

Lessons from Surgery

#0325

Study Given by W. D. Frazee September 8, 1972

There are three great books in God's library, the written Word, the book of nature, and the book of experience. We need all three of them. And it is only as we take the lessons that we learn from the Bible and from nature and get them into the laboratory notebook, the book of experience, that we learn our lessons. Tonight I want to give you a taste of the book of experience. May I say each one of these three books shed light on the other two? As we study them together that we learn our lessons today.

Four weeks ago today, I had a surgery. They took my gallbladder out. I started to learn lessons fast. I have been learning them ever since.

In other words, there is a prescription in the Bible for surgery. If anybody ever asks you do you believe in surgery, I hope you say yes. And if they want to know, turn to this text, Matthew 5:29–30. Here's the prescription of the great physician told solely in certain cases. There's no remedy that could be used universally, you understand in all places. Certainly, not a remedy that you want to use on everybody, every day I'd be quite surprised if we could take that. But what's Jesus' prescription for surgery?

“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” Matthew 5:29–30.

One of my members got to that point that it's better out than in. I know they took it out because they showed it to me afterward. Cut it out. Does that mean that the gallbladder is bad? No, that means the gallbladder is good. And everything Jesus is talking about here is good, inherently. Your heart? Your heart? But there can come a situation in which it is better to part with something, even if it apparently has been good.

And thinking of things that may have been good and somewhere along the line, the best advice is cut it out, cut it out. I'd a whole lot rather the Holy Spirit would take that principle and apply it in your life, whether in the way you spend your money or spend your time, the educational program that you are in, the books you study, the courses you take, your recreation, your diet, your dress, relationship, reading, and association. Think of your whole life, and could it be that something that to other people seems perfectly harmless and perhaps even beneficial for some reason is causing you to offend or is offending you? Have a consultation with the Great

Surgeon, see if He advises you, take it, possibly not, to have surgery. He said so in my text.

That doesn't mean that each one of us should run out of this meeting and start to do surgery. Oh, no. It doesn't mean we should catch someone in an unguarded moment and say, 'I think I know something that needs to be cut out, and if you don't run away, I will do it right now.' I am glad they didn't do me that way. The truth of the matter is they were very careful to get my signature. I had to ask for it, and I'm glad I did.

Now I'll tell you why they took this gallbladder out, wasn't that it hadn't done me a lot of service for over 60 years. But it had quit doing what it was supposed to do. And it quit passing on the gall. You know friends, every one of us has things from time to time in the life, that if they are cherished, will begin to increase bitterness, gall. It will begin to pile up and pile up. Normally, if functioning as we should, that bitterness should simply pass on. It doesn't trouble us. But in this gallbladder of mine, they tell me I have their word for it, that there was a stone that developed and got in the passage, stopped everything up. And then you know what began to happen, it swelled.

Now I was thinking about it if the gallbladder could think of course it can't, and if it could talk which it can't. My gallbladder it might have said, Look here, I think at last I'm going to begin to get a little attention. I'm getting bigger all the time. I'll be able to make quite a contribution.

You know, normally the gallbladder is tucked away here under the liver. And really, most of you, I'm sure, have never had any intention to even know where it is or what it's doing. You know why it got attention, because it swelled up so big. If I hadn't given it attention, it would have burst in me, could have killed me. Fortunately, it got attention at the right time, but maybe not the kind of attention it would have chosen. Did you ever see a child just begging for attention? Using one method, then another to get some notice, and that's what happened with my gallbladder. But it won't get any more attention. I've had that finality.

Jesus, in the text we read in Matthew 5, speaks of these various parts of the body as members. He says:

“...it is profitable for thee that one of thy members should be cut off, and not the whole body be cast into hell”
Matthew 5:30.

In 1 Corinthians 12, Paul likens the church to the human body. Notice the 12th verse:

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ” 1 Corinthians 12:12.

Then he mentions the foot, the ear, the head, the eye. In the 18th verse, God has said the members every one of them in the Bible as they have pleased him.

Then in the 26th verse, we find this statement that I now have in my book of experience, I know all about what Paul is writing:

“And whether one member suffer, all the members suffer with it...” 1 Corinthians 12:26.

My problem was in the gallbladder. But believe me, I've suffered from head to foot. Now you may have had the same experience with a toothache or a headache or a stomachache and maybe a toy. Isn't it true what the apostle says If one member suffers, all the members suffer with him? Now some people might say that isn't fair, well it may not be fair, but that's the way it works.

Sin introduced into the universe a disharmonious mess, and God has never found any evil way, painless way to deal with this sin problem. My dear friends, you're getting attention by swelling up like my gallbladder did. Remember you suffer eventually, and in the meantime, you may bring suffering to many, many other members of the body, don't forget. There is no way to suffer alone, no way to do it. If one member suffers, all the members suffer with it. So I think that is a good lesson from the book of experience as well as from the Bible what do you say?

Just as we have read from Christ's Sermon on the Mount that sometimes a member of the body has to be severed, so it is with the membership of the church. There are individuals who think that nobody should ever be severed from the church. Jesus doesn't want anybody to be severed from the church. But He gave clear instruction in Matthew 18:15–18 exactly when it should be done and how it should be done. The procedure of surgery is all there. My dear friends, if you are a member of Christ's body, you are ever labored with by your brethren, beseeching you to be reconciled to God rather than go to surgery. Oh, I pray that you will be easy to be entreated. And as again I say as a member of the church, you are called to sit with the church in carrying out Christ's command. Do not let false compassion and mistaken mercy keep you from having surgery when it has to be had. The words of Christ come ringing down the aisles of time. It is better for one member to be cut off than for the whole body to perish.

And there are times, when because of apostasy and because of rebellion that a member must be severed from the body. Like surgery in the human body, it is a last resort, and ought to be a last resort. But we shouldn't wait for it, until the gallbladder bursts and spreads bitterness and infection all through the system. Perhaps causing death to the entire human body, we shouldn't wait. And so it is in the church, God spared not the angels that sinned but cast them out from Heaven. There was war in Heaven (Revelation 12:7–9), when one-third of the angels were taken out in the most extensive surgery that ever took place in this universe. And before we get through the little time, the stirring time, the crisis time between now and the coming of Jesus, we're going to see a lot of surgery take place in the remnant church. Don't forget it, sad thing but it is a vital thing.

It is better if the member who persists in apostasy, who will not listen to reason or to the tender plea of the loving heart, it is better, better that the church enter into surgery. It's sad all the members suffer. It's painful, but always better. It's better. Now I want to bring you another lesson, turn over to Proverbs 18:8 and

Proverbs 26:22. You may wonder why I give you two texts, you'll see when you look them up how many of you found out why I gave you two texts. Well, I'm going to read one of them, you tell me which one I read:

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" Proverbs 18:8.

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" Proverbs 26:22.

Solomon thought this was so important that he put it in the 18th chapter and then repeated it in the 26th chapter. The Spirit of God thought it important enough to repeat it word for word.

"The words of a talebearer..." *Ibid.*

The margin says, "A whisper." Most tale-bearing is done in a whisper. The words of a whisper are as wounds. Now the type of surgery I was just talking about I recommend, but this type I don't recommend.

You know I was thinking about it as I laid in my hospital bed, suffering as all postoperative patients suffer, mine was nothing peculiar. I had a lesson in the book of experience. That as I laid there, I got to thinking about this—you know here I am in all this pain. And after all the doctors were very careful where they cut, and the cut as little as possible, and they gave me anesthetic while it was going on. And they've been giving me with the nurses every possible care, and yet day after day, I lie here and suffer. And then I said, "what about these poor souls out on the highway that gets hit by a drunken driver with no anesthetic, there's not doctor that says cut here and be careful you don't cut any further. The wounds can be anywhere and everywhere. My dear friends, the marvel is not that some people die. The marvel is that as many as survive as do, isn't it? Yes. And think of the suffering they must go through.

I remember when I was a nurse at Loma Linda one Sunday afternoon, in came a *whole* group of people who had been in an accident out on the highway. And several hours we spent there trying to help those poor folks, get them sewed up. Now, this is a different kind of surgery than what I went through. Well, the text I am reading now is that kind of surgery. It's not ordered by the physician. I was going to say it's an accident, *it's* a calamity, quite often the results of a drunken driver.

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" *Ibid.*

And believe me, friends, anything around the solar plexus can hurt, and I'm here to testify about that. I know I've been having it now for a while. Gradually it heals. Gradually it gets less and less. But I repeat, what about the poor fellows that get it front and back, up and down, and whoever likes it. All right. Now, what is the spiritual lesson here? These are the words of a, who? Of a talebearer.

“Oh,” somebody says, “Brother Frazee, I am so glad that you are giving this because some people say such awful things about me.”

Well, I hope the people who have said awful things about you are here to hear this lesson. I hope they are. I wonder if you ever said anything about anybody. Did you? Well, let's think about this.

I want to tell you about four different parties whom the talebearer hurts. First of all, he wounds the one he's talking about. That's obvious. Perhaps that's what he meant to do, at least that's what happens.

They come up to you and say, “Did you hear what Brother Henry did last night?”

“Why, what did he do?”

“Oh, I'm so burden, I just feel so bad about it, I don't know whether I ought to tell you now, I feel so bad about it, I just think I've got to tell somebody, I'm so burdened.”

I'll tell you what I saw Brother Henry do, or that I heard somebody say he did or what I thought he might have been doing. And Brother Henry may be all unconscious of it. But days and weeks later, around through the grapevine it comes to him. What Brother Frazee said may have grown a bit on the road. There's an interesting thing about the grapevine, it seems to have electrical substations all along. They augment and multiply, turn up the decibels, though it sounds worse when it finally gets around. And Brother Henry says to the somebody that finally tells him.

“Why did Brother Frazee say that about me? Oh my! I thought he was my friend.”

And so Brother Henry is hurt, is that right? He's wounded, then it hits him, friends, right in the solar plexus like this verse. I know, do any of you know, did you ever get hit there?

“The words of a talebearer are as wounds, and they go down into the innermost parts of the belly” *Ibid.*

But not only is the spoken of wounded and hurt and damaged, but the person spoken to is also injured. When I tell Brother Bishop something about Brother Finley long before Brother Finley hears it, it has hurt and injured Brother Bishop. Now he may feel the hurt, he ought to because we read there if one member suffer what? All members suffer with it. But whether he's conscious of it or not, he may be under an anesthetic, he understands. The Devil can put people under an anesthetic, for the interesting gossip that's an anesthetic. But whether he's conscious of the hurt or not it's not doing him any good about the faults of his brother. If you understand that, you will be careful how you let the talebearer pour his tale-bearing into your ears and mind and heart. You say, “Wait just a minute, brother. I am not a candidate for being

injured and wounded. Please don't, please don't. I haven't signed the paper yet for surgery. I don't want to be cut. Don't tell me about the faults of my brethren."

Number two, the talebearer wounds most of all himself, more than he injures the person he is talks about, more than he's injure the person that he's talking to and everything he says.

And you say, "That's quite a statement, Brother Frazee."

Let me read it to you, *Ministry of Healing* page 492:

"We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer"
Ministry of Healing, page 492.

So if I tell Brother Bishop something about Brother Finley, it is going to hurt Brother Finley eventually. But it will hurt Brother Bishop right now, but who will it hurt most, me. It will hurt me. There is no way to inflict this curse of speaking of others without the person who does the evil-speaking injuring himself. And sooner or later, he will awake to it. The latest point he may awake is at the judgment, the bar of God, as he meets life's records. Oh my friends, how the colds of fire will burn that tongue which was sowing discord, faultfinding, suspicion.

Just this week, someone gave me this statement. You'll find it in *Volume 7* of the *Bible Commentary* page 940, telling you about missionary work, an interesting kind of missionary work:

"Those who make faultfinding their work, may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. 'they say,' is whispered here and there; by blind suggestions, other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the 'they say,' call to mind something they have observed in their brethren, which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted; evil suggestions rankle in human hearts, and the seed springs up to bear an abundant harvest. The enemy of all righteousness sets in operation objectionable missionary work of this kind" *Bible Commentary*, Volume 7, page 940.

It's what? It's missionary work, but what kind of missionary work? Objective and who sets it in operation? The Devil.

“One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven; if for one day they could trace the course of their work, and see its baleful results, they would repent” *Bible Commentary*, Volume 7, page 940.

Oh, may the Holy Spirit come upon us and make us sorry for all we have said. I have told you three parties that are hurt by the talebearer—what is the first? The person spoken of. Second? The person spoken to, And third? The person who is the talebearer. And now I have the fourth to bring, turn to Romans 15:3, this is worst of all, if it didn't hurt anybody else this should be enough, who is it talking about? Christ:

“For even Christ pleased not Himself; but, as it is written,
The reproaches of them that reproached thee fell on Me”
Romans 15:3.

So when I talk about Brother Finley, long before he hears what I said, who is it that is suffering the most? Jesus Christ. Come now, friends, you fathers and mothers. If someone says something mean, unkind about your children, does it hurt you? Well, of course it does. Why? Because they are your children, that man you are talking about is God's son. That woman you are talking about is God's daughter. Jesus says:

“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven” Matthew 18:10.

“Well,” someone says, “But Brother Frazee, people do make mistakes, and certainly something ought to be done about it.”

Well listen, I won't study that with you tonight. But if you get anxious to know how to do it, you can read it in Matthew 18:15–18. It will tell you exactly how to do it, how to do the surgery in the right way, at the right place, at the right time with the right people. It is all down in black and white, Matthew 18:15–18. If you are not going to do it that way, don't do it at all. Because that's the only way that God has promised a blessing.

You know, friends, I am so thankful that whatever the mistakes or failures of the past, we may, through the grace of Christ, rise above them. What do you say? Somehow in the little study tonight, you have gotten a ray of light, anybody like that? And by God's grace, you are going to walk in it.

Copyright 2021. All rights reserved.

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