

Medical Missionary Nurse 2 of 6

Be a Channel

#0020

Study Given by W. D. Frazee—August 30, 1979

Our lesson this morning deals with the privilege we have of being medical missionaries, and why. I think it was Livingston who once said, "God only had one Son, and He made Him a medical missionary." Is it true that Jesus was a medical missionary? Yes. We love to repeat the thought that He spent more time in healing than He did in preaching.

I wonder why He did that? Give me one reason why you see He did that.

"That was one way He could use to win their confidence and trust. And then He just bade them to follow Him."

Thank you. Who will tell me another reason that you see why Christ devoted His time to being a medical missionary?

That is an interesting thought. It has several aspects. There are people who won't listen unless they are hurting, aren't there? That is right. But it is through a calm mind, one not diverted by physical distress, that one can better weigh the evidences of God's truth.

Somebody else, a thought?

It breaks down prejudice and gives us access.

What is His character? Love. 1 John 4:8:

"...God is love" 1 John 4:8.

And love is revealed in medical ministry, or is it? In true medical missionary work, it is.

Now right early in this class, I would like to introduce you to this fact. You'll recognize it at once, as soon as I mention it. Medical work, whether in the work of a physician, or the nurse, or any other helper, has a tendency to either soften the heart or harden the heart. Medical work does not automatically reveal love. It may reveal the opposite. It may reveal a callous, cold, mechanical, or even cruel spirit.

There's many a hospital in this world that I'd hate to be sick in. More than one person has told me how much they appreciate coming from a place like that to a place like this. The thing that makes the difference is not the difference in the mechanical equipment, it's this thing of love, love revealed.

I wish you'd turn to *Ministry of Healing*, page 156. We'll see what God expects. Halfway down the page is a little sentence that I want you to memorize for your memory gem today. It's the second sentence in the third paragraph. It begins with which four words? The love of Christ. That's what we are noting—the love of Christ. And it calls it here a what? A healing, life-giving current. And this love, which is a healing, life-giving current, is to what? Flow, flow. Where?

Now, let me help you with the method of our class. First of all, do you all have the place? If there's somebody, when we're trying to study references, finding difficulty in locating it, you will just raise your hand, and we'll help you with it. I have no desire to run ahead of your eye. I want your eye and ear to be in step together and not having a problem of coordination. Notice your paperback when you're finding a reference, consult the bottom instead of the top of the page. The bottom of the page apparently will give you the regular reference for it.

Now, I want to be very practical. I want you to have a *Ministry of Healing* of your own, that's properly paged, and one that you can keep for years. And I hope you'll get one. I'm going to make you an offer, and it's not made lightly. I mean it. If there's anybody that doesn't have a regular edition of *Ministry of Healing* and it's a problem for you to find the cash to get it, if you'll let me know—and I don't know how I'll find it out unless you do—I'll help you get one. I mean this.

If it's important enough for me to be here to teach this class, it's important enough for you to have the textbook. The paper edition is fine to share with the people by the thousands, but you need a regular edition, a cloth-bound copy, one that you can keep in your library, and mark, and that will help you.

Fifty-five years ago, when I was a student at Loma Linda, I had my own copy of the *Ministry of Healing* and marked it up. I went clear through the book while I was there. I finally wore out that binding and had it re-bound, the same book. Then I wore out that binding and had it re-bound. I don't mean while I was there. I mean through the years since. And then I retired that one and it's up in my library, that poor old volume. I got another one of the same paging and pictures, and I've worn out a binding or two on it.

Ministry of Healing is one of my favorites of all the 50-odd volumes of Ellen G. White's writings. And it is more than a book for sick people to help them get well, it's more than a book for well-people to help them to know how to keep well, it's a textbook for medical missionaries. And you should be boiled in this book. You should just saturate your mind with it. This little class that we're having is in some ways just an introduction, just to mention a few things in it. But what we will get into in this class is probably 1 percent of what God wants you to get out of this book.

You know, the prophet of God, herself, in *Volume 9*, says of this book, *Ministry of Healing*:

"This book contains the wisdom of the Great Physician"
Testimonies for the Church, Volume 9, page 71.

If Jesus were to come here to Wildwood and lecture to this class on medical missionaries and their work, what He would say is what we can have in this book. It's better than having it on a tape recording or from our notes. We can consult it line by line and word by word.

So that is half of what I wanted to say on the method of our class. But there's another part of it. If all you do is listen to the teacher, you miss much of it. The teacher will be disappointed, and you will be short-changed. You are to participate.

May I say frankly that there is a problem in having people come to the class merely to audit. We'll allow you to be here, as far as I know, but please, please, dear class members who are here as students, please do not let the presence of auditors keep you from being a participant. Let the auditors audit, but you participate because your success as a student in this class depends much upon your participation.

That means several things. It means to train yourselves to be active in response. When the teacher or the one who is reviewing asks a question, press in with your answer. Be prompt to do it. Be willing to do it. Don't make it necessary to have it milked out of you.

You say, "Well, it's hard for me to respond. I'm timid or I'm slow."

You'll never overcome your timidity by nursing your timidity. And you'll never overcome your slowness by just sitting there. Believe me, I know what I'm talking about. So when a question is asked, whether it is asked of you personally, or the whole class, press in with an answer.

Somebody says, "Well, I am afraid I might give the wrong answer."

By all means, speak if you have got the wrong answer. That's the quickest way to get rid of it. And if the teacher is on to his job, he will help you get the right answer if you give the wrong answer. See what I mean?

So, we're trying to study this wonderful, inspired language. Now, will you read with me that gem I am wanting you to memorize? You all have it now, don't you? All together:

"The love of Christ, in a healing, life-giving current, is to flow through your life" *Ministry of Healing*, page 156.

What is to flow? The love of Christ. (Wasn't that fine to hear people respond?) The love of Christ. What is the love of Christ that flows through you said to be? Yes. And what's the word before life-giving? Healing. Are you interested in healing? Healing who? The sick people. Are there any of them here? Yes. Is that why this place is here? To minister to sick people who need healing. And what is it that this says will heal? The love of Christ. How are they going to get it, according to this? Through what people? The people who have the love of Christ. That is right. And that is your job as a medical missionary.

Now turn to page 226. About a third of the way down the page, you have the sentence that begins, "Christ's servants are the channel." We'll wait until everybody has it. All right, now I want you to read this sentence with me:

"Christ's servants are the channel of His working, and through them He desires to exercise His healing power"
Ibid., page 226.

What is the word in this sentence that links it with the sentence we studied over on page 156? Healing. All right.

Now another word that connects this—the word is not in the other, but what word do you see here, that has in it the thought? A channel. What is a channel for? What's the verb with "channel"? Flow. That's right. A channel is for something to flow through. What is it that is to flow? Love. In a what? A healing, life-giving current. And here it calls it His what? His healing power. Whose healing power? Christ's. You mean Christ has a healing power that He wants to flow through you? Is that right?

Now, let's see who this is talking about. This particular page is not talking about the minister. Certainly, it ought to flow through the minister. But this is talking about the medical missionary. The next paragraph, the middle of the paragraph. Do you have it? All together:

"Christ desires to manifest His presence in the sickroom, filling the hearts of physicians and nurses with the sweetness of His love" *Ibid.*

Is this still talking about the same thing? Does this identify the channel? What are the channels? Who? Physicians and nurses. Any of them around here? And through them, Jesus is trying to do what? What's the verb that is used there? What's He trying to do through these physicians and nurses? Manifest. Manifest what?

[Audience] His presence. Whose presence?

[Audience] Christ's.

What does manifest mean? And Christ desires to do what? Manifest what? His presence in the sickroom.

Isn't it a wonderful thing when it begins to dawn on the sick person that Jesus is in this room? How did He get here? Oh, He came in with the physician. He came in with the nurse.

Would this concept have any effect on how we do our work? But the purpose of the study is not to get us to do our work better. That isn't the point. That's incidental. It's certainly important. But the purpose of the study is for that healing, life-giving current of love to do what? To flow.

What's the preposition that follows the verb flow on page 156? (Just hold your 256 and turn back to 156. I'd rather chew one piece of bread than to look at a whole loaf here this morning.) "Through." What does that mean, "through"? Well, it means it starts at one side and goes clear over to the other. Is that right? If we have a pipe here, and the pipe is a foot long, and water flows through it, it begins at one end and goes to the other. Is that the picture?

What is the channel that we read on page 226? Christ's servants. And who is, particularly? Physicians and nurses. They are the what? Channels. And what's a channel for? Something to do what? Flow through. Don't forget the "through."

Too many people, I'll just be honest with you, are concerned with something flowing to them, but you and I, as medical missionaries, are concerned with something flowing through us. And don't worry, my dear friend, it will flow to you if it flows through you. It will never flow through you unless it does. But too many people are thinking, "Oh, I want to get something that'll help me. I want to come to vespers. I want to come to class." There are people here this morning, if you're not careful, dear ones, your object will be "Oh, I want to get something that'll help me." Well, I want to get something that'll help you. But listen, it'll never help you very much, or very far, or very long unless it flows, not merely to you, but what? *Through you!*

You heard, I suppose many times, the illustration of the two seas in Palestine. What's the name of the upper one? Sea of Galilee. What's the name of the other one? Dead sea. What's the matter with it? Everything is flowing to it. It ought to be in fine shape, shouldn't it? No. It isn't—it's dead, that's right. But the Sea of Galilee, what flows in, flows out. What flows to, flows through. And that's the medical missionary. The medical missionary is represented by the Sea of Galilee.

Now another illustration. I put on the board these links—a link in a chain. A chain may be made of many links or few. The point is: Each link in a chain is important. And the medical missionary is the link between who? Christ and the sick person. Is that right?

Oh, what a wonderful privilege to have one hand hold of Jesus and the other hand, hold of the sick person! And something is being communicated. What is it? Love. And that love is a what? A healing power. Is it really? And Christ is looking.

And my I lead you quickly to the next point. And don't miss this next one! That's the reason for the different things that we do for the sick. That's why we give hydrotherapy. That's why we take a glass of water to the sick. That's why we change the bed. That's why we take the temperature.

Oh, you say, "We have to take the temperature to see whether they have a fever or not."

Yes. In the light of my study this morning, that's incidental. That's a good excuse for getting into the room and getting close to the patient. The patient can relate to that. They understand when you come around with your TPR or with a

glass of water, or with some medication that the doctor has ordered, or rub the back or change the linen. They can understand that.

But remember, and don't miss it! This will be an entirely new concept for somebody here. (Some have gotten it before.) And it is worth literally a million dollars. That these various things that we do for the sick are just an excuse to get in there and get close to them so that the love of Christ can do what? Can heal them. That's it. The healing is done through love. It isn't done primarily through a massage or a fomentation, or a glass of water. Those are agencies that God uses. But an infidel can bring a patient a glass of water. A pagan can massage, or give a fomentation. But nobody but a Christian, a truly converted Christian, can be a true medical missionary. The others are technicians. They learn their techniques.

But may I repeat this, and by repetition, emphasize it? Remember, every opportunity that you have to be with that patient is for the purpose of being that channel through which the love of Christ flows.

Now, do you begin to see why it is that God has given us such time-consuming methods? The world doesn't understand this, and so they're working on getting the patient less and less with somebody. Why? Because the somebody has to be paid so much. And so, all kinds of inventions are brought in. In addition to that, there's another thing that happens. We're in an age of specialists. And so, the average patient in the average hospital has literally dozens, sometimes scores, of people touching his life. But many of them momentarily. This is supposed to be efficiency.

Dear ones, as medical missionaries, we must be careful that we don't fall into that trap. Now don't misunderstand me. We cannot so train personnel that one person can do everything that needs to be done for any sick person. That would be extreme. The world has gone clear to the other extreme. That's what I am talking about. And in many cases the sick person has nobody, I mean nobody, which he can really relate to. Nobody, because there are dozens of people in and out of the room all day and night—this one, this one, this one. They come and go like flies, like the bees.

Oh, dear ones, thank God for every opportunity you have to be with a sick person. Do you see the difference then, on the point we are studying, between a fomentation or a massage, and a hypodermic needle? How long does a hypo needle take? Are there times when hypos need to be given? Sure. But that's not the important thing, dear friends. I feel so sorry when young people—and they need to be quite young and immature to really have that concept—think it is marvelous to be able to give hypos, as if there was something glorified or glamorous about it. But to change the linen, that is not so glamorous.

“Oh, anybody can do that.”

But anybody can't do what we are studying about this morning, can they? No. Anybody could do it, provided that they're what? Linked with whom? Linked with Jesus.

I want you to read those two sentences again on page 226. All together on "Christ's servants":

"Christ's servants are the channel of His working, and through them He desires to exercise His healing power" *Ibid.*

Then on "Christ desires," all together:

"Christ desires to manifest His presence in the sickroom, filling the hearts of physicians and nurses with the sweetness of His love" *Ibid.*

Do you know all that some people get out of something like this? I mention it so that you'll be careful to think, to understand, that this is not the point. All that some people get out of something like this is that sometimes while you're in contact with the sick, you are supposed to say something religious. You're supposed to use some Biblical term or some religious phrase.

Why friends, this can happen whether you ever said anything religious or not. Love is not primarily a recitation. There are some hospitals where nurses are taught to always have a good night prayer with the patient. And I heard in one place where I was, somebody reporting, and they thought they were saying something wonderful when they did it, that they'd been successful in training even the non-Adventist nurses to do it, too. Well, why not? If it's sort of a mental tranquilizer, whether the nurse is a Catholic, or a Protestant, a Buddhist, or a Methodist, or what they are, it is just a kind of tranquilizing something.

Oh, I want you to be a million, million miles away from anything like that. I pray that you will never learn the technique that's involved in that sort of thing. Christ wants you to be a channel for His work.

Now, I wish you'd turn in your Bibles to Isaiah 50:4. You all have it? Let's read this together:

"The Lord GOD hath given me the tongue of the learned,
that I should know how to speak a word in season to him
that is weary: he wakeneth morning by morning, he
wakeneth mine ear to hear as the learned" Isaiah 50:4.

Is this verse connected with what we studied in *the Ministry of Healing*? What word is used here that could represent the patient? Weary; weary in body, weary in mind, weary in spirit. And somebody is going to do what? Speak, a what? A long sermon? What? A doctrinal Bible study? A what? A word. And what are the next two words after this "word"?

[Audience] In season.

What does that mean? At the right time. Not strawberries at Christmas. A word when? In season. A word at the right time.

Isn't it wonderful to be able to say the right word at the right time to the right person? This is the privilege of the medical missionary. How does he get that way? Did you know this verse is speaking prophetically of Christ, the Messiah? But it's also to be our experience. Every morning somebody woke Jesus up. Who was it? His Father. His Father woke Him up and gave Him what? What did He give Him? A word. He gave Him words in season to speak to the weary ones.

That's why Christ was going from one to another through the day, saying a word of sympathy here, and a word of sympathy there. He loved men. He got that love from His Father, and He got that wisdom from His Father. You and I can get it the same way.

Do any of you ever carry a tray with glasses in it? What is in the glasses? Sometimes tea, sometimes water, sometimes some medication. Okay. Do you ever go around the rooms just taking empty glasses? What are the glasses for? To hold something. You're a glass. You're empty unless Jesus has put something in you. Fill up before you take off. We are to be a channel. Oh, what a pity to be a dry channel, an empty glass. Fill up with Jesus.

In the little book *That I May Know Him*, page 361, is this gem:

"We want to become so sensitive to holy influences that the lightest whisper of Jesus will move our souls" *That I May Know Him*, page 361.

There's many a time, my dear friends, when some attendants of the sick may not say a word. They may move into the room lightly, perform their duty, say nothing. There are other times when there is a word to be said. Who knows best? Jesus. But whether a word is spoken, or there's merely an efficiency, and a tender care manifested in what's done, the love of Christ is flowing through that medical missionary filling the room with the presence of Jesus and His healing power.

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