

Arise, Shine

#0618

Study Given by W. D. Frazee—October 4, 1969

Let us turn to Isaiah, the 60th chapter. Isaiah's called the Gospel prophet. The Lord gave him the view not only of the first advent of Christ but His second advent and the events between, particularly those glorious experiences which immediately precede the second coming of Christ. Of these we read this morning:

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising” Isaiah 60:1–3.

This glory that is to be seen upon God's people in the closing hour is the glory of self-sacrificing love. You'll find that in *Desire of Ages*, page 20. The character of God is His glory, and His character is love.

“He that loveth not knoweth not God; for God is love”
1 John 4:8.

Praise His name. Now, as the light of the glory of God is His loving character, so the darkness spoken of here that covers the earth is the darkness of selfishness—misapprehension of God, misunderstanding of God's character. And those who do not understand God do not understand their fellow men. So, we have strife, discord, riots, crimes, war. They do not even understand themselves. And so, we have all over the world today discontent, fear, anxiety, uncertainty.

In this darkness, God calls upon His people to arise and shine. How are they to do it? He says:

“...Thy light is come, and the glory of the LORD is risen upon thee” Isaiah 60:1.

The last hour of human history is to see the greatest revelation of the love of God in human lives that has ever been witnessed. Won't it be a wonderful thing, friends? I believe we're even now entering into it. What do you think? We can rejoice for every evidence of God's love revealed.

Now, this morning we'd like to be very practical about this. Love is not merely an exchange of words. It isn't just something to write poems and songs about, although I love to read good poems about God's love. I love to hear about the love of God. Don't you? But this love, if the Gentiles are to see it and come to this light, it'll be something more than some words they hear.

In His Sermon on the Mount, Jesus said to His disciples:

“Ye are the light of the world...” Matthew 5:14.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” Matthew 5:16.

Yes, love is revealed in good works. When Jesus came down here 1900 years ago to reveal the love of God, He spent much of His time in what is called medical missionary work. In preparing for that, He spent a good many years in the carpenter shop and the home at Nazareth, learning the lessons of obedience and humble, faithful service. All of these things are big with lessons for us this morning.

Now, I want you to notice what is going to happen when the whole church is filled with the spirit of loving service when every member is busy making things for others, when the spirit of selfishness is gone and love rules.

Notice, back to this 60th verse of Isaiah:

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising” Isaiah 60:3.

The fifth verse says:

“...Thine heart shall...be enlarged; because the abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee” Isaiah 60:5 [marginal reading].

There’s a lot of wealth that’s going to flow into the treasury of the Lord in these closing hours. But I want to tell you something, friends. If our reason for doing medical missionary work is to get that money, it won’t bring a blessing to us. The fulfillment of this text is waiting for an experience among the people of God in which money ceases to have any magnetic pull whatsoever. That’s what it’s waiting for.

You’ll remember that shortly before the day of Pentecost, Christ sent His disciples to the upper room to pray and to enter into this experience of love. And when the Spirit was poured out, it found them of one accord in one place [a paraphrase of Acts 2:1]. And so utterly were they disenchanted with money that those who had been leading out in the church and the new converts alike, they united in a fellowship in which money was no barrier, and money was of value only as it was used to meet needs. Do you remember that?

In the second chapter of Acts and the fourth chapter of Acts, we read:

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own” Acts 4:32.

Those that had property, sold it and brought the money and laid it at the apostles' feet:

“...And distribution was made unto every man according as he had need” Acts 4:25.

A crisis had come. A message had been given the acceptance of which ostracized the adherents. Children were disinherited and driven from home as the rage of Satan blazed out in anger against this church in which the love of God was being revealed. And these people who had been thrown out of their homes found a loving home in the Christian church.

So it will be today, my friends. And the greatest opportunity that you and I have in the work which draws us together here this morning is the privilege of revealing in our homes, in our churches, in our institutions, in our communities this love that filled the apostolic church. This is the glory that Isaiah is talking about here in this closing hour.

Now, I want to give you an illustration of how completely the early church was emptied of this natural human trait of selfishness. It's true there were exceptions like Ananias and Sapphira and those people that murmured because they weren't getting quite as much to eat as some others. They were still on the earth. But in general, the church was filled with the spirit of love. The proof for it lies in the fact that when Peter and John, certainly among the leaders of the church, went up that day to the temple to pray and saw that cripple lying there, and he asked for some gift, Peter said:

“...Silver and gold have I none...” Acts 3:6.

Suppose somebody had been standing by and had said, “Peter, what are you talking about? Wasn't it just a few days ago that the people came up there and just laid down hundreds and thousands of dollars at your feet? What are you talking about, that you don't have any money?”

Can it be true, my friends, that Peter and John had a lot of money placed in their hands and that none of it lined their pockets or feathered their nests? Can that be true? This is exactly what happened, my friends.

I wonder if we're at that place yet, as individuals, as families, or institutions. I tell you, friends, one of our great perils in this work that some people call sacrificial is that we have yet to drink of the cup and be baptized with the baptism. One of the perils is that we will suppose that increasing prosperity ought to be reflected in increasing conveniences, comforts, and even luxuries and extravagances. I lift my voice in warning about this, this morning. This is the way of the world. This is not the way of the cross.

The remnant people of God will be as peculiar today as Enoch was in his day. Read the story of Enoch back there. There was plenty of gold to be gathered up back there. They didn't have to go down in mines and dig it out. It was scattered

around here and there over the surface of the earth, and the wise men of that day, the smart men, were gathering that gold and doing all kinds of things with it to beautify their homes and make themselves rich.

But Enoch, it says, was mocked. They mocked the folly of one who did not spend his time gathering that gold. What was he doing? Enoch was doing two things; yes, he was doing three things. He was rearing his family out in the hills away from the Sodoms and Gomorrahs of that time. Second, he was going down into those cities preaching the Gospel, warning them of impending judgment, and gathering out those who would listen. Third, he was taking those people back to his home in the hills and letting them share the life of sacrifice, of simplicity, and of religious experience. Those are the three things Enoch was doing.

Can you think of anything better we can do today? But we will never do it trying to carry on institutions that compete with those of the world. The plan they are following did not originate in heaven. The work they are doing does not lead to heaven. And the more successful institutions are in receiving the recognition of the world in these lines, the less capable they are of carrying out what Isaiah is talking about here. And God is not dependent upon big institutions, nor large numbers.

Look at this 60th of Isaiah and the 22nd verse:

“A little one shall become a thousand, and a small one
a strong nation: I the LORD will hasten it in his time”
Isaiah 60:22.

You may be a little one. In fact, you are. I am. Each of us is a little one. But if we will arise and shine with the glory shining from the sanctuary above, if we will have done with the gold gathering of this world, and go into the soul gathering that all heaven is interested in, God says that He’s going to cause the wealth of the Gentiles to flow unto us. That’s what He says. It’s going to flow. It won’t have to be milked. Certainly, it won’t have to be gotten by various schemes. Not a bit of it, my friends.

God has plenty of money. Just as He reserved in the bowels of the earth the weapons with which He dealt with the sin of the antediluvian world, so God has reserved today all the resources necessary to finish this work. What He’s looking for is fully unselfish hearts, fully unselfish hearts.

Let me read this here in the book *Medical Ministry*, page 132:

“The experience of Apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged, but He will put His people in possession of good all through the world if they will use this for the uplifting of humanity”
Medical Ministry, page 132.

What will God do?

“...He will put His people in possession of good all through the world...” *Ibid.*

This will work anywhere. But there’s an “if.”

“...if they will use this for the uplifting of humanity” *Ibid.*

Is that what Peter and John did? That’s why God could trust them with it. And God is holding back vast reservoirs. The gates have not yet been opened. God knows it would ruin us, friends.

Oh, He lets a little trickle through to keep us alive, and to keep us encouraged, and to keep us moving toward the goal. But oh, that God may help us this morning to see what wonderful things are ahead *if* we will get self out of the way.

And the big thing ahead is not that flowing in of money, friends. It’s very incidental. The big thing ahead is the great river of love. It’s going to sweep over this world, and all whose hearts can respond to love will join with us in getting ready for the coming of the King.

“If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one” *Testimonies for the Church, Volume 9, page 189.*

I want to see that experience, don’t you?

Now, look at something interesting in the 61st of Isaiah verse eight. It’s all a part of the same prophecy.

First, we might notice verses one to three. Jesus read these words in the synagogue at Nazareth and applied them to His own mission. They also apply to the mission of the remnant church, who in the name of Jesus walk in His footsteps and carry on this medical missionary work, preaching good tidings to the meek, binding up the brokenhearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound [a paraphrase of Isaiah 61:1].

But now, in that city, the eighth verse:

“For I the LORD love judgment, I hate robbery for burnt offering...” Isaiah 16:8.

I wonder why He puts that in. Well, I’ll give you a latter-day divinely-inspired comment on it in *Medical Ministry*, page 125:

“Some follow worldly policy in order to accumulate means, as they say, for God’s service, but God does not accept such offerings. He says, ‘I hate robbery for burnt offering’” *Medical Ministry*, page 125.

So my friends, we're not to follow the business practices of this selfish age in order to accumulate money for God's service. This is the straight truth. It comes straight from the sanctuary. God doesn't need that money. He hates it. He says He hates it. And so, in our individual work and in our institutional work, we want to bring in the unselfishness of Jesus.

I read on:

"As these things were presented before me, my teacher said, 'the institutions that depend upon God and receive His cooperation must ever work according to the principles of His law'" *Ibid.*

You see, friends, it's quite a test to handle money and not let it rule us. The love of money is the root of all kinds of evil, Paul writes to Timothy [a paraphrase of 1 Timothy 6:10]. And it is true, it is true.

I challenge you to examine in the secret place of prayer your practice as an individual, as one who has perhaps a part in an institution, let not the thought that we are working for God in *any* way cover selfishness. The truth of the matter is the more we're working for God, the more unselfish all we do ought to be. What do you say?

But now, let me call your attention to another very interesting thing. When sin started in Heaven, it didn't start over greed for gold. It wasn't selfishness manifested in grasping for material things. It was a selfishness that was manifested in seeking what? Position, position.

Let's look at another manifestation of this. The disciples that Jesus called forsook all and followed Him. They were willing to give up the material things. They were willing to be self-supporting medical missionary workers and even be hungry at times in order to be with Jesus. But there was one thing that every one of those twelve men was insistent on. What was it? That he should be what? First.

Do you see, friends, that there is a closer test than the test of selfishness as it applies to money and material things? Do you see that, both in the beginning and there in that earthly manifestation? And so it has been in all ages.

I think of Julius Caesar's expression, "I would rather be first in a village than the second in Rome."

Well, he got to be first in Rome, and he got the dagger wounds that followed.

"...They that take the sword shall perish with the sword"
Matthew 26:52.

But my dear friends, the great reason for getting rid of all that strife for position, all that love for attention is simply this—it eclipses the glory of Immanuel. The light from the Son of Righteousness can never shine in its fullness reflected from us, as long as we're interested in our being given due recognition.

Jesus, our example, had everything. Not only material wealth, but He also sat on the throne of the universe. But He counted it not a thing to be held onto to be equal with God but humbled Himself [a paraphrase of Philippians 2:6–7]. Down, down, down He came. Born there in Bethlehem in that stable, growing up in that little despised village of Nazareth, living the life of the poorest, devoting His life to medical ministry without the equipment and financial resources that many today think are vital.

And then, finally, crowning His life of service with the death of sacrifice.

“...He...became obedient unto death, even the death of the cross” Philippians 2:8.

The world has its maxims: “Look out for number one,” “Look out for yourself or nobody will look after you.”

And those ambitions are not sanctified when they become what move us in the work of God, my friends. Not a bit of it. Oh, that in all our hearts this morning, there might come a new appreciation of what simple, sacrificial, unselfish love means. I’ve seen just enough of it, friends, to want more and more and more of it. What do you say? Can we have it? Oh, yes. Yes, we can have it.

One of the great places we learn these lessons is in our homes. Dear husband, as the leader in your home, what is your business? To give the orders so that everything will go the way you think they ought to? What is leadership for in the home? Why, my dear friends, it is to win and lead every member of the family to love God and love His way.

And so, it is written:

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it” Ephesians 5:25.

Children, if you love father and mother, it’ll be easy to obey. As Jesus said to His disciples:

“If ye love Me...” John 14:15.

What?

“...keep My commandments” John 14:15.

Husbands and wives, parents and children, brothers and sisters, we can have heaven on earth if we just have love. Now, it’s true there has to be authority in the home and in the church and in the institution. But I want to tell you something, friend. God can never pour out His Spirit in its fullness as long as authority is used to get our own way. That’s the thing.

When the spirit of love fills our hearts, we will understand that position is for just one thing, and that's to serve those that we lead. And when we recognize this, then we will be perfectly willing for God to place other people in positions of authority and responsibility in the church, in the conference, in the institution that we're connected with. We will not covet position. This was Lucifer's problem.

But when God and our brethren arrange responsibility, we will look upon it not as an opportunity, "Now, I'm going to get my way."

No. Down on our knees, we'll be seeking the Lord to exercise that authority in a way that *wins* as many as possible to walk the way of loving cooperation.

Young men and young women, a word to you, sometimes it takes a bit of patience when you see older people doing things in an awkward way, an inefficient way, and you *know* that if you could just get hold of the wheel, things would move. It takes a bit of patience. But it takes more than patience. It takes love, love for God, and love for those that God has associated you with.

I love to think of Elisha following the prophet Elijah around for years. And when Elijah went to Heaven, and they were looking for somebody that might help them get a message from God, somebody said, "Well, Elisha the son of Shaphat is here, and he used to pour water on Elijah's hands. Maybe he can help us [a paraphrase of 2 Kings 3:11].

Did he? Oh, yes. He poured water on Elijah's hands apparently up to the day that the prophet went to Heaven.

Dear young people, if love is filling your heart, you will be glad to do the humble thing, to play second fiddle or third fiddle, and not worry about whether you are ever called to leadership or not.

"Ah but," somebody says, "but aren't we short on leaders?"

Pitifully short on leaders, friends.

"Well then, why shouldn't I press forward?"

Press onward, friends, but let God arrange the upward part. In fact, there may be young men and women sitting here today that God would be glad to give greater responsibility to if they could first learn the lesson we're studying this morning.

So to your knees, young people, but the message isn't just to you. For if there is anything worse than a young man who covets position, it's an old man who covets position. That can make far more trouble in the church, in an institution.

Brethren, we who are older who have some gray hairs, let us thank God for the privilege of letting the King of the universe run His church, all its departments, and every institution connected with it. What do you say?

“And seekest thou great things for thyself? seek them not...” Jeremiah 45:5.

“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another” Psalm 75:6–7.

I can tell you this, friends. In this closing hour, there'll be glory enough for everybody, but it'll be the glory of love, the glory of self-sacrificing love, the glory of love that thinks not of gold, nor of position, that thinks of just one thing—“How can I help Jesus win some souls?”

Several years ago, over on the coast of Wales, the fishermen in a little village there saw that a storm was coming on, and a vessel there on the ocean was too near the shore for safety. And as night was coming on, they knew that without a fire, a light, that vessel might be dashed on the rocks, but what to do?

There was no lighthouse around there, and they looked at one another; the driftwood was all wet. And one of those fishermen went to his hut. He brought back a table and a stool. And he began to cut it up and make kindling and light a fire.

Another fisherman went to his hut and brought some of the furniture which they had fashioned in the days gone by with their own hands.

And as the night wore on, one man after another brought the furniture to keep the fire burning. And in the morning, they had the satisfaction of seeing that that ship had been kept from disaster.

But friends, they didn't know anybody on board. As they went back to their homes, their tables, their chairs, all their household furnishings out there on the bonfire now ashes, was it worth it?

I can tell you this. If anybody you loved was on board, it was worth it. Do you agree with me? Your father, your son, your husband, your brother, if one of them was on that ship and his life was saved by that all-night bonfire that destroyed all their possessions, it was worth it. Ah, dear ones, it's a wonderful thing to be so full of the Spirit, of Heaven's unselfish love, that everything can go, provided we save some for God's kingdom.

Is there anybody here this morning that God has spoken to, and you believe He brought you to this meeting for this purpose to hear this message? I'm presuming we all desire to do more in this direction.

But I wonder if there's anybody here this morning that God has spoken to, that you believe that for you this means some very definite changes in your life, and you'd like to make that commitment before Heaven and earth here this morning and ask for prayer. If so, would you stand?

Just remain standing a moment, brethren. Anybody else that God is talking to?

While you're thinking, let me tell you a story. It's just seven days old. A week ago this morning, I was with a group of physicians and physicians in training. I'd been asked to come and hold some meetings with this weekend retreat, which they have annually in a nearby state.

And as we faced at that time with a different message, different texts, a similar appeal and challenge, one of the first men on his feet was a physician, a graduate of Loma Linda, a man who's highly successful in his field, a specialist. Thank God he recognized that he needed to make an entire change in his life and practice.

He had a long talk with me afterward.

He said, "What shall I do?"

I said to him, "Friend, I don't know all the way that God is going to lead you, but you've put your feet in a path this morning that if you keep going in it, your colleagues will call you a fool."

He said, "I know it."

He said, "I have hardly anybody to talk with. In fact," he said, "I have *nobody* to talk with that talks this language.

But he heard that trumpet call from the Word of God. He heard the quiet voice of the Spirit in his inner heart, and he was on his feet.

Friends, God has people like that scattered all around. They're waiting to hear a challenge to do something more than drive fine cars and build great palaces. They're waiting to see somebody that loves souls more than money and more than position and more than recognition.

But you and I can never be the agents to give that message and receive that response unless we ourselves have drunk of the living waters and know that this is all that counts.

The Man who presented to the rich young ruler the call to sell everything he had and give to the poor, and take the cross and follow, that Man was the Man who went around and said:

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head"
Matthew 8:20.

It's a wonderful thing when everything we have is on the altar.

Anybody else God's talking to this morning. You just stand, if there is.

You know, I love to see the Holy Spirit talk to hearts, friends. God will talk to you about things I don't know anything about. He'll lay his finger on idols in your life

that I haven't the remotest idea. He'll call you to sacrifices that I wouldn't dare call you to. He'll remind you of little manifestations of selfishness, little manifestations of pride of position, pride of authority. He'll remind you of things that I don't know anything about. I mean, I don't know your life.

I know God talks to me about those things, friends, and I praise His name. I want to be reminded of everything that hinders the fullness of the blessing we've studied about this morning, don't you?

Is there anybody else that God is dealing with this morning?

“All to Jesus I surrender, All to Him I freely give;
I will ever love and trust Him, In His presence daily live;
I surrender all, I surrender all,
All to Thee, my blessed Savior, I surrender all.”
Seventh-Day Adventist Hymnal, #309, first stanza.

May I see the hands of all in this audience who desire to go deeper into this experience and let God lead you all the way? May I see your hands?

Elder Vixey, will you please come up.

I'd like to have Elder Vixey join me in praying for these who are standing and for us all as we rededicate our lives to this spirit of service and sacrifice, deeper yet.

Shall we kneel together?

[Elder Vixey] Heavenly Father, we have been examining our own hearts. We sense our great need. We know that Thou art able to supply the lack. Oh, Father, we want to surrender ourselves so fully there's no self, harbored in our hearts, in our lives. We sense we're right on the verge of eternity. In a little while, probation will be closed, and he that is filthy remains filthy, but he that is righteous will go through.

And oh, Father, here are these precious ones. They have stood up in earnestness and sincerity. Lord, help them to realize that they cannot carry out their intentions, their decisions in their own strength. They need Thy help and, oh God, may they know how to find it. As they search the Scriptures, as they search the Spirit of Prophecy, may they know that there's help for them and complete victory. Oh, God bless them to this end.

And those who raise their hands, Father in Heaven, be merciful to them. We know that there are those who are going beyond return. Father, may there not be one in this chapel who is allowing himself to cherish self and the things of this earth to the point where there's no return.

Guide us, dear Lord, and may we gain victory after victory until we shall stand among the redeemed. Bless to this end, for Jesus' sake. Amen.

[Elder Frazee] Amen, amen.

Be seated.

Now, dear ones, we're going to have just a closing stanza, "My Jesus, I Love Thee," you all know it. And after this, we're going to have a little praise service. But this song will dismiss the present meeting. And so all who wish, who need to go, may feel free to go. All who wish to stay for this praise service, you tarry.

I think that you who stood if you can, it would be a wonderful thing if you could stay and bear your testimony of your commitment and what God is doing for you this morning, and others will wish to bear their testimony in short words right to the point.

Let us stand. Remember, those who are leaving, if you'll leave during the song so that we can go right into our praise service.

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus 'tis now."
Seventh-Day Adventist Hymnal, #321, first stanza.

[Testimony service.]

"In the blood from the cross, I have been washed from sin;
But to be free from dross, Still I would enter in.
Deeper yet, deeper yet, Into the crimson flood;
Deeper yet, deeper yet, Under the precious blood."
Seventh-Day Adventist Hymnal, #302, first stanza.

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