

# The Cost of Healing

#0035

Study Given by W. D. Frazee—November 3, 1976

Everything we study, everything we do, must be under the sense of urgency knowing that Jesus is about to return. This evening, the subject that I've been asked to study with you is "The Cost of Healing." The annual cost, just of Medicare and Medicaid, to the taxpayers, is more than 40 billion a year. Health care is up among the #1's in dollar volume every year. But it's not that phase of the subject that I want to study with you tonight.

You know, I looked up in the dictionary the difference between the word 'cost' and the word 'price.' There are some things that don't cost anything—I mean, the *price* is not anything, but they *cost* a great deal. Some things are overpriced; some things are underpriced. It's not the *price* of healing that I'm studying with you tonight; it's the *cost* of healing.

Perhaps to begin our study, we should go back to the Old Testament Scriptures, the 4<sup>th</sup> book of the Bible, Numbers, the 21<sup>st</sup> chapter. In the New Testament, the apostle tells us:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" Romans 15:4.

So with that in mind, we'll take a look at Numbers, the 21<sup>st</sup> chapter, beginning with the fourth verse. This is one of the experiences that came to Israel on their way from Egypt to Canaan. They had been in the desert for a long time. It says that they were rather discouraged—in fact, *much* discouraged. They complained about the diet, fifth verse. And so, finally, to try to help them get over this complaining spirit, the Lord allowed the natural enemies that were there in the desert, that He had restrained, to be turned loose, and fiery serpents bit the people.

This brought many of them to their senses, and they cried to Moses and said, "We've sinned and we've spoken against the Lord and against you. Pray unto the Lord for us." So Moses prayed and God heard his prayers for Israel. And the remedy that was given is spoken of in the eighth verse:

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" Numbers 21:8.

What was the price to the people? Just look and live. Didn't cost very much then, did it? I wonder what it cost to supply that remedy. Well, turn over to the Gospel of John, the 3<sup>rd</sup> chapter, verses 14 and 15, and we'll see what it cost. Here's Jesus talking to Nicodemus on the Mount of Olives:

“And as Moses lifted up the serpent in the wilderness,  
even so must the Son of man be lifted up: That whosoever  
believeth in Him should not perish, but have eternal life”  
John 3:14–15.

If you're wondering how that serpent on the pole could, in any sense, be a representation of what Christ is talking about here, remember that the serpent, the brazen serpent on the pole, was made in the likeness of that which was biting them. And so, One made in the likeness of sinful flesh (Romans 8:3–4) was lifted up for *our* redemption and healing. So, in this sense, it is a symbol of the uplifted Savior hanging upon the cross. And here we have introduced to us the *cost* of healing.

Those Israelites who had been bitten by the deadly serpents, their only hope was to do what? To look to that brazen serpent. And remember, Christ has used that to represent His own sacrifice:

“And as Moses lifted up the serpent in the wilderness,  
even so must the Son of man be lifted up: That whosoever  
believeth in Him should not perish, but have eternal life”  
John 3:14–15.

Then follows that oft-quoted John 3:16. Shall we say it together?

“For God so loved the world that He gave His only  
begotten Son, that whosoever believeth in Him should not  
perish, but have everlasting life” John 3:16.

The cost? An *infinite* cost. There's no way to measure it. It's a *gift*, but oh, so costly!

Now, through the Bible, God has used many methods, many symbols, to teach us this lesson. Let's go to Exodus, the 15<sup>th</sup> chapter. Here is another object lesson given in the wilderness, beginning with the 22<sup>nd</sup> verse. This is after the deliverance at the Red Sea. And then, as they went on in their trip through the desert, they had no water. And finally, as the cloud led them on, Moses heard the cry of the people at the head of the caravan saying, “Water! Water!” They saw water there.

Moses' heart sank. He knew all of that desert country. He'd led his sheep around there a good many times. And he knew that this was Marah—the bitter waters. And sure enough, as the people knelt down to drink, they sprung back quickly. Bitter waters. And so they murmured some more. And again, Moses cried to the Lord. The

25<sup>th</sup> verse:

"...And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them" Exodus 15:25.

Then He gave the promise on healing. The last line of the 26<sup>th</sup> verse says:

"...For I am the Lord that healeth thee" Exodus 15:26.

Now, what kind of water was this? *Bitter* water. What did God do to the water? He *healed* the water. What did He use to do it? A tree. What had to happen to the tree? It had to be cut down. Moses cut the tree down and cast it into the waters, and they were made sweet. And, from that, God gave them the lesson. He said, "If you'll just listen to Me and do what I tell you, I'll heal *you* just like I healed these waters."

My point is the healing didn't have a price tag on it to the people except just to listen and do what the dear Lord said. But what was the cost? Oh, it was an *infinite* cost, for that tree represented whom? Jesus. And the cutting down of the tree represented Jesus' death for us.

In *Medical Ministry*, we have a comment on this on page 120: "It

was not by chance that in their journey the children of Israel came to Marah... The Lord sought to show them that He would relieve all their perplexities if they would look to Him.

"...Though invisible to human eyes, God was the leader of the Israelites, their mighty Healer. He it 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.

"Christ is the Great Physician, not only of the body, but of the soul. He restores man to his God. God permitted His only begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases"  
*Medical Ministry*, page 120.

Again I ask, Who did that tree represent? Jesus. What did the tree do to the waters? It healed them. What had to happen to the tree so it could do that? It had to be cut down.

"And God permitted His only-begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases" *Ibid*.

Now notice that this is not talking just in a *spiritual* way. It isn't talking just about getting eternal salvation and being cured of sin. The 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 restoring power" *Ibid*.

So, brethren and sisters, in medical missionary service, you and I are to be channels for this healing power, this wonderful healing power that flows from the bleeding wounds of Jesus Christ. The cost of healing? An *infinite* price.

Now we'll go to Isaiah, the 53<sup>rd</sup> chapter, the 4<sup>th</sup> verse. Here's one of the great Messianic prophecies of the Old Testament:

"Surely He hath borne our griefs, and carried our sorrows..."  
Isaiah 53:4.

Some of the other translations show that this expression, "He hath born our griefs, and carried our sorrows," includes the load of sickness, of disease. And this is brought out more clearly in the fifth verse:

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed" Isaiah 53:5.

We are what?

[Audience] Healed.

We are healed. What is it that enables you and me to be healed? His stripes, His wounds. Ah, my dear friends, is it really true that healing comes from the bleeding wounds of Christ? Is that true? That's what He's saying.

Now let's turn over to Matthew, the eighth chapter, where we shall find this prophecy quoted and applied to Christ's work. And I want you to notice how it's worded here in Matthew 8:16–17. This was that wonderful Sabbath day in Capernaum when Christ delivered the demoniac in the synagogue, then went home and healed Peter's mother-in-law. The 16<sup>th</sup> verse says:

"When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses'"  
Matthew 8:16–17.

Now that word "bear" here, of course, means carry. Christ was a burden bearer. We all understand, I'm sure, that He must carry our sin if we are to be delivered from

death. But I wonder if we have pondered over the fact that it is equally true that He must carry our sickness if we are to be delivered from disease. This is what I want to study with you tonight. This is the cost of healing.

And I want you to see that Christ's making possible the healing of the body, as well as the healing of the soul, was not restricted or confined to what He suffered during those six hours on the cross. *Desire of Ages*, page 278, says:

"His whole life was a sacrifice of Himself for the saving of the world" *Desire of Ages*, page 278.

In this particular instance, we are reading here in Matthew 8. You notice that it says that His healing the sick there at Capernaum was a fulfillment of Isaiah's prophecy that "Himself took our infirmities and bare our sicknesses."

You remember in the ancient sanctuary service, the penitent who wished to be relieved of the burden of sin brought his sin to the sanctuary and confessed it upon the lamb. And then what? He *slew* the substitute. This was to show that the sin had been transferred from himself to the innocent substitute, and that the burden was so heavy, the load so great, that it would take the *life* of the substitute. And this relates, as our text here in Matthew 8 shows, not merely to sin but to sickness. Sin and sickness, we are told, bear to each other the relation of cause and effect.

Now, let me stop long enough to ask this question: is it true that there is miraculous healing that is done by God, and there is another kind of healing that happens whether God does anything about it or not? Is that true? No, that's not true. "For in Him we live, and move, and have our being..." (Acts 17:28). If I cut my finger, I would bleed to death unless God was around to look after me. And don't forget it!

"Oh," you say, "the platelets will take care of that and some of the substances in the bloodstream." I want to tell you something, dear friends. Man may search and research (and he should), but the more he studies, if his mind is guided by the Spirit of God, the more he will exclaim with David,

"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).

The truth of the matter is, dear friends, all true healing is the work of God. It's true that God sometimes does it suddenly by what we call a miracle. He sometimes does it gradually by what we call a miracle when there's no hope from a human standpoint. But *whenever* a person is sick, whether he knows anything about God or not, and whether the physician knows anything about God or not, if the patient gets well, God has been around, my friends, God has been around. And what I want you to see tonight is that it has *cost* God something; it *costs* God something, not merely on Calvary, but now. "Himself took our infirmities and bare our sicknesses."

Now, a comment on this from the book *That I May Know Him*, page 48. This is one of the most wonderful statements I ever read anywhere in all my life:

“Christ alone was able to bear the afflictions of the many. 'In all their affliction, He was afflicted' (Isaiah 63. 9). He never bore disease in His own flesh, but He carried the sickness of others” *That I May Know Him*, page 48.

Did Jesus ever have pneumonia? No. Did He ever have cancer? No. Well, what does He know about it? Friends, He knows more about it than anybody that's ever been sick knows because He carried for everybody. Let me read this again:

“He never bore disease in His own flesh, but He carried the sickness of others” *Ibid.*

Before I read any more on that, let me go to the same book, page 67, where this thought is elaborated on:

“In coming to the world in human form, in becoming subject to the law, in revealing to men that He bore their sickness, their sorrow, their guilt, Christ did not become a sinner” *Ibid.*, page 67.

Could Christ bear sin without becoming a sinner? In the same way, He could bear disease without becoming sick. “Well,” you say, “I don't understand that.” Neither do I. I don't understand either one, but there's a lot of things I don't understand. Oh, I'm so thankful that I can believe many things that I don't understand. Through *faith*, we understand. That's what Hebrews 11 is talking about.

In revealing to men that He bore their sickness, their sorrow, their guilt, Christ did not become a sinner. He was pure and *uncontaminated* by any disease. He *touched* the leper. Did He become contaminated? No. What happened to the man with leprosy? He was healed. But Christ took that on Himself, my dear friends—in some mysterious way, that we may not comprehend or be able to explain—but it *happened*; Christ took the load. Let me read on:

“He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him... He stood before the world, the spotless Lamb of God. When suffering humanity pressed about Him, He who was in the health of perfect manhood was as one afflicted with them” *Ibid.*

He wasn't standing there, my friends, as some omnipotent God just *dispensing* blessings. What did we read there in Matthew 8? “Himself took our infirmities and bare our sicknesses.” He took the *load*. He felt not only *for* but *with* every suffering child of humanity.

And what was it that motivated Him in all of this? Love. And this was *why* His presence was healing. He loved men so much that, in effect, He said, “That load of sin you’re carrying, that load of disease you’re carrying, is going to *crush* you. Give it to *Me*; give *Me* the sin, give *Me* the sickness. And I love you so much that I will take it upon *My* soul, upon *My* body. *I’ll* take it; *I’ll* carry the load.”

“But Lord, what will it *do* to You?”

“Ah, it will weigh upon *Me*, and it will finally *kill* *Me*. It’ll break *My* heart, but I love you so much that I want to carry that load for you.” Do you see, friends? Oh, what a love this is!

When suffering humanity pressed about Him, He who was in the health of perfect manhood was as one afflicted with them. This was essential that He might express His perfect love in behalf of humanity...” *Ibid*.

48: What was He expressing? His love. Now back to the statement on page

“Christ alone was able to bear the afflictions of the many. 'In all their affliction, He was afflicted' (Isaiah 63. 9). He never bore disease in His own flesh, but He carried the sickness of others” *That I May Know Him*, page 48.

He carried what? He *carried* the sickness of others.

“With tenderest sympathy He looked upon the suffering ones who pressed about Him. He groaned in spirit as He saw the work of Satan revealed in all their woe, and He made every case of need and of sorrow His own. No multiplicity of numbers distracted Him. No anguish overwhelmed Him. With a power that never quailed, He cast out the evil spirits that possessed mind and body, while the pain of the sufferers thrilled through His whole being. The power of love was in all His healing” *Ibid*.

He took their sorrow; He took their pain; He carried the load. The power of love was in all His healing.

Now, this extended to that mighty miracle when He raised Lazarus from the dead. Do you know what it cost Jesus?

“Oh,” you say, “it didn’t cost Him anything. He just stood there by the grave and said, ‘Come out, Lazarus,’ and he came out.”

It didn't cost Lazarus anything, did it? Do you know what it cost Jesus? Let me read it here:

"When He raised Lazarus from the dead, He knew that for that life He must pay the ransom on the cross of Calvary. Every rescue made was to cause Him the deepest humiliation. He was to taste death for every man..." *Ibid.*

Oh friends, I long to understand more of it. We'll be studying it through eternal ages. This is the mystery of the atonement, and healing is *in* the atonement. Healing is *in* the atonement. And dear fellow medical missionaries, dear physicians, nurses, helpers in every line, remember, *every* time you try to help a patient, it's Jesus who heals them. And that healing has been provided at *infinite* cost.

Do you begin to see why Jesus is so disappointed when we make it mercenary? Oh, I know that bills have to be paid. That's not my subject. But God intended that the healing of the sick, no less than the preaching of the Gospel, should be the exhibition, the demonstration, of His unselfish love. If there's anything at all in this world that should be the expression of self-sacrificing love, it is the medical missionary work, true medical missionary work.

Now I want to raise this next question: if this is true concerning the *source* of the healing, what should it be true concerning the *channels* of healing? God's ideal plan, dear friends, is that *everyone* who has to do with treating the sick should be a channel for the healing power of the love of God. Isn't it too bad that so many poor sick people have to be waited on by those who have no connection with God and little love for humanity? Isn't that too bad? What a tragedy!

But thank God that He has given to His remnant church this wonderful gift of healing in fellowship with Jesus. But now I ask you this question: *how* are you and I to share with Him in this? If we're to share in the joy of healing, might we need to share in the burden-bearing? Might we need to share in feeling the woes of those for whom we labor? Might it be that God wants to give us the kind of love for sick sinners that *He* has? And might it be that, in that very experience, there can come to us more and more of the experience of being used as channels for a greater healing power from God?

You see, dear friends, God never intended that there should be this *wide* division between the natural and the supernatural. In fact, we're told that, through the blessing of God, natural means accomplish supernatural results (see *Selected Messages*, Book 2, page 246). But it depends on who's using them, those natural means. God wants to make *His* physicians, *His* nurses, the channels for His healing power.

But are we willing to be wounded that others may be healed? Are we willing to carry burdens? We can never, of course, do what Jesus did. God doesn't expect it. We can never become an atonement for sin as He did. But we can, to the extent of our ability, to the limit of our capacity, enter into that *love* that Jesus expressed which



caused Him to feel not only *for* but also *with* the suffering ones to whom He ministered. That's what I'm talking about.

I like the way John Greenleaf Whittier in "Christ the Healer" has put it:

So stood of old the Holy Christ amidst the suffering throng  
With whom His lightest touch sufficed to make the weakest strong.  
That healing gift He lends to them who use it in His name,  
The Power that filled His garment's hem is evermore the same.  
That Good Physician liveth yet, thy friend and guide to be,  
The healer by Gennesaret shall walk the rounds with thee.

Oh, brethren and sisters in the medical ministry, what a privilege to have Jesus walking the rounds with us. What do you say?

[Audience responds] Amen.

To feel His hand with ours laid upon the pulse, to feel His Spirit with ours reaching out, to find the need and fill it, to find the longing and satisfy it—this is the great privilege of a medical missionary.

And Babylon doesn't know anything about it, friends. But the glory that shines from the mercy seat through the open door of the second apartment has healing in it. It's the healing power of love that's going to be the power of the Loud Cry. Oh, I pray that God may help us to enter into it with all our souls. What do you say?

Some weeks ago, there stood at this pulpit a young physician. He's in charge of a mission hospital in Africa. He told us about how he got there. After he had finished his medical training, one of his classmates asked him where he was going. Well, he mentioned a certain part of the world that he thought he'd go down and spend a few months in vacationing, skiing, having a good time.

The classmate said, "Well, what about going over to Africa? We might find some good vacation spots over there, and we could probably find a few mission hospitals that would need a bit of help while we're there." So on that, he went. That's how he got to Africa—just going for a lark. God has a strategy, dear friends. And this young man got over there, and he got to this mission hospital. And friends, as he begins to see that stream of suffering humanity coming in day after day (and he described it vividly to us here in this chapel, the different things that he saw, the different conditions), something happened inside that man's mind and heart, my dear friends. He forgot the lark. He forgot all about running after fun and pleasure and sightseeing. His heart was captured by God for those needy people in Africa.

Oh friends, I'll tell you this: as workers in the healing arts and sciences, contact with suffering humanity will either make us *tenderhearted* or *hard*-hearted. It's inevitable that it does one or the other. We will either share with Jesus this burden that weighs upon the heart, or else we must become calloused and hard.

Somebody says, "But Brother Frazee, let's be practical. It seems to me that if a person allowed it to get hold of him in the way you are describing, it would wear him out."

Well, suppose it *does*, my friends, suppose it does. Let me tell you, if it's one of my dearest ones that benefits for time and for eternity, I'd say it was worth it. What do *you* say? Is there anybody *you* love enough that you think that it would be worth wearing yourself out to heal and save them? Is there anybody that you love that much? Jesus loves *everyone* that much, and He gave Himself for the healing of the body and the salvation of the soul. This is what we're studying—the cost of healing.

But now, having said that, I hasten to add that God's program is very practical. Jesus, while giving himself not merely on the cross but day by day in a very intense way, He sought opportunity, he *made* opportunity, he *found* opportunity to go and recharge His battery. That's the real meaning of recreation—*re-creation*. Its purpose (don't miss it!) is not to seek *fun* but to seek *recharging* of the battery, and where we go is often determined by what it is we're seeking.

Today, the world is spending millions and *billions* in the search for change, fun, excitement, diversion. The Christian will have no part of that the way the world does it. There's even a lot of sightseeing that's motivated fully by selfishness, my friends. Some people are not interested in the slums and the dives. They have a higher taste, but they can be just as selfish as the man in the saloon. No, a Christian, a medical missionary, will seek the opportunity to be recharged, rested, find diversions. What for? So that he can get built up again, whether it's after a night of rest or a few days of vacation or a longer period of recuperation, his soul is *all* the time filled with this idea: "Lord help me to get the blessing of change and diversion and rest in prayer, in contact with nature, and whatever, so that I can get back to where the sick people are and the sinners are and help them by taking on their needs and filling it through Your power." Do you see what I mean, dear friends?

Let me read it here in this matchless textbook for medical missionaries, *Ministry of Healing*, page 58. You remember that Christ, although just a young man in His early thirties, gave Himself so *intensely* to the work we're studying tonight that His disciples and His family thought that He'd kill Himself.

Do any of your friends ever get that worried about *you*? Well, if they do, you're in good company. Some people take such good care of *themselves* that they don't get anywhere near what we're studying about tonight. But again, let us be practical and let us be balanced. What did Jesus do? Did He just go on and on until it *did* take His life? No, that wasn't what took His life, that day-by-day toil. As day-by-day, He gave of Himself, so in the evening or during the night or in the early morning He found in prayer, as well as in sleep, He found in communion with His Father, as well as in rest, the physical, mental, and spiritual recuperation that enabled Him to go back to the task of mingling with the multitudes and carrying their sickness and sin. *Ministry of Healing*, page 58:

"In a life wholly devoted to the good of others, the Savior

found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As the throng that had followed Him depart, He goes into the mountains, and there, alone with God, pours out His soul in prayer for these suffering, sinful, needy ones” *Ministry of Healing*, page 58.

Brethren and sisters, may I suggest that one reason we can carry so little is that our charge is not very high, I mean our *battery* charge. May I suggest that some of us need so much the opportunity to be *alone* with Christ—on the mountain or in our rooms, in prayer or in study—alone with God. For this same page says that when Jesus talked to His disciples about the need, He did not urge upon them the necessity of *ceaseless toil*, but what did He say?

“...‘Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.’ Matthew 9:38. To His toil-worn workers today as really as to His first disciples He speaks these words of compassion, ‘Come ye yourselves apart... and rest awhile’” *Ibid*.

What’s the purpose of it? To build up—physically, mentally, and spiritually—so that as we come in contact with the sick, the suffering, the sinful, we are *charged* with life and vitality and spiritual help and physical healing, the healing power of love.

Brethren and sisters, I believe that as we enter in more and more into the experiences of the Loud Cry, we’re going to be spending more and more of our time in two great things: being recharged and discharging, recharging and discharging. And that means that we will be seeking *activities* in which we are either in contact with people who need love and healing and saving, or else we’re in activities that are building up our physical, mental, and spiritual strength.

This is why we need contact with nature. It isn’t just reconditioning. It isn’t just this jogging that the executives of General Motors can go after. We’re seeking to be alone with God on the mountain trails or in the garden. Why? Not merely that we may avoid heart attacks or ulcers, but that our *souls* may be refreshed, that our mental power may be built up, that we may come to sick patients *charged* with vitality and spiritual life and love that can lead them to the Source of healing and salvation.

May we bow our heads?

Precious Lord, rightly interpret to our hearts tonight the precious things that we’ve pondered over, and lead us, oh lead us personally, into that fellowship with Thee that shall make us conscious of Thy love for the sick and the suffering and shall cause us to share with Thee in the experience of relieving the pains and woes of lost men. We thank Thee. Amen.

[Special Music: “Rock of Ages”]

“Rock of Ages, cleft for me, Let me hide myself in Thee...” Here, from the cleft rock, flows the healing stream of love.

Shall we kneel together?

Now, as we’re kneeling here, each one thinking of the dear Savior who gave all for us, we’d like to send Him the word that we’re with Him, heart to heart, that He can have all there is of us for this unselfish, loving, burden-bearing experience. Let’s lift our hands to Him just now and make that full commitment.

Precious Lord, You see our hands; You know our hearts. We thank Thee, oh so much, for giving us the high privilege, the wonderful opportunity, of being partners with Thee, and we *choose* to be Thy channel. Forgive us where we’ve been slow, where we’ve been selfish, where we’ve been silent. Tonight, open our eyes, and we believe Thou hast. Open our hearts, and we believe Thou hast. And take us and use us. And we thank Thee. Amen.

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