

Medical Missionary Nurse 4 of 6

What to Teach

#0022

Study Given by W. D. Frazee—September 13, 1979

Turn in your *Ministry of Healing* to page 143, and we will go right on where we left off last week. *Ministry of Healing*, page 143, third paragraph—"Christ's method."

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" *Ministry of Healing*, page 143.

Now, how many steps or points do you find there in this paragraph? How many? Five. Take a look at it, all of you, and see if you find five or less or more than that. Do any of these steps that are mentioned here have to do with reaching or teaching or preaching? What was the first step that we learned last week? Reach. How many of these steps are connected with reaching? Four of them, the first four. What's the part that has to do with teaching and preaching?

You will all be at a disadvantage unless you bring your *Ministry of Healing* here. You don't happen to have any extra around here, do you?

How many of these steps mentioned here in the *Ministry of Healing*, page 143, are connected with reaching? Four of them. And the fifth one is related to what? Teaching and preaching.

Now let us analyze these steps of reaching. What is the first one? He mingled. What is the idea of mingling here?

"...[He] mingled with men as one who desired their good"
Ibid.

What does it mean He mingled with them? Wherever they were, He went—in the marketplace, at the well, or by the sea, or wherever. He mingled with men.

What's the second thing it says?

"He showed His sympathy for them..." *Ibid.*

What does the word "sympathy" mean? Do you know what "pathy" means? The feeling. What does the "sym" mean? With. Sympathy means a feeling with. And He showed His sympathy for them. When He was about to raise that dead man that was on the bier there at Nain, He couldn't keep from saying a word of comfort to the widowed mother:

“...Weep not” Luke 7:13.

Having mingled with men as one who desired their good, and showed His sympathy for them, what else did He do? He ministered to their needs. And the result of that was that He did what? Won their confidence.

What's the next word? "Then." "Then" is important. The “then” comes fifth here. All these four things happened first. And if we try to teach or preach, either one or both, without reaching people, it's liable to be time wasted.

It's like putting seed on the pavement or on the unplowed ground. What did Jesus say happened to that seed that fell by the wayside? The birds came and ate it. Who are the birds? Satan and his agents. So we must have prepared soil before we try to teach or preach.

I want you to read this paragraph with me. All together:

“Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'” *Ibid.*

I want to do that, don't you?

Notice how this is emphasized by repetition in the next two sentences:

“There is need of coming close...” *Ibid.*

What is our word that, that identifies with? Mingled. Yes, and the word we had last week? Reach. We reach by touching.

“There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen” *Ibid.*

Did Christ Himself devote more time to healing than He did to preaching? Yes. And He was the great Medical Missionary, the great Example. So I'm thankful for all the time that we can spend in helping people with pain or worry or distress of any kind.

But now, as we noted last week, why are we interested in teaching? If you love a man enough to relieve his pain, you love him enough to help him learn how to not do the thing that would cause him to hurt again. Is that right?

Today, for a little while, I'd like to look at what it is that we're to teach, and what methods we are to use in teaching.

Look at *the Ministry of Healing*, page 146. What are the first two words of the last paragraph on page 146? "In teaching." That's what we are studying right now. We're studying this matter of teaching.

"In teaching health principles, keep before the mind the great object of reform..." *Ibid.*, page 146.

What does reform mean? In the purpose of our study, is it changing the habits, changing the lifestyle, getting people to quit the thing that made them sick, and start doing the thing that keeps them well? Is that what we are talking about? Now, in doing this, we're to keep before the mind what the great object of it all is. What is it?

"...secure the highest development of body and mind and soul" *Ibid.*

What does development mean? Progressive change. What do we see in nature that's a good example of development? The growth of plants, is that right? What is it that is to be developed, as far as this sentence is concerned? Body and mind and soul—health and peace and perfection of character. The total man is to be brought higher. And that's the object of what? That is the great object of what? Of reform. And in order to reform, we do what? We teach.

What is it that we are to teach according to this next sentence? The laws of nature. Are the laws of nature the laws of God? That's right. And we are to teach that they are designed for what? Our good. What does "designed" mean? Planned. They're made that way in order to accomplish a certain thing. Is everything that God has made planned? Every law that He has given is it all for our good? Do you believe that?

Now, let's take a text on that in Proverbs 29:18. Let us read together:

"Where there is no vision, the people perish: but he that keepeth the law, happy is he" Proverbs 29:18.

What is the result of keeping the law? Happiness. If a man wants to be really happy, then he will do what? Keep the law. Does the world believe that? No. Most of the people in the world believe two things—that law is against them, and the way to be happy is to do something different than what the law says. This is one of the great reasons that it's difficult to get people interested in true health education. They think that it's interfering with their pleasure, taking away the things that minister to their joy.

I remember Elder McGuire telling me many years ago how when he used to be traveling for the General Conference in the foreign mission fields, he'd take long voyages across the Pacific or the Atlantic, and he would get acquainted with some men on the ship that were also taking a trip. He might be standing out on the deck with one of his new-found friends; the friend would offer him a cigar.

"Wouldn't you like a cigar?"

That was a gesture of friendship, you understand. And Brother McGuire, with his smile would say, "No, thank you, I don't smoke."

"You don't?"

This was before the surgeon general's report, long before that. Well, they'd chat on and the friend would say, "Well, come in and I'll treat you to a drink."

They would want to give him some whiskey, or some other liquor. Again, Brother McGuire would smile and say, "No, thank you, I don't drink."

"You don't? Well, you don't smoke, and you don't drink, what pleasure do you get out of life, anyway?"

And the man meant that. But as Brother McGuire said, "That man doesn't realize that I get more pleasure out of a clean mouth than he gets out of his cigar. And he doesn't realize that I get more real pleasure out of a drink of water than he does out of his whiskey."

It's all in this verse:

"... he that keepeth the law..." Proverbs 29:18.

What?

"...happy is he" Proverbs 29:18.

Now before we go any further, I'd like to ask you, (You don't need to answer this to me, but answer it to yourself.) do you really believe that keeping the law is the way to be happy? You see, if you and I, as we minister at the bedside of the sick, or in the treatment room, or go out in the homes of the people, if we're trying to reach them with our treatments, with our tender care of them, and teach them, our own personal attitude is going to show through.

You see, many people have the idea that the reason you and I do certain things and don't do certain things is that this is a requirement of our church, our religion. "Your church won't let you drink. Your church doesn't allow you to smoke. Your church requires this and that and the other thing." And the supposition is sometimes that if it weren't for the rules of the church, and you could do as you please, you might do something else.

It's a wonderful thing when we know in our own heart that everything that God requires is something that we would choose, ourselves if we knew all the facts. Faith is accepting that without proof, but experience is learning it by demonstration.

I'm sure that our reconditioning folks actually enjoy walking over these trails. Is that right? Suppose that I'm a nurse and that I'm not in the reconditioning work. I'm giving treatments, or I'm passing out medicines, or whatever. If I'm to—Watch

this!—if I'm to be a good salesman to that patient in seeing the benefits of exercise, will it need to be something that I know in my own experience?

So as physicians, as nurses, as helpers in any line dealing with the patient, all across the board, we all need to be fully sold on the benefits of exercise so that even if nobody were watching us, and we weren't anywhere around the sanitarium, we would exercise because we love it, and because we know what it's doing for us. We've tasted for ourselves. Is that true all the way through the other remedies? Diet, use of water, rest?

Isn't it wonderful that everything that God has given us can be a source of joy? Don't you love to be out in the sunshine and fresh air? Don't you love to lie down and rest? And the joy in all these things includes the joy of balance. That's another way of saying abstemiousness—nothing too much, everything in moderation.

We're not studying the laws particularly this morning, in detail. We're studying the fact that our education is in teaching the great principles of God's law, and that these principles, these laws, are designed for what? Our happiness.

The next thing I want to show is what our textbook is to be in teaching these laws. Look at 147, the top of the page.

“Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed” *Ministry of Healing*, page 147.

What is the word in the first line that identifies with teaching? Relates to teaching? Study. The teacher teaches the student studies. What is the word in that line that gives us what the teacher is supposed to do? Lead.

Let me put in some other words and see if you like them as well. Make the people study the manifestations of God. Command the people to. Recommend it. Tell them to do it. Some of these aren't bad words, but none of them are quite as good as the word that inspiration uses. What is it? Lead.

What does a leader necessarily have to do? Where does he have to be? In front, ahead. He has to be doing what he's trying to get other people to do. Is that right? You see that, don't you? I can tell you to go to Chattanooga, but if I lead you to Chattanooga, I'll have to go to Chattanooga too. Right? Yes. Probably at least one step ahead.

Now, what is it that you and I, as teachers, are to lead the people in? To study. Study what? God's love and wisdom. Where? In the works of nature. What do you think of when you hear that word nature? Let's just go around and see. What do you think of? Just give me one example. What's one thing you think of when you read that?

“Lead the people to study the manifestation of God’s love and wisdom in the works of nature” *Ibid.*

When you hear that word nature, what picture comes to your mind? What’s nature? Mountains, clouds, forests, country, outdoors, streams, human body, stars, the sea, hillsides, the garden. Well, that was a good one, wasn’t it? All right, we have gotten quite a picture here. All of that is what? Nature. Nature includes the trees and the flowers and the birds, but it includes a lot more than that, doesn’t it? It includes everything that God has made. And we’re to lead the people to do what? To study.

Notice that it doesn’t say we’re to lead them to study nature. We certainly are, but that isn’t what it says. We’re to lead them to study what?

“... the manifestations of God’s love and wisdom in the works of nature” *Ibid.*

We’re to help them to see God’s wisdom in the stars, in the clouds, in the mountains, in the sea. We’re to help them to see God’s love in birds and flowers, in trees, in sunsets, and in the midnight glories of the stars.

And what is that first word? Lead. Then if I’m to be a medical missionary, will I be a student of nature myself? Every day, then, we’re to be looking at new lessons, and old lessons reemphasized, of what in nature? The wisdom and the love of God.

Is this one reason why God arranges it that we don’t all live in this building? Is this one of the reasons he arranges it that we have several steps to take from where we live to come on duty here? So that we will have the opportunity to do what? Study nature. And study what in nature? The manifestation of God’s love and wisdom. All right.

And thus, in an easy way, we may drop some words as we bring a patient a glass of water or some prescription. At the right time guided by the Spirit, we may drop some precious lesson that God has given us that day, or the day before, from nature. This is many times easier to do and more appropriate than to quote some Bible text. Sometimes it’s something that they can identify with.

Now, what’s the next word? We’re to lead them to do what? Study. We had that one before too. The first one is we’re to lead them to study what? The manifestations of God’s love and wisdom where? In the works of nature. That’s all inclusive. But now this zeroes in on what particular part of nature? The human system. What would you call what this sentence is talking about? The study of what? Anatomy and physiology. Anatomy is the structure, and physiology is the function. The two are closely related, of course. You can’t fully study one without studying the other. But that’s what this sentence is talking about, then. So, I wish you’d read that sentence with me. All together:

“Lead them to study that marvelous organism, the human system, and the laws by which it is governed” *Ibid.*

Let's turn over to Psalm 139:14. All together:

"I will praise thee; for I am fearfully and wonderfully made:
marvelous are thy works; and that my soul knoweth right
well" Psalm 139:14.

What word do we have here that's in *Ministry of Healing* that we have just read? Marvelous. Is the human body marvelous? It's the crowning work of creation on this planet. God's masterpiece. Made in whose image? His own image. And while we're to study flowers and trees and birds and stars and rocks, that, in a sense, is the frame. It's the background. The great object of it all is to become acquainted with the laws of God, where? In the human body. And medical missionary work, then, includes teaching physiology.

Now, look, without going over each word in the rest of the sentence, tell me, what will happen to people who go at the thing in this way? They'll be happy because they'll see that these laws are what? Are beneficial, and that instead of being a burden, they're a joy.

Wouldn't it be nice if every patient could learn, in an experimental way, what we read here in Proverbs, that "he that keepeth the law, happy is he"? I want to learn it as a student, as a teacher, as a nurse, as a medical missionary—that everything God says is for my health. And I want to learn, then, to enjoy studying what he has made, how the body ticks.

We're fortunate, dear people, in having a staff of physicians and teachers here at Wildwood that are above the average in this matter. Just to pick out two examples, I could mention others: Dr. Hansen is an outstanding physician, and he has the gift of teaching, of making it interesting. Dr. Bernell Baldwin is an outstanding physiologist. He has the gift of making physiology interesting. Soak up all you can from these and others of your teachers. Every teacher on our staff has something to contribute.

You know, when I was a young fellow, I landed at Loma Linda to become a medical missionary. One of the first classes I took was a class in anatomy and physiology. It was like learning a whole new language. But to me, it was one of the most fascinating things that I had ever heard. Besides the textbook, I made my own notebook—taking notes, copying diagrams that were put on the board, and statements and facts, because our teacher, Dr. Albert Shryock, was full of interesting and wonderful things that he had learned about the human body. He gave us more than was in the text.

So, I'm saying all that to say this: I know by experience what a joy it is to get acquainted with the laws of physiology and anatomy. And remember, every one of them is for our what? Our benefit, for our good, for our happiness. I hope every one of you will have the ambition to be an expert in knowing physiology and anatomy. And remember, the purpose of it is to lead the people to see the manifestation of God's love and wisdom in these things, and what the laws that are in the body so that they'll do them because they see it's the good thing to do, the right thing, the happy thing, the wonderful thing.

Study, dear ones, how to make it plain, how to make it interesting, how to make it desirable. Ask God to help you to make physiology, the laws of life and health, plain, and interesting, and desirable. We're salesmen. We have a wonderful product to sell. Thank the Lord.

All right. I want you to memorize Psalm 139:14:

"I will praise thee; for I am fearfully and wonderfully made:
marvelous are thy works; and that my soul knoweth right
well" Psalm 139:14.

Volume 1, page 486, says that we'll have to have this experience before we can be translated. To be translated, we must have an experience that we understand the laws of life and health so that we can intelligently praise God for the way He's made us. And obviously, we'll be doing it.

All right, you are dismissed.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org