

Eden Valley Medical Convention 2 of 2

Medical Evangelism's Ultimate Goals

#1645

Study Given by W. D. Frazee—September 18, 1971

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

You and I believe that very shortly, the world will be lightened with the glory of the angel of Revelation 18. We who are here tonight believe that medical evangelism has a definite part both in bringing about the conditions necessary for that final burst of glory and as the definite part of the burst of glory itself which reaches the whole world.

But I want to tell you something, dear friends: that glory that lightens the whole earth is not the glory of popularity. It is not the glory of world acceptance. It is not the glory of being looked upon by the people of this world as that which they desire to accept.

The remnant will walk in the footsteps of the Master. They will follow the Lamb whithersoever He goeth. And unless you and I have learned to *discern* the glory, we will not recognize the Latter Rain and the Loud Cry when the time comes.

The topic assigned tonight has to do with the future of medical evangelism, the program of medical evangelism. And this text tonight is right on the point, as we shall see.

“...God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” *Ibid.*

Between the world and the Christian stands the cross. If you are on *this* side of the cross and the world is on the other side, then you understand what this text is talking about.

How does the world look to you tonight? To Paul, it looked dead, for He looked through the cross. But he was equally sure that he looked dead to the world. Now I want to tell you something, dear friend. To meet the challenge of the call of God to medical evangelism in this hour, while it may cause your name to be written in large letters in Heaven, that's too far away for the world to see. You will be written down as a fool and a fanatic, as one that is throwing your life away and missing life's greatest opportunities. And don't forget it. The glory is the glory of the cross.

Now this principle has a very practical application. We've reached the time when in order to do something in the world, it takes millions of dollars. But God started something along medical missionary lines 2,000 years ago, and He began

with a borrowed manger and some wise men from far away, bringing a few gifts. He carried it on in a carpenter shop in Nazareth, and then in the streets of Capernaum and Jerusalem, on the hillsides of Galilee, and by the River Jordan.

To those who looked on, the life and ministry of Jesus forever was a cause of misunderstanding and disappointment. His own disciples many times wondered why He did what He did and why He didn't do what He didn't do. This is why the cross was to them the supreme disappointment.

Yet when with eyes illuminated by the Holy Spirit they looked upon it all, there was a power to their witness that moved the heathen world, and brought literally millions of converts to Christ, and reached every creature under heaven with the good news. It was the power of the cross that accomplished that. The preaching of the cross is to them that perish foolishness, but unto us who are being saved, it is the power of God.

May I tell you very frankly at the outset of our study tonight; Satan's great object is to teach you and me how to do medical missionary work without the cross.

“But God forbid that I should glory, save in the cross
of our Lord Jesus Christ, by whom the world is crucified
unto me, and I unto the world” *Ibid.*

I said this has a very practical application. Let me give you one illustration of what I mean. Two of the men that have had very much to do with planning this seminar are lying on beds of pain and affliction tonight. I know they're praying as they're listening in and asking God to give you all a wonderful blessing. But remember, friends, this is all something that, in the providence of God, He uses to accomplish His plan.

The world has to have success. God uses apparent failure. The world needs strength. God delights to use human weakness. And the great Head of the church, the great Medical Evangelist, has given us an example. By His stripes, we are healed. It is from the cross that the healing stream flows with curing for the body and salvation for the soul.

Only those—don't miss it—will share with Jesus in the final burst of medical evangelism who share with Him the secret of the cross, and who are willing to be little that He may be great; who are willing to suffer pain that others may have their pains relieved, and who are willing to be weak that the strength of God may demonstrate all that Heaven has planned. Someone has put it in verses like this:

When, wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a piercèd hand,
Can heal the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,

One only heart, a broken heart,
Can feel the sinner's woe.

When penitence has wept in vain
Over some foul, dark spot,
One only stream, a stream of blood,
Can wash away the blot.

That's it friends, the plan of salvation was laid in *sacrifice*, and it can be carried forward only in sacrifice. The cross to the Christian—and don't miss it—is not only the place where Jesus died for us; it is the place where we share His death. Paul says:

“I am crucified with Christ, nevertheless I live; yet not I,
but Christ lives in me...” Galatians 2:20.

Oh friend, it's a wonderful thing to love *Him* so much that we want to share the cross with Him. It's a wonderful thing to love *others* so much that for His dear, sake we covet pain and toil and sacrifice. This is of the essence of medical missionary work. Oh, that God may anoint our eyes. It is not something that is like swaddling clothes. It is not something that is simply in the formation of an institution or a movement. Oh, no. Not so, friend. Until Jesus comes in the clouds of heaven, the program from Bethlehem to the Second Advent is *sacrifice, sacrifice, sacrifice*.

And so it is written in this little book *Selected Messages*, page 206, and the setting is that of remuneration for our medical workers. This is 1913, one of the last things we have from the prophet:

“In the future our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of”
Selected Messages, Book 2, page 206.

Ah friends, let's do it, what do you say? Christ meant something when He gave this message inviting men to follow Him in the path of self-denial. Turn please to Matthew 16. You remember that in this chapter after Christ had drawn from His closest disciples the recognition of Him as the Messiah; He then led them on into a view of the future and showed them the cross. He told them He was on His way to Jerusalem, and there He would be betrayed, crucified, and after three days, rise again.

“...He must go unto Jerusalem, and suffer many things.
...Then Peter took Him, and began to rebuke Him,
saying, Be it far from thee, Lord: this shall not be unto
Thee” Matthew 16:21–22.

Did Peter mean all right? Oh yes. He loved his Lord. And my dear friends, there was somebody who was helping Peter to be helpful. Who was he? You know that by the next verse, don't you? But notice what Peter's program was. It was to help Jesus see how to carry out His mission without what? Without the cross. Now interestingly enough, we all in this audience tonight can see that as plain as day. We can see that if Peter had been successful in getting Jesus to carry on His program without the cross, we all would be lost; we can see that, can't we? But Satan is far more successful when he comes to the Johns and Peters of today and shows them how the Master's work can be done without the Master's sacrifice.

There are many forms that this deception takes. There are three areas that I'd like to have you notice tonight especially, where you and I, if we are to be real medical missionaries and join in the burst of glory in the Latter Rain and the Loud Cry, in these three areas we must meet the test. [Elder Frazee writes on a blackboard.] I'm going to let that R stand for 'reform.' Some people don't like that word. I know one invisible person that doesn't like it at all. But from the beginning of this message to the present hour, our work has been a work of reform, reform, reform. I realize that there have been fanatics and extremists. Probably we'll have some more in the future. But simply because people have misused and abused that glorious word, we must not lose it because they abuse it.

What does reform mean? Reshape, change, restore to the original form. In the fall man lost the image of his Creator. In the Gospel, man is to be reformed. This takes in our whole program—Sabbath reform, educational reform, diet reform, dress reform, the reform of life in the home, the reform that has to do with our recreation and amusement—reading and music, and so on. *Everything* in life that this message touches is to be reformed, and this includes medical practice.

In this book, *Medical Ministry*, we have a textbook on reform of medical institutions and medical practice. I select two statements: On page 122, God calls for physicians who will make reform in the methods of treating the sick. On page 226, the grace of God is always reformatory. One of the great purposes of your convention, you're studying together as doctors, is to compare notes, to share your knowledge that you've gained through the Spirit of Prophecy and scientific research, to help one another do more of this.

As to the future of medical evangelism, I believe it will be more and more reformatory until we reach the ideal that God has given. We haven't reached it yet, have we? Shall we keep moving? And may I tell you, this will take us—and don't miss it—not closer and closer to sharing in the great program of government. It will cause us more and more to occupy that enviable position, "Low, the people shall dwell alone, and shall not be reckoned among the nations." We could spend an hour on that, but I leave it with that one sentence.

The administrator of an institution who was seeking to carry out these principles, and had spent a number of years in another type of work, said to a friend of his not long ago, and I think he put it right on the line; he said, "I would rather be working for *Father* than working for *Uncle*." Think it over, friends. Think it over.

Believe me friends, more and more those are the only two choices we are going to have. Don't fool yourself if you think there's a middle road. We may have to make strategic retreats. We may not be able to accomplish all that we would like to in five minutes. But our goals must be clear. Our objectives must be crystal clear. We must know that we are headed for a work that is entirely separate from the organizations of this world. They are binding into bundles to be burned.

Oh, that God may help us not to let this wonderful medical missionary program that He gave us to make us separate from the world that we may not make it the excuse to get so tied up with the world hand and foot that our reformatory principles are muted and finally lost sight of. Between us and the world stands the cross—the cross of reform.

The second area that I wish you to think of tonight is this matter of sacrifice as it relates to remuneration, compensation. The inspired apostle tells us that:

“...the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows”
1 Timothy 6:10.

I'm trying to think about how best to present this next thought. Perhaps I can do it by suggesting this challenge: Will somebody please find me in the Spirit of Prophecy a plain statement that indicates that medical practice or medical, institutional work, either one or both, are to supply the funds with which we do the other phases of our work, such as education or evangelism? If you find me a statement like that, I will appreciate it very much.

Notice I do not say there is no such statement. I'm looking for it. But tell me, isn't it commonly accepted that that's what's to be done? Isn't it commonly accepted that medical practice is, either through private practice or institutional practice, to pour money into the coffers so that the church can more successfully carry on its work of education and evangelism? Isn't that commonly believed? Well, please tell me, friends, where is the reference?

There is no virtue in being poor. There are millions that are poor either through ignorance or through laziness. That isn't the point. My point is this: that the apostles Paul and Luke demonstrated the teamwork in medical evangelism that was highly successful viewed in the light shining from Calvary. But—don't miss it—including the medical in that program did not solve the financial problems. They still had to work, all the members of the company, and they had to look to God for miracles.

The program of medical evangelism that is ahead of us will call for mighty miracles. If you and I, as medical-evangelistic workers, will put our feet in the waters of sacrifice, God will pour in all the money we need for the finishing of the work. Oh, He'll do it. But it won't be through commercialism. It won't be through what a friend of mine calls “medical-mercenary work.” Not a bit of it. God says, “I hate robbery for burnt offerings.” He hates it.

If we feel as He feels, how will we feel about it? Then, my dear friends, and don't miss this, and dare I say it? Dare I not say it? If we understand these principles, will we be flattered if somebody comes along and offers to feather our nest and make things easier for us by bringing in a large medical income, provided they too have the opportunity to share the gravy to a large degree? Will we be flattered by that, will we be bribed by it?

What did Peter say to Simon Magus?

“...Thy money perish with thee, because thou hast thought that the gift of God could be purchased with money” Acts 8:20.

Ah friends, I would rather be with a pilgrim band barefoot walking in the bloodstained pathway and seeing miracles worked in the healing of the sick and the support of the work than I would have the best money-making, medical men as a part of my team. Oh friends, *this* is something that we must face in this denomination before the power is turned on to any great extent.

Now, you can read it all here in this chapter in *Medical Ministry* on “Fees and Wages.” It begins on page 119. The very first two pages of this chapter introduce the great reason for this. The story is rehearsed by the prophet here of the coming of Israel to the waters of Marah. What does “marah” mean? Bitter. You remember Israel was thirsty. They hadn't had a drink for quite a while. But when they got there to that spring, the water was bitter. What did the people do? They murmured. What did Moses do? He prayed. God showed him a tree. He cut the tree down. What happened to the waters? They were sweet. Who did the tree represent? Jesus. Who made the waters sweet? Jesus. But what had to happen to the tree so it could make the waters sweet? It had to be cut down. Is that what had to happen to Jesus?

Now notice how the Lord's messenger applies this to physical as well as spiritual healing and to the work of the physician as well as the minister.

“[God] was who put into the tree the properties which sweetened the waters. Thus He desired to show them that by His power He could cure the evils of the human heart... The waters of Marah were an object lesson, representing the diseases brought upon human beings because of sin” *Medical Ministry*, page 119.

What did the bitter waters of Marah represent? All the diseases that afflict humanity. Leprosy, pneumonia, diabetes, coronary attacks, and all the rest are represented by what? The waters of Marah. What cured the waters? The tree that was what? Cut down.

Now listen:

“God permitted His only-begotten Son to be bruised, that healing properties might flow forth from Him to cure all

our diseases” *Ibid.*, page 120.

This isn’t talking just about forgiveness for sin, for the very next sentence says Physicians are to act in Christ’s stead.

“Every physician who has planted his feet upon the Rock of Ages draws from the Great Physician His great restoring power” *Ibid.*

Brethren, if we’re real medical evangelists, where does our healing power come from? It comes from the tree that was what? Cut. It comes from the cross where Christ, having been scourged and beaten, was nailed and hung up between the heavens and the earth. With His stripes we are healed. Healing then comes from the cross, and it is bought by the sacrifice of Christ’s life.

Oh my friends, can you see then, how Heaven must look at any attempt to commercialize that? Think of it. I say, if a man wants to make money, let him go into some business, but let him never make the ministry of Christ, either in preaching or healing, the means of making himself rich. This is prostituting the gift of God. This is not only a travesty, it’s a tragedy, my friend. And oh, I pray that the convicting power of God may come upon our hearts tonight, that we shall repent of these things and place ourselves and our fortunes if we’ve made them, right on the altar and bind them there by the cords of love. Oh, that God may open the way for a second Pentecost.

Well, that’s reform and sacrifice. May I tell you, friends, that the third point that I have to share with you tonight is the hardest one of all—it’s teamwork. It happens that these three points are R-S-T. That’s incidental, but that’ll help us to remember—reform, sacrifice, teamwork. What do I mean by that? I mean working together, cooperation. The great prayer of Jesus in John 17 was that we might all be what? One, as He and the Father are one.

But you know there’s something about medical work that by its very nature, tends to be independent. When a man is in surgery, and the surgeon has the abdominal cavity open, he can’t call the church board together to decide whether the gall bladder comes out or stays in. He can’t do that. And so with a thousand other decisions in medical work. A man has to make a decision and stay with it. Am I right?

This tends, and we may as well face it—it has some very good points—but it tends to make men just what John Harvey Kellogg turned out to be. You remember that John Harvey Kellogg was one of the greatest surgeons of his day. You remember that we are told by Inspiration that angel’s hands were upon his hands; that Christ laid His hand upon that surgeon’s hand again and again. What a pity to take the skill and the talent and the proper independence that such a gift would make, and let it lead a man to the place where he becomes independent of his brethren, and in effect says, “I can go it alone.”

Now, I want to tell you something, friends. There is more than one man in 1971 that is not only willing but anxious to carry out the reforms in medical evangelism. He may even be willing to make the sacrifice that Jesus called His disciples to make. But it's *rare* to find men who, having met those first two tests, will come in and be part of a team. Not to dominate it, but be molded by it rather than mold everything. This is the test that few workers will meet.

To encourage you, may I point out that Jesus worked with His chosen disciples for 3 ½ years, and every one flunked the final examination on this point. So don't get discouraged with your brethren. Don't get discouraged with yourself. But don't quit going to school. I want to tell you something, the way you learn teamwork is in teamwork.

John might have said, "Lord, I think I could learn teamwork if You'd take me up to Heaven with you because there I wouldn't have Peter shooting off his loud mouth all the time, and Thomas so slow," and so on and so on. But Jesus took those 12 men and kept them all together. One finally eliminated himself, the other 11 pressed on to Pentecost, and not one ever lost the team spirit after that.

It's a wonderful thing to love Jesus enough to be where He is, and He's with His church, friends. And let me tell you something: *Somebody* has got to succeed where A. T. Jones and John Harvey Kellogg failed. The ministers must learn this lesson as well as the physician. We all must learn to work together. Now there're some people who have it all figured out just how that's to be. I'd rather leave it with God, but I press the point of the principle.

I want to tell you that the place to learn these lessons is at the cross. The place to learn love reform instead of popularity is at the cross. The place to learn to love sacrifice instead of riding in great big expensive cars and having a bank account of hundreds of thousands of dollars; the place to learn to love sacrifice is at the cross. The place to learn to love teamwork and unity is at the cross. At the cross.

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

I want to tell you something, friends, or may I ask you? If your dearest friend was lying sick of an incurable disease and you knew that if you'd learned these three lessons, you could be the channel of healing for that person, would it seem too great a price? Would it? I think not. If it is with *His* stripes that we are healed, we may need to get a few stripes in the process of learning to share with Him.

Some of you've heard me tell about an experience that happened just outside of San Francisco harbor on the 25th of August 1950—I share it with you tonight. An Italian fisherman was bringing in his catch of fish. He'd been very successful in fishing on this trip, and he was bringing into the Golden Gate harbor nearly \$3,000 worth of fish. As he proceeded along this afternoon, cautiously through the heavy fog that often comes out there in the San Francisco Bay region, suddenly he noticed as the fog lifted a little near him, a struggling man in the waters; then another and another. Looking down, he saw that a vessel had been rammed and was there deep

down in the water. It was the United States Naval Hospital ship, Benevolence, and these men in the water were the survivors struggling for their lives.

At once, it was as if a voice spoke to him, “John, you’ve seen this. Go to work.” So the little fellow reached out over the edge of his boat and pulled in the nearest man. Then he reached out and got another hand and pulled that man in, and another, and another. But soon, he had a problem. His boat was full of boxes of fish. What should he do? Overboard went a box of fish, and in came another man. That went on until in the sunset hour, he drew into the wharf in San Francisco harbor with 70 men on board. He’d pulled everyone out of the water with his hands. But there wasn’t any fish on board; they were all in the bottom of the ocean.

Oh, my friends, what are souls worth? And remember, the last chance we’ll ever have to do any of this is *right now*. Through all eternity, there’ll be chances to take trips and learn about life on this part and that part of the world, and to see interesting places, and to spend money jumping over the planet here and there. There’ll be all kinds of opportunities to do that. But there’s only one opportunity to pull men out of the briny deep, and that’s *now*.

Let other men catch fish, I must catch men. Let other men fill their boats with that which will fill their pockets with money. Let me tell you, friends, if even one of those 70 men was somebody you loved, it was worth his whole catch of fish, \$3,000, to save that one? Am I right? What will you do with your time, your talent?

Not long ago, I had a dream. Very seldom do I remember a dream, but this was vivid. I was talking with a physician friend of mine. In this dream, I said to him, “Doctor, your services have already been paid for. It isn’t a question of what wage you might receive here or there or yonder. Christ has purchased you with the sacrifice of His life; your time, your services, are already *paid* for. Of course, you can renege on the contract. You can fail to acknowledge the obligation. You can go out here and sell your time and your talents to the world to the highest bidder. But remember, somebody on the cross paid for you, your services, and your time.

God hasn’t promised you wages. All He’s given you is an expense account. That’s enough for a blood-bought soul, isn’t it? My God shall supply all your need according to His riches in glory by Christ Jesus. Is there anybody here tonight that has a boat with fish in it? Is there anybody here tonight that sees that struggling human souls are all around? The voice of God is speaking to your heart.

Now, I might make a general call here tonight for everybody that wants to do more and do better for Jesus’ sake—that isn’t my purpose right now. Is there somebody here tonight that knows that God brought you to this meeting to hear this message, and you know that for you, life can never again be the same? Is there somebody here tonight that knows that for you, there’s only one thing to do, and that’s to answer this call from the cross, and you recognize that that’s going to mean a real *change* in your life, your program, your goal? Is there somebody here tonight that knows that God has sent *that* message to your soul, and by God’s grace, you’re going to respond; I wish you’d stand up where you are.

You're the only one in this audience, just remain standing a moment. There are men and women, young people, older ones that God will speak to.

Ah friends, it's a wonderful thing when the Spirit of God gets hold of someone. A wonderful thing. The rich young ruler met just what you and I are meeting tonight, and he turned away from it—too much. He saw the cross, and he said, "No." But Nicodemus, a little later, he accepted the cross that Christ had opened up to him on the Mount of Olives. Nicodemus refused to be the richest man in Jerusalem, became a poor man in the work of the early church. Oh my friend, whether your riches are in money or in education, in experience, in skill, in training, or in potential; whether you're young or old, nothing you have is worth too much to give to Jesus. Nothing you have.

Worlds sink into insignificance in comparison with the value of a human soul. Is there somebody else that God is calling tonight? Ah, my friends, how precious each of you is to God. Do you know what can happen? As the result of the decisions that are being made here tonight, there can be scores, *hundreds* of souls in the kingdom that would have otherwise been lost. That's right, I know it. That's why I know that God has sent this message to our souls tonight. Is there still another that says, "This is for me and I'm coming."

May we bow our heads? Precious Lord, with all our heart, we respond. We set our feet in the path opened up for us by Jesus, the great Physician. Oh precious Lord, as we stand here at Thy cross, may some drops of blood fall upon us that from this hour we may be dedicated men and women set apart by the blood of consecration. We ask it in Jesus' name, amen.

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