

# Faith, Righteousness, and Healing 2 of 4

#0187

Study Given by W. D. Frazee—November 2, 1978

There was a time when everything in this world was beautiful every day. Will it come again? Yes.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy”  
Isaiah 65:17–18.

A new Heaven and a new earth, the tabernacle of God with men:

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” Revelation 21:4.

Why can't it be now? Wouldn't we all like to have it now? Wouldn't *God* like to have it now? Why can't it be, dear friends? Why can't it be right now, this minute? Every cripple leaping for joy like that man at the Beautiful Gate in the temple in Jerusalem. Every leper cleansed, every blind eye opened. Every cancer patient delivered forever. Ah, the heart of God longs for it, much more than we do.

This evening we want to study a bit about what God is accomplishing in this plan of salvation through the ministry of consequences. Last night, you remember, we studied that the sickness problem can never be fully solved till the sin problem is solved. We looked at the *guilt* of sin, the *ignorance* that sin brings, the *dominion* that sin exercises in the life, the *consequences* that sin brings, and the final result of *death*. We found that the Gospel has the answer for all five of these aspects.

But the one that medical missionaries are continually confronted within their ministry is this matter of consequences, for sickness is a consequence of transgression. And while God forgives the repentant sinner instantly, and covers his guilt with the precious blood of Christ, while He enlightens his understanding and teaches him the way, while He gives him power, if he is willing to obey the law which before he had broken, and while He promises him ultimately release from the condemnation of death and deliverance from that awful second death which is the penalty of the broken law, while God does all that, and while He seeks through your efforts and mine to reduce the consequences and help the individual to recover from the ruin that transgression has brought, nevertheless, in this life the *results* of sin are not fully canceled out.

The man that has lost his leg hobbles along on a wooden leg until the resurrection or translation day. The man whose eyes have blinded through some explosion or in some other way, is without sight until that wonderful day when the Savior will change this body of our humiliation and make it like unto His glorious body.

But these effects of sin are not confined to the physical. We are dealing not merely with wooden legs and blind eyes. In all levels, in all dimensions, the consequences of sin are apparent. Our faith is comparatively weak. Our vision impaired in spiritual things. We are mere pygmies compared with the saints like Adam and Enoch. This is true not merely in physical size, but as I say, in other dimensions.

What does it all mean? God is seeking to teach us, friends, that sin is a tremendous evil. And no ordinary means of cure can take care of it.

Now, this leads me to this fact that many who seek religion seek it as a possible avenue of escape from suffering. Most people who come to a doctor are trying to escape from suffering.

Well, you say, "Sure, that's why they come."

Indeed. And the same is true of religion.

You say, "Well, isn't that all right?"

Well, that's the ultimate result of God's medical ministry. That's the ultimate result of the Gospel as we have quoted these texts tonight. God's program is a new earth in which dwelleth righteousness, where there is no pain or sickness. And this is plainly stated on the last page of the Bible to be the result of bringing a people back to harmony with law.

For it is written:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Revelation 22:14.

As the wise man says:

"He that keepeth the law, happy is he" Proverbs 29:18.

In other words, the One that gave the law, our Lord, in His infinite wisdom had opened before His far-seeing eye every possible path that a man could take. And may I word it this way, He selected from all those numerous paths *the* path which would bring the greatest happiness to a man, and that He said was to be the path that you and I were to walk in.

Love is not only the fulfilling of the law, as relates to our obedience, love is the fountain of the law in the heart of God. It's because He loved us that He gave us this law.

Satan says this is a very narrow concept. He suggests that the way to be really happy is to take any road you want and as many as you want. Don't deny yourself any. Don't restrict yourself in any way. But his suggestions are deceptive, and his assertions are not true. But God has allowed him access to the human family. And for 6,000 years, he has been peddling his wares of deception and rebellion.

But all around us are many, many evidences that God's way is the best, and that transgression of the law brings pain and suffering.

But tonight I would like to have us zero in on this great fact. Sin brings pain. Not only to the sinner but to others who are affected by it. Sin brings pain, not only to the transgressor but to all who *love* the transgressor.

A number of years ago, we had a student who was involved in a problem. She had been taking some things that she shouldn't, and of course, as should happen, there came a reckoning day. It fell to my lot to be involved in the study of the thing. And after those in charge immediately of her program had given study to it, I was talking with this student.

She was repentant, but finally she came up with this question. She said, "Now what's going to happen to me? What is the punishment?"

I said, "There will be no punishment. Those who have studied this thing have decided that you are repentant and that this won't happen again."

But I said, "Wait a minute. Don't conclude by this that this means that there is no suffering. Don't conclude that at all. Your mother has already suffered a great deal, and others here who love you have suffered. They are sorry to see you miss your glorious opportunity to be true. And so it has brought pain and suffering."

And then I said to her, "Remember, there is no way in this world that a person can do wrong without it bringing pain and suffering to many hearts."

Did I tell her the truth? This is the truth.

But I am sorry to say that today a permissive Gospel is being echoed around the world. It even seeps in among the remnant. The idea is this—that God is some sort of glorified jolly ol' Santa Claus who goes around passing out presents, and not inquiring too closely about your conduct or attitude. He is just good-natured, easy to get along with, He loves everybody, and He accepts you as a person. No matter what you do, He loves you—if you drink, smoke, gamble, beat your wife, break up the furniture, lose your temper. Of course, it would be better if you didn't do it, but that doesn't change your relationship to God, because God loves you. "God is love."

You have heard it, haven't you?

“Well,” somebody says, “Brother Frazee, isn’t that true that God loves sinners, and that God loves everybody regardless of what they do?”

Listen, friends, there is a grain of truth and a bushel of chaff in what I have just been reciting as the popular Gospel. It is true, certainly, that God loves us, and that God loves sinners. But it’s also true, and this is *because* He loves sinners, sin breaks His heart! Sin breaks His heart!

It’s true that He invites every sinner to come home, regardless of what He has done, but He wants them to come home! He doesn’t want them to stay out there in the pigpen, or what *precedes* the pigpen. When the prodigal son came home, he was welcomed. It was no change of attitude on the father’s part. The father revealed to the son that day a love which did not originate that day; it was there all the time.

Every day that the son had been gone, the father had been weeping and praying, longing for his return. And the welcome that the son got overwhelmed him. It broke his heart.

But, my dear friends, there were some things that the prodigal son did not bring home with him. He didn’t bring the pigs with him. He left them in the far country. Neither did he bring the wine and the harlots that *preceded* the pigpen. He didn’t bring his deck of cards and his literature, and records, and music that belonged to the far country. He didn’t bring any of that home with him. Right?

God, I repeat, is not some permissive grandpa just delighted to welcome every rebel no matter how much of their rebellion they bring home with them. Nothing of the kind.

Love weeps over sin. Love cannot celebrate the return of the rebel who insists on smuggling in his rebellion and all the paraphernalia that goes with it. Not that we can buy God’s favor; we have covered that ground. The prodigal’s return did not *make* the father’s response of welcome; it *enabled* the prodigal to *receive* it. The father’s heart was full of love all the way along.

We do not repent in order that God may love us. But God reveals His love to us in order that we may repent.

Suppose I am out here helping to build a house, and I run a sliver in my hand. Quite a little piece of lumber is lodged there deep in the tissues. I try to get it out, but it breaks off. There it is, embedded in the flesh. What’s happening? It hurts! Well, it will go away after a while, won’t it? No. It hurts *more* after a while.

So I go to the doctor. I say, “Doctor, this thing just hurts me so much. Isn’t there something you can give me?”

“Sure, we can give you something. We can give you a pill, or give you a shot.”

"That's what I need. Give me a shot, Doctor. Give me a pill. Give me something, because this is hurting me!"

Is that the answer? No.

If I get the pill or the shot, several hours later, what have I got? I have got the *pain* again. Why? I still have the sliver embedded there.

Isn't it strange how simple it is when we use an illustration like that to see a point, and how difficult it is for people to get the message when it comes to a thousand other similar problems? Yes, sin brings pain. And the great purpose of medical ministry is not to stop the *pain*, it's to stop the *sin* that *makes* the pain.

Don't misunderstand me. I thank God for everything we can do to work with God to relieve pain. But let us never forget that our mission is to get rid of that sliver. Our objective is to really make a cure. Our efforts are not merely to stop the uncomfortable feelings, but to get rid of the problem that makes the uncomfortable feelings. This has a bearing on our whole approach to our patients, physical, mental, and spiritual. Whatever their problem may be, unless we understand this, dear friends, we will be taken in by some of the many, many things that are filling the world today on all levels.

I was impressed by a statement that came out not long ago in *U. S. News and World Report*. It was an interview with a man who has both an M. D. and a law degree. He is an attorney and a physician; interesting combination. He was speaking of a number of things that he had observed. But my eye caught this statement, and I share it with you:

"Reliance on drugs to stamp out feelings and deal with symptoms can prevent individuals from getting at the roots of their problems. The big danger as I see it is that people generally think that there can be a chemical answer for every emotional or psychological upset."

Do you find it, physicians? Is that what many of your patients want? "A chemical answer to every emotional and psychological upset."

"There is something seductive about looking to external agents to solve internal problems. There is a tremendous over-reliance on tranquilizers. At present, we don't allow people to go through normal grief mechanisms. When there is a bereavement in the family, we try to stamp out the emotions."

I remember a funeral I had. A young mother had lost her little one, a babe of, I suppose, a year old. But do you know that mother was so drugged that she never got a word of my sermon? Oh, she was there, sitting there, but her mind was not getting the message. Now notice what this physician says:

“At present we don’t allow people to go through normal grief mechanisms. When there is a bereavement in the family, we try to stamp out the emotions. That’s a case of buy now, pay later, because the emotion is going to come back sometime in the future, perhaps at a time when friends aren’t so sympathetic and supportive.”

An interesting concept, isn’t it, friends? An interesting observation. Have any of you seen those little cards that you can carry around in your pocket and go to a store and pick out anything you want and show them that card, take it home? You can go down to the gas station and say, “Fill it up.” Show them the little card. You don’t have to pay anything. Wonderful, isn’t it?

What has happened? Did I really get the problem solved that way? I merely postponed what? The payment. And listen, if I postpone it more than a few days, what have I done besides that? I have added to it. And so on, and on, and on.

“You mean I have to pay more that way?”

That’s right. It’s a very popular method, isn’t it? And the world’s methods, my friends, whether they are exercised through a physician, or through a chaplain, whether they are exercised on the *physical* level, the *chemical* level, the *spiritual* level, the *psychological* level, the world’s methods are postponing payday for a lot of people, postponing payday for a lot of people. But they are not actually paying the debt. Rather, the debt accumulates, compounded daily. This is what is happening.

And you will miss the thrust of my study tonight if you suppose that it is directed basically to the drug question. Whatever you may get in that area is a fringe benefit. I am dealing with this whole matter, dear friends, of the pain that sin brings to transgressors. The way of transgressors is hard, and our business is not to pave the way so that it makes it easier for transgressors to go on and on in their transgressions. While we seek to alleviate pain on all levels—physical, mental, and spiritual—we must do so in a *rational* way.

And by rational, I do not mean merely hydrotherapy or charcoal. No. Rational has to do with being reasonable. And the reasonable thing is not some remedy for this hand. That’s not the primary thing. That hand with the splinter in it needs what? Surgery, if necessary. To do what? To get rid of the sliver, to get rid of the splinter because that is the basic problem. And, as we noted last night, one of the greatest causes of sickness of all kinds is guilt.

And again, the answer of the true medical missionary is not to tranquilize the guilt. It is not to try to jolly a person along. It is to get at the basic problem of sin and help the sinner to see in Jesus the answer to his needs. And what will do that? The revelation of the love of God on the cross. And that, in the light of our study tonight, is this: God suffers when man sins. God suffers when man sins.

And why does He suffer? Because sin is rebellion, and rebellion is separation from God. And if I see that, and I see that my Creator loves me so much that my sin

breaks His heart, then I begin to thank God that somebody loves me enough to suffer *with* me, to suffer *for* me. And that is God's way of bringing me to repentance.

Yes, sin brings suffering. And often, usually, more to others than to the sinner himself. Only today, I received a long-distance call from several thousand miles away. A dear mother burdened, heartbroken, over her daughter, who has been under an influence that has led her away from God and truth. She was seeking help, references, prayer, and I am so thankful that we had the privilege over the telephone of sharing the promises of God, and engaging together in intercession for the lost one.

My point is this: The mother is suffering more than the daughter is. Now shall I tell her mother, "Cheer up. *You* are saved." No. The mother is sharing the fellowship of Christ's sufferings. Some of you here know what that means.

One of my favorite texts in the Bible is Isaiah 63:9:

"In all their affliction He was afflicted" Isaiah 63:9.

This is speaking of Christ and His relationship to His people.

"In all their affliction He was afflicted" Isaiah 63:9.

There is no way for anybody to suffer without Jesus suffering more than that person does. And He is not seeking release from the suffering in any way other than getting the sliver out of the man's hand that suffers. Jesus is not seeking a release from suffering that would come from less love in His heart.

You see, when Jesus suffers, either He must stop loving in order for the suffering to end, or the sin must stop. When your patient sees that, my friend, when he sees that that smoking which he is doing which may ultimately bring him lung cancer or a coronary, when he sees that it is doing something infinitely more than that, bringing sorrow and pain to the heart of Christ, he may find that added incentive which the announcement of the Surgeon General of the United States has not been sufficient to give him.

He needs the motivation that comes from sensing that somebody besides himself is being affected by his health-destroying habits. That those who love him on earth and in Heaven are involved with him, and that there is no way, absolutely no way, to get away from that. This is the law of the universe.

Now Christ has invited you and me as medical missionaries to share this fellowship of suffering with Him. You remember that, after sin entered, one of the announcements that God made there in the Garden of Eden was to Eve.

"In sorrow thou shalt bring forth children" Genesis 3:16.

That's still the law. If you are going to bring many sons and daughters to glory, if you are going to win souls to Christ, you must be willing to hurt along with the hurt that those patients of yours are having because of their sins. And the less

*they* feel that pain, the more *you* may have to feel it *for* them. The less they may feel their danger, the less they are conscious of the position they are in, the more your heart will go out to them because you know what they seem to be so dim in their comprehension of, you know the end of the road.

And the more you love them, the more you will suffer for and with them. Medical work, by its very nature, either brings people to what we are studying tonight, or else it makes them cold, and hard, and calloused. Oh, friend, I thank God for the loving ministry of physicians and nurses, and other medical missionary personnel who love me because they love Jesus, who love me because they are heart to heart with Christ in His burden for the lost.

If what we've studied tonight isn't so, nothing matters. But if it is so, nothing else matters. Do you agree with me? And the One who hung upon the cross is listening, longing to hear our response to His invitation. So, come, as the Spirit moves you, and stand up here, and let Jesus know you are heart to heart with Him in sharing His longing for the salvation of man.

In *Volume 7*, page 269 and 272:

"Christ can look on the misery of the world without a shade of sorrow for having created man. In the human heart, He sees more than sin, more than misery. In His infinite wisdom and love He sees men's possibilities, the height to which he may attain" *Testimonies for the Church, Volume*, page 269.

Think of it, even on the cross, He discerned the infinite possibilities in that thief hanging there by His side, and rescued him for eternal life in eternal joy. He wants us to have a similar attitude.

"He works through those who discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be failure. My brethren and sisters, in your ministry, come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies" *Ibid.*, page 272.

Wasn't it a blessing that the thief hanging there on the cross found his Lord that day? Wasn't it a blessing that the consequences of his transgression caught up with him that day, and that he was nailed to that tree? Wasn't it a blessing that the pain of it caused him to long for release? Oh, yes. Thank God, the ultimate blessing was finding in that situation his Lord.

And so, in every situation of misery and pain and confusion and woe, God desires that you and I shall be looking for that Light of the world to pass by, that we may see mercy in misery, gain in loss, treating of calamities as disguised blessings, of woes as mercies.



“Work in a way that will cause hope to spring up in the place of despair” *Ibid.*

Thank God, friends, Jesus is encouraging hope in every heart that will enlist with Him. As a physician friend of mine put it, we start where we are because there is no other place to start from.

No matter where we are, there's a step that you and I can take closer to Jesus, closer to His way of dealing with things. And remember, He is constantly working to make up our deficiencies. That's the good news; that's what keeps me going in spite of all the blunders I know about and the others I know I must make that I'm not aware of. Constantly, He's working to make up my deficiencies. He'll do it for every one of us.

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