

Eden Valley Medical Convention 1 of 2

The Place to Start in Soul-winning

#1644

Study Given by W. D. Frazee—September 17, 1971

August is grape month at Wildwood. I enjoy taking baskets of the purple clusters to some of our friends. Just a few days ago, I had the privilege of visiting with a prominent attorney in North Georgia who has been a real friend to our institution. And it just happened, and God, of course, arranged this happening, that he was free at the time I came in. His law partner was there also and his secretary.

He was telling his law partner in my presence about Wildwood and his connection with it. He went into some detail about the experience of keeping the railroad from taking part of our property some years ago. He even suggested that the Lord might have had something to do with it, to which I agreed. He's not a particularly religious man, but he has a great respect for Seventh-day Adventists.

In the course of the visit, as they were sampling the grapes, he and his law partner and his secretary, I remarked that the dear Lord had told His friends when He left this world that that fruit of the vine would be kept for us to share with Him and Him to share with us when we got with Him in the upper world. He said, "Is that so? Where do you find that?"

So I said, "Do you have a Bible here?" and his law partner said, "I think there's one in the library." So they went in the big law library, and pretty soon, they found this Bible and brought it out. I found the text and let him read it out of the Bible. He was satisfied with what he found and read it aloud to his partner. He said to his partner, "You know, these Seventh-day Adventists have the answers."

Now, I said all this to tell you that we finally got to visit for some time. This attorney was connected with the missions from the United States that went over to Germany to deal with these war criminals after the war. He's a man of good influence throughout our entire area there. He was telling us about how several years ago he quit smoking and how glad he was for it. He spoke of his young law partner there, who was puffing a cigarette at the time, and how he'd tried to get him to quit. He said, "You know, myself, if someone offered me \$1,000 to smoke three cigarettes, I wouldn't accept it."

Well, I told him about the *Five-Day* plan we were getting ready to start. It starts tomorrow night at the YMCA. Dr. Richard Hanson and Elder Mark Finlay are going to conduct this in the YMCA in Chattanooga. So, I was telling the two men about this, and the older man urged this young law partner who was smoking to be sure to attend. But the young man ventured the suggestion that unless a man wanted to quit very badly, there wasn't much hope. I agreed with him.

Then the Lord impressed me to say this to the young man, the older man, of course, was listening. I said, "Would you like to know what I think is the greatest motivation possible in quitting tobacco?" "Yes," he said, "I would." "Well," I said, "Here it is. I've gotten hold of a wonderful fact." I said, "Ordinarily, you know, we think of religion as it affects us." Don't we? Most of us human beings think of *everything* of how it affects us. This still is a good example; I suppose some of the farmers may be *glad* for this knowledge. Some of us may have been inconvenienced by it. It's how a lot things affect *us* that impress, and so with religion. But I said, "You know the greatest thing about religion is not how it affects me; it's how it affects *God*." And I said, "I've come to understand that God *really* needs me and wants me."

Then I told him this story, a true story. I said, "A little earlier this year, in the month of February to be exact, down in Venezuela, a boy was kidnapped. Some of you may have noticed it in the news. The thing that made it memorable was the ransom that was paid by the father—\$900,000! Nine hundred thousand dollars to get a 13-year-old boy back. I said to the young attorney, "Was he worth it?" "Well," he said, "I guess he was to the father." That's the point. That's the point.

I said, "Let me ask you. Was it the *ransom* that was paid that made the boy worth so much?" Oh no. He was *worth* it to the father, and that's why the father paid that much ransom. The ransom didn't add to his value. So I said to the young attorney, "When a man realizes the ransom that has been paid for him, he begins to *understand* something of the value that is in himself." Then I said, "Really, what ransom was paid for us anyway? Then I took those two attorneys to Calvary.

Are you and I really worth so much that *God* in Christ would give His life to ransom us; are we worth that much? And you know the man naturally, he responded and said, "No, I don't think I'm worth that much." Are we really worth that much, or did God get cheated? Does He know value? And if God says I'm worth that much, who am I to say, "Oh no, Lord, I'm not worth it, I'm not worth very much."

Now I said, "Do you see that if a man begins to value *himself*, the way God values him, he realizes that this property is too valuable to put tobacco into, or any other poison." Do you see? This, my friends, is the *heart* of medical evangelism. This, I repeat, is the *heart* of medical evangelism. The government of the United States and the various health organizations are spending time and money telling people the *facts* about tobacco. But oh, the sad thing is that millions that know that, and would really like to quit, keep on puffing. Why? It takes more motivation than scientific facts.

This is the difference, and don't miss it, between ordinary health education: public health work on the one side, and medical evangelism on the other. But may I tell you this, friends? We may learn to parrot scientific facts. We may learn to recite various scientific research, whether it be regarding tobacco or alcohol or exercise, or whatever. But what we are looking at this morning is something that must come out of one's own experience. Well, my friends, I ask you this morning, "Are you worth that much?"

Only a few days ago, a student at Wildwood came to me. She'd just arrived on the campus a few days before. She'd heard me give a study, and the Lord impressed her to sit down for a little counsel. She was head over heels in problems. A lot of folks are. Young folks and old folks—lots of problems, do you find it that way? The world is full of problems. So, she ran through a list of problems—divided home, this and that.

I said to her, "Did you ever take mathematics?"

"Oh, yes."

I said, "What would you think if I didn't know anything about mathematics and you were going to be my teacher? And I turn over in the book to about page 347, and I'd read a paragraph, and I'd say 'Look here, here's a problem that I don't see how in the world we'd solve it, would you please explain that problem to me on page 347?' What would you say? Well, you'd probably tell me, 'I would be glad to, but I'll have to begin a lot earlier than 347, I'll have to begin with page 1.'" Is that how mathematic books are written?

Now in this matter of solving human problems, remember this, we have to begin with the beginning.

"In every problem," I said, "there are known and unknown factors, is that right? If there are no unknown factors, there is no problem. If there are no known factors, there is no solution. Do you agree with me?"

So I said, "Let's see where we are, let's see what you know, let's see how far in the book of problem-solving you have advanced. Do you believe there is a God?"

"Yes."

"Well," I said, "you have a known factor. Some people don't even know that much. We'll have to begin early. A friend said, 'God can begin with *anybody*, no matter *where* he is.'"

May I tell you one thing about it as you meditate on what we studied last night and what we're studying this morning? As a physician friend of mine told me several years ago, and I've never forgotten it, "After all, we begin where we are, for there is no other place to start." Tomorrow some of us will be going to Canada, some to New York, some to Florida, some to California. But every one of us is going to start from Eden Valley; am I right? That's right.

So, I said to her, "I want to find out where you are, to see where we start from today. Do you believe there is a God?"

"Yes."

"All right," I said, "Another question: Do you believe the Bible is His Word?"

"Yes," she said, "I do."

“It’s settled that this is the Word of God?”

“Yes.”

“All right. Well,” I said, “That’s wonderful. A lot of people are not settled on that at all; they don’t know it. We can help them, but they need to know where they are. You’re already farther along in the book of problem-solving. You know there’s a God, and you know the Bible is His Word.”

Then I said, “I want to ask you another question, do you believe that Jesus is the Savior, and that God sent His Son to redeem us?”

“Yes.”

Then I said I had another question, “Do you believe that all that is for *you* personally?” And I had found the point.

“No.”

That she wasn’t sure of.

She said, “After all, Jesus died for the world, and the world has a lot of people in it, and I am just one little thing in the whole world.”

Then I knew what her *real* problem was, and I said to her, “Now these other things you’ve been talking about, they aren’t the real problem—they’re the symptoms.” I said, “We’re now right at the real thing.” You see, we were right back with that student where we were with the young attorney. The whole thing revolves around a *consciousness* of personal fellowship with God. To be specific, what we are worth to *God*. What we are worth to *God*.

This student pressed the point that God loved the world, and gave His Son—John 3:16. I said, “Yes, and would you turn, please, to Galatians 2:20, the last two lines. What does it say there about the Son of God, He ‘loved *me* and gave Himself for *me*.”

Oh, my dear friend, physician, nurse, minister, teacher, farmer, bookkeeper, whatever, does God really love *you* so much that if you had been the only one in all this world He would have done it all for you? Is it really for *you*? I repeat: this is the *heart* of medical evangelism.

Medical evangelism is another name for problem-solving. The medical missionary is the great problem solver. Whether his name is Joseph in Egypt, Daniel in Babylon, Esther in Persia, Jesus in Capernaum or Jerusalem, John the Baptist by the Jordon, Paul in Athens or Corinth, James and Ellen White in New York and Michigan, Colorado and California, Europe and Australia, or *you* right where you are. In your institution, in your church, in your home, in your community, as a medical missionary you are the great problem solver; you are if you understand the secret that we are studying this morning.

My dear friends, you can never help a man you are talking to know how much *he* means to God unless in your inner souls, you know that *you* mean that much to God. And in case you don't know it, I'll tell you part of the secret of learning the secret. It is this: It is far easier to believe that God loves your patients that much than to believe that He loves you that much.

Now that may sound strange, but that's a fact. The Devil will let you admit that God loves other people. But you know what the problem is? Well, let me put it in the first person, for I'm pretty well acquainted with how the enemy works on this. I know more bad things about myself than I know bad things about anybody else. But I can look at Elder Vinson here, and Dr. Palmer, and I can see how the Lord might love them. Do you see my problem? It's a real problem. But I'll tell you ,friends, I'm learning to cherish all the evidences that show that God loves me—that He loves *me*, that He's interested in *me*.

The other morning I had much to burden me, much to concern me. I happened to be out in the yard a little bit before breakfast, and there a lovely little hummingbird sat on a wire. Pretty soon, as I was enjoying seeing him there, he got off that wire and came to some flowers that were between the wire and me, and as I stood there, I could almost touch him. He methodically went to one flower and another, and then off he was gone.

And I said, "My dear Lord, I know you sent that little bird to cheer me and to make me know that I'm on track, on schedule, on the beam, and that there's nothing I need to worry about." And I find this friends: the more I *notice* what He does and thank Him for it, and express appreciation, the more things happen.

"Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us" *Steps to Christ*, page 10.

Was it a bird, the opening bud, the glorious sunrise and sunset? All these things in nature, *what* is the real meaning? *God* is trying to communicate with me and tell me that He loves *me*. And the deepest and tenderest earthly ties that human hearts can know through a father or a mother, a brother or a sister, or husband or wife, or some other friend or relative, whatever of love and tenderness any of us have known in those relationships, it is all—and don't miss it—it is all the effort of God to convince us personally that He thinks of us personally, and wants our love personally.

For love is a two-way street, my friends. If people can understand how much God loves them, it lifts a great burden off not only their mind but their body. It helps the liver and the lungs and the heart and the pancreas. It helps the pituitary and the adrenals and all the rest, doesn't it? This is medical *evangelism*, my friends. But notice: We do not do it as a Pharisee. We do not write on the chart and have the chaplain come in and give a little talk on what Brother Frazee gave Sabbath morning. No, no. This has got to come out of our hearts. We must know in our own *souls* this fellowship with God.

May I take you deeper into it? For this is the Most Holy Place of the temple. It is this: this love relationship between God and the soul is not simply that God loves us because we're His children and that He takes pity on us because we're sinners. He wants to do something for us because we're helpless, and He delights to show mercy. It's all that, but that isn't the heart of it at all. It is this, and again, may I put it in the first person? God loves me and needs me to satisfy the longing of His own heart. He made me for Himself. And the reason He made me different from anybody else and everybody else is simply this: He had a need that all the universe could never supply. Ah, you say that's impossible. Nobody could believe that. Well, it's so anyway. Nobody can comprehend *faith*. Nobody can comprehend the number of the stars. Nobody can comprehend the love and the need of the great Creator.

Do you remember the experience when Jesus sat by the well at noonday and the woman of Samaria came to draw water? Before they got through the conversation that Christ started by asking for a drink, Christ had had His hunger and thirst satisfied without either food or water. Do you remember that? "I have meat to eat," He said to His disciples after He had won that soul, "that you don't know anything about."

If you want something to thrill your heart, read the commentary in *Desire of Ages* that wonderful story of Jesus at the well, and here's what it says:

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood" *Desire of Ages*, page 191.

You know we medical missionaries like to read Isaiah 58. Part of it is:

"...deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house..." Isaiah 58:7.

We apply that to our Dorcas and welfare work and all the rest. And that's good. That's what it's talking about, all right. But may I lead you into a deeper understanding of that this morning? Do you know that the most hungry person in all this universe is God? Will you feed Him? "Ah," you say, "what could you feed God?" An infinite God has an infinite hunger, my friends, and there's a place in His heart that only you can fill. If you haven't filled it all these years, think of the years that He's gone hungry. You've been hungry for *Him* whether you knew it or not, but He was hungry for you and knew it every moment.

Oh, if a man begins to understand this. Talk about giving up tobacco, liquor, and all the rest of the long list. What difference does it make? You mean God needs me, and He's made me in His image so I can think like Him and talk with Him, and He talks with me? Is this what life is all about? Yes friends, this is it. This is the heart of medical evangelism. If we could only—God help me and God forgive me—I want to learn Heaven's way of doing things. If we could only learn Heaven's way, we wouldn't go after everything, at least with hammer and tong.

You know, I was thinking about what we studied last night, about this matter of reform and sacrifice and teamwork. We want to have real success in working with God in medical evangelism. May I give you something on that first point of reform? This is a manuscript that Sister White wrote back in 1881. It was printed in full in the *Review and Herald*. Listen to this statement. Some of us need it, friends, we need it very much. Some people didn't need to hear at all what I said about reform last night. "Well," somebody said, "what did you give it for?" Well, some people do need it, but some people didn't need it at all, they've already got plenty along that line. I want to read something to you:

"Let us be careful not to graft into health reform one false shoot according to our own peculiar overstrained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do" *Review and Herald*, June 25, 1959. (Original quote taken from: *Selected Messages*, Book 3, pages 284–285.)

The best emphasis I could give to that is to read it again. The words are inspired; listen:

"Let us be careful not to graft into health reform one false shoot according to our own peculiar overstrained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do" *Ibid*.

Apparently, somebody might have gotten the idea that some things we studied last night about sacrifice and money, that perhaps the thing we ought to do is go off the money system altogether. Well, let me give you a balancing statement on that—*Medical Ministry* page 170.

"In our sanitariums provision must be made for all classes. The Lord does not call upon our people to establish institutions where all who come can receive food and lodging free, and where the peculiar points of our faith must not be introduced... The accommodation and treatment must be such that patients of the higher class will be attracted. Rooms must be fitted up for the use of those who are willing to pay a liberal price. But physicians are not to place too high an estimate on wealthy patients who can afford to pay high prices; neither is there to be an extravagant outlay of means with a view to gaining patronage. The charges for treatment and accommodations must not be so high that there will be a reluctance to keep to the simple, wholesome food that is essential to health. Ask a reasonable price for the treatment given. This course will recommend itself to all reasonable minds" *Medical Ministry*, page 170.

“Well,” you say, “then Brother Frazee, why did you read some of the things you read for us last night? They’re out of the same books, friends.

What I’m trying to emphasize this morning, friends, is the danger of getting some strict, strong ideas and urging them on other people, and even ourselves, shall I say, to the exclusion of missing the point of this close personal fellowship with Jesus Christ.

If somebody takes what I said last night and gets extreme and fanatical and quotes either me or the books I quoted, they’re missing the point.

If somebody takes what we’re studying this morning and relaxes in this kind of a relaxation: “Oh, well, I see I guess it doesn’t make too much difference what we do about diet and drugs and dress and medical practice, let’s all make Jesus happy by telling Him we love Him and that’s all there is to it; no, friends, that would be missing the point wouldn’t it?

I want to tell you something: when we really sense what we mean to Jesus, we’ll want to please Him with all our hearts. But let me tell you, *this* is what pleases Him—is the *desire* to please Him.

Some of you’ve heard me tell about the little girl that we adopted. Not long after we adopted her, she came in one morning into my little study. She’d made a lovely little card. She cut an apple out of a seed catalog and put on it, “DEAR DAD.” But she spelled it “D-E-D.” Do you think I threw it away? Do you think I said to her, “Well, little one, you’d better wait until you can spell before you try something like this?” No. That little card is among my keepsakes. I’m a grandfather now, but I love to think of the little girl that trotted in one morning and gave me that card.

Now, I want to tell you something, friends: Do you know why the Lord gave me that experience as a father? To help me understand how *He* feels toward me. I’m misspelling words all the time, and I don’t just mean in writing letters or articles—some things far more important than that. But do you know what love does? Love takes the misspelled card and hugs it to its breast. Constantly God is laboring to make up man’s deficiencies.

Dear ones, physicians, nurses, ministers, teachers, farmers, whatever, housewives, parents, aren’t we making mistakes at least once a month? [Audience laughter] Don’t we? Even when we try our best, don’t we look back over a day and say, “Oh, I wish I’d done it better.” And there’s many a time on a Friday night (I’m just opening my heart to you) after the sermon is over and the people are gone that I feel like, if it would do any good, I’d like to kick myself around the house. I wish, oh I wish I could. But friends, I get comfort when I remember how my heavenly Father loves me and is making up my deficiencies. One of the reasons He lets me sleep is so the angels will have uninterrupted access to all the people that I have fumbled with. That’s right. Oh, what a wonderful friend He is.

You know, I think one of the most wonderful books in all the Bible is the last one, the book of Revelation—what do you think? In the middle of that book in the 14th chapter, we have the message God has given to us to give to the world, but in

the third chapter, we have the message that He Himself has come to give to us—the message to the Laodiceans. Are there any Laodiceans here this morning? Ah friends, I'm thankful. I may be sad, I may be ashamed, but I'm thankful to be a member of the Laodicean church, for it's the last one God will ever have in this world. The fact that He sends a special message to Laodicea cheers my heart this morning. You'll find the climax of it in the 20th verse:

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” Revelation 3:20.

I want you to look at the verse right now, for there may be something here that we've not seen before. I pray that God will give us anointed eyes that we may see, anointed ears that we may hear, for this is the heart of all we've studied this morning. Who's there? The Son of God. What's He doing? Knocking. What does He want? He wants to come in. Well, why doesn't He come in? This is what I said to the student there. Here He is at the door, the King of the universe. What does He want? He wants to come in. Do you know what He wants, friends? He's hungry, or had you noticed that in the verse? He says, “If you'll hear My voice and open the door, I'll come in to supper, and sup with you and you with Me.

If I came to your house and knocked at the door and it's about suppertime, and you thought I wanted supper, who would you expect to furnish the food? Poor little human beings that we are, we just somehow expect God to do all the feeding. We all want to be fed. Well, He's feeding us, isn't He? But oh, let's feed Him, what do you say? What does He want? He wants love. He wants understanding. He wants appreciation. He wants fellowship. Let's give it to Him, what do you say, friends?

Now listen: Not after we've solved the problem of what drugs to use and what not to. Not after we've solved the problem of whether to quit milk and eggs or whether to keep on using them. Not after we've solved the theological problems of just what the nature of Christ is. Wouldn't it be a shame to get so immersed and enmeshed in the theological problems of the nature of Christ that we don't even hear Jesus knocking at the door of our hearts personally and letting Him in? Wouldn't it, friends? Do you see what I mean? All these other problems and they're many of our daily lives and our medical practice and our institutional work, they're legion, but they're solved so much better and easier and sweeter with Jesus on the inside of our hearts personally.

“Behold, I stand at the door, and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me” *Ibid.*

Dear ones, how long does it take to have all that? How many courses must we take before we can enter into that experience? I tell you, no longer than it takes to open that door there and let some little physical human being into the room. We may keep Him waiting 10 years, but the act that opens the door and lets Him in is the decision of a moment.

As our sister sings, some of you might even like to do what I want to do; I'm just going to close my eyes and just listen and think of Jesus. And while we hear these words, I'm going to open the door of my heart more than ever before.

[Song and appeal follow]

Shall we bow our heads? Heavenly Father, while we know we're little this morning, we know that we mean everything to Thee. We're glad that You didn't get cheated when You paid the ransom price for us.

Thou hast told us that Thou dost desire us to value ourselves according to the price Thou hast paid for us. Then we're of infinite value Lord; every one of these dear ones that have come here at Thy altar here this morning is worth that, as if they were the only ones, and everyone all through this audience that has sent the word with lifted hands to Thee that we love Thee and want to feed Thee.

Lord, we're all together in letting Thee *have* what Thine heart has long been hungering for. Oh, my Father, help us not to lose this precious fellowship. In the rush of life, help us rather to take Thee with us into the problems, and let Thee be happy to have a part with us in these things. We thank Thee in the blessed name of our Redeemer, Amen.

God bless you, everyone.

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