

Why Medical Missionaries 1 of 2

#0504

Study given by W.D. Frazee—September 26, 1969

The 32nd Psalm, the 8th verse:

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye” Psalm 32:8.

With that, I would like to put this outstanding sentence from *Steps to Christ*, page 100:

“The relations between God and each soul are as distinct and full as though there were not another soul upon the earth...” *Steps to Christ*, page 100.

You notice that in our text the Lord has promised to teach us personally:

“I will instruct thee and teach *thee* in the way which *thou* shalt go: I will guide thee with mine eye” Psalm 32:8.

Now, let us suppose for a moment that God on His throne has nothing to do from morn till night except to guide you personally. Just try to imagine that. He has His almighty power, He has His infinite wisdom, but He hasn't another thing to do, not a solitary thing but this one thing—to just guide *you* and lead *you*. Wouldn't that be wonderful? The point is, friends, that's the way it *is*.

Now, it's true that He's guiding some other folks, and for each one of them it's just as true. You say, How can that be? Well, my dear friends, infinity is like that. None of us are infinite. We are all finite.

With you and me, whatever time we spend on one thing, we have less time for something else. It's a good thing to remember that, too. Whatever attention we give to one point, something else doesn't get that attention. So, we're told that we ought, we should, we need to, we must, turn away from a thousand topics that invite attention.

But all of this is because we are finite, we are limited—we only have so much time, we only have so much strength, we only have so much nerve force—but God is unlimited, and He can give *you* as much attention as though nothing else were calling for attention, just as if no one else were praying to Him.

I'm trying in recent days to learn more about what that means, and I would like to invite you to meditate with me on this wonderful fact tonight. Think of it when we go to prayer—I'm going for an audience with the King of Kings, and He's put everything else aside, there's nothing else that's engaging His attention, nothing else He's

thinking about. He's listening to hear my requests. He's anxious to hear what I say, just as if there were no other person calling for Him.

Oh, friends, it seems to me, if I can realize that, I'll be talking to Him oftener because if:

"The relations between God and each soul are as distinct and full as though there were not another soul upon the earth..." *Steps to Christ*, page 100.

Then how lonesome God must be hour after hour, if I fail to make contact. In that area, He's just as lonesome as though there were not another soul upon the earth that was paying any attention to Him. What a vacancy I leave in His heart, what an ache, if I disregard His love; what a disappointment, if I fail to take advantage of His proffered guidance and wisdom.

On the other hand, if this is true, and it is, what joy I can bring to His heart by tuning in and getting the benefit of His communication and guidance. What joy I can bring to His heart by bringing my sins to Him and letting Him forgive them and cover them, by bringing my problems to Him and letting Him handle them all day long.

"I will instruct thee and teach *thee* in the way which *thou* shalt go: I will guide thee with mine eye" Psalm 32:8.

Now, the more I have meditated on this, friends, the more I'm convinced that this is true—what I'm about to say. If this isn't a fact, then there's nothing much to religion anyway. We'd just as well forget all about it because if all I'm getting is one million, million, millionth of the pie, that may not take care of it. If God's attention, God's interest, God's power, God's love, has to be divided by the number of creatures in this universe, and I just get my tiny drop in the big ocean, somebody else's interests may clamor more loudly for attention. Somebody else's wheel may squeak more loudly and get the grease, see.

After all, I'm only a tiny little ant, and I don't amount to much, viewed from that angle. I repeat, friends, if what I'm studying with you tonight is not so, we had just as well forget about this, as far as it having any bearing on our practical lives. Oh, some people like to go to church once a week or once a year because it's the thing to do, but for practical purposes, they have to plan their own lives, meet their own problems, and make their own decisions.

But, listen, if what I'm studying with you tonight is true, then instead of forgetting all about *this*, we can forget all about everything else. What I mean by that, religion—the religion of Christ—fellowship with Him—can become the core and center of life, and everything else can be fitted into that—that is, everything that fits, and the rest, we just discard.

This is something of what Paul is telling us in those two matchless texts in Galatians—Galatians 2:20, Galatians 6:14. Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..." Galatians 2:20.

In other words, I am sharing life with Jesus. He is sharing life with me.

“...and the life which I now live in the flesh I live by the faith of the Son of God, who loved...” Galatians 2:20.

The world. What? Did He love the world? Oh, yes. He loved the world. But, oh, in Galatians 2:20, Paul gets right down to this wonderful point we’re studying tonight:

“...he loved *me*, and gave himself for *me*” Galatians 2:20.

Would he have come if I’d been the only one? Absolutely. And so:

“The relations between God and each soul are as distinct and full as though there were not another soul upon the earth...” *Steps to Christ*, page 100.

Not another one for whom He gave His beloved Son. I think that’s wonderful.

Now, with that, Galatians 6:14—same book, same author, same message. Listen:

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified [and is become dead] unto me, and I unto the world” Galatians 6:14.

In other words, if this is true, let everything else go.

“But God forbid that I should glory...” Galatians 6:14.

In anything else. Do you see what I mean when I say, friends, if this *isn’t* so, we just as well forget about religion. If this *is* so, forget about everything else. This is the thing to live for. This is the thing that the early church got hold of and that caused them to go to the ends of the earth. They knew the personal fellowship with Jesus, and they knew it much better after He left and went back to heaven than they ever did here, yes, yes. He said when He left, Go, and:

“...I am with you always, even unto the end of the world...” Matthew 28:20.

I think of that dear man, Thomas, that man that was so slow and doubting that Jesus had to say to him, Thomas, come here. Put your finger in the place here in my hand where the nails were. Feel the scar here in my side where the spear thrust was made.

“...be not faithless, but believing” John 20:27.

Thomas said:

“...My Lord and my God” John 20:28.

That poor man that had been slow and doubting all the time that Christ was here in the flesh, he got hold of this personal experience with Christ and it moved him to go to the ends of the earth. He walked from Jerusalem, from the Mount of Olives, where he last saw his ascending Lord—he walked—where had Jesus told them to go?

“...Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” Acts 1:8.

And he walked, as the years went by, and finally he walked clear to India. Look at your map and see where that is, and if you go to India today, you’ll find the St. Thomas Christians in the southern part of that great subcontinent that trace their spiritual genealogy back to the apostle Thomas.

That isn’t all. I saw a pencil tracing of a picture of the apostle Thomas taken from a stone in North China. One of our missionaries had brought it back. Thomas went clear to China with this message, my friends, and he walked, he walked. Look at your map.

You see, they had something—those early believers—they had personal fellowship with Jesus. They knew the meaning of the cross, the resurrection, the intercession of Jesus in the heavenly sanctuary, and for them—for them, my friends, there was only one life—the life of Jesus.

Notice how the apostle Paul puts it in Philippians, the first chapter:

“For to me to live is Christ...” Philippians 1:21.

Will you say that with me:

“For to me to live is Christ...” Philippians 1:21.

Once again:

“For to me to live is Christ...” Philippians 1:21.

In the commentary, you will find the inspired statement that these few words give the meaning of the Christian life as no other text in the Bible does it. This is it:

“For to me to live is Christ...” Philippians 1:21.

In other words, I’m not living for myself. I’m living for the One who loved me and gave Himself for me. He died for me, He lives for me, He pleads for me, He prays for me, and thank God, he is giving me His attention as if there were not another soul upon the earth. He’s giving me His attention as though all He had to do 24 hours a day were to think of me, live for me, plead for me, arrange things for me. This is why He died—because He loves me that much—and having invested all that He has in me, He will neglect nothing that’s necessary to finish what He’s begun.

Now, I ask you, friends, when the consciousness of this fact begins to dawn upon a man, what has he got to live for? To share with others this wonderful fact so that they, too, can know the joy and so that our Savior's longing can be satisfied.

For my dear friends, if He loves me that much, then He loves my neighbor that much, too, and when I begin to see that, when the impact of that is fully felt by me, oh, friends, then I'm not satisfied to merely enjoy it by myself. For the sake of my neighbor, I want to get him in, and for Jesus' sake, who loved me and gave Himself for me, I want to get my neighbor in, because just as it's true that Jesus loves me as if I were the only soul upon the earth, it's equally true He loves my neighbor as though there were not another soul upon the earth. Do you see, friends?

This is the great incentive to soul-winning. This is the great reason for witnessing. This is the great motive in all spiritual service. This is why we're medical missionaries. We're living for the One who loves us so much that He is giving us His undivided attention in life and death, in ascension and intercession, and all that He is to me, He longs to be to the man who yet does not know that fellowship.

What shall I do, then? Oh, friends, with one hand on the One whose undivided attention I have, I reach out the other hand to my brother man that needs to be brought into that fellowship with Jesus.

And do you realize what that means? I'll have my hands full. And that's a good way to be, friends. There are all sorts of things, objects, activities, clamoring for our attention. There are many hands extended to grasp one or both of your hands, but how wonderful it is to have our hands full.

Oh, I cannot let go of that hand of Jesus, who loves me as though I were the only one in the world. Certainly, I cannot let go of His hand. Can I? Why, what a disappointment that would be to Him and what a loss to me. Is there anything in this world, my friend, that can be offered that could tempt me to take my hand out of the hand of Jesus, when I sense this.

But what about that other hand. Ah, friends, what is there that can begin to compare in importance with saving a soul from death, linking a heart in fellowship with the great heart of God.

Now, listen to this wonderful statement:

"There are souls perplexed with doubt, burdened with infirmities...and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ"
Desire of Ages, page 297.

Isn't that wonderful, friends? See, a connecting link. But, if your hands, either one or both, are full of other things, what can you do? What can you do? Some of you have heard me tell the experience, but I feel that I must tell it again this evening. Those of you who have heard it before, it'll bear retelling, and some of you have not heard it before.

On the 25th of August, 1950, outside Golden Gate Harbor, an Italian fisherman was coming to port. He'd been out on the broad ocean fishing, and he'd made a good catch. He had nearly \$3,000 worth of fish in his boat.

He was proceeding cautiously for there was a heavy fog. Presently, he noticed in the waters around him some struggling men, and as the fog lifted a bit, he saw in the water beneath him a ship that had been rammed in the fog. There it was down in the water, sunk. It was the United States Naval Ship—hospital ship—Benevolence—and these were some of the survivors that were struggling in the waters. What to do?

Why, friends, as if the voice of God spoke to him, he heard the call saying, You've seen this. Go to work. And so he reached over and pulled that man that was nearest to the boat. And then he reached out and pulled another one in, and then another one, but presently he had a problem. Do you know what it was? He was running out of space. He had a boat load of fish—boxes of fish. What would *you* do?

I'll tell you what he did, friends. Those boxes of fish began to go overboard, as another man and another man and another man was pulled out of those briny waters into the safety of that little boat, and that kept on until every fish that he'd caught was in the bottom of the ocean again.

But, listen, friends. As he came on in through the golden gates, he carried with him 70 men that he had pulled personally out of the ocean—70 men. Was it worth it? Well, if anybody you love was one of the 70, it was worth it. Right? Do you see what I mean, my friends? He had his hands full that evening, didn't he, and all afternoon.

Men and women and boys and girls, in God's name, have done with lesser things. Put away the ordinary for we're in emergency. The last soul that will ever be won, the last opportunity to do something like this for God—this is what is facing you. There'll be eternity to do a lot of other things. There will not be eternity to do this. Soul-winning—the saving of men out of the ocean of sin—this is the supreme reason for living today.

Now, do you see how this links with this special relationship with Christ. If the relations between God and each soul, if the relations between Jesus and me, are as distinct and full as though there were not another soul upon the earth, then that means that as I give my life to Jesus, Jesus is saying to me, as though there were not another soul upon the earth, Son, go do for me what I would do were I there. Do you see? And how could I disappoint Him?

But suppose somebody offers me more? Listen, John Napoli lost \$3,000 that afternoon, as the fish he'd labored hard to catch went back to the bottom of the ocean—\$3,000 for one afternoon's work. That isn't what they paid him—that's what he lost, as men measure things. What of it, friends. He saved 70 men.

If you and I are even allured by the invitations of this world to spend these blood-bought moments in anything but this, then God help us to wake up and know what life is all about, my friends. What has money got to do with it? What has fame or position got to do with it? What has anything in the universe got to do with it? Do you see what I mean?

If what we are studying tonight is not true, then let's just forget all about religion and try to do what we can in making money and making things easy for ourselves and our friends while we can, but oh, if this *is* true, then we've time for nothing else. We have time for just one thing—to make Jesus happy by giving him all that we have and making Him happy by using the time, the strength, the talents, the money, the energy, He gives us in pulling men out of the water.

We're not interested any more in that \$3,000 we're going to get for the fish. We're interested in seeing how many how many men we can pull out of that ocean. What are you going to do with your life, my friend? Are you going to do the thing that Jesus died to save you for?

There's a song, you know, that says, Saved to serve. That's what we're saved for. God has pulled us out that we may in turn link with Him in pulling others out. Every man that's rescued becomes another link in the chain to lay hold of somebody else, and so the number widens.

All right, folks, sing for us, and get the message of this song, for it is written:

“And they that be wise shall shine as the brightness of the firmament...” Daniel 12:3.

And who are the wise ones? Proverbs 11:30:

“...he that winneth souls is wise” Proverbs 11:30.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” Daniel 12:3.

[Singing.]

[Testimony meeting.]

[Elder Frazee's comments during testimony meeting.]

That's what our opening promise says:

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye” Psalm 32:8.

Do you remember there was a moment when God said to Peter:

“...Launch out into the deep, and let down your nets for a draught” Luke 5:4.

But it wasn't very many moments after that, that He said, Peter, somebody else can catch the fish from now on. I want you to do what? Catch men.

[Second comment.]

Don't forget that promise:

"I will instruct thee and teach thee..." Psalm 32:8.

And it's for you, as though you were the only one in all this world.

[Third comment.]

Remember, one hand on God; the other hand reaching out to help somebody.
That keeps your hands full.

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