

So Send I You

Sermon #0901
1962

Study given by W. D. Frazee—October 5,

Has He called you? Have you heard the summons? Have you answered it?

"As My Father has sent Me, even so send I you" John
20:21.

Since that is so, we do well to study again and again the experiences in the life of the Savior which have been written down for our admonition.

One of those experiences I would like to look at for a little while this evening is found in Matthew 21:23-27. It was the last week of Jesus sojourn on earth before Calvary. He was in the temple.

"And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things" Matthew 21:23-27

Notice two expressions: He was teaching, and then the question, by what authority? That question didn't start in the 20th century. This was two thousand years ago. The question was raised of the greatest teacher the world ever knew. Where is your authority? What are your credentials? Where are your degrees? Where have you studied? What right have you to teach?

In His question to them, which was His answer, Jesus was not being evasive, although He did divert their attention. He diverted it to something fundamental which was basic to their question. He took them back in the book of God's providence to a point where they should have been able to agree with Him. He took them to the call and work of John the Baptist.

Had John's work been foretold in prophecy? Yes. Thousands upon thousands of the Jewish people had gone out into the wilderness and been baptized

by John, confessing their sins and accepting him as the one who was to prepare the way for the Messiah. What Jesus was trying to revive in their minds was the conviction that came to them as they stood there on the banks of Jordan and heard the wilderness prophet witness to the truth of fulfilling prophecy. John the Baptist pointed to the One who even then was standing in the courts of the temple and said, "Behold the Lamb of God which taketh away the sin of the world" In baptizing Jesus he witnessed to the anointing of the Spirit upon the Son of God.

Jesus was seeking to help these people by leading them back to an earlier chapter in God's providence to find a place where they could agree that indeed God was speaking. From that point He longed to carry them forward to a true understand of the work He was doing at that hour, for He was doing the very work that prophecy had foretold He would do. He was doing the very work that John the Baptist had pointed Him out as the One to do it. But they foresaw Christ's conclusion, and they refused to commit themselves.

Today we should be able to find common ground with every honest heart, and proceed from where he is to establish his faith in the divine call which we have accepted. We ought to be adept. We ought to be expert in doing that.

Suppose we come to a man out here in what we call Babylon. The reason we call it Babylon is because the Bible calls it Babylon, the confused state of religion in the world today. Suppose he asks by what authority are you teaching and preaching? We should be able to turn to the Word of God, which as an honest hearted Christian of some other denomination he professes to accept, and find with him a common platform. But we don't stop there.

Having found a place where we agree, we should be able to proceed from there to the clearly revealed truth in the Bible that in this last generation God will have, and does have, a special message to all the world, which is to our day as Noah's message was to his day.

We should be able to show that the message is found in the book of Revelation, particularly in chapter 14 where that great three-fold announcement is, and that this people, this movement, this church, is fulfilling that divine prediction.

Is that our authority? Precisely. But we must first go back to the point where he and we can agree, and that point is the Bible. We ask if it is from heaven or merely from men? If he says it is from heaven, and if, like the scribes back there in Jerusalem, he refuses to accept that, like Jesus we are powerless to prove our authority. We must establish confidence in the Bible as the Word of God in order that there may be confidence inspired in this movement and in this message.

When confidence in the Bible is established, when men can clasp this book to their breast and say, Holy Bible, book divine, precious treasure thou art mine, we can take that very Word which they have received as from heaven and help them to see the giving of a message in this generation, that the message is due, and that it is the message we have.

We can shew them that in order to carry that message, divine prophecy has pictured a remnant church that keep the commandments of God and have the testimony of Jesus Christ. And in all humility, yet with all confidence, we can say, thank God, that is why we are here.

That leads on inevitably to the next point. Is this the divine church of God, or is it just a human organization? And within this church is there a gift which claims to be the testimony of Jesus, which is the Spirit of Prophecy? You and I find the fulfillment of that prediction of Revelation 12:17 in the visions and work and writings of Ellen G. White, the messenger to the remnant.

Is that from heaven or is it merely a human influence? I pick up these *Testimonies* to the church. Does it make any difference whether these are the testimonies of Ellen G. White or whether they are the testimonies of Jesus? It makes all the difference in the world.

Does that have something to do with the question of authority? It has everything to do with it. I tell you, it is a wonderful thing to go out into a confused world with the authority of the Bible from heaven and the fulfillment of the Bible in these latter days in a movement that keep the commandments of God and has an inspired voice within it. What greater authority can any church have than the testimony of Jesus within its midst? "By what authority doest thou these things? and who gave thee this authority?"

There is a great platform, the Bible from heaven. There is the true church of Christ led from heaven. There is the Spirit of Prophecy within that church. There is authority for those who follow those divine counsels. To those questions I would like to add another. In order that it may be very clear I am going to repeat those three questions, and then I am coming to the fourth question.

First, the Bible. Is it from heaven or just from men? What do you say? From heaven. Are the third angel's messages from heaven or just from men? You believe they are from heaven, don't you? Is the Spirit of Prophecy manifested in the visions and writings of Ellen G. White from heaven, or are they merely human ideas? Now my fourth question. I am not asking for your answer right now, but I want to raise the question. The self-supporting work. Is it from heaven or is it simply human ideas?

I have raised these questions because they are basic to the whole question. When some people deal with a question they don't go back far enough. They don't get to the root of the matter. With God's help we are going to get to the root of the whole question tonight.

If you have never had the question raised as to what the basis of self-supporting work is, you will have it. It is perfectly right for people to ask questions, isn't it? Yes. Jesus never discouraged asking questions if they were asked honestly and in the spirit of investigation, with the desire to know the truth. And in this time when there are gods many and lords many, and every wind of doctrine is blowing, we should expect that men and women of honest hearts will raise the question, By what authority doest thou these things, and who gave you this authority?

And when this question is raised, we need to go back in our thinking, and carry our hearers back in their thinking to these three basic fundamental facts: Is the Bible from heaven, or from men? Is the third angel's message and the Seventh-day Adventist church from heaven or from men? Is the Spirit of Prophecy, the writings of Ellen G. White, from heaven or from men?

Having established these three points, just as Jesus sought to direct the minds of those hearers to the question of what did John the inspired prophet say about the one who was under consideration, so the question becomes very germane, very relevant, very appropriate, What did Ellen G. White, the messenger to the remnant say about the self-supporting work?

Let's make very clear at the outset of our study that basic to all we are studying about the self-supporting work is full confidence in that is called the organized work. There is no use to talk about an auxiliary army unless we recognize the regular army. Sister White teaches, and we believe in church organization. Anyone who does not is without any authority from Ellen G. White's writings to use the term self-supporting worker. Such run before they are sent.

It is hypocrisy of the worst kind to use the Bible and Ellen G. White's writings to support independent movements when both the Bible and the Spirit of Prophecy teach an organized church with due respect for leadership. I want to make that very clear at the outset. As the Spirit of Prophecy teaches, and we believe in an organized church, so the Spirit of Prophecy teaches, and we believe in a tithe supported ministry.

With those two facts clearly stated we pass on to this next fact. While all that is true, it is not all there is to the truth. Within the framework of the organized church, but not supported by the tithe, divisions of the Spirit of Prophecy have called for many self-supporting workers who will join their efforts with the tithe supported ministry.

To begin the proof of that I introduce a statement that has been quoted more often on this subject than any other reference:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with ministers and church officers" *Testimonies for the Church*, Vol. 9, page 117.

What is it that is so important that the whole universe must wait, and the whole creation must groan until the men and women comprising our church membership rally to the work, and unite their efforts with ministers and church officers? It is a work of vast importance. It is designed and destined to take in eventually the entire membership of the church. It calls for a vast movement of re-grouping our church members as they are at present.

"Not one in a hundred of us is doing anything beyond engaging in common worldly enterprises" *Testimonies for the Church*, Vol. 8, page 148.

At the time this was written, over fifty years ago, less than one percent of the laymen were doing what was envisioned by inspiration to be the ideal program on this point.

"We have no time now to give our energies and talents to worldly enterprises" *Testimonies for the Church*, Vol. 9, page 104.

There are a lot of worldly enterprises going on right now. Some people think it is a wonderful thing to be racing around the world up there several miles. If I could wave a red flag and stop it, I wouldn't. But I am so glad that what little talent I have and what little training I have is not harnessed to a rocket. Understand that I have nothing against it, but I believe what this says. We have no time now to give our energies and talents to worldly enterprises. There are a lot of things in this world today that will get done whether you and I live or die. But there is something that won't get done. We read it a moment ago. The work of God in this earth will never be finished until men and women comprising our church membership rally to the work and unite their efforts with ministers and church officers.

Ah friends, what a trumpet call. What a challenge this is. In this same paragraph I read:

"Let every talent be employed in the work of God."
Ibid.

Is that possible? Is there a place for every carpenter in the work of God? The carpenter of Nazareth says yes. Bring your hammer and come. Is there a place for every plumber, every machinist, every cook, every seamstress, every nurse, every bookkeeper, every farmer? This says every talent. Let every talent be employed in the work of God. Friends, I am so glad I believe that.

As we come along the road and see some great factory with a sign up saying, MEN WANTED, we know they are hiring men. We go along day after day and see that sign. Then one day that sign is down. What do we conclude? One of two things. They either ran out of work, or they ran out of money.

God hasn't done either. The sign is up. Names are being called. Every talent is to be employed in the work of God. What a grand idea. What a vast vision. Every talent of every church member employed in the work of God. That's what it is going to take to finish this work. There are two phases of this, two applications of this, and they may emerge one into the other. But God has today, and will continue to have, a vast army of men and women who work for God in winning souls like Carry.

William Carry cobbled shoes to pay expenses. Carry was, in that sense, a self-supporting missionary. He had a shoe shop in England. On the wall of that

shoe shop he had a map of the world. As people came in, he talked to them about missions.

He said, "My business is to preach the Gospel. I cobble shoes to pay expenses."

Paul had that same spirit when in various cities of Asia Minor and Greece and Macedonia he worked at his trade of making tents to pay expenses. He told the elders at Ephesus when he met them at Melita on that trip home to Jerusalem:

"I have shewed you all things how that so laboring ye ought to support the weak." And remember Jesus said, "It is more blessed to give than to receive" Acts 20:35.

If every member of the church will make the giving of this message his first job and will use his daily employment as simply making expenses, and as a means of making contact for the message, he can be a self-supporting missionary whether he is a barber or a farmer, a mechanic or a carpenter, a cook or a bricklayer. That is what God has called everyone to do.

I trust everyone here has heard and accepted this call. But that is not all there is to the expression "self-supporting work" as used in the Spirit of Prophecy. It is all God has called some people to do at the present time, and even angels can't do anything better than the thing God has told them to do. When God put Paul to making tents to pay expenses while he preached the Gospel, that was the greatest work Paul could do. If God has called you to some line of ordinary employment, and you are doing that to pay expenses and make contacts, I say God has called you and you have answered. You are doing the greatest thing in this universe as far as you are concerned. Believe it and thank God for it. Count yourself one of God's workers.

But I repeat, this is not all there is to the expression "self-supporting work." There is something more specific. I pick up a little tract that was written in 1909. It is a talk Sister White gave at a convention at Madison, Tennessee on April 26, 1809. Who was she talking to? Was this a home missionary convention? Was this a group of carpenters, bricklayers, farmers, cooks, bakers, and mechanics who were carrying on an ordinary means of making a livelihood, and spending some time giving Bible studies and doing missionary work? No. That is very important, and for those who God has called to it, it is the greatest thing they can do.

But that wasn't what she was talking about, and those weren't the people she was talking to on this particular occasion. She was talking to a little group of self-supporting workers at Madison who had built up a little training school on the banks of the Cumberland river, and some of whom had gone out from that little school and started other smaller schools. The pattern of those school was very simple and very typical. In the pattern of those schools, the school was on a farm. Agriculture was an important part of the program. There was a health program that went along with the educational program. The Bible was made fundamental in education, and community service reached out into the surrounding area to minister to the people both physically and spiritually as well as educationally.

Speaking to that little band of workers who Sister White called self-supporting workers she said:

"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. His blessing will be with everyone who seeks to magnify the truth" *Word of Encouragement to Self-supporting Workers*, page 14, 15.

If you had been there that morning, would you have been encouraged? Why friends, if you believe the Bible is from heaven and not from men, and you believe the Seventh-day Adventist church is the true church, and you believe that the Spirit of Prophecy was from heaven and not just a human influence, your heart would have thrilled at the thought. Why, here we are doing the very work heaven says is the very work God wants us to do.

Then comes this comment, and it is strange that it should be necessary, but apparently heaven thought it was:

"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 with our bidding.' God will bless you as you continue to search for lost souls in out of the way places. 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. Persevere in the humble course that you have been taking to prepare the way for the Lord to work" *Ibid*.

"I have received words of encouragement for the workers at Madison who are trying to give their students a practical education while establishing them in the principles of our faith. The students are learning how to till the soil, and how to build plain simple houses. And these students are encouraged to go out and establish other industrial schools where they in turn can educate their students how to plan and how to build" *Ibid*, page 17.

It was a simple plan, wasn't it? It was a wonderful plan. Bringing in people and teaching them how to grow food, how to build simple buildings, how to nurse the sick, care for the injured, how to explain the reasons of our faith. And having learned those things in their simplicity, go out and start some other schools to train more people to do the same. I wonder what the idea was and what would be the result of that?

In a little tract, *An Appeal for the Madison School*, which had been published just one year before this, Sister White had written,

"The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be as a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light" *An Appeal for the Madison School*, page 2.

Oh friends, what a sweeping statement. I ask you, was the baptism of John from heaven or from men? Was the witness that was given to the coming of the Messiah merely a human idea, or was it a divine inspiration? Has there been a voice from heaven down here in these latter days testifying from the sanctuary as to the work to be done today? While we have made it clear that basic in all that is the carrying on of the organized work, do not these statements I have read make it crystal clear that the same Spirit of Prophecy which called for the organized work also called for self-supporting schools that would train students in simple lines to go out and start places to give a similar training? You can see that honest hearts who will be willing to turn back the chapters in the book of God's providence can find with us and we with them a common ground of belief and inspiration that will lead them to believe in the authority of what God is doing today in this work.

Now I think I should raise a very practical question. The verse we read in the Bible was by what authority? Back then education was very much regimented. Elder F. C. Gilbert, one of the field secretaries of the General Conference, wrote a very important article in the Ministry magazine a number of years ago calling attention to the fact that for some years before the Messiah appeared Grecian education had so permeated the land of Judah that when John the Baptist appeared one of the great reasons why they were questioned and doubted and finally rejected was that they did not come with the necessary credit.

Those are simple facts of history. So down here today, while God has called for certain students to take certain lines of work that require legal recognition, such as the medical course, God has also called for many students to be trained in simple lines as John the Baptist was in the wilderness, as Jesus was at Nazareth, and as those students fifty years ago were being trained in that little, humble, simple, practical, self-supporting training school at Madison.

In the book *Counsels to Teachers* we have some most interesting words concerning Loma Linda. That is where our medical college has been located for many years. It was my privilege to be a student there nearly forty years ago. I know as a matter of history that at that time two lines of training were being conducted at Loma Linda. One was an accredited, legally recognized training program which turned out doctors who could pass the state boards. That program was called for from heaven through the Spirit of Prophecy.

Equally true, Loma Linda was giving a course of training which was unrecognized as far as the world was concerned. It was a training of medical missionaries, medical evangelists. It was my privilege to have that training. Both of those lines of training were called for at that great center. And without any way depreciating those who take the state boards in various lines and qualify for legal recognition, let us not depreciate this simple, practical program of training which heaven has called for, and heaven did call for both at Madison and Loma Linda fifty years ago.

"Those who take advance training and go forth into all parts of the world as medical missionary evangelists cannot expect to receive from the world the honor and rewards that often come to fully accredited positions. Yet as they go about their work of teaching and healing, and link up with God's servants who have been called to the ministry of His word, His blessing will rest upon their labors, and marvelous transformations will be made. In a special sense they will be His helping hands" *Counsels to Teachers*, page 471.

Friends, I have read that many times, but as I have read it again in connection with this study it has thrilled my heart. "In a special sense they will be His helping hands." I can't think of any greater privilege that can come to you and me than to be in a special sense the Master's helping hands. What do you say?

I want you to notice the relationship between these two classes of workers—the accredited and the un-accredited, the recognized and the un-recognized. There is room for both in God's army. There is need for both in God's program. And who but the Devil would try to create confusion on that point.

"The purest example of unselfishness is now to be shown by our medical missionary workers. As they go from house to house they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message. Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many working under the direction of such ones can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past" *Counsels on Health*, page 538.

What is the word that is used to describe the number of those legally recognized courses? Some. And what is the word that is used to describe the simpler, more practical and less lengthened program? Many. Then notice again the echo of it in the next sentences:

"Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge

in the higher school and will be fitted to take their position in the rank and file of workers as nurses" *Ibid.*

Some have been anxious that the word nurse not be brought down from its high exalted position of applying it only to professionals with degrees. But here inspiration applies that word to some of those who have not been able to take some of the courses that are called regular, and yet go out to take their position in the rank and file of workers as nurses. I don't think we can do any better than to use the vocabulary inspiration uses. What do you say?

"The great medical missionary sees every effort that is made to find access to souls by presenting the principles of health reform" *Ibid.*

So with these clear statements in *Counsels to Teachers* and *Counsels on Health*, and in these little tracts written concerning the Madison work and self-supporting schools in the south we find ample authorization for the type of training we are seeking to give and the type of program we are seeking to carry on. We say that humbly, recognizing our limitations, but we say it with confidence.

How foolish it would be in this late hour of human history to be carrying on a work that is uncertain and without divine authorization. If these counsels we have read are used to justify an independence that leads to impudence, then they are misapplied, and God is not to blame for any misapplication. If these things that have been read and presented tonight are used in any way to justify those who run without the church and against the church and apart from the church, and who run within the church with a message that divides the church, then I say God is not to blame for that, and His church is not to blame for it. Sister White is not to blame for it, and those who in humility and co-operation with the organized church are not to blame for it either.

In humility we would wash our hands of all association with those who are at the present time are doing that which divides and scatters the work of God. We have no part nor lot with them. This movement like the movement that came out of Egypt is going through to the land of Canaan. But the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. Thank God we do not need to be backward. We do not need to be uncertain. We do not need to be confused in answering the question, By what authority doest thou these things, and who gave you this authority? If we stand on the common platform of the Bible from heaven, the divinely called church, the divinely inspired counsels of the Spirit of Prophecy in these latter days, then we can with humility point to the place where it is written and say, "This day is this scripture fulfilled in your ears."

I would like to go back to our opening text. Jesus was a self supporting missionary, and His disciples were self-supporting missionaries during the time He was with them in this world. In saying that I am only stating a fact. I am not in any way seeking to depreciate the fact that a bit later, under the influence of the Holy Spirit, the church was more fully organized, and there was a definite tithe supported

ministry that went out all over the world. We are glad for that, and we are glad for that program today.

In the early work that Jesus and His disciples did they lived what is called an uncertain life. When Jesus called them to His service He made no promise of a salary. He had no promise to make. He did tell them the foxes had holes and the birds of the air had nests. But what did He have? No place to lay His head. He called them to share His sacrifice. He called them to enter into His faith in the Father's call, and in the Father's provision of their needs. He taught them to go forth in the vineyard claiming the promise, "Whatsoever is right I will give you." And when at the end of that three and a half years experience He asked them, "When I sent you without purse or shoes, lacked ye anything?" they answered, "Nothing." There was no money left in the treasury to fight over.

They were a poor lot and a humble lot, but thank God they had learned by experience that God keeps His promise. Jesus said to them after the resurrection, "Peace be unto you. As my Father has sent Me, even so send I you." And in response to that summons they went to the furthest limits of the inhabited world at that time.

Today God is calling and He is sending those who will answer the call.

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