

Cost of Medical Missionary Work

#0351

Study Given by W. D. Frazee—August 13, 1976

Let us turn to Matthew eight. I want to study with you tonight the cost of medical missionary work. I'm not referring to the dollar cost of health care. Literally, billions of dollars are being poured out in the United States today, in the effort to improve the health of our nation. But, as the *New England Journal of Medicine* pointed out in an editorial, during a certain period, the money outlay was tripled, three times the cost, but without an appreciable or measurable increase in health. That's something to think about, isn't it? But it isn't that price that I want to study with you. The real Healer, as you and I know, is Jesus Christ.

Let me say, before I read our text, I believe there are two misconceptions that we need to have cleared away in our minds, just as cobwebs can be brushed aside. One is the idea that there is *miraculous* healing, and there is *natural* healing, and the two are quite distinct and separate. The truth of the matter is that all true healing: whether it's sudden or gradual, and whether it comes when the minister kneels down and prays, or whether it comes through the services of the physician and the nurse—all true healing comes from God. God is the Creator. God is the Restorer.

I suppose most of us here tonight have that pretty clear in our minds. But quite a number here this evening, perhaps all of us, I trust, are going to get a clearer view of another facet of this whole question. I'll put it this way, what does it cost God to heal? What does it cost God to heal?

Well, somebody may say, "It doesn't cost Him anything. It's all free. He's the Creator. He has an infinite fund of vital force." And this is true.

And I don't understand that, in creation, it cost Him anything in the sense that I'm studying with you tonight. But creation and redemption, friends, are two different expressions of the love of God. Creation was the thought of God expressed in making beings like Himself—holy and happy, intelligent beings, capable of understanding love and of choosing love, revealing love. But redemption is the expression of the love of God in reaching down to lost men, sinful men, degenerate men, and raising them up to be once more capable of appreciating and experiencing and reflecting the love of God.

So we're going to read our text:

"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, in the 16th verse, we notice the clear statement concerning the healing power of Jesus, and how that was manifested in curing all the diseases. But the 17th verse tells us the cost. It says that what He did in the healing of all those sick people was a fulfillment of what Isaiah the prophet wrote. What was it?

“Himself took our infirmities, and bare our sicknesses”
Matthew 8:17.

What does bare mean here? It means He *carried*.

“Behold the Lamb of God, which taketh away [bareth away] the sin of the world” John 1:29.

But He came not merely to take away our *sins*, but to take away our *sicknesses*. It took the divine Son of God to accomplish both. In fact, sin and sickness bear to each other the relation of cause and effect. And Jesus must take our sins and carry them in order to take them away from us. Is that correct? That’s true; that’s what the *sanctuary* shows. The only way a man in the ancient, typical service could get rid of the burden of sin was to place it on the lamb, and then the lamb must die. But our text tonight shows that this is true not only of sin but of sickness:

“Himself took our infirmities and bare our sicknesses”
Matthew 8:17.

Did you know, friends, that Jesus had to suffer in order for you to get well? And whether your sickness is malaria or cancer, whether it is pneumonia or an ulcer, whatever your sickness, Jesus must suffer and die in order to provide healing for you. This is the message that we’re studying this evening.

And if that seems too much, let me tell you that the infinite love of God doesn’t feel it’s too great a price to pay to get you well and to get you saved here and hereafter. Your body is the temple of the Holy Ghost:

“Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”
1 Corinthians 6:20.

I want to read this text, a line of it, that we have had here in Matthew as given in one of the other translations:

“He himself took our infirmities and carried away our diseases” Matthew 8:17.

How do you get rid of disease? Jesus must carry it away. You can’t take it from yourself any more than you can take sin from yourself. Did you ever wish you could just throw some sickness away? But you can’t do it. But Jesus took our infirmities and carried away our diseases.

Now, let's look at Matthew 9:

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people” Matthew 9:35.

Now notice His attitude:

“But when He saw the multitudes, He was moved with compassion on them, because they fainted”
Matthew 9:36.

The heart of Jesus went out in tender love, in true compassion. It cost Jesus something to heal those people.

You remember the experience where the suffering woman pressed through the crowd and touched the hem of His garment. What did Jesus say? “I perceive that virtue is gone out of Me.” He wasn't indulging in a fantasy. There was no exaggeration in what He said. He had given of Himself for the healing of that woman. It cost Him something, friends. It *cost* Him something.

I want to read an inspired comment:

“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...” *That I May Know Him*, page 48.

You see, Jesus never broke the laws of health and life, just as He never broke the *moral* law. He was never a sinner, spiritually or physically. But he took our sins and suffered the just for the unjust. And what I am studying with you tonight—He took our *sicknesses*. He took our *diseases* and He suffered for and with us. Just as He took our sins that He might be a Savior from sin, He carried our sicknesses that He might be a physician to heal the sick.

“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. He never bore disease in His own flesh, but 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” *Ibid*.

Did you ever have a dear one suffering on a bed of pain, and it just hurt you, even though you were not sick, yet in a sense, you were? A mother with a child, a husband or wife with the companion, somebody you love, suffering; you suffer too.

Jesus suffered that way with every suffering one that He met. And may I tell you dear friends, it's still true. You will find it in *Desire of Ages*:

“Christ feels the woes of every sufferer... When fever is burning up the life current, He feels the agony” *The Desire of Ages*, page 823.

All that you ever felt with the dearest one you love, all that you ever experienced, going through a time of terrible suffering for and with that loved one, Christ feels in an infinitely greater way for every son and daughter of Adam, every child of humanity. This is love, and love heals.

Now, back to what I was reading:

“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” *That I May Know Him*, page 48.

You see, He felt not merely *for* suffering humanity. He felt *with* suffering humanity.

“The power of love was in all His healing. He identified His interests with suffering humanity” *Ibid*.

Then it speaks of His experience with Lazarus—His deep love for Lazarus. You remember that Martha and Mary both told Him when He finally arrived at Bethany, “Oh, Master, if you had just been here, our brother wouldn’t have died.” But Jesus came at what He considered was the right time. He went out to the grave and called forth the sleeping one. Did that cost Him anything? Listen:

“In all this conflict with the power of evil there was ever before Christ the darkened shadow into which He Himself must enter. Ever before Him was the means by which He must pay the ransom for these souls. When He raised Lazarus from the dead He knew that for that life He must pay the ransom on the cross of Calvary” *Ibid*.

He couldn’t just go there to the prison house and take that prisoner. It cost Him something, friends. It cost Him *suffering*. It cost Him *death*. He must give His *life* if human beings are to have life.

I say, this is a concept of healing that few have ever thought of. Once we begin to get this concept, the whole practice of medicine, the whole work of nursing,

everything dealing with sick people takes on an entirely different light, my dear friends.

Medical missionary work isn't just something we do to earn a living. It's rather to give life. Medical missionary work isn't just helping sick people the way we might help a neighbor with building a house or repairing a machine. Medical missionary work is the experience of receiving the life and love of God and communicating it to those who, without it, will die. And may I tell you, Jesus longs for human beings who will share with Him in that experience—who will, to the extent of their capabilities, according to their capacity, be willing to give of *themselves* that others may know healing. He's longing for burden bearers who will carry the pain and sickness of others as He carried the woes of all the human family. This is medical missionary work. Anything else is *something* else.

“When He raised Lazarus from the dead He knew that for that life He must pay the ransom on the cross of Calvary”
Ibid.

Yes, dear friends, it costs something to heal.

Years ago, I was reading about a boy who was asked to give some blood for his sister who was seriously sick. It was in the days when sometimes they did transfusions from one person directly to another. So the boy was lying there on the place that they had arranged. And his sister was lying there. The blood was passing from his veins over to his sister. And finally, he looked up at the one who was looking after the things, and he said, “When am I going to die?” He had thought that this was going to cost him his life. But he was willing to do it for his sister.

Ah, my friends, this is what I'm talking about. Jesus did not merely give a blood transfusion, He poured out His soul unto death! And remember (and I am repeating it that I may emphasize it), we are studying tonight that this relates not only to lifting the burden of sin, but the burden of *sickness*, which is the *fruit* of sin, the *result* of sin. Do you see?

I wish you would turn back to Isaiah 53:

“Surely he hath borne our griefs, and carried our sorrows:
yet we did esteem him stricken, smitten of God, and afflicted. 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 53:4–5.

It's the same message, isn't it? Have you thought about it? This isn't just some poetry. It *is* magnificent poetry, friends, but it is the expression of a deep, infinite truth. Healing comes through the suffering, through the stripes, through the death of Jesus Christ.

Now, I am going to read from *That I May Know Him*:

“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” *That I May Know Him*, page 67.

You mean He bore our sins without becoming a sinner? Yes.

“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*.

Now let me say very simply that this is a great mystery. *Both* are mysteries—how Jesus could carry our sins and yet never be a sinner; how He could carry our sicknesses and yet never be sick; this is a mystery. But both are *true*, my friends. And the only hope you and I have of salvation from sin is the fact that Christ suffered everything that my sins deserve. The only hope I have of being healed from any disease is the fact that Jesus suffered that sickness, that disease for me. And since He Himself has suffered, He is able to succor them that are tempted, those that are sick, those that have sinned. He reaches down His great arm to lift us up to health and to holiness. Praise His wonderful name!

Turn now to Isaiah 63:9. We quoted a line from this earlier, but I want to notice the entire verse. It’s beautiful:

“In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old” Isaiah 63:9.

Here is the thought again of bearing, carrying, you and me with all our load of sin and sickness. You notice it says that in His love and pity He did this. He redeemed us. Another word for redeemed is ransomed; He bought us back. This is the great price that He paid. This is the cost of healing—the cost of medical missionary work. Will you pay the price? Will you be a medical missionary? Will you be willing to give of yourself?

“Ah,” somebody says, “I am afraid it will wear me out.”

It may. No, no, I mean it, friends. It may. But if it takes your life, that’s what it did with Jesus.

“Oh,” you say, “I don’t think I ought to do that. I think I ought to take care of my health.”

Well, I will tell you a little secret, friends. Isaiah 58 shows that if you will really do this with all your soul, it will bring some streams of healing into your life that nothing else can do. If you deal your bread to the hungry, bring the poor that are cast out to your house, cloth the naked—if you give of *yourself* in practical medical

missionary ministry—then the Bible says (perhaps you'd like to turn back those pages to Isaiah 58):

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily” Isaiah 58:8.

But, I'll tell you this, if the only reason you do it is because *selfishly* you want some improvement in your health, you'll get tired before you get the effect. That's right. You'll quit before you get the benefit.

It's pretty hard to put on love. You can put on certain actions, but real, true, sympathetic love, you've got to get it from headquarters; you've got to come to the fountain; you've got to come to Jesus. You'll find Him in Gethsemane and at Calvary. And there, as your own heart responds to His love for you, you will see that He's longing for you to share that same love with others.

You see, dear friends, when people get this view, instead of trying to keep away from sick people, they want to get *close* to them so they can *help* them. Do you see? And instead of looking for all manner of gadgets—machinery that will take care of the patient without the personal touch, it will be just the opposite. God's simple methods of medical missionary work, if you look at them, are deliberately designed by Heaven to bring people who know Jesus in contact with people that need that healing touch. That's hydrotherapy, that's massage, that's nursing—bedside nursing: in the sanitarium, in the home, wherever the *need* is.

Oh friends, I pray that God may give us more of this love! What do you say? And the more of this love we receive, the more healing we will witness, until finally, under the mighty baptism of the Latter Rain, the Holy Spirit will shed abroad the love of God in a wonderful way in the hearts and lives and experience of His people, and thousands upon thousands of the sick of this world will be healed as they're brought into contact with that wonderful current of love. But remember, it costs something. It cost Jesus. It did when He was here. It does now. And it will cost you something if you enter into it.

Do you really want to be a medical missionary? Every one of you can. We have come to a time, the Lord's message says, when every member of the church should take hold of medical missionary work. Every member can take hold of what I am giving you tonight, can't he? Provided he doesn't shrink back from the sacrifice involved.

Now, I want to ask a practical question. Where does *recreation* come in? I'll tell you where it comes in, friends. Recreation comes in to recharge the battery so we can come back and do more of the same. That's what it's for. Let me read to you about it:

“In a life wholly devoted to the good of others, the Saviour found it necessary” *Ministry of Healing*, page 58.

What does "necessary" mean, anyway? It's *essential*. It has to *be*. It's a *must*. It isn't just some *extra*, some *elective*. It's *essential*. What is it that's essential, necessary?

"In a life wholly devoted to the good of others, the Saviour 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" *Ibid*.

Why did Jesus go out in nature? To get recharged so that He could come back and keep giving out, giving out, giving out. If He hadn't gone and been recharged, He would have become so depleted, having taken our humanity with its weaknesses, that He couldn't carry on. So He went out there to get recharged.

Let me ask you something. If you see somebody going in one of these great big supermarkets that they have today, can you tell as they go in if they're going in to get some food or some beer or some Coca-cola? Can you tell as they walk in the door? No.

Tell me another thing then. When you see someone going out in nature, whether on a long trip or a short one, can you tell what they're going for? No, and you don't have to. That isn't your business. You'll have to leave them with God.

But I want to tell you something, friends, just going to a super market doesn't mean that a person is going to come out with food. There are a lot of things in there that aren't food at all. Am I correct? And just running out into nature is not automatically going to give people what we're studying about tonight. No, it isn't.

Do you know the great motive that is causing many people to go out into nature today? They want to have a good time, they say. They want to have amusement. They may even call it recreation. And they may get a certain amount of physical recuperation, provided they know how to do it without wearing themselves out.

But, oh my friends, what I am studying about tonight is not a fun party. No, no. I am studying with you tonight the great privilege of devoting our entire lives to bearing the sicknesses and needs of others, and, *in* that program, seeking recreation for the express purpose of recharging our batteries so that we can go on and do better service and give more. Do you see? The world has it just backward. They will work, whether they work in a factory or an office or a hospital. They will work in order to earn money so they can go and do what they want to do. And listen, whether it's making automobiles or working on a farm, whether it's as a domestic worker in a home or a nurse in a hospital, if my purpose in working, even in serving, is to get some money so that I can go and do something that I want to do, how much work will I do? As little as I can to get the money that I want to get so I can go and do what I want to do. Am I correct?

Do you see where the labor unions come in? Do you see why they're now being so successful in unionizing even hospital employees, even those who have the care of the sick? Why sure. "I want my rights. I want to work—well, I'll work, of course a reasonable time—but then, I want to quit, and I've got to do what I want to do. I've got to go to the mountains and ski. Or, I've got to go to the ocean. I want to feel the breezes, swim, and relax." If I have other tastes and appetites, maybe what I want to do is go to the nightclubs. There are a lot of forms of amusement and entertainment.

My point is: whether they are good, bad, or indifferent, they still can be supremely selfish. And don't think that merely because people get in their cars and go out in nature that that's some divinely blessed activity. It may be just as selfish as can be.

The true medical missionary, his real heart goal is not pleasure for himself. It's meeting the needs of suffering humanity. He'll get recreation, yes. What for? Not to satisfy his selfish heart, but to recharge his battery so that he can come back renewed, revived, refreshed, with new life, deeper love, fresh energy to meet the needs of the sick and suffering. Do you see?

Look at it here:

"All day He ministered to the throngs that came to Him, and at eventide, or in the early morning, He went away to the sanctuary of the mountains for communion with His Father.

"Often His incessant labor and the conflict with the enmity and false teaching of the rabbis left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed" *Ibid.*, page 55.

There He was a young man, 30, 31, 32, 33 years old, and so pouring out His life, day by day, that His dear ones thought that His life would be sacrificed.

"But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to men" *Ibid.*, pages 55–56.

When we get this viewpoint, my dear friends, it won't be necessary to spend hundreds and thousands of dollars just running around over the country in fun parties, whether they're in the city or in the country, whether in the plain or in the mountain. We will seek that recreation which will cost the least in money and accomplish the most for us physically, mentally, and spiritually. We will seek to be revived and refreshed as soon as possible, as efficiently as possible, so that we can

get back to the task to which we have devoted our lives—sharing with Jesus in His burden.

“Himself took our infirmities and bare our sicknesses”
Matthew 8:17.

Do you see what the prophet of God must have been thinking when she said, “Will there ever be anyone that will do what the Medical Missionary did?” Oh, that we may have a true representation of the love of Jesus in selfless pouring out of the life, the energies, for others!

Now, I’m going to read again what I read to you earlier. And then I’d like to hear from somebody that got something tonight, as the Lord shall move on your heart:

“Christ alone was able to bear the afflictions of the many. In all their affliction He was afflicted. He never bore disease in His own flesh, but He carried the sickness of others. With tenderest sympathy He looked upon the suffering ones who pressed about 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. He identified His interests with suffering humanity” *That I May Know Him*, page 48.

A few evenings ago, from this pulpit, we heard one of our dear physicians tell his experience of how the Lord led him over to Africa, and the vision that came to him as he came in contact with suffering humanity, and the miracle of God that touched his heart. He, who had been willing to use his talents and training just to make it possible for him to go and seek the amusements, found something else to live for, and he’s devoted his life to medical ministry.

I wonder if there is anybody here tonight that, as you have heard these wonderful verses, these precious principles, God has moved upon your heart, and you say: “Brother Frazee, this message is for me. I see that I need a new attitude. I need a new dedication of my life to bear the sorrows, the needs, the woes of others, and to look upon recreation and eating and sleeping and all the other activities of life not as an *end*, but as merely a *means* of getting recharged so I can be back at my real job to help others.”

I wonder if there’s anybody here tonight that feels that God has spoken to you, and you want to make that dedication. Would you just stand where you are? Now, somebody that would like to witness, just come right up.

[Testimony service]

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