in charge of the effort met him. And he asked questions about what was going on there.

The two young ministers that were on the side listened carefully and they said to themselves, "What a fine young man. I hope he'll come to the meetings and accept the truth. What a power he could be!"

Well, he asked questions, and this older minister that was in charge answered the questions about what they were doing. And then this young man began to ask questions about certain doctrines that we believe, and the minister would answer and then the young man would ask another question. Finally, this older minister, in speaking to the young man, said to him after he had answered a number of questions and given the scripture for it, when he'd ask another question, he said, "The trouble with you is you can't meet the argument. You just can't meet the argument."

And with this, Brother Starr and the other young helper that was with him felt bad because they were afraid that the young man was going to be driven away and disappointed. But the conversation continued and this minister repeated the expression. He said, "The trouble with you is you just can't meet the argument," and he bore down on him with the proofs.

You know, we *do* have wonderful proofs of our positions, don't we? The Sabbath, the state of the dead, the coming of the Lord—whatever you want to present, whatever questions people ask—the Bible is clear, isn't it? So then he bore down on him.

And finally, after that conversation had continued awhile, this young man that was visiting at the tent turned to this older minister, and he said to him, "*You're* no minister of Christ. You're just a controversialist."

And with that the minister said, "Well, the trouble with you is you just can't meet the argument!"

And again he said to him, "No, you're not a minister of Christ." He said, "Yonder," and he pointed to Elder Farnsworth at the table, "*There's* a minister of Christ."

And this older man replied with a rather smiling sneer, "Well, you just can't meet the argument."

And the young man went on out of the tent, and Elder Starr and the other young minister with him felt very bad. They felt they had lost him.

So he was telling this to Sister White. This was several years after, as he and Sister White were getting ready to go to Australia.

She said, "Brother Starr, that man was an angel of God."

Brother Starr said, "He was?"

"Yes. He was an angel of God." And she said, "And I gave a testimony to that very minister after that experience and told him that that was an angel of God sent to warn him about that spirit of controversy."

Well, dear friends, I pray that God will keep us from arguing with an angel! What do you say? [Audience responds: Amen.] And I pray that we may so learn the lesson of love that we will be able to do as Peter says:

"...Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness" 1 Peter 3:15.

Answer with what? Meekness. Like a lamb, not like a dragon, like a lamb. Like a lamb: meek and loving.

"It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. But God's servants are to be representatives of Him...They are to fix their eyes upon His loveliness. Then they can present the gospel with divine tact and gentleness. And the spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible" *The Desire of Ages*, page 353.

Ah friends, it is love that melts! The hammer may chip the ice, but as long as the temperature remains low, it's ice still, whether it be a block of ice or chipped ice. But, oh, let the warm sunshine play upon that ice, and whether in block or chip, what happens? The ice melts. It is *love* that is needed; the truth, of course. Oh, what a pity it is, friends, when the truth and love are separated. It's a terrible thing when error and so-called love are united. It becomes all the more deceptive. But truth and love are always to be united.

"Those who are brought in controversy with the enemies of truth have to meet, not only men, but Satan and his agents. Let them remember the Saviour's words, 'Behold, I send you

forth as lambs among wolves.’ Luke 10:3. Let them rest in the love of God, and the spirit will be kept calm, even under personal abuse...His Holy Spirit will influence the mind and heart, so that their voices shall not catch the notes of the baying of the wolves” *Ibid*.

As the wolves start their characteristic notes, let us never echo them, my friends. Don’t do it, in tone or manner. Let’s not meet sarcasm with sarcasm, sneer with sneer, boast with boast. No, no. Let us meet it with calm confidence and loving tenderness. Truth can afford to be calm. Truth can afford to be sweet and tender, for truth has nothing to fear.

God has warned us about the danger, even within the church, of revealing the wolf-like spirit instead of the spirit of the lamb. We need to be prepared, even in the church, to suffer it may be, if God allows it, and not to become critical, not to become like wolves. To be lambs.

Here is a quotation from a letter Sister White wrote in 1905, Letter 77:

“I have cautions to give you. Do not speak words that will disparage” *Letter 77, 1905*.

And then she mentions two prominent brethren in the General Conference.

...Let your words be well chosen. Nothing will hurt your influence more than for you to speak as if the present administration were to blame for diverting means into the wrong channel. This will react on you and will be displeasing to God. Let your speech be always with grace, seasoned with salt. The light given me is that by accusing those bearing responsibilities, you will in the end hedge up your own way. Be a man of sound judgment. Make no breach between you and your brethren” *Ibid*.

Why surely, friends, if a lamb is not to bite at wolves, he shouldn’t bite at other lambs, should he? Should he? No. And if we’re not to fight with fang and claw the people of this world, surely we should never fight our own brethren. What do you say? No, not to do that.

I’m reading again from this testimony:

“Do not seek to disparage the General Conference or to judge any man” *Ibid*.

From time to time I get letters, some of them written with a typewriter, some with a mimeograph or some other duplicating apparatus. And we’re living in a time when

every wind of doctrine is blowing, and there are all grades and varieties of criticism and censure... (I was going to say, "floating about" but some of them come a little faster than floating. They're more like one of these inter-continental missiles that they're experimenting with now.)

My point is, friends, it's the dragon that's wroth. It's the wolf that claws and scratches and bites. There are some letters and some tracts and some papers that I get that I don't even need to inquire whether the *doctrine* in it is correct. It's beside the point. The spirit is the angry spirit of the dragon—the critical spirit—to claw, to tear down, to scratch, to bite and devour. Oh, that we might learn the Master's way of doing the Master's work!

I read again:

"Do not seek to disparage the General Conference or to judge any man. Do not speak words that will leave a wrong impression on the minds of any regarding our brethren who have been appointed to do a special work for this time. We must keep a clean record. The light given me by the Lord is that we are all to stand shoulder to shoulder, united as brethren under the influence and control of the Holy Spirit" *Ibid.*

Let's do it. What do you say?

"Let nothing lead you to do one wrong act. Do not speak one word that might arouse suspicions regarding the men bearing responsibilities in the General Conference. Do not sow seeds of mistrust. Refuse to join the enemy in accusing and criticizing" *Ibid.*

Who is the accuser of the brethren, anyway? Satan. Do you think he tells lies or the truth? I don't think he'd tell lies about God's people to God. Doesn't God know better than to be deceived by that? I think the accusing of the brethren that Satan does is largely concerned with facts, and he's got plenty. Why should he have to deal with lies? Doesn't Satan know a great many faults and mistakes and weaknesses and sins about the people of God? Yes. But let us refuse to join the enemy in accusing and criticizing.

"Be true to yourself, true to your brethren, and true to God" *Ibid.*

I want to learn the lesson, don't you?

Then I want to read something from the *Review and Herald* of January 10, 1888:

“But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation” *Review and Herald*, January 10, 1888.

That’s it. Stand in defense of truth but not in defense of what? Self. Is there a difference? Oh, yes.

“Let us not pity ourselves, but be very jealous for the law of the Most High.

...We can afford to wait in calm patience and trust, no matter how much maligned and despised...Those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers” *Ibid*.

Are you willing? Well, that means to be a lamb; to be a lamb, not a wolf.

“...I send you forth as lambs among wolves” Luke 10:3.

Let me give you another beautiful example of this. This is a message that Sister White wrote to the brethren and sisters in Battle Creek at the time that Dr. Kellogg was making his final severance from this people. It’s addressed to “Dear Brethren and Sisters in Battle Creek.” Notice how sweet and loving Sister White’s message was concerning the one who had chosen to reject her counsel and turn from the testimonies that God had given him through her:

“I wish to write you a few lines. I understand how the enemy is working, and I wish to say to every soul, ‘Judge not, that ye be not judged...’ There are times when we have to take a decided stand, but in magnifying the Lord be sure that you do not condemn and make charges against others. It would cause all the powers of hell to rejoice if our people were to become divided.

...Now let your study be to save these imperiled souls.

...But whatever you may say to vindicate the truth in righteousness, be sure not to make a raid on the one who for many years has borne heavy burdens in connection with our medical missionary work.

...I beseech you not to let a drive be made against our brother, for this would not be right” *Manuscript Releases*, Vol. 13, No. 1057, pages 318-319.

Ah, wasn't that sweet? So tender, so loving. *Earnestly* she pled with him. *Earnestly* she exalted the standard that God had given her to uphold, but there were to be no angry words, no critical words, no personal thrusts, no sneers, nothing of that kind—only love, only love. God help us to learn it. What do you say? [Audience responds: Amen.]

Then in a message that the servant of God wrote to a conference worker (this is Letter 156, 1907) in regard to some of the self-supporting work in the South, I read:

“God does not require His servants all to work in precisely the same way. Each worker should thank God that he has a part in the Lord's vineyard, and each should believe that the Lord is leading his brother workers as verily as he believes that the Lord is leading him. The words of Christ, 'All ye are brethren,' should ever be kept in mind. The spirit that leads workers to measure themselves among themselves, and to estimate the value of a worker according to human judgment, is not the spirit of Christ.

Wherever you labor, come close to your brethren” *Spalding and Magan Collection*, page 410.

We want to learn those lessons, don't we, friends?

Now, we have emphasized the matter of not fighting, not criticizing, but being like lambs. But with it, friends, it's very important to understand that we're not to *yield*. We're not to fight, but we're not to *yield*. We're to be lambs among wolves, but we're never to give up being lambs. We're never to yield the *truth*. We may be called upon to *die* for the truth, but never to *give up* the truth.

The martyrs had to die for their faith, but they were not to give up their faith. Under the pagan persecutions there were many times when they could have purchased their lives by just putting a little incense on the shrine of a heathen idol. Think of it. That's all they had to do—just take a little incense, put it on the altar there where the fire was burning, and that would be accepted as an act of worship, and they could go on home free. If they were not willing to do that, there was the executioner waiting to take their heads off or crucify them or put them to the lions. They were lambs, friends, led to the slaughter. But let me tell you this: there was nothing weak and yielding about them. Not at all! They were just as firm as a rock.

And sometimes, *because* they were so meek and mild, people thought they could be easily cowed, easily handled. They thought, “Oh my, those folks are soft. They're easy. We just put a bit of pressure on them and they'll come around all right.” But no, no. They were nice, they were gentle, they were meek, they wouldn't fight, but neither would they yield!

That's the lesson God wants *us* to learn, friends. Oh, He wants us to stand as a rock for principle and to learn to do it without hitting and biting and fighting. That's the point: to learn how to *stand firm* in a meek, gentle way. Jesus did both. His apostles did. The martyrs did. You and I are called to do that very thing. And we are called upon to practice it first of all in our homes and in the church—that spirit of being able to stand for principle without fighting others, to stand for your convictions without trying to rule or ruin others.

Let me read you a few words of encouragement in *standing* for convictions and going ahead with our work. What I'm going to read from now is from the little tract *Words of Encouragement to Self-supporting Workers*. This is a message that Sister White gave in person before the teachers and students of Nashville Agricultural and Normal Institute at Madison, April 26, 1909. You might be interested to know that at this time, Madison was only about five years old. It was smaller than Wildwood is now, just a little place doing a humble work in a self-supporting way, a sacrificial way, an *unconventional* way, a way that was much criticized—criticized much more than Wildwood has ever been, I can tell you that friends. *Much* more.

But on this occasion the servant of God, Sister White, was there. She spoke to the teachers and students and some representatives that had come in from some of the little out-stations that had already been established. She said:

“Some may say, ‘If I were to engage in this sort of work, some connected with the church would discountenance me.’ What if they should? Christ has said, ‘Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.’ We have no greater encouragement than this...” *Words of Encouragement to Self-supporting Workers*, page 13.

Wasn't that nice, the way she encouraged them? Then, on the next page:

“And as you try to extend the influence of this school into the needy places beyond, you are doing the very work that God wants you to do” *Ibid.*, page 15.

What were they doing? The very work that God wanted them to do. But they were doing it under opposition and criticism, my friends. So she says:

“Let not any living hand of minister or layman, be laid upon you with the statement, ‘You cannot go here, you must not go there; we shall not support you if you do not go at our bidding; or if you do not give yourself to the work of bringing souls into the truth in some certain place designated by us’” *Ibid.*

They weren't to feel that they should allow that sort of interference.

“To those who are connected to our various school enterprises in the South, I would say, ‘Let not a single hand be laid upon you to say, “You cannot do this work; you must not spend your time in this way”’” *Ibid.*, page 15.

Three times in that short message she repeats this thought: don’t let *anybody* interfere with the work that God has given you to do. Well, what were they to do, friends? Fight about it? Criticize? No. No. In what I have read you can see already they were to do just the opposite. They were to hold up the hands of the men in official positions. They were to encourage trust rather than *distrust*, confidence rather than doubt. They were to pull together, pull together even with men that weren’t pulling with them. That’s the test, my friends, of love within this movement.

Why, even a sinner can at least make a show of pulling with somebody that’s patting him on the back, can’t he? Yes. But the test of your lamb-like love is when you’re criticized and reproached for doing the work that you believe God has called you to do, and then, instead of pouring forth angry words or starting in to, just on the side, put out a thrust here and a sneer there and undermine confidence over there—instead of doing anything like that, you kindly, quietly pull in even lines for unity, stand firm for principle, and go right ahead with the *work* God has given you to do.

Don’t leave the *work* in the interest of unity. No, no. That’s clear in what I’ve read here:

“...Behold, I send you forth as lambs among wolves”  
Luke 10:3.

Go your ways. If He’s given you a work to do, go ahead and do it, but do it in love; never yielding principle, but always doing it in the tender spirit of the Master.

Well, friends, as I say, these things have been helpful to me as I’ve been thinking about them. And I trust that they will be a blessing to us tonight.

On page 354 of *Desire of Ages* I read:

“But under loss and suffering, even unto death, the Lord’s children are to reveal the meekness of their divine Example”  
*The Desire of Ages*, page 354.

I want to tell you something, friends. Do you know what will happen when we fully grasp the truth that we’re studying tonight and have an experimental knowledge of it? Do you know what will happen? The latter rain will be poured upon us, and there will be such *power*, such power with the message of God that *thousands* will come in from the world.

So instead of blaming others because they do this or don't do that or because they get in our way, we ought to blame ourselves, friends. If we'll be real lambs, God will see to it that we accomplish the thing He has given us to do, won't He? He has more at stake in this than we have.

“But if ye have bitter envying and strife in your hearts, glory not, and lie against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envy and strife is, there is confusion and every evil work” James 3:14-16.

And then he adds in the 17<sup>th</sup> verse:

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” Ibid., verse 17.

Oh, God teach us the lesson, friends! I repeat: it's a tragedy when error and so-called love are mixed together, when compromise and tenderness are all in the same mixture. That's too bad. It's too bad that worldly compromise should have the benefit of a tender manner. That's too bad. But oh, the worst thing is when the truth of God is defended by somebody with the spirit of the dragon, when the principles of heaven are *talked* about by someone who uses the weapons of hell.

I think again and again of the message that came from way across the waters in Australia to a minister prominent in this movement in the 1890's who was preaching the beautiful truth of Righteousness by Faith. Sister White sent him this message: She said, “Elder, in the night season I saw you. In this dream you were represented to me as presenting to the people a basket of most beautiful fruit. But, ah,” she said, “in the dream I saw that your *manner* was such that the people didn't want the fruit.”

Isn't that too bad, friends? God help us to be in earnest about getting something more than the truth of the doctrine, the truth of these standards, the truth of these reforms. Many a soul will stumble over the *method* that we use, the *manner* of approach. As they catch that sound of the baying of the wolves, they may well doubt whether we bring the Lamb of God.

And so this evening, I choose to humble my heart before God and to say, “Blessed Jesus, teach me to be kind. Teach me to be loving. Teach me to be gentle—not by compromising principle, not by lowering the standard, not by giving up a single reform or a single point of truth. No, never! Die first.” But ah, friends, we can die without fighting, did you know that? Jesus did. Jesus did.

If you fight you'll die, but that doesn't make you a martyr. You're just a casualty. The martyr is the one who dies without fighting, correct? Which will you be: just a

casualty or a martyr? Will you, like Jesus, stand firmly for truth and become a mark for the weapons of hell, but exhibit under persecution the sweet, gentle, loving spirit of the Lamb? Or will you, like Peter, use the sword and then run away?

Oh, I'm glad Peter finally learned the lesson, aren't you? He finally died a martyr, without fighting. He didn't struggle with the men that put him on the cross. He just had the one request: that his head might be turned downward rather than upward, for he couldn't bear the thought of dying in the same manner that his Lord did. He felt it would be too great an honor for the one who had thrice denied Him.

Shall we bow our heads:

Loving Lord, tonight as we stand face to face with the mystery of Thy love, the wonder of Thy condescension, the beauty of Thy sweet lamb-like character, we long to be transformed. We thank Thee that by beholding we are changed by the Spirit of God from glory to glory until, finally, we shall reflect that same image fully, without one mar or scar. To that we yield ourselves tonight, and we thank Thee in Thy sweet name. Amen.

Is there someone who would like to express something that God has impressed upon your heart tonight? The time is yours.

[A testimony service follows. Several comments from Elder Frazee were recorded:]

We can have strong convictions without being led at times in our humanity to feel like expressing them in a strong way. It's an education, quite an education, that God undertakes in our behalf to keep our convictions strong and our utterance gentle, our manner sweet, while our stand is just firm and unyielding.

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Wouldn't you rather be a lamb and get devoured than be the wolf that did the devouring? Wouldn't you? Wouldn't you rather be Paul before Nero, than Nero with Paul in front of you? I would, even if there were no future life. If I could live forever like Nero or Judas or Pilate or Herod, who would want it? No one that has seen the glory of the cross. Oh, I'm glad it's love that's going to be perpetuated, aren't you?

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...After all, if your convictions aren't worth suffering for, they're not worth anything, are they? No! No.

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That miracle is about on the same elevation as the miracle of calming the waves or healing leprosy. I think whenever we can do *one*, we can do the other.

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That's the first step, is to dislike him (the wolf). That's right. The world is full of people who *admire* the wolf. They admire it in others, and they'd like to be just as wolfish as the next one. And if God has put in our hearts tonight a spirit that we regret that sort of thing and deplore it and despise it and repudiate it, bless the Lord, folks, we're on the way! We can thank God for it for it didn't come of ourselves.

“...Flesh and blood hath not revealed it unto thee, but  
My Father which is in heaven” Matthew 16:17.

And we can be fully persuaded that He which hath begun that good work in us will do what? Finish it until the day of Jesus Christ.

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When is this study for that we have tonight? Is it for now? All right, then I want to ask you another question: does Jesus *tantalize* us?

Did you ever see somebody hold up a piece of bread or something else that a dog likes and hold it up here and say, “Now, speak.” And the dog is supposed to get up there, you know, and put his paws together. He wants that. He wants that. Now, if the owner is behaving as the owner should, what will he do? He'll give it to the dog, won't he? But if he's just *teasing* him, then what? The dog doesn't get it.

Now, I ask you friends (if you'll allow me to use that crude human illustration): is God tantalizing us and teasing us? [Audience responds: No!] No. No, He isn't. Ask and it shall be? [Audience responds: Given.] Given you. Seek and ye shall? [Audience responds: Find.] Find.

Well, are we going to do it? Are we going to do it right here tonight? Are we going out of that door lambs or wolves? [Audience responds: Lambs.] Thank you, brother. Lambs, that's right. Not *hope* to be, not *wish* to be. No, no. That man that came with leprosy, he didn't go home from the meeting and say, “Well, you know, I got a little ray of hope. I think *someday, somewhere, somehow*, I may get over this,” did he? Oh, no, he didn't. He went home without what? [Audience responds: Leprosy.] Without the leprosy.

“Ah,” you say, “But I've done that before and I've failed.”

Well, suppose you did. I was going along a road one time and I fell down, right down on my face, but I didn't stay there. No, I got up and came on. That's why I'm here. Otherwise, I'd have still been there, correct? Yes. Why, friends, no matter how many times we fail or fall along the road, can we not get up by the grace of God and go on our way?

And listen: you say, “Yes, but I don't think I can count myself anything until, until...” Until what? You know many people are, as *Steps to Christ* says, they're feeling that they must be ‘on probation’ for a while. They must prove to the Lord and themselves that they can be ‘right’ for a certain length of time. I don't know just what

your time is, whether it's six months or six weeks or six days or six hours, but that is *not* what? That isn't *faith*.

"...And this is the victory that overcometh the world, even our faith" 1 John 5:4.

Listen, friends. You remember that beautiful statement:

"If you give yourself to Him, and accept Him as your Saviour, then..." *Steps to Christ*, page 62.

(*Then*, not six weeks later)

"...Then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had..." *Ibid*.

As if you had always been a lamb. (That isn't what it says, but that is what it means.) "...You are accepted before God just as if you had not sinned," just as if you had always been a lamb. Isn't that nice?

What are you on the books of heaven tonight?

"Ooooh, I'd hate to see!"

You don't need to hate to see. If you give yourself to Him, then you're accepted just as if you had always been right. What does God think of you anyway?

"Ooooh!"

[Audience laughs.] You don't understand the plan of salvation if you talk that way. Do you know what God thinks of you? Why friends, He loves you just as much as He loves Jesus. And if you've given yourself to Him, tonight, because you've seen this picture you say, "Lord, I hate the wolf. I give that up. I love the lamb. I give myself to Jesus. Make me like that," the Father says, "All right. It's accepted and it's counted that way, just as if you had *always* been that way and are that way right now. It's counted that way."

Listen friends, if God counts it that way, why shouldn't you and I count it that way? And let me tell you something: it'll never be that way until you *count* it that way. People get the cart before the horse in this thing. They don't want to count it that way until it shows up that way. It's the other way around. You've got to count it and then it'll show up. Sure. Sure.

You've got to put seed in the ground before it shows up on top, haven't you? What a pity it would be for a man to say, "I'm not going to put any seed in the ground until it shows up on top." Put it in the ground, friends! Accept it in your heart. Believe it by faith and believe that Jesus accepts you.

If you're tired of that old wolf, put him aside. If you're sick of that old selfishness, give it up. If you love the life of Jesus, say, "Lord, right now, tonight, I accept it. It's mine. Jesus bought and paid for it with His precious life."

Why, what I'm saying right now is more important than the whole hour to somebody here. If you're that somebody, stand up and say so and break loose, friends! Break the bands of doubt and fear.

[Recording ends.]

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