

Medical Missionary Nurse 6 of 6

Summary of Three Parts

#0024

Study Given by W. D. Frazee—October 4, 1979

This morning we would like to build on all the lessons that we've had so far, and notice the unity of the three concepts that we've studied, of reaching and teaching and what? Preaching.

We used the word reach because it's used by inspiration to describe our effort to come in contact with souls that need help. And this means more than touching their bodies, it means captivating their souls, inspiring them with love and confidence. Everything that we do for people to help them in an endeavor to reveal the love of Christ is in reaching.

But we found in our studies that, that will be of little use unless we not only reach them but lift them. They must not only be touched where they are, but they must also be inspired and helped to change their habits of life, the things that have made them sick. Jesus said to the ones He healed, "Go," and what? "Go and sin no more lest a worse thing come unto thee." Now, the only way that, that means anything is for people to be taught what it is that they need to not do anymore.

I hear some people sometimes say, "Have a good diet." Well, unless the person has gotten some idea of what a good diet is and what a bad diet is, that exhortation doesn't mean a thing, does it? There're plenty of people that would have the idea that the diet they've been on is a good diet, but it made them sick. And so health education dealing with nutrition, exercise, sunlight, and all of that, is a part of God's program.

And then, of course, leading on to the spiritual, the soul-winning, because as we've pointed out, if we love people enough to want to extend their lives ten years, what would we do if we could extend it a million years? That's love in action, isn't it?

But, there are several reasons that, in many cases, the physical and educational have to come first. First, we must win their confidence. That's why we minister to them physically. Second, this is perhaps equally important for many people, their brain being in such a shape, due to their bloodstream being impoverished and poisoned, cannot think and appreciate spiritual truths as they should.

So to change their habits of life, to get them away from their poisons, and on to a natural living program, this is the preparation for having their minds in such a shape that they can appreciate and receive the truths of the Bible. But there's a blending in all this. It isn't a sharp line of distinction between the reaching and the teaching and the preaching. They go together, but usually in that order.

Now this morning, for a few minutes, we're going to look at the institutional structures that represent the various concepts.

What do you see here? The sanitarium. What is a sanitarium? Well, it's a place where sick people come. Is a sanitarium the same as a hospital? No. A sanitarium may include a hospital, but every hospital is not a sanitarium. A sanitarium includes all three of these concepts—to reach, to teach, and to preach: to help the bodies and the minds and the souls of men and women; to heal their bodies, train their minds, teach their minds, and save their souls.

Now, let me ask you something. Suppose—don't miss this—somebody comes in through that door into the sanitarium, and we find that he has an appendix that's about to rupture. What will be done for him? There'll be some surgery, won't there?

But now—watch!—if we send him home without the appendix, and that's all we do for him, he won't have that particular trouble anymore. The appendix is gone. But will he have some other trouble? Certainly. The appendix isn't the only organ that's affected by poor habits of living. And so, while he is in this sanitarium, should he be taught something about the laws of life and health? Yes.

Who should do that? The entire staff should be ready and willing to contribute to that. Some can do more than others, and we need wisdom so that we don't give too much, too fast. But nevertheless, the work of health education isn't for one or two merely. Every member of the staff is to be ready to drop a word of explanation of why we have this on the menu, and why we don't have something else; the disadvantages of alcohol and tobacco, and tea and coffee; the advantages of natural foods, and always done in a way that teaches, through what great science? What did we learn that we are to use as the basis of our educational work? Physiology.

(Thank you for your papers, you that handed in your papers, and when you leave today, if you get from Dona your papers, because some of you at least, will want to keep those papers. I enjoyed reading them very much. I hope the concept that you got in writing these papers will be kept. And that is in correlating physiology and hygiene, correlating the laws of health with the facts of the way the body is made and put together.)

Now watch this next point! In a sanitarium, are we also going to be thinking about the spiritual welfare of the individual? Does he need that in order to get well physically in many cases? Does he need it on the mental side, the health education side, in order to provide power and motivation to do what he learns? And he needs it, of course, for his eternal welfare. So when he comes into the sanitarium, he comes, in his mind, perhaps, to be helped physically, but he goes out having been helped on all three levels, right? Physically, mentally, and spiritually.

Let's turn this around a little. Now, what building are we looking at? A school. And we think at once of which of these three areas when we think of a school? Teaching. That's right. But let me ask you something. Does a student in the school, has he been properly taught if he hasn't been taught something about his body and health habits? No. So while the school we think of as approaching things from an

educational standpoint, ministering to the mind, its ministry must include and its education must include the body, the physical as well. Is that right?

Have we been told in all our schools that physiology should be taught? Have we been told that the students should learn how to give treatments and learn simple cooking and diet, and those things? Yes. The whole program in the school should be a health program.

What about the spiritual? Can you imagine a school of the prophets without a large dimension in the spiritual realm? No.

(I am going to ask you to help me with something. The room is a little close, and some of you are weary. And unless you help me, many of you won't get much out of this period. But if you will, by willpower, focus on what's being said, and think about it, we can overcome some of these handicaps.)

What is the difference, I ask now, between the person coming in the sanitarium and the person coming in the school? The person coming in the sanitarium we call a what? A patient. The person coming to a school we call a student or a pupil. But when they go out, they should have, essentially, the same thing.

The student who comes to one of our schools ought to be in better health when he leaves than when he enters, shouldn't he? Unless he was already in perfect health. Should he have learned some things about health, as well as all these other matters? Yes. And should he have a deeper experience with the Lord? Should he find the Lord there, if he hasn't found Him before?

Do you see that the work of the sanitarium and the work of the school is one? It's just a different door through which you enter. The patient enters through the sanitarium door; the pupil enters through the school door. But when they get in there, they find that it is the same place. It's a way of life.

The patient may walk with a reconditioning guide. The pupil may walk with one of his teachers or fellow students, or by himself, but they walk the same trails. They see the same woods. They work in the same gardens. They participate in the same program. And they share the same precious message of Christ and His love.

Now we have one more. What's this one? That's the church. Is there a door to the church? Oh, yes. We think of this as evangelism, don't we? We call this one, education through the school. We call this, patient care in the sanitarium. We call it evangelism over here. We invite people to come to our meetings. What for? To learn how to live physically, mentally, and spiritually.

Now, if it is a total program of medical evangelism which God gave His people to give, will health be included in every evangelistic series? Will there be training classes, as well as sermons? And so, the person who comes in through this door will find himself, if he really gets in, if he isn't just parked on the door, if he really gets inside, he's in the same place as if he went in through the school as a pupil, or in the

sanitarium as a patient. He has learned what? How to live. That is the one purpose of each of these three avenues.

Why do we have three avenues? Because some people can be reached better through one, and some through the other, and some through the third.

Now, let's take a few statements that will help us to see this marvelous approach. Turn in your *Ministry of Healing* to page 149, please. Oh, this is wonderful; the second paragraph, beginning on that page. What's the first word? Every. What's the second word? Church. Well, does this include the church pictured here then? It includes any church, *every* church.

"Every church should be a training school..." *Ministry of Healing*, page 149.

Well, I thought the school was over here? Well, the church is to be a what? A training school; for what? Christian workers. Now notice the curriculum. All together:

"Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work" *Ibid*.

As you look at that curriculum, do you see physical, mental, and spiritual? Yes. What is it? It's describing what? Which one of these three? The church. The church is to be all this. And the school and the sanitarium are arms, as it were, of the church. They're different doors into the same building, different ways to get into the same way of life. God never intended that the educational work should be divorced from the church or the medical work.

Let me make a statement that you may have to ponder over for a while before you see all there's in it. You might not agree with me. But that's all right. You argue with it for a while, and see if you don't. If God's ideal was carried out, all the healing in this world would be done by His church. You would agree with me that all the saving in the world is to be done by His church, wouldn't you? I say if God's ideal was carried out, talking about the ideal, God's ideal is "I am the Lord that healeth thee." And He sent His church, not only to preach but to heal. Is that right?

If God's ideal was carried out, all the teaching in the world would be done by the church. You say, "That's a big one." It is. We are talking about the ideal. Wouldn't it be a wonderful thing if all the children in the world could learn to read from the Bible, instead of from fairy tales and fables and comic strips and TV antics and all the rest? Wouldn't it be wonderful?

Well, now, we cannot make the world reach these ideals, but we need to have a clear concept, dear men and women, of our responsibility and our mission. Our

job is to reach and teach and preach. Our mission is to heal and educate and save. And thank God we've three doors.

Every person here should feel perfectly at home in coming at the sanitarium door and beckoning and saying, "Come, we've got something here for you"; of coming at the school door and opening it, and saying, "Come, we've got something here for you", and coming at the church door, and saying, "Come, we've got something here for you." What do you say? Isn't this a precious concept? And we're here as helpers, as nurses, as physicians, as ministers, as students, learning better how to coordinate and consolidate these three concepts. They are one.

To state it in another way, a sanitarium is not really doing its job unless those who enter it receive the spiritual and the educational as well as the physical. The school is not really doing its job if it's concerned only with the development of the mind. To deal with physical health, to deal with spiritual character-building is just as much the work of the school as to teach people to read and write. And the church is failing in its total responsibility if it merely preaches and sings worship songs, and has prayer meetings.

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

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor, and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts" *Ibid.*

Very well, now how did you learn to give treatments? You learned it from somebody who was giving treatments, is that right? Every phase of this work is to be shared with others.

Turn please now (Oh, I am so glad for this book, *Ministry of Healing*. Aren't you?), to page 402. A little past the middle of the page, you will have a short sentence that starts, "Whatever his calling." Did you find it?

"Whatever his calling, he is to be both a learner and a teacher..." *Ibid.*, page 402.

How long?

"... as long as life shall last" *Ibid.*

“Oh, I want to get through and get my diploma. I want to finish.” You see, the popular concept is this: that as long as you are a student, you are not a teacher, and once you graduate, then you are a teacher. But this says as long as life lasts, we are to be what? Learners and teachers. And that applies in every one of these three concepts—in matters of physical health, in matters of education, and in the spiritual. As soon as I learn something, I am to watch for a chance to do what? Teach it, share it with others.

And do you know, if you don’t use it, you lose it? That is a fact. The things that I learned at Loma Linda years ago, that I have been using all these years, I have them, and they have multiplied. The things I haven’t used, they are in my notebook and in my textbook. But I have largely lost them. None of us remember everything we hear. It isn’t necessary. But every one of us should be watching for those points of truth, those habits of life, and those spiritual experiences which are vital to us as the Holy Spirit applies them, that we can share with others. And as we share them with others, they develop and multiply in our own lives.

Will you read this sentence with me again?

“Whatever his calling, he is to be both a learner and a teacher as long as life shall last” *Ibid.*

I want you to memorize this little sentence. It is not long, but it is a great keynote.

Now, for a few minutes, I would like to have you take a look at this blackboard. Here we have a circle with the total picture, the same as it is represented by this triangle here. But over here I have divided it into the three parts.

By the way, what do we call the person that we think of as leading out in the sanitarium work? Physician. What do we call the one that leads out in the school? Teacher. And what do we call the one that leads out in the church? Pastor or minister or preacher or evangelist. All right. But does that mean in any of these cases that there isn’t a staff that goes with it? Does the sanitarium need a staff including physicians, nurses, technicians, helpers of all kinds?

And if the sanitarium is to carry out this full concept, does it need more of a staff than if it is going to minister merely to the body? Do you see that? That is right, for two reasons. One is, just as we need specialists who are surgeons, or experts in diagnosis, so we need people who are expert in teaching health education, and in soul-winning if we are going to carry the whole concept.

But so far as possible, every worker in the staff in all three of these institutions should endeavor to have in his mind an understanding that will enable him to minister in all three areas. The Spirit of Prophecy says that the gospel minister will be twice as successful in his work if he knows how to deal with disease. (See *Evangelism*, page 519.) Women who go out as Bible workers need to be nurses. Nurses need to be Bible workers, soul-winners. This blended concept is what God has given His people to accept and promote.

But now, watch these concepts here as we think of them. Let me approach it from the physician's standpoint. In *Counsels on Health*, page 504, I read one of those big statements that only inspiration can make:

"If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word" *Counsels on Health*, page 504.

Here is a man. He is a doctor. He has already gotten his degree. But his training and emphasis have been on the physical side. He knows how to deal with disease of various kinds. Now, this man comes to the prophet and says, "Sister White, I realize that time is short. I have had my medical training, but I see the need for evangelists, for preachers. What would you say if I would give up my medical work and be a preacher instead?"

Sister White says to such a man:

"If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word" *Ibid.*

So it wouldn't be God's plan for that man to forget all he's learned in the medical course and simply be a preacher, would it? But now notice, that doesn't mean that the man who spends his time in surgery, or in the dispensary or clinic seeing patients all the time, is necessarily and automatically doing ten times more good than the minister. No, no. That isn't what it is saying.

It's saying that the blend of the two has great potential. But now notice two things that the doctor is to do if he's really to achieve this potential. (I use it with reference to the doctor because that's what the reference is talking about, but it applies to a greater or less extent to every health worker, every nurse, and every helper.)

"The distinction between prevention and cure has not been made sufficiently important. Teach the people that it is better to know how to keep well than how to cure disease" *Medical Ministry*, page 221.

Which is more important to know: how to take care of sick people, or to know how to keep well people from getting sick? Do you believe that? Now let me show you a very practical point of difference between those two. There are a number of things that a physician can do in treating sick people, that only he is licensed to do. Correct? But how much of a license does it take to teach people how to keep from getting sick? Can that be done without a license? Yes. If a person has the information and the experience, they can share it with others without hindrance. Is that clear? And is it clear from this statement?

“... it is better to know how to keep well than how to cure disease” *Ibid.*

Do you know what the next sentence says?

“Our physicians should be wise educators, warning all against self-indulgence, showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind” *Ibid.*

So, part of the physician’s work is to not merely to treat sick people, but to do what? Educate. Is that more important than his clinical work? All right.

Now don’t miss the next. If I, then, as an undegreed, uncertified, unrecognized worker, learn from the physician and with the physician, something about how to take care of sick people that I can help, and more about health education, can I do part of the more important part of his work? Is it really more important? Don’t miss this now. If I see this, will it enable me to work with joy and not be wondering all the time what good I am without a degree? But now we’ve only begun this.

What is the work that God has given the physician that is not only more important than treating the body but more important than health education? What is it? Soul-winning. Am I right? Yes.

Notice how this is put here in *Counsels on Health*, page 540:

“The work of the true medical missionary is largely a spiritual work” *Counsels on Health*, page 540.

Page 535:

“[The physician] is doing the work of an apostle as well as of a physician” *Ibid.*, page 535.

So the spiritual work is a part of his ministry. Well, tell me, if I’m a helper working with a physician, can I learn how to do soul-winning work, too? Which is more important in the physician’s work, to know how to cut out a man’s appendix, or to know how to reach his soul? Can I do that, even if I don’t have a degree?

Unless I understand what we’re studying this morning, dear folks, do you know what I’ll be doing? I’ll be thinking all the time, “What good am I around here anyway? I don’t have any degree. I’m not licensed to cut out a man’s appendix, or do some other things that I see some people do.” And sooner or later, I’ll get restless or discouraged.

But if I have this concept, I’ll thank God every day that I can do and learn to do the most important part of medical missionary work. I can learn to do the simple things that bring me in contact with the sick patient, and reach him. I can learn in

health education how to teach it, and I can learn the spiritual ministry that wins his soul to Christ. There's enough to keep me busy as long as life shall last.

Dear ones, let me give my personal testimony. Fifty-six years ago this fall, I entered as a student at Loma Linda and trained to be a medical missionary. I never got a degree. I never got a diploma. But thank God I learned from anatomy and physiology, and nursing. Thank God I learned something about diet and nutrition. Thank God I learned from the Bible and the Spirit of Prophecy. And thank God I learned in the wards, and the rooms of the little hospital there. The hospital they had at Loma Linda then at that time was about the size of this institution. And then in the sanitarium—they had a separate sanitarium building—there I ministered. I worked in the treatment room.

I say, I thank God that I learned those things, and I've been using what I learned there all my life, all my life. I have lectured before thousands of people from coast to coast and from north to south, on health and on the Bible. And I have never been embarrassed or handicapped by the lack of a degree or diploma. Never.

Don't misunderstand me. I know that God has called a few to get that type of training which will enable them to take state boards and get their licensure, either as M. D.s or R. N.s or whatever we need. And God will supply those things. God will supply people with those. But oh, we need thousands of workers who have gotten this concept of the three phases of work, and who will see how to work as those who help the sick, those who teach, and those who win souls.

Do you know how much of what I have there on the board (if we'll just put, the physical, educational, and the evangelistic—physical, mental, and spiritual) takes a state license? None of this does. In the area in which we are discussing this morning, none of this, particularly, needs to. Part of this does. The physical. Wouldn't it be a shame to make this all important in our thinking? I'm just going to put this right here. I'm going to put this area as the part that needs state licensure—like surgery, for instance, like diagnosis, and certain other things. But even in the physical, there's much I can do. Nobody will hinder me in doing the simple things if I don't try to pretend to be a doctor and get official.

But now, I want to give you in closing, what I think is a most wonderful picture, on page 538 of *Counsels on Health*. I want to show you the relationship between the degreed and the un-degreed workers, the licensed and the unlicensed. Would you like to read it? I think God has been so good to spell all this out for us, don't you?

Let me tell you, friends, we didn't originate the program at Wildwood. No, no. We'd been studying these books long before we came here. We've been studying them ever since we have been here. God intends that everything shall be according to the blueprint.

Now, notice page 538:

"The purest example of unselfishness is now to be shown by our medical missionary workers..."

“Much good can be done by those who do not hold diplomas as fully accredited physicians” *Counsels on Health*, page 538.

Oh, somebody says, “You really can’t do much. You really won’t amount to much.” That depends on who is talking. This says:

“Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians” *Ibid*.

In other places, it shows that they're to take state boards and be licensed. But now notice the next sentence:

“Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past” *Ibid*.

So you see, God has planned for a few to have a training that enables them to meet the requirements of the state. We should respect that. But God intends that there should be hundreds and thousands, trained in practical things, that they can do under the direction of these licensed ones, and along with it, carry this health educational work and evangelism, which is the larger part of the total pie. Do you see? What a shame it would be for me to leave all of this, and all of this, merely to think that I’ve to spend years and years in getting this.

You know, when I was at Loma Linda, there was somebody who offered to pay my entire way through the medical course. And you understand I believe that some people ought to take the medical course. I’m not saying they shouldn’t. But do you know what I said? “I read here in *Counsels on Health*: that gospel- medical-missionary workers are needed now. You cannot afford to spend years in preparation.” So I went out in the field and trained in soul-winning under Elder John Tindall, a medical evangelist who had been trained at Loma Linda. And I have been in it ever since. I wouldn’t have missed it for anything in this world.

Now God leads every life individually. But I hope this morning God has helped us to catch a vision of something *far* bigger and greater and more wonderful than any amount of human recognition or licensure or degree. Those things have their place, but they’re a tiny part of the total picture. I want you to see the total picture. Unless you see the total picture, you can’t even do the work that God wants you to do if you have a degree. If that is all you see, you can’t do it, you won’t know how to counsel and direct and lead your helpers in the total ministry if you think everybody has to have that degree that you have.

And so, God has put together a team of workers: ministers, doctors, nurses, Bible workers, cooks, farmers, accountants, home heads, gardeners, and all the rest. What for? To give a total concept of medical evangelism-teaching people how to live.

All right, that's all the time we will take this morning. Is there somebody that got something special this morning that you'd like to say thank you for, to the Lord, not to us, but to the Lord, before we close?

Our Father, our great Physician, our great Teacher, our Master Evangelist, be our pattern- and our guide. Fill and thrill our hearts with a vision of thy love. May we be lost in contemplation and in action as we survey thy cross and thy total plan for your man. We ask it for each one, in Jesus' name, amen.

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