

Rivers of Healing

#0736

Study given by W.D. Frazee—April 16, 1960

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whether the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek”
Hebrews 6:18-20.

Where comes that expression “within the veil”? What does it mean? I must say that Babylon doesn't know anything about what it means, and all the poems and songs they write and all the sermons they preach fail to penetrate that mystery. But thank God the third angel has light on what this means.

What is the anchor? Hope is the anchor. It is sure and steadfast, for it enters into that within the veil. An anchor doesn't mean a thing unless it is fixed into something that won't move. And our hope is valueless unless it enters within the veil. What is that which is within the veil? Let's look in and see.

To understand the third angel's message, the expression “within the veil” relates to the holy places of the heavenly sanctuary. There are two veils. There is a veil before the holy place. There is a veil before the most holy place. When Paul wrote this, Jesus had entered within the first veil. But you and I know that over a hundred years ago, in 1844, Jesus entered within the second veil. And it is very important that our hope follow Him wherever He goes. Isn't it? Yes. Very important. Jesus is within the veil. And if He is there, I want to be there too. Don't you? I want to share with Him. Thank God it is our privilege.

The wording of our text calls Jesus the forerunner who has entered for us. Back in ancient times, when a king was to enter a certain place, a herald ran ahead to announce his coming. Can it be that Jesus the Son of God has taken upon Himself the work of a herald announcing our coming to the holy of holies? Yes, my friends, it is even so. Within the veil Jesus the forerunner has entered for us. He is, of course, expecting us to enter in with Him. That is why He is the forerunner. We come running after, if you please. Oh, let's run. What is He doing up there in heaven anyway? What is He doing within the veil? Well, whatever it is, it is for us. That is what this verse says.

You and I know that Jesus is carrying on the work of atonement, bringing man and God together in an indissoluble union that we shall appreciate through the eternal ages ahead. In the book *Great Controversy* this text is quoted. I want you to notice the setting of it:

“The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross” *Great Controversy*, page 489.

What is essential to our salvation? The cross is essential to our salvation. Here is something else that is just as essential. It is His intercession in the sanctuary above.

“By His death He began that work, which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20 There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite cost, an infinite expense to heaven” *Ibid*.

Before we ever follow Him in the flesh we must first enter in with Him in spirit? In other words, before these feet, which walk the dusty paths of this world, tread the courts of glory, our hearts must be at home with Jesus in the most holy place. Oh, let us go in. Let us look around. Let us, like the remnant as they are pictured in that early vision in *Early Writings*, behold the beauty and glory of that most holy place and be captivated. I will tell you one thing friends. It will spoil all the glamor and tinsel of this world to behold the glory and revelation of God that is given to us.

The central object in the temple in heaven is the throne of God. You can read about it in Revelation four and five. Round about that throne are the Seraphim and the Cherubim, the four and twenty elders, and the angels. Ten thousand times ten thousand, and thousands of thousands. In the midst of the throne John sees a Lamb as it had been slain. He is the center of it all.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain” Revelation 5:6.

A dying Lamb in heaven? Yes. Oh, I thought He died on the cross. Yes. I thought He rose from the tomb and went to heaven. Yes. I didn't know He was still a Lamb, dying. Oh, what a picture, my friends.

Did you notice what I read in *Great Controversy*? There in heaven, the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite cost, an infinite expense to heaven. I read:

“As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world” *Selected Messages*, Book 1, pages 343-344.

No longer do men bring their lambs in this world. No longer does the Jewish tabernacle carry on its services.

“A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner” *Ibid*.

I ask you then, how long will Christ be the dying Lamb? As long as sin makes necessary that intercession, that continual presentation of the sacrifice. Thank God, Thou dying Lamb, Thy precious blood shall never lose its power till all the ransomed church of God are saved to sin no more. That's it. And as long as the sinning continues, the suffering of the Lamb continues. That is one of the great things we need to sense as we look in through the open door within the veil. Jesus is still bearing the sin and sorrow and suffering of this sad world.

Let's look again at that scene within the temple. Let us look at the throne. This is no ordinary building. This is no ordinary service going on there. We have very little conception of its vastness or of its glory. The city of which the New Jerusalem temple is the center is twice as big as the state of Tennessee. Just the city. It is a vast place. That great building, the temple which forms the center of it all must indeed be a vast structure. The angels are there by the millions. The throne is the center of it all. As I say, let us take another view of the throne as given us in this wonderful book of Revelation, which was given to us, among other things, to reveal what is going on in heaven:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” Revelation 22:1-2.

There is a river issuing from the throne, in the midst of which is the Lamb. That's what it says. Clear as crystal. A river of water of life. Are you interested in life? Get the picture if you can. Here is a river, a mighty river issuing from the throne of God. It is called the river of the water of life. Growing along the side of that river on either side is the tree of life. And there is healing in its leaves. Are you interested in healing? Well, here is some medicine. The leaves of the tree are for the healing of the nations. The river is the river of the water of life, and there is healing in those waters.

Go to the Ezekiel 47 and we will read it. If you want to read something interesting, read the first twelve verses. We will not read all of them, but you see that this water is issuing from the sanctuary just as John said when he saw it. It was flowing way back there in Ezekiel's day. It is still flowing in John's time. Thank God this river of the water of life is flowing tonight, friends. There are two expressions I want you to notice:

“And everything shall live whither the river cometh...
because their waters they issued out of the sanctuary”
Ezekiel 47:9,12.

There is healing in those waters. Why? Because those waters issue out of the sanctuary. Let us see it clearly. The sanctuary is headquarters for God's healing work. If you are interested in healing, come to the sanctuary. Look in through the open door. Enter by faith within the veil, and you will see those living waters flowing from the throne of God with healing for every disease of humanity. I thank God it is true. Don't you?

I want you to notice the expressions about this tree and this river. The tree of what? Life. And it brings healing. We read it there. It is the life of God, of course, that heals man. There is no true healing apart from that.

Now I want to ask you a very simple question, and yet as big as eternity. What is the life of God? I answer, it is love. I read that if a man doesn't love, he doesn't know God. And the fact that love and life are so closely connected as to be identical is also implied:

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

“We know that we have passed from death unto life, because we love...He that loveth not his brother abideth in death” 1 John 3:14.

There you have it. If there is no love there is no life. He that loveth not abideth in death. Then lack of love goes with death, and death goes with lack of love.

A few years ago a celebrated doctor wrote a volume for the public called *Love or Perish*. God wrote a volume on it nearly two thousand years before that doctor did. And love or perish is the great message of this Book. We know that we have passed from death unto life because we love. It is the life of God that brings healing to man, and that life is love. The world today is dying for want of God's life. The world is dying for want of God's love.

What is medical missionary work? In the light of the facts we have just seen as we look within the veil the answer is clear. Medical missionary work is bringing men to the river of life. Or, shall I say, it is bringing the river to them. It is bringing those healing waters to the poor sin sick, disease ridden, sorrow filled men and women of this world. That is medical missionary work. See waters flowing fresh from the throne of God, pure from above. Come to the feast of love. Come ever knowing earth has no sorrow but heaven can remove. There is healing in these waters.

Oh, how many there are who feel they have no man who cares for them, like that poor sufferer by the pool of Bethesda for the moving of the waters. But a medical missionary is somebody who will come and bring the sick ones to the healing waters. Bring the healing waters to them. What a privilege we have. That is our work.

I want to study what it cost. You may call it a paradox if you want to, but while the river of the water of life is free, it is the most expensive thing in the universe. In order to get that clear, let's go to the book of Exodus. These healing waters have cost an infinite price. You can read the story in Exodus 17:1-6. The children of Egypt had come out and were on their way to Canaan. They got near to Mount Sinai. They were all out of water and murmuring. They cried to Moses and Moses cried to God. God told Moses to take his rod and go to Horeb.

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of Israel” Exodus 17:6.

What would have happened to those two million people if the water had not come? They would have all perished in that hot dry desert. But thank God, the waters did come. Where did they come from? They came from the rock. From deep within the heart of that rock. But what had to happen to that rock? It had to be smitten.

Paul says in 1 Corinthians 10:4, speaking of Israel, they drank of that spiritual rock which went with them, and that rock was Christ. Was He smitten? Yes. What for? That those living waters might pour forth from that broken heart to heal every sin-sick soul and body. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed.

Is healing wrapped up in the atonement? Is healing included in the gifts of life made possible for us through the broken heart of Jesus? That's right. So you see, it is a very costly gift. This gift of life is poured out for us from the smitten heart of Jesus. Let's go to the Exodus 15 and see how Jesus taught the lesson on this occasion. From one angle and from another He seeks to teach men two things—that life and love are available to bring healing, and that it is a very costly gift, a very expensive provision. On this occasion they came to Marah, and they could not drink of the waters of Marah. Why not? They were bitter. Again the people murmured. Moses cried to the Lord. The Lord showed him a tree, which he cast into the waters, and the waters were made sweet.

Do you get the picture? There are the waters, but they are bitter. There is a tree standing there. It is doubtless a beautiful, green tree. God says, Moses, take that tree, cut it down, and put it into the waters. Then those waters will be life-giving. Who is that tree? That tree is Jesus. Do you see what it cost Jesus to bring to us healing? Just as that tree must be cut down, smitten, and thrown into the waters, its life flowing into those waters that the waters might be healed and bring life to those thousands of people, so God permitted His dear Son to be cut down on Calvary. God permitted Him to be cut off, as Daniel says, but not for Himself. What for? That you and I might have healing waters.

I would like to emphasize that we are not just dealing with spiritual life and spiritual healing. Of course it includes that. That is basic. That is primary. But all through our study tonight we are dealing with literal physical healing. We are dealing

with the stomach and the liver and the lungs as well as the mind and soul. God made that very clear in this experience.

“And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee” Exodus 15:25-26.

He is talking about disease. The Egyptians had these various diseases. God said if they would just do what He told them and let His plan of salvation work with them they would be healed. Notice this comment:

“It was not by chance that in their journey the children of Israel came to Marah. He it was who put into the tree the properties which sweetened the waters. Christ is the great physician not only of the body but of the soul. God permitted His only begotten Son to be bruised that healing properties might flow forth from Him to cure all our diseases” *Medical Ministry*, page 120.

There is healing power in that smitten tree. There is healing power in the waters that flow from the smitten rock. Oh, let's bring the sick to Jesus. Let's bring them in contact with that healing light that flows from the heart of God.

We sing, Rock of ages, cleft for me. What does cleft mean? Broken. Torn apart. The heart of God was broken on Calvary. Let the water and the blood from Thy riven side that flowed be of sin the double cure. Yes. There is cure for body, mind, and soul in the water and the blood that flows from the broken heart of Jesus on Calvary. Is that a fact? Was there water and blood that flowed from His broken heart? Yes. We need to see both. They both represent His life. As we have seen, this river is the water of life, and God's life is His love. Moses tells us that the life is represented by the blood (Leviticus 17:11,14). So the water and the blood both represent His love poured forth for us.

In that double symbol I would like to have you see a double gift. In His blood flowing from His broken heart I would like to have you see His life poured out in sacrificial death for us as He laid down His life on the cross. And in the water I would like to have you see His life poured out in self-denying service for us. We need both. He supplies both. He is all we need.

Think of the time Jesus spent here in this world. He was giving His life for us all the time. He was pouring out His life for us all the time. In Nazareth and Capernaum and in Judea He was pouring out His life in service for us. He was going

about ministering and serving, and doing things for people. But on Calvary He poured out His life in another way. He poured out His soul unto death.

Christ has invited us to share with Him in this wonderful work of healing. In John 20:21 He says, "As My Father hath sent Me, even so send I you." But if we are to share in this wonderful healing ministry, we must link with Him.

"The power of love was in all Christ's healing"
The Desire of Ages, page 825.

Notice how clear this statement is. What was the power in Christ's healing? The power of love. This water of life, this love poured out in death and service is the life of God given to man in working for him and dying for him. That is the source of healing. The power of love was in all Christ's healing. And only by partaking of that love through faith can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people.

"There were places where the Saviour Himself could not do many mighty works because of their unbelief. So now unbelief separates the church from her divine Helper. Her hold upon eternal realities is weak. By her lack of faith, God is disappointed, and robbed of His glory" *Ibid*.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" John 7:38.

Is that condition to continue? No, thank God. The later rain is coming, the glorious loud cry is about to break upon this world as the church, clad in the garment of Christ's righteousness, goes forth to her closing work. Do you know what that revelation of glory will be? It will be this revelation of love, this revelation of the life of God first in practical ministry, in service to friends and neighbors, then to the ends of the earth. And as was the case with Jesus, after He had given His life in loving service He became the persecuted victim, and He gave His life in sacrifice for the very ones to whom He had given His life in service.

Are you willing to be a martyr? It is true there will not be any martyrs during the great time of trouble. But the people of God who go through that are going to suffer just the same as if they were martyrs. They are going to face death. But that isn't all. Don't you think that before the close of probation some of God's people may be called to martyrdom? Are not some being called to martyrdom right now? Are not there countries in the world tonight where God's people, our own brothers and sisters who bear this message, are languishing in prison, and some have already been killed? That is true.

We could name country after country where that is true tonight. Perhaps it isn't good to talk about some of it, because it might bring further suffering to God's people. But we need to think about it, and we need to pray about it, and we need to meditate on it, because we are going to link up with Jesus in this sacrificial ministry. And we must remember that when Christ said you and I must take the cross, if we

will follow Him, He was talking about an instrument of execution. We must be willing to lay down our lives for those to whom we minister. We must be willing to lay down our life in service, and lay down our life in sacrifice.

When we have the spirit as Jesus had it, we will have some of that healing power He had. Don't you think so? That is what He wants us to have. The healing power is love, and love is revealed in sacrifice. Notice this beautiful statement:

“Only the love that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul.

“Love's agencies have wonderful power, for they are divine...would we learn the lesson, with what power for healing would our lives be gifted!” *Education*, page 114.

There is wonderful power for healing in those waters that flow from the sanctuary, because they flow from the heart of God. But remember, they cost something. The rock must be smitten for it to give forth its water. And as Jesus must be smitten in order for those waters to flow from Him, we must share His life of service and His death of sacrifice if we expect to enter into this experience of really carrying the ministry of healing to others.

I want to ask something very serious. If you were the Devil, what would you do about it? There is one thing I think I would do if I were in the Devil's place. I would try to get people to believe that they could be healed by various chemical and mechanical and other agencies so that they would not think they needed this river of water of life.

I believe in using any chemical or physical methods. The Bible and the Spirit of Prophecy teaches that. But as I say, I think if I were in the Devil's place I would try to get people filled with the idea that the answer to all earth's disease problems are found in a bottle or hypodermic needle, or some method of that kind. I would try to send them wandering down that trail away from the river of water of life that flows from the sanctuary. I think that in an endeavor to persuade them that down that road lies the answer, I would let them find a lot of things that look like success. I believe just what I am studying with you tonight. I have read it out of the Book that the healing this world needs in the liver and lungs, as well as the heart and mind, is the healing that only love can bring.

It is interesting that this very century which is so filled with research into the materialistic side of healing has also brought us some of the most astounding disclosures in what is called psychosomatic medicine. And do you know what nine-tenths of psychosomatic medicine is? The way the world gives it, it is a cheap, partial, incomplete, and distorted version of what we have been reading from God's Book. In other words, it is a recognition of the fact that when people have hate instead of love, and worry instead of trust, they get sick in the stomach and heart and blood vessels as well as the head and heart.

But while the world can make those problems, the world can never solve them. The world can cut itself off from God, but the world can never get itself back to God. And the world can never with all its study of psychology and psychoanalyst, and all the other sciences of the mind, bring to men the river of the water of life that flows from the sanctuary within the veil. If you and I want to be the channels of that healing power, we must enter within that veil. We must link up with Jesus. Don't misunderstand me. That will not make us careless about scientific medicine. That won't make us sloppy nurses. Love will lead us to be more careful, more scientific, more accurate than the world could ever be. But love will bring to the sickbed something that all the science of this world can never bring. What will it bring? The life of God.

I want to ask another question. What would you do about this if you were in the Lord's place? What kind of methods would you ask your medical missionaries to use if you were in Jesus' place? Would you try to devise methods which kept the sick people and the medical missionaries as much apart as possible? Or would you think of methods that brought the sick people and the medical missionaries as close together as possible? Which would you do? It would be the latter, wouldn't it?

When Jesus sent His medical missionaries out to carry on His work, He said, "They shall lay hands on the sick, and they shall recover" Mark 16:15. After quoting this verse, Sister White says:

"Through direct contact, through personal ministry, the blessings of the gospel are to be communicated"
Ministry of Healing, page 148.

Are you a nurse, a physician, an attendant at the sick bed? Do you have any contact with the sick at all? If you don't, does it make you happy? If it does, don't go near them. Do you know why? It makes all the difference in the world when you take a glass to a patient whether it has some water in it or if it is empty. I fear some people are busy trotting up and down the halls and wards carrying empty glasses. They are going through the motions and charting things.

What the poor sick soul needs is the love of heaven, the life of heaven. That means you and I need contact with the sanctuary and the Man in the sanctuary, and we need contact with these sick people. We should cherish every nursing procedure and every therapeutic agency that brings us into contact with men and women. Instead of rejoicing every time some new gadget makes it possible for the sick to be taken care of by remote control, we should thank God for the simple methods He has given this people that bring us in as close contact with people as Jesus was with His disciples when He washed their feet in the upper room.

I thank God He led me to Loma Linda when I was a young man to take training as a medical missionary. I thank God they taught me to give hydrotherapy treatments. After I had the class, they called me one morning and said I was to go on duty down at the hospital. I was so glad. I wanted to get down there. They put me in the little treatment room, and there was a patient I started to put fomentations on. He had so many hydrotherapy treatments that he knew more about it than I did. But he was willing and patient. Patient to put up with me, a young student.

After I had some experience in that, they took me upstairs into the wards and said instead of treating the patients down in the treatment room, I was going to treat them in the bed. I thought how would I ever treat that patient in the bed. Sure enough, when I got the footbath in there, I got the sheet in there too. Yes. But I soon learned how not to do that. I had been doing that for awhile, and doing some other things we don't usually write out when we are trying to get people to take a nursing course. A lot of those necessary things that have to be done day by day are all part of this contact with people. After I had done that day in and day out, week in and week out, I began to learn a little more what it meant to be a medical missionary nurse.

As we close this little service, my own heart is invited by the great Master to come deeper into those waters that flow from the sanctuary. I want to share that invitation with you. Remember the vision in Ezekiel 47. The prophet stood looking at that river and the angel beckoned him. He waded out into the river and the waters were to the ankles. But the angel didn't stop. He said they were going deeper. Ezekiel measured the waters and they came to the knees. Again the angel said for Ezekiel to come. Ezekiel measured the waters and they were to the loins. And the fourth time the angel beckoned, Ezekiel measured and said the waters were risen enough to swim in, a river that could not be passed over. Oh, what a mighty river. I read:

“We shall see the medical missionary work broadening and deepening at every point of its progress because of the in flowing of hundreds and thousands of streams until the whole earth as the waters cover the sea”
Medical Ministry, page 317.

Ah friends, this mighty river is flowing from the sanctuary, and eventually it is going to cover the whole earth. The revelation of the love of God in simple practical medical ministry, carried out by those who yield themselves to God, is to be to this world what Jesus was nineteen hundred years ago. Shall we pay the price He paid? Shall we leave everything that we may be the channels of that love? Shall we dedicate ourselves to be the agencies through which heaven communicates His life to men?

If we be dead with Christ, we believe that we shall also live with Him. If we will take His cross as the place where all our selfish ambitions are crucified, we shall share with Him in the joy that comes through bringing the healing power of love to the suffering ones to whom we minister.

Our Father, seal to our hearts the precious things we have shared from Thy Book tonight. As we look through that open door, as our faith penetrates within the veil, as we see Jesus holding up His wounded hands in the temple above, may we indeed view those living waters that flow from His broken heart, and may we be glad to enter with Him into the loving ministry that reveals the heart of the Lord to the world that has lost its way. We ask it in His name. Amen.

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