

# Medical Missionary Nurse 5 of 6

## *Self-supporting*

#0023

Study Given by W. D. Frazee—September 27, 1979

1 Thessalonians 2:7. What word that we use a great deal in medical missionary work do you find in that seventh verse? A nurse. Who is compared to a nurse here? Paul and his fellow workers:

“But we were gentle among you, even as a nurse cherisheth her children” 1 Thessalonians 2:7.

He is talking about the people that he won to Christ, along with Silas and Timothy, there in Thessalonica.

Paul was never satisfied to work long alone. He sought to involve others in a team with him. You notice in the first verse of the first chapter of this book: “Paul, and Silvanus,” that is another word for Silas, “and Timotheus” or Timothy. The three of them were together in Corinth when Paul wrote this letter.

Another member of his team who had been with him at Philippi, and was apparently there for a while, was Luke. And what kind of worker was Luke?

[Audience] A doctor.

Yes. You can find that across the page in Colossians 4:14. What does it call him?

“...the beloved physician...” Colossians 4:14.

Doctor, that is a nice name, isn't it? The beloved physician. What a wonderful thing it is when medical missionaries can be beloved, appreciated.

Luke, the beloved physician...” Colossians 4:14.

Now, I want you to look back in the second chapter, verses 7–9, and get the self-supporting features of his program. We will read together:

“But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we

preached unto you the gospel of God” 1 Thessalonians 2:7–9.

What does that mean “we would not be chargeable unto any of you”? He is talking about the fact that he didn’t charge them. He could have. He was giving them something more precious than gold. But he didn’t want them to think that he was working for their money. And so the first part of the verse, in the ninth verse, said that he did what? Labored night and day.

Turn to Acts 20:33–35 to get another picture of his work. Diane, would you read that for us?

“I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” Acts 20:33–35.

What, in these verses, tell you that Paul was a self-supporting missionary? So Paul was not only a self-supporting missionary, he helped others. Sometimes people in self-supporting work get the idea that they’ve all they can do to support themselves. But Paul took on the burdens and responsibilities of others. And in the 35<sup>th</sup> verse, he indicates that this was a demonstration of what others were to do. What’s the little word that indicates that his example was to be followed? “So.”

“...how that so labouring ye ought to...” Acts 20:35.

Do what?

“...support the weak...” Acts 20:35.

Now let’s turn to the *Ministry of Healing*, in this chapter that we’ve spent most of our time on, page 154. I’m very anxious, dear class, that all who are in this class get the Bible background of self-supporting work. Self-supporting work is not some offshoot. And it’s not some new idea lately sprung up. Self-supporting work is as old as the Bible. And I’ve shown you this from these texts this morning, haven’t I? Notice the comment on it in the Spirit of Prophecy. What is the second sentence in the paragraph beginning on that page? Doctor, would you read it for me?

“It was as a self-supporting missionary that the apostle Paul labored in spreading the knowledge of Christ throughout the world” *Ministry of Healing*, page 154.

So Paul was a what? A self-supporting missionary. And then it quotes this verse in Acts that we’ve been looking at in Act 20, in the next paragraph. And the last sentence of the paragraph Doctor was reading from says that this has what for every Gospel worker? Precious lessons. Well, then we want to look at these lessons, don’t we? Precious lessons.

Notice that second sentence in the next paragraph. Where did Paul carry on his program of reaching and teaching and preaching? Publicly, and what? House to house. That takes it all in, doesn't it? Public and private.

Sometimes we hear discussions of whether it's best to do public meetings or best to just do housework in the home. Well, the best program is the program that Jesus and Paul followed of doing what? Both.

Now notice in the next paragraph the application to our time and our generation. Let's read the first sentence together:

"Many today, if imbued with the same spirit of self-sacrifice, could do a good work in a similar way" *Ibid.*

Let's look at that. Is the example of the apostle Paul to be followed today? By whom? By many. God doesn't call everybody to exactly the same program. But He calls many to do what? What the apostle Paul did, to be self-supporting missionaries.

What's that third word in this sentence? "If." What kind of a clause does that "if" introduce? Conditional. Now let's leave out the clause entirely and read it without that:

"Many today... could do a good work in a similar way"  
*Ibid.*

Is that all right? It's all right, if. It'll work, if. And what's the if? Imbued with what? Self-sacrifice.

Not what I wish to do, or where I wish to go,  
For who am I that I should choose my way?

The Lord shall choose for me,  
It's better far, I know,  
So let Him bid me go or stay.

If we have that spirit of self-sacrifice, we can do what? A good work in what? Similar way. What does similar mean? It's almost the same. It's what? Yes, similar means like.

Then notice some practical suggestions:

"Let two or more start out together in evangelistic work"  
*Ibid.*

What is another word we can substitute for evangelistic there? Soul-winning.

"Let them visit the people" *Ibid.*

And then we're given five things to do as we visit the people. What are they?

“...praying, singing, teaching, explaining the Scriptures, and ministering to the sick” *Ibid.*

That's the Gospel medical program, isn't it?

“Some can sustain themselves as canvassers; others, like the apostle, can labor at some handicraft or in other lines of effort” *Ibid.*, pages 154–155.

What does “handicraft” mean? Something you do with your hands. And it says that, that working at a handicraft is like who? Like Paul the apostle. What handicraft did Paul have? He made tents. It must have been something to see the man that was preaching to hundreds of people and healing the sick, there in the shop working with canvas and thread and needles.

As I was meditating on this, I was thinking of the muscular effort involved in handling big canvas. This is not embroidery.

Years ago, when I was a younger minister, I was in the Oklahoma Conference. And every summer we pitched tents and had a camp meeting. It gets stormy occasionally there in Oklahoma in the summertime, and on one of these occasions, a storm came and blew the big tent clear over. I had the sanctuary that you see down here in the chapel now, on display in that tent. Of course, we were all working on trying to hold, but even forty men pulling on the ropes couldn't stop that storm back from blowing over the tent.

I told you that to say this, the next day, of course, the storm had passed, and there was a great big rip in the tent, and it lay there. And I saw one of the leading General Conference men come and join the others, and this General Conference man took his big needle and proceeded to work on that rip. As a young man training for the ministry, he'd learned to make tents as Paul had. And there he was one of the leading speakers there. He knew how to take care of the rip in that tent.

Every one of us is supposed to know how to do something practical. Is that right? The apostle Paul is an example of this. Who is our great example? Jesus. Did He have a handicraft? What was He? A carpenter, working with His hands.

Now a nurse does a lot of work with his hands or her hands. I'm not a tentmaker. I'm not a carpenter. I wish sometimes I were. But I am a nurse, I'm a printer, and I can hoe in a garden. All of those things are working with our what? Our hands. And I'm so glad for the hands of the nurse. “These hands have ministered,” Paul says. “These hands have ministered.”

Several years ago, I'd been away on a trip. While holding a series of meetings, I'd been exposed to a rather virulent type of influenza. By the time I got home, I was sick. And dear Bob White—some of you remember Bob, he was over at Stone Cave at the time—volunteered to come over and nurse me. Day after day, he

gave me treatments and took care of me. I was thinking of him as I read this verse that we read in our opening verses. Paul says:

“...we were gentle among you, even as a nurse...”  
1 Thessalonians 2:7.

It’s a wonderful thing for both men and women to learn the gentleness of nursing, of ministry with the hands.

Now looking at *the Ministry of Healing*, page 144, I want you to get a picture of this missionary nursing work, which is part of the total team. What’s the heading that begins that section that begins near the bottom of page 144? Work of a Missionary Nurse. It doesn’t have it in all the editions. That is just a heading. You’ll see why it is there.

Elizabeth, will you read it for us?

“In almost every community there are large numbers who do not listen to the preaching of God’s word or attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God’s word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ” *Ministry of Healing*, pages 144–145.

That’s a beautiful paragraph. It’s describing what? The work of the missionary nurse. We’re to do it for those the Lord brings to us in the sanitarium. We’re also to do what? Carry it to people outside.

What’s that word that has “interest” in it? Disinterested. What does “disinterested” mean, Dean? Sometimes it’s used that way, but let’s see how it’s used here. Do you have the book here? Look on there, and notice:

“Their unselfish love, manifested in acts of disinterested kindness...” *Ibid.*

What kind of kindness? Disinterested. What about it, Mary?

I think, Dean, the thought that you were thinking about is best presented by not interested. Most people are not interested. Disinterested means unselfish, no personal interest in the matter.

A good example of this is the Good Samaritan. Did the wounded man pay him? No, he paid the innkeeper to look after him. He not only rescued him and gave him first aid, but he made provision for his care, and even guaranteed the future bill. That was what? Disinterested kindness. He had no motive of getting something for himself out of it.

Now this, dear ones, is the highest type of true medical missionary work.

Somebody says, "Well, shouldn't we then just give it away in our hospitals and sanitariums and dispensaries?"

There are reasons why we don't do that. They're given to us by inspiration. But even in this work, our attitude is to be one of disinterested kindness.

But this particular paragraph is talking especially of doing this medical missionary work where? In the homes by an individual. A what? A missionary nurse. Are you a missionary nurse? Dear ones, oh dear missionary nurses, your last service on this planet will not be in an institution. It won't be on a ward, or in a hospital room, or in a treatment room. Your last ministry as a missionary nurse will be in somebody's home.

I often think of what Doctor Dunn told us. He was in Burma as the medical director of our hospital there. And on a certain summer morning, the government officials walked in, the communist government, when Doctor Dunn was on his way to surgery. They said, "Doctor, you will not be operating this morning. The government has taken over this hospital." In effect, they said, "Bye, bye." He never performed the surgery.

They walked into the administrator's office and told him the same thing. They took over the hospital bag and baggage, everything. And of course, our dear workers there in Burma, all the nurses, attendants, helpers, had to choose between staying with the government hospital or going elsewhere. But the government hospital authorities weren't careful about the Sabbath privileges, and the truehearted ones soon found themselves outside of that hospital. And a number of them found their way into this type of work, working in the homes of the people, giving treatments, and giving Bible studies.

Doctor Dunn, in telling us about this here at Wildwood, said, "We wished we had spent more time in training these people to do more than merely keep the machinery of the hospital running." Now, does the machinery have to run? Yes, it does. It has to run. Paul was a good tentmaker. He didn't say, "Well, I have a Bible study to give over on such and such a street, so I'll hurry through and won't do such careful work on this tent." His work was what it should be. What I am getting at is: he found the way to do both things, to do the work that had to be done, and at the same time do the witnessing that had to be done.

Now, this is a real assignment, dear fellow workers, and one of the reasons that we're having this particular class is to help us all get a wider view, a broader view of the whole program—what it's all about. We're to reach and to teach and to

preach. That doesn't mean that one person does the reaching, and another one does the teaching, and another one does the preaching.

While each one of us has areas that we can be most efficient in, every one of us should seek to become expert in reaching people with tender loving care, right? And each one of us should seek, as we've been studying for several weeks, how to lead others to appreciate the laws of life and health as written in the body. Each one of us should seek to teach and to preach Jesus Christ, and lead the people we have helped to see God's love revealed in our ministry, to help them to see Christ as the one who loves them personally, and will save their souls.

This next paragraph is one of the most beautiful pictures I've ever read anywhere. You know, I love the language of the Spirit of Prophecy. I love the word pictures it calls up. Diane, I am going to let you read that:

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His word is opened" *Ibid.*

Isn't that beautiful? This is describing what? The work of whom? The missionary nurse. Notice it isn't missionary without nurse, and isn't nurse without missionary. And it isn't a missionary over here and a nurse over there. It's one individual. A who? A missionary nurse. That's another name for a medical missionary.

Right in the middle of that paragraph, you notice the word "inducement." Nancy, what does the word "inducement" mean? Yes, if we had it in a bad way, we'd think it was to trap them into it. It's whatever is offered as a reason to get somebody to do something, is that right? Yes.

Now the world has two great inducements to get people to do things. You know what they are, don't you? Can you think of one inducement the world has, to get people to do things? Money. Yes. What's another big inducement that is used out in the world? Prestige. Another one that we don't think of so much in this country, but in some parts of the world millions of people are under it, is force, cruelty, threat. "You do this, or else!"

Which one of these inducements does the missionary nurse work under? What's that word in front of inducement? No inducement. What does that "no inducement" mean? Not any of these inducements. What two inducements, particularly, are mentioned, that are not motivating the missionary nurse? Earthly

praise or compensation. What is compensation? Money or its equivalent. "What am I going to get?"

I was looking through a nursing journal and noting the advertisements of hospital after hospital, and institution after institution, trying to attract nurses to come to those places. In every case, the inducements mentioned in the advertisement were wages, living conditions, fringe benefits, and vacations—every one. Why? That's the bait they put on the hook. They want people.

But here is pictured somebody working as a missionary nurse with what? No inducement of praise or compensation. What's the matter with them, anyway? Do you know what the Devil says, friends? The Devil denies that there is any such thing as real, true, unselfish love. He always thinks, and I suppose he believes it, that there's some ulterior motive why anybody does it, even God. He has so long schooled himself in denying the love of God that he has lost all comprehension of it out of his thinking.

And one of the greatest reasons for medical missionary work is that through this God desires to demonstrate today, as He did through Jesus and Paul and the early church 2000 years ago, the validity, the integrity, the truthfulness of God's love, as revealed in this practical ministry. That's one of the greatest reasons.

How, then, must Jesus and angels weep as they see what it is called medical missionary work changed and perverted into a great money-making, selfish operation. It's a wonderful thing when God still finds people, young and old, who are willing to put their lives, as Jesus did and as Paul did and as Luke, the beloved physician, did, into this work to help the sick, the needy, the weary in body and mind. And as they see one with no inducement of earthly praise or compensation helping everybody, and tenderly pointing all to Christ, their hearts are touched. I want to have a part in it. Don't you?

*Ministry of Healing*, page 474:

"Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour"  
*Ibid.*, page 474.

What a prayer! That's the medical missionary's prayer.

You see, dear ones, in a way it's so simple. What do you do when you go out to a home? You do the very thing you've been trained to do here in the sanitarium. If it is to give a sick person a glass of water in the sanitarium, can you do that in the home? Yes. If what they need is to have their temperature taken, or pulse, or respiration, can you do that in the home? Yes. If what they need is to have a fomentation on a sore back, or a hot-foot bath to get rid of a headache, can you do that in the home? Yes. If what they need is to have a verse of scripture read to them, like you did with the patient in the sanitarium, can you do that in the home? Yes. If what they need is to have a prayer offered, did you do that in the sanitarium? Can you do that in the home?



What I am trying to help you this particular minute to see is that it isn't one kind of ministry in the sanitarium, and another kind out in the home—that there's a whole new ball game; to use the vernacular; that you have to learn a lot of techniques out there different from here. No. No. The whole thing is revealing the loving ministry of the Savior, of doing what needs to be done for that particular person with what you have.

May we kneel and pray.

Heavenly Father, we've been looking at Paul, this great apostle, and yet this humble missionary, gentle as a nurse, working with his hands to earn the means with which to buy his daily bread; working to help his fellow medical missionaries, Luke, and Timothy, and Silas. And Lord, our hearts are touched, and we want to have more of this unselfish interest in those that we reach.

We thank Thee for this group of missionary nurses. Students? Yes, we're all students, Lord. Those of us who've been at it for 50 years are still learning. We thank Thee, and teachers? Yes. We're all teachers, for there is somebody that doesn't know what we've learned. And we can pass on the bread of life to the hungry.

So God, bless us all together. Keep us busy with one hand reaching out to Thee for more food, the other hand reaching out to the hungry ones that their need may be supplied, for Jesus' sake, amen.

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W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)