

## **Phineas F. Bresee Sermon Notes - Isaiah 60:1, 2, 5**

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

Isaiah LX:1, 2, 5: All of first letter, part of 2<sup>nd</sup>, first part of 5<sup>th</sup> Critical reading

1. Arise, shine for come hath thy light & the glory of Jehovah hath risen upon thee.
2. Upon thee shall Jehovah arise & his glory upon thee shall be seen.
5. Thou shall see & be radiant & thy heart shall throb & grow large. For there shall be turned upon thee the seas flood tide & the wealth of the nations shall come unto thee.

In my sermon two weeks ago I so fully defined Israel's relation as the Servant of the Lord. How he was impersonated & seen by the prophet as a person marching through the centuries & became the type of individual life in this age of personality. How these utterances became applicable to the servants of the Lord today. That I need not again dwell upon it. We have here Gods method of glorifying men, and filling the world with his light. The figure is that of an oriental city the morning sunlight bursting upon it. It does not seem to rise but to burst forth. The city does not seem to unwrap itself. But the bursting light &c. The city becomes the embodiment of the light while the earth waits in darkness & the city itself becomes the radiant center from which the light goes forth. As though the sun had risen upon the city. Indeed come upon the city. That the city might be the light of the world. These great luminous possible & impossible figures in nature tell us of the greater more luminous possible things of grace. These things are very wonderful &c. The 1<sup>st</sup> is the [sudden] illumination of a soul. The world lieth in darkness. It is a sad fact that a man may live surrounded by the light of truth and yet be in Spt. darkness. He may live in a Ch. family, associated &c. A member &c. Yet in heart he may worship at the shrine of Baal or Mammon. Be full of covetousness which is [idolater]. Or fleshly & worldly desires which are at enmity with God. Now I am far from saying that close relationships &c. of this kind are of no advantage. They place possibilities very close to the souls of men. But they may abide & the soul remains in darkness, unilluminated & unsaved. The real illumination of the soul is the coming of a new morning. Darkness & light do not abide in the same place. In a single hour, in a single moment a soul may pass from dark up to light. One of our preachers in N.J. dist. [Rev John Searlet] was an infidel. He had come to be a man of a family. Was a teacher. He was brought under conviction by the Spt of God. He was in great darkness. His soul was so lost he knew not which way to turn. A camp meeting was to be held not very far away. It was to begin on Wed. Closed his school. Not to begin until the next Monday & started &c. Met an inf. friend, asked him &c going to [C.M.] What for to seek the salvation of my soul. [Struggle] [sore]. So discouraged amid the darkness that came near suicide. God spoke to him. Gave up, surrendered & with great power & vic. the mighty to save came to his soul. Pardoning sin & giving the witness & so filling him with the glory of God. He [said] a sea of glory [rolls] its waves over me & I cannot calm the turbulence of my joy & he [blurtd]. Glory to God &c. The light of God breaks upon the soul. It is the bright dawn of the new day. Darkness flees away. The shadows are gone. It is the brightness of the face of the Lord. It is the sun which is behind the sun which never sets. Jehovah shall arise upon thee & his glory shall be seen upon thee. It is no transient dawn that fades away in shadows. It is an abiding glory which has dawned. His glory upon thee shall be seen. It is not a reflected glory simply. It is not reflection simply. It is the glory of God in us. The Son of Ri. who has arisen with healing in his wings rising towards the [-] never sets from the [azure] of my soul. It shall be seen whenever the Son of R. gets a new incarnation. The light begins to shine anew on

human eyes. There is here a very strangely [expressive] statement about this light. Our [reverence] has it 'thou shall see & flow together. [Reservoir] "lighted." It means both. Radiant Liquid light shall flow in upon thee & through thy soul. Ps. says "they looked to him & their faces &c." There are here expressed some experiences which I desire to refer to. Thy heart shall throb-(shall fear). Here a reference to the heart throbs of the new life. This is a very genuine expression. There is such a thing as existence [drowning] a [servile] passionless life. There is such a thing as life full of liberty & ecstasy with a constant gazing upon a larger horoscope of thought & love. With victory & hope & blessedness. The heart throbs of a man stands for his life. His experiences, his vitality, his power. We say we do not measure life by years but by heart throbs. The coming of the Lord into the soul, gives men at the very fountain of life, a new glorious mighty life. There is a disease in the Ch. Heart failure. The extremities grow cold &c. Some quack doctors in the land. Cultivate these people. Stir them around. Increase the activities. Go out & help others & you will get strength &c. Arise turn they face toward God &c. There are some things in the vis. of the new life which make the heart throbs deep and strong. It throbs with the joy & triumph of a mighty deliverance. I question whether Miriam ever forgot the song she sang that morning on the banks of the Red Sea. Last night the great host of the Eg. Army pressed them [-] & Sea. This morning the sun rises upon a new world & she & all the women joined in the refrain of the song of victory. That song was an inspiration of the hearts joy. I doubt – not that many a night when she awoke & thought &c. She felt for her harp. Ready to break out a fresh &c. However this may be. I do know that a soul born to God & abiding under the cleansing blood never gets over the thrill of the great deliverance &c. The Redeemed heart throbs with the inspiration of a great hope. Which hope we have the Ap. says as an anchor &c. Moses felt this hope & his heart throbbed so loud that he heard not the [serene] voice of [honor] wealth & pleasure &c. Even Jesus felt it & his heart so throbbed &c. The Ap. speaks of this hope as big with immortality. That exp. is too great for me, but I do not wonder the heart throbs under such a weight, prepared with such immortal arms. Paul says. For me to live &c. That is a marvelous utterance. To live is to be like him. To represent him. To proclaim him. But to die. That which to us has been the deep dark shadow. Slipping over the brink. Wading deep the dismal flood. This death is gain. That this seemingly dark portal should be the jeweled gateway to inf. blessedness to [Rev. if] love. Manifestations of glory. Visions of God is wonderful & yet what this hope takes is I confess, this text of Paul's is to wonderful for me. I have tried once to preach from the first part of it. But this 2<sup>nd</sup> part I have never dared to preach from. It has seemed to me that it needed one who had been lifted into the 3<sup>rd</sup> heavens &c. But hope is inspired to cling where utterance fails. And we hope to see as we are seen &c. No wonder the heart throbs. There is the thrill of D. fellowship. The heart throbs because God touches it. Not with a transient touch but he lays his own heart beating with E-love beside it. Every throb of his love beats in ours. I believe that a hm. heart throbs with D-love and shall be enlarged. The natural condition of Ch. life as it is of the tree. You are planted by the rivers.

**End of notes**