

Fitting Action to Occasion

Anvil

#0569

Study Given by W. D. Frazee—February 11, 1966

Some of you are looking at this anvil. But before we look at the anvil, I want to study the word. Let's turn to 1 Samuel, the 10th chapter, and the 7th verse. Now, these are the words given to Saul through the Spirit of Prophecy. God loves to guide His people through the Spirit of Prophecy. And Saul, while a young man, had been called from his ordinary duties to be King of Israel. And this day's experience that we're reading about here tonight was the first intimation that had come to Saul that he was to be chosen for that duty.

And Samuel told him certain things there were going to happen in his future. And in the seventh verse, he added:

“And let it be, when these signs are come onto thee, that
thou do as occasion serve thee; for God is with thee”
1 Samuel 10:7.

You notice that even having a living prophet does not release a man from the responsibility of making decisions at times. The visions that God gives His servants are not for the purpose of making us automatons, just computers or machines of some kind. The human mind has a part, a very important part to play in working out the plans of God.

And so, although the living prophet was there and was guiding Saul, nevertheless the prophet told him, “Now this and this and this, these things are going to happen, but when they happen, do as occasion serves you, for God is with you.”

The American translation puts this:

“When these signs come to you, do as the occasion
demands...” 1 Samuel 10:7 (*Smith and Goodspeed's
American Translation*).

Moffatt translates it:

“...Do whatever the occasion demands...” 1 Samuel 10:7
(*James Moffatt Translation*).

That's what I want to study with you tonight—fitting the action to the occasion.

And the anvil is going to help us presently.

Now, there are many examples of this all the way through the Scriptures, but I'd like to notice, first of all and most all, the example of the great Example, Jesus. Let's turn to Matthew the 27th chapter, verses 27–30.

Now this, as you will observe, is Friday morning. And Jesus is undergoing the farce of a trial and the terrible abuse and suffering that preceded His crucifixion. I want you to notice the attitude of Jesus. I want you to notice how He related Himself to these circumstances:

“Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head” Matthew 27:27–30.

What a picture! Who is this? Oh, this is Jesus, the Son of God, the King of the universe. But here He is crowned with thorns, and the soldiers and the rabble mocking Him, kicking Him, hitting Him, spitting in His face, abusing Him in every possible way.

What's He doing? Oh, He's being the meek Lamb. Why? Because that was a part of the plan that His Father had laid and that He had laid with the Father before He ever came to earth.

In old *Spiritual Gifts*, Volume 1, page 51, we have this picture described:

“There stood Jesus, meek and humble before the infuriated multitude, while they offered him the meanest abuse. They spit in his face—that face which they will one day desire to be hid from, which will give light to the city of God, and shine brighter than the sun—but not an angry look did he cast upon the offenders. He meekly raised his hand, and wiped it off” *Spiritual Gifts*, Volume 1, page 51.

Think of it, friend, they spit in His face. He didn't hit them. He didn't even look mean at them. Could He have ordered them away? Yes. His divinity could have shown through and instantly dispatched them or scattered them. They could have howled in fear or fled in terror, but He bore it all.

“He meekly raised his hand, and wiped it off” *Ibid.*

The spittle.

“They covered his head with an old garment; blindfolded him, and then struck him in the face, and cried out, Prophecy unto us who it was that smote thee. There was commotion among the angels. They would have rescued him instantly; but their commanding angel restrained them” *Ibid*.

Did Jesus know the angels were there ready to rescue Him? But what did He do? He bore it, He bore it.

Turn to the 50th chapter of Isaiah verses 5–6. I want you to see the inspired prophecy that puts this all down in such a graphic way:

“The Lord GOD hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting” Isaiah 50:5–6.

Did they actually pull the hair out of His face? Yes. And spit upon Him. Hour after hour the cruel abuse went on, but He bore it all. Not once did He strike back. Not once did He stop them. He bore it all.

Desire of Ages, 703:

“It was a part of His mission to bear, in His humanity, all the taunts and abuse that men could heap upon Him. The only hope of humanity was in this submission of Christ to all that He could endure from the hands and hearts of men” *Desire of Ages*, page 703.

He took it, He bore it, willingly, gladly. He bore it all. What meekness! What lamb-like meekness!

But now, dear friends, I want you to go back to Matthew, and I want you to see something that happened less than a week before this. This thing that we’ve just looked at, when did it happen? Friday morning. Now, let’s go to the 21st chapter, the 12th verse, and see what happened on Monday morning just before it. Just a few days before, the same week, here’s the same Jesus and the same people. Now, let’s see what’s happening:

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” Matthew 21:12–13.

Is this the same Jesus? What's He doing? Is He submitting? Oh, no. No, He's not submitting. He's giving the orders. He's clearing the temple of the desecraters. And with an authority that could not be questioned, He dismissed them and bade them leave, and not a one questioned Him, not a one held back.

Three years before, He'd done the same thing. You remember at the beginning of His ministry, John told about it? That time He'd picked up some cords and made a whip. He never touched them with it, but He held it up as a symbol of authority and punishment, and they scattered when He told them to leave. Divinity flashed through humanity.

But this time, He didn't even pick up any cords. He just stood there and looked over the scene—the lowing cattle, the bleating sheep, the angry moneychangers, selfish and greedy, quarreling about prices, and the priests in there getting their share, greedy, selfish, dishonest, making money over the worship of God.

And as the King of heaven and the Guardian of the temple, He stood there, and He said, “This must cease.”

“...My house shall be called the house of prayer; but ye have made it a den of thieves” Matthew 21:13.

And He bade them leave, and they did it.

Is that the same Jesus that a few days later, just a few yards from there, received from those same men the abuse that we just read about and took it meekly and mildly? The same One? The same Jesus. Well, why didn't He do on Friday what He'd done on Monday? Why didn't He scatter them on Friday as He'd scattered them on Monday?

Let me ask the question the other way. Why wasn't He meek and mild on Monday as He was on Friday? Why did He look at them in a way that put terror into their souls and caused them to run, while on Friday He meekly bowed his head and took it all? Why did He speak with authority on Monday and give the orders, and on Friday meekly submit without a word and without a murmur?

On Friday, He was bearing. On Monday, He was striking. On Friday, He was the anvil receiving the stroke. On Monday, He was the hammer giving the stroke. And as those who follow the example of Jesus, you and I need to learn to fill both roles, to do both jobs, to give both demonstrations.

“For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.”
“Preparedness” by Edwin Markham.

The remnant are going to learn both of these experiences as no other group in all the history of the world. We must learn to bear as Jesus bore, and we must learn to strike as He struck. The temple is to be cleansed again. And there are scenes to be enacted in connection with the cleansing of the temple that hardly anybody is looking for, friends.

And when insulted Deity speaks once again and speaks this time through human agents, there will be many ready to criticize, ready to find fault, ready to question the spirit of it all.

They will say, "Is this the meek and mild Jesus?"

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" Malachi 4:5.

My dear friends, unless He comes, Malachi says there's going to be a curse, and that curse is coming. And parents and children, read what it says there. The only thing which can turn the hearts of parents to children and children to parents in *this* awful generation is the striking message of Elijah and the striking work of Elijah.

But those same people who give that striking message of Elijah and do that striking work of Elijah are going to be like Christ—led as lambs to the slaughter. Before the tribunals of this earth and before angry mobs, the remnant will suffer abuse such as Christ suffered, and they will respond as He responded. They will be meek, they will loving. No angry retort will be given. They will take it.

How can it *be*, my dear friends? How can it *be* that the same individuals will be at once so strong and yet so meek, so full of authority and yet so yielding to abuse? Ah, my dear friends, it takes steel in the anvil to bear, and it takes steel in the hammer to strike. Am I right?

"For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike."
"Preparedness" by Edwin Markham.

Oh, I hope every parent will learn this here tonight. I hope every teacher will learn it. I hope every church officer will learn it. I hope everybody will learn it, friends. A failure to discern the need of both these roles causes people sometimes to become confused in their duty and critical of others as they discharge their duty.

Was Jesus doing the right thing when He ordered those desecrators of the temple out of His Father's house? Was He? Yes, my dear Friends. He was doing the Father's will when from those same people He willingly accepted all the abuse they

heaped upon him.

I wonder, dear friends, if one of the reasons they treated Him so mean on Friday morning wasn't their vivid memory of the way He had treated them Monday morning. I wonder if it wasn't rankling in their breast all that week. And I wonder if many a time, as they came there and spat in His face and hit Him, they didn't with a devilish grin recall how He had driven them out of the temple just a few days before. I wonder if they didn't throw it in His face and dare Him to do anything about it.

Did that make Him wish that He hadn't cleansed the temple? Watch this point.

Did that make Him say, "Well, men, maybe I did act a little too strong last Monday"? "Maybe I did go a little too far. Maybe I did rein you up a little too tight. Maybe I was a little strict. Maybe I should have been more gentle and lenient with you."

Did He say anything like that? Did He think anything like that?

We have come to an hour, my dear friends, in the history of this world when if a man of God in the church, or in the home, or in the school, dares to raise His voice in rebuke of sin, if he dares to do it, he's supposed somewhere along the line (if not at the time, later) to apologize a bit for it. He's supposed to do that. Do you know what I mean? Oh, yes. It's unpopular to rebuke sin.

And if parents are to get their children away from sin, the smart thing and the bright thing and the wise thing and popular thing is not to rebuke it. That might arouse animosity and antagonism and even retaliation. No. The smart thing is just to think and plan and plot to get the children interested in something else. Divert their minds from their devilry. But never rebuke them. That's the smart thing.

And the Devil laughs at all that, my friends. It's Elijah that's going to knit together the hearts of parents and children. And never think that to be meek and mild like Jesus means that parents and teachers are to meekly submit to the ways of perverse children.

The Spirit of Prophecy says:

"The idea that we must submit to ways of perverse children is a mistake" *Testimonies for the Church, Volume 5, page 44.*

Read those first 150 pages in *Volume 5*. See the controversy that was waged and that raged back and forth in Battle Creek, the headquarters of our church, and in our first and at that time our only college over this very question.

Why was Professor Bell literally kicked down the stairs of Battle Creek College by the son of the principal of the college? And why was he forced to resign by men who should have stood by him? Because he dared to enforce law and order; because he stood for high standards because he stood for reform. And there were other men on the

faculty meek and mild that took the side of the children and criticized Professor Bell because they said he was too strict, too stern, too hard.

Ah friends, it takes a hard hammer to accomplish something. Throw putty at this anvil all day long, and what will you accomplish?

Now friends, I want you to look at something else because if you've ever been around a blacksmith shop, and how I used to love when I was a boy to pause and watch the blacksmith as he'd shoe horses or mules or do other things. How many of you ever saw a blacksmith work? May I see your hands? Well, there are some people that have seen it. It's getting to be a rare thing, but they're still doing it.

But I asked them to get me a horseshoe, and here it is. And do you see the way that has been bent? Do you know how that happened? Well, that was put in the forge, and a current of air was put through those coals until they became red hot, white hot, and this steel was put in there until *it* got red hot. And then the blacksmith put this on the anvil, and he beat it out there on the anvil and shaped it here and here, beating. That's the way he did it.

The blacksmith is not interested in just the hammer beating the anvil to hear the music. Oh, no, no. This is not the anvil chorus. And he's not interested—watch the point—in beating the anvil just to beat the anvil. There's something *on* the anvil that needs to be beaten.

"Well," somebody might say, "why an anvil? Why not just beat the thing that needs beating?"

All right. Let's try it. Now, just how much would I shape that? I could hit ever so hard with this hammer, but what have I got on the other side? Air. And that's not hard enough. So, it takes a hard anvil, and a hard hammer and something in between that has to be shaped that constitutes the blacksmith's work.

And, my dear friends, if you get beaten, you may be the thing that needs to be shaped. You may simply be the person that's underneath helping to take the force of the blow. But if you are that latter, may I plead with you, don't be putty, don't be putty, for you spoil the whole force of the thing. Remember, it takes a hard hammer and a hard anvil to accomplish anything with what's being shaped. And God's trying to shape a lot of things today.

"For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike."
"Preparedness" by Edwin Markham.

That's it. And you're one or the other, my brother, all day long, one or the other

all day long. You're either receiving orders or giving orders. You're either acting in authority to give directions and reproof and rebuke, or you are *under* authority receiving orders and sometimes reproof and rebuke.

And please, don't get confused about it.

“When you are the anvil, bear—
When you are the hammer, strike.”
Ibid.

Don't rise up when you're the anvil. Just take it. That's all the anvil has to do. But don't hold back when you're the hammer. Hit it and hit it hard. That doesn't mean being mean, it doesn't mean raising your voice. It just means attacking the situation and meeting it as Jesus met that condition in the temple that Monday morning.

Oh, for parents that will do it, my friends! Oh, for teachers that will do it! Oh, for church officers that will do it!

But remember, if you do, you may be spit upon, you may be mocked. You may be insulted. And if God allows it and the time has come for you to be thus treated, do not let it crush your spirits. Do not let it cause you to wilt. Look upon Jesus and let the mystery of His love and the melting influence of His meekness inspire in you a determination to take it, as the anvil takes blow after blow after blow.

Now, I have mentioned that it's very hard in the time in which we live for anybody that's trying to carry out God's plan in the home, or the school, or the church and exercise authority, to do it. Most people expect them to be anvils. Few people appreciate hammers. It would do us a lot of good if we could be transported for a few days or weeks back to the wilderness at Mount Sinai and mingle with the children of Israel there at the base of the mountain. We would see two million people camped in order, working in order, worshiping in order, and all under authority.

I want to read something interesting from the commentary, first volume, page 1108. Listen carefully:

“The Lord loves to see His work done as perfectly as possible. In the wilderness, the Israelites had to learn to accomplish with exactness and promptness the work connected with the order of the camp and especially the work of the tabernacle, its ornaments, and its service. All had to learn before they could accomplish this, to them new work. They had to be trained before they could do it as God desired” *SDA Bible Commentary*, Volume 1, page 1108.

Now, listen carefully to this next sentence. What do you make of it?

“There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death”
Ibid.

I wonder if there's anybody here tonight who would lose his life if you'd get back there. This seems awful, doesn't it, friends? It *was* awful. It *is* awful to meddle with the work of others. It's going on all the time, friends. It's one of the greatest problems administrators have, one of the great problems Moses had, but God handled the thing under the theocracy.

And oh, my friends, it's possible with sanctimonious piety to be tinkering around, going all around the ground, literally or figuratively, knowing what other people ought to do, sometimes telling them how to do it, more often telling somebody else how it ought to be done.

Listen carefully while I read:

“There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death”
Ibid.

And if that seems cruel, friends, remember that not to have done it would have been more cruel. Oh, friend, I pray God that He'll help us to learn the lesson. If you're the anvil, bear; if you're the hammer, strike. But be sure you're the hammer, and if you are, then strike. You may be spit upon; you may be mocked. But you can take it meekly if you've done your duty in the fear of God.

May I read the next paragraph? Listen:

“This is the discipline which the Lord anciently gave to His people, and it is the discipline which should exist in our missions, our colleges, our publishing houses, our sanitariums” *Ibid.*

Ah, my dear friends, suppose we've got a surgery here. And here is the man that's been trained for that, and he's been given the authority to do that, and he's in there, and he's opening up the human body to take out this organ or that organ.

And here somebody comes along and says, “I wonder if that fellow is doing his job right? I think I'll go in and see.”

“Who are you?”

“Oh, I’m the farmer,” or “I’m the bookkeeper.” I’m the preacher,” or “I’m the teacher. I think I’ll go in and see if the surgeon is doing his job all right.”

So, I go in.

“You know, I don’t like the way he does that. To tell you the truth, I don’t think it needs doing.”

And so, on and on, and if I’d actually get in there and pull instruments out of his hands, that would be something, wouldn’t it?

Somebody says, “Oh, nobody would do that.”

Probably not, friends, but it’s done a dozen times a week in other departments by other people about other matters. It’s the same principle.

I want to tell you something. The fact that a man is wise in one area is no evidence that he knows all about how to do something else. God gave certain men wisdom to deal with certain situations back there in the wilderness. And He appointed certain people to do this, and certain ones to do this, and certain ones to do that. And every man had his assigned position. And the strength of the movement was that each man did what he was supposed to do and left it with God and Moses to see that others did what they were supposed to do.

And before the end comes, the remnant will move:

“...In exact order, firmly, like a company of soldiers”
Testimonies for the Church, Volume 1, page 181.

And if we learn that lesson, friends, there won’t be so many mimeographed sheets running around the country telling what’s wrong with the leaders in Washington. Neither will there be so many rumors and reports running around campuses of institutions wondering why this isn’t done, and why somebody has had this difficulty, and why the leaders haven’t acted this way and that way about something else.

We must learn, friends, when we’re the anvil to what? Bear. And when we’re the hammer? Strike.

And nobody (watch it!), nobody is the anvil all the time. And still more important, nobody is the hammer all the time. And if anybody thinks he’s the hammer all the time, God will see to it that he gets to be the anvil.

Any of you ever experienced that? Yes. And remember, Jesus set us the

example. He was the Hammer on Monday, but He was the Anvil on Friday. And He gave a most wonderful demonstration of both. Oh God, help us to learn the lesson! What do you say, dear friends? What do you say?

“For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.”
“Preparedness” by Edwin Markham.

Say it with me, will you?

“For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.”
Ibid.

Now, the Devil doesn't like what I'm giving tonight, friends, because it's striking right at him and his efforts to bring confusion. And if the Devil has even half a chance to whisper in your soul, he'll whisper something critical about what's being given tonight. Believe me, I know him, friends.

But oh, I bring you back to Jesus. I bring you back to that blessed Lamb of God that suffered every abuse and scorn and insult on Friday morning, but who a few days before gave that perfect example, that wonderful example of authority in action without apology, without the slightest weakening. *This* is what we need today, my friends.

People talk about blended meekness and authority. In a sense, that needs to be. But there are times, my friends, when it's the authority that shows up and needs to, and there are times when it's the meekness that shows up and needs to.

“For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.”
Ibid.

And if you're neither one in a given situation, please don't get in the way, please don't get in the way.

Can you help me a minute here?

Suppose that Mike here, he sees me about to hit this, and he feels so sorry for this, and so he just puts his hands in there just as the hammer's about to descend to pull it out. What could happen? I'm not going to show you what could happen. No, no, no. You've

heard of the carpenter hitting the wrong nail, haven't you? Yes, yes.

Do you know that's what happened with Uzzah? He put forth his hand to the Ark of God. He was afraid something was going to happen that shouldn't happen. And there's many a man today, well-meaning, that rushes in between the reprover and the reprov'd and merely gets in the line of fire. Brothers, sisters, don't dare to do it. The arrows of God are on their way.

Let me read you something about it, *Volume 1*, page 548. It speaks about those who are offended when straight truths are taught.

"They...feel that subjects have been purposely selected to touch their case" *Testimonies for the Church, Volume 1*, page 548.

Now, it's all right to feel that God has arranged a subject because you needed it.

But if you get offended at the preacher or the teacher and think, "Oh my, I guess he's just hitting at me."

Then, you read *Volume 1*, page 548. It was written before every preacher and teacher here was born. But it's right on the point.

"If these will crucify fleshly lusts which war against the soul, they will get out of the way, where the arrows of truth will pass harmlessly by them. But while they indulge lustful appetite, and thus cherish their idols, they make themselves a mark for the arrows of truth to hit, and if truth is spoken at all, they must be wounded" *Ibid*.

Yes, brother, if you get in the line of fire, you may get hurt, you may get hurt. Stay out of the line of fire if God is dealing with some soul.

Don't be too quick to go around and say, "Poor Mike, they're abusing you, aren't they? Yes, they're kind of hard on you. They're too strict with you, brother. They rein you up too much. The rules are too strict. They don't pay you enough, either. And they don't appreciate you."

Just keep that up, my friends, and the hammer will come down, and your fingers and more than your fingers will get wounded, and then you'll get offended and begin to criticize and be ready to spit in the face of the one that Jesus used to do the work.

Remember friends, the men that spit in His face on Friday had been greatly offended on Monday by the authoritative reproof of Jesus Christ. All those scenes are to be reenacted, and sooner than we realize. We're training either to be with Jesus or with His opposers. We're training to act our part as anvils and hammers, or else we are

training like those priests and like the mob to crucify the Lord of glory afresh in the person of His saints.

Oh I pray, dear friends, if there's a heart here that's been wounded tonight, that you'll fall on the Rock and be broken.

May we pray?

Dear Lord, for Jesus' sake, make these things real to our hearts. Oh, God help us, in this time of abounding iniquity, this time of sinful compromise in the home, in the church, and everywhere, help us to learn how to give the trumpet a certain sound. Help us not in any human power, or any human rage, or indignation, but in the divine power of Jesus to lift the standard and give the straight testimony.

And we pray that Thou wilt help us when the reaction rises, when the storm descends, when the abuse comes in like a mighty flood, that like Jesus, we shall know the strength of submission, as well as the strength of rebuke. We pray it in His sweet name. Amen.

Now, I'd like to spend just a few minutes for the comments, and tonight we have a large number here, and I'm going to invite anybody to come up here.

Brother Jensen, I'm going to call on you. You're a visitor tonight. I didn't tell Brother Jensen ahead, but I'd like to hear your comment.

And while he's speaking a word, somebody else that's impressed that God would like to have *you* say a word, come up and share with us. Because I know on a subject like this, while the speaker is speaking, other people are thinking, and the Spirit of God is pressing home upon the soul many precious lessons.

Brother, speak.

[Brother Jensen] I'm thankful tonight for this testimony and for this anvil experience. I used to work with a blacksmith when I was a young boy and I've received many lessons. And I really appreciate this—how we can combine authority with mercy. And I find it so much in our work in our institutions and with our boys and girls.

Sometimes, to save their souls, we must let the hammer fall. And on the other hand, sometimes we must let them—let them pour it upon us through their inexperience, but they're learning to see in us this beauty of mercy and justice.

I'm thankful for this testimony of my brother tonight. I'm thankful that through the years the Spirit of these beautiful books is still new. I thank the Lord for the group here tonight and for what I see the Lord is doing, and I know He's coming soon. I want to have a part.

[Elder Frazee] Amen.

Years ago tomorrow, as far as the calendar is concerned (of course, it was on Sabbath), but 24 years ago, brother, you and I and a few others organized legally, the Wildwood Sanitarium. Is that right?

[Brother McClure] Yes.

[Elder Frazee] And this man has been one of our pillars in the work through the years, Brother McClure. I want to hear what the Lord has impressed him with tonight.

[Brother McClure] I was thinking as Brother Frazee was speaking here of a thought that is brought out in *Volume 4*, page 85, and it came to my mind as I thought of the anvil and hammer experience.

It tells us there about a man whom God brought in contact with His work. And it says a thing that greatly impressed me at the time that I first read it. It said that God brought him in contact with the work for him to learn some things about himself and to learn some things that he had to get out of himself in order to be a worker.

You know, there was a time when I thought that the Lord brought me to Wildwood to be a help to Wildwood.

But you know, when I read that, the Lord spoke to my heart and said to me, "Now, I brought you in touch with Wildwood for you to learn some things about yourself and to correct some things, not for you just to be a help to Wildwood."

Now, it's true the Lord has blessed me in being a help to Wildwood, but I think Wildwood has been the greatest help to me. I needed the experience that I have found here at Wildwood. I needed the association with the men and women who have been here at Wildwood. I needed very much to get some of the anvil experience and to have some of the hammer experience taken away. And do you know, that's what we all need.

I'm so grateful for this lesson tonight, and I'm very anxious that the Lord will help me to learn better how to be a better anvil and also how to be a better hammer.

[Elder Frazee] That's it, brother. Praise the Lord. How many can say "Amen" to that? That's good.

Dr. Trivett, come up. We want a word from you. Glad to have Dr. Trivett and his family visit us. Dr. Trivett's on our board of trustees that owns this property. He's been a friend of this work for many years. We're glad he's visiting.

Tell us what impresses your heart.

[Dr. Trivett] You know, I could almost feel every blow of this hammer tonight. That's where it needs to be, I guess. I must say that every time I come to Wildwood, I get a new blessing, and tonight it's richer than ever before. Why? Because, well, you know, it's just ordinary human chemistry to say, "This message applies to sister Adams or Brother Atherton. This fits him perfectly."

But I must say it hit me harder still tonight, and I want to tell you how. And I'm not belittling education when I say this, but there's a tendency when people get through school, you know, to say, "Well, I'm prepared now to lead out."

Isn't there? There's that tendency. One of my best friends, Dr. Weber, an older man, told me this story not too long ago.

He said, "You know, Dr. Trivett, what my greatest enemy has been throughout my life?" He said, "My Ph.D."

I'll tell you what he meant by that: not that he wasn't prepared to render better service, but it tends to give you a heavier hammer, as it were, to hit other people with and make them do what you want them to do—there's that tendency.

But he says, "As I've grown older and especially since my experience in the orient dealing with heathen people, I've realized that that Ph. D. doesn't mean very much, nor the way I yield the hammer. It's the way I mix the love with the strikes that counts."

And I pray God that He'll teach me that lesson. Then, there's a blessing in being a hammer, as we learn how (as Brother Frazee has aptly put it), to take the blows as being placed in the anvil, put ourselves in the place of the anvil first, as it were.

I appreciate his lesson tonight. I believe God is helping me to get this lesson right here, and maybe someday, when I've learned to take it, maybe I could learn to give it. And I don't know how, but I think I'm learning quicker, or more easily the lesson as I grow older that it's more important to learn how to take it than it is to give it.

[Elder Frazee] Brother, both are important. Listen, both are important. And let me say there is so much exaltation of meekness and mildness today that there's very little place in the minds of most Christians for real Elijah authority.

It's got to be with love, of course. Was it Moses' love for Israel that led him to come down there and throw those tables down and burn up that golden calf? Was it? Love, nothing but love, friend. And Aaron stood there meek and mild, just as sweet as could be, but the tool of the Devil, my friends. God save us from it.

Thank you, brother.

Does somebody else have a word? Brother, come up.

[Man from audience] I just want to say this evening that I have really been blessed by hearing Elder Frazee talk about the hammer and the anvil. And I guess I've been the anvil ever since I was born because I've been hit many times with the hammer. But I certainly appreciate it.

I even appreciate the times when my mother spanked me with a black strap almost every day, and I kind of disliked it at the time, I guess. But I really respect my mother now. I love her more than I ever have because she used the hammer.

[Elder Frazee] There are parents here tonight whose children would love and respect them a lot more if they had literally done some striking. That's right.

Now, don't misunderstand me. I'm not talking for a minute about being mean, about losing the temper, or raising the voice, or getting angry. What in the world is the purpose of these blows? It's to shape something, to shape something. And it takes something more than a few sweet words to do it, my friends.

All right. Go ahead.

[Same man continuing] I've started my apprentice teaching down at Collegedale, and of course, when you start in on a situation like that, it's not real easy at first because you want to win their confidence and their love, and you don't always do that.

But I've been for the past few days been trying to mix love with the hammer. And when I started off, it was just kind of a little light tap, you know, with love and, "Don't do this," and so forth.

But as the days go by and they don't get any better, then I'm having to really bang it with firmness but with love. And I surely do hope that God will help me to be a good teacher and to mix love with the hammer. And at times, even be the anvil and to be spat upon. But from it, try to love and win the hearts of young people and help them to love Christ and to finish the work that God has given us to do. But I want to study. I've really been blessed tonight.

[Elder Frazee] Thank you. Just yesterday I knew that if we had an anvil on the place, He'd get him here for me.

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