

# Medical Missionary Work

## *Largely Spiritual*

#0415

Study Given by W. D. Frazee—April 12, 1963

[Following the hymn “Each Step I Take”] And we’re going to take another step tonight, aren’t we, friend? But oh, there’s somebody sitting in this audience tonight that’s going to go out of this chapel taking a step that you don’t know now that you’re going to take.

Now, I don’t know how many that will be true of, but I’m sure there’s at least one, or else God wouldn’t have given me this message to give tonight. The purpose of coming here should be to find out for somebody what the next step to take is. Is that right? Perhaps, it will be you.

I have two texts tonight, Matthew 4:23 and Matthew 9:35. Please turn to both of them so that we can compare them.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people” Matthew 4:23.

What was Jesus doing? Preaching and healing. All right.

Now, Matthew 9:35:

“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.

Just about like the first verse, isn’t it? What was He doing? Teaching and preaching and healing. That was His program.

In *Ministry of Healing* 141, we are told that:

“In the work of the gospel, teaching and healing are never to be separated” *Ministry of Healing*, page 141.

Then, every time we heal, we’re to do what? Teach. And every time we teach, we’re to be? Healing.

In *Volume 7*, page 62, we are told that:

“We have come to a time when every member of the church should take hold of medical missionary work”  
*Testimonies for the Church, Volume 7, page 62.*

We’re all, then, called to be what? Medical missionaries. And the statement I have just read in *Ministry* 141 shows that every time we do medical missionary work, we’re also to be what? Teachers. Every medical missionary is to be a teacher, and every teacher is to be a medical missionary.

But notice the six words that introduce that sentence:

“In the work of the gospel...” *Ministry of Healing, page 141.*

Oh, all this teaching and all this healing, all of it is to be carried on as a part of what? The Gospel, the proclamation of the Gospel.

Do you suppose that if heaven had its way, all teaching would be Gospel teaching? Do you suppose if heaven had its way, all healing would be Gospel healing? Well, we can’t control the world, but we *can* enter into heaven’s purpose, as far as you and I are connected with it, can’t we?

Now, this is introductory to the sentence that I want to study with you tonight from *Counsels on Health, page 540*. It’s been ringing in my ears for several weeks, and I like the sound of it. It has a wonderful message, and I think you’ll agree with me as we study it tonight. Just one sentence:

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

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Will you say that with me?

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

And how many are to take part in medical missionary work? Everybody, everybody—all the doctors, all the nurses, all the teachers, all the Bible workers, all the preachers, all the cooks, all the farmers, all the housewives, all the teachers and students, everybody, old and young, rich and poor. We’re all to take part in medical missionary work. And the work of the *true* medical missionary is what?

“...Largely a spiritual work” *Ibid.*

I want tonight to study with you three reasons why that’s so. You may think of some other reasons.

The first reason is this, dear friends. That in dealing with the needs of men, the diseases of men, the sicknesses of men, we have to recognize the fact that nine-

tenths of the diseases originate not in physical causes but in mental causes. That's a tremendous statement to make, and I wouldn't make it if I didn't have some authority to turn to. But the authority is the inspired statement in *Volume 5*, page 444:

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here" *Testimonies for the Church, Volume 5*, page 444.

Now notice, it doesn't say that nine-tenths of the diseases people have are all in their minds. That isn't what it says. There are some that *are* just in the mind. You know that, just imaginary. But this is talking about real diseases. They have their source, their origin, their foundation right here, in the way people think.

"Nine tenths of the diseases from which men suffer have their foundation here" *Ibid.*

In sickness of the mind. Well, if you're going to be a medical missionary, then, unless you know how to deal with the mind, the very *best* you could do would be to only help one-tenth of the sick people. Isn't that true? Yes. So, if you're going to be a true medical missionary, you'll have to know how to deal with the mind.

Do you know how to deal with the mind? Well, if you know Jesus, you do, and if you don't, you don't. It doesn't make any difference how many courses in psychology and psychiatry and psychoanalysis you've had; unless you know Jesus you don't know how to deal with the mind.

Now, that too is quite a statement that I just made, and I wouldn't make that without authority. But the authority's right here on this same page, *Volume 5*, 444:

"The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace he cannot help the afflicted one, but will aggravate the difficulty" *Ibid.*

My friend, if all who claim to believe these books believe that statement in its practical implications, it would make a great difference in some places and in some circles. It ought to make a great difference in *our* minds and hearts, friend.

What does this say? The man, no matter how highly he is trained in the sciences of this world, no matter how much he may know about anatomy and physiology and what he calls the laws of the mind, this says:

"If he is ignorant of the power of divine grace he cannot help the afflicted one, but will aggravate the difficulty" *Ibid.*

Well, what do these people need that have sickness of the mind? Why, they need the true medical missionary whose work is largely a what? A spiritual work.

Because according to this, if we're ignorant of the power of divine grace we won't be able to help them.

But the next part of this same sentence says:

"But if he has a firm hold upon God he will be able to help the diseased, distracted mind" *Ibid*.

So, do you see one big reason why the true medical missionary's work is largely a spiritual work? And did you know that some doctors outside of this movement are coming to recognize that?

As just one example, let me read you some statements from the president's address at the annual meeting of the American Rheumatism Association. This is from Dr. Loring T. Swaim of Harvard Medical School giving his presidential address to the American Rheumatism Association:

"Medicine must go all the way in its experiments not only to cure bodies but to find the spiritual answer to these destructive emotions which hold back man's spiritual progress. Since disease affects all parts of the individual, to get the best results we must treat the whole individual, not only his body and mind but his soul. Psychology gives us understanding, but we must go further and learn how to change character so that there is no selfishness. What we really want is a change of heart, a new spirit in man which will rule out selfishness" (Unknown source).

And Dr. Swaim has taken his arthritis patients and actually given them Bible readings to help them get hold of the spiritual power, which was necessary to change their thinking from anger and resentment and jealousy to love and unselfishness. And he has found that that change does something to their very joints.

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

But that's only the first reason. Number two, let's look at those other causes of disease that don't originate in the mind, those that have to do with the physical part of life. What are some of the causes of disease that don't come from just wrong thinking? A large share of them, friends, have to do with the physical habits that must be changed if health is to be brought instead of sickness.

Let's think of some of those physical habits. The drinking of alcohol, the smoking or chewing of tobacco, the use of tea, coffee, cola drinks, meat-eating, overeating of any kind, eating between meals, not getting enough sleep, staying up late at night, irregular habits. I might go on with a longer list, but you and I know that every one of those things that I have mentioned is a cause of disease. Is that true? And if, as true medical missionaries, we're going to try to lift the burden of disease, with the Savior's help, we must deal with those physical habits.

“Ah, but,” you say, “Brother Frazee, I thought you were talking tonight from the sentence, ‘the work of the true medical missionary is largely a spiritual work.’ Where does *this* fit in?”

Right here, friends. Here’s where it fits in. Do you know how you’re going to help the man to quit his whiskey? Do you know how you’re going to help the person to quit eating between meals? Do you know how you’re going to help people with this physical habit and that physical habit to change it and get on the right road?

Let me tell you, friends, in many cases, unless you can help them spiritually, their habits will never be changed. You may try to educate. You may seek to teach. You may inform. You may show them pictures of what tobacco does to the lungs. But if you’ll come around in a few weeks, you’ll find them puffing away in most cases. What’s the matter? Ah, my friends, it takes more than information to lift men out of the rut of health-destroying habits. It takes power. And the true medical missionary knows that, and he’s so thankful to be linked arm in arm with Jesus who has said:

“...All power is given unto Me in heaven and in earth. Go ye therefore, and teach... and, lo, I am with you always, even unto the end of the world” Matthew 28:18–20.

Do you see, my dear friends, that to help people to break these habits, these physical habits that are making them sick, that are giving them ulcers of the stomach, coronary attacks, high blood pressure, Bright’s disease, diabetes and many other physical diseases, do you see that to break the habits that are bringing on those diseases you must have spiritual power to give them spiritual help so that they can in the strength of Jesus turn over a new leaf and leave the old one and never go back to it? Do you see why, then, that the work of the true medical missionary viewed from that aspect is largely a what? A spiritual work.

Let’s repeat it again:

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

Ah, but there’s a third reason, friends, and this third reason, I was about to say how many times more important it was than these first two, but I don’t know how to measure it. See if you can estimate when we get through.

You say, “Well, what could be more important than these two first reasons?”

There is one. Here it is. I’ll put it in a question. If you love a man enough to work earnestly to add 10 years to his life, what would you do to add a million years to his life, or a billion, or a trillion? Do you see that a true medical missionary simply couldn’t exist without a yearning, burning desire to win that soul for Christ and eternity?

It would be impossible for him to be satisfied merely to cause the ulcer to disappear, or the heart condition to get corrected, or the nerves to become calm.

The very love that leads him to do *anything* for the patient leads him to want to do *everything* for that patient. And that everything, of course, includes the salvation of the soul.

No wonder we're told in this wonderful book *Ministry of Healing*, which is the handbook for all medical missionaries, we're told on page 398 of this wonderful volume that contains the wisdom of the Great Physician:

"The highest of all sciences is the science of soul saving"  
*Ministry of Healing*, page 398.

"The highest of all sciences is the science of soul saving.  
The greatest work to which human beings can aspire is  
the work of winning men from sin to holiness" *Ibid*.

So, do you see a third reason, the greatest of all, why the work of the true medical missionary is largely a spiritual one?

Oh, all the while he's putting on the fomentation, or giving the massage, or making the bed, soothing the pillow, he's thinking, "Dear Lord, what can I do? When is the right time to say the word that will get hold of the soul of that individual, not merely for time but for eternity?"

Thank God.

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And number three, ah, the love that leads us to minister to people physically and mentally leads us all the more earnestly to minister to them spiritually, that we may not only heal their bodies but what? Save their souls. That we may add not five or ten or fifteen years merely to life, but add *eternity* to life. Ah, what a glorious privilege the true medical missionary has. What do you say, friends?

"...Largely a spiritual work" *Ibid*.

Now, I want to ask you three questions. If medical missionary work is largely a spiritual work, what about the training of a medical missionary? And remember, that includes *all*.

"We have come to a time when every member of the church should take hold of medical missionary work" *Testimonies for the Church, Volume 7*, page 62.

What about our training, young and old? What about our training to have a part in the finishing of Christ's work in this world? If we're going to be true medical missionaries, what will need to be the *great* thing, the *outstanding* thing in our training? What will it need to be? A spiritual work, a spiritual work. There'll need to be more than a little flavoring, more than a little sandwich filling. Our training will

need to be largely a spiritual work if our work is to be largely a spiritual work. Do you agree with me, friend?

You know, that one point might make a difference in somebody's future life right here tonight. It could be that that's that next step, brother, that you were singing about. And may I suggest, friends, if the work of the true medical missionary is largely a spiritual work, we should aim to get *first* that which is of the greatest importance. What do you say?

I have another question for you. If medical missionary work is largely a spiritual work, should it be commercial or sacrificial? I can see how a man could go out here and set up a place to repair automobiles, and as long as he was honest and didn't cheat anybody, pile up whatever money might come in from reasonable charges. There are a great many things that I can see how men with good business judgment, economy, thrift, hard work, I can see how they might indeed become, in the combination of human effort and divine blessing might become as we would say well off.

Abraham was rich, wasn't he? Yes. There's nothing wicked about men being rich if they get their riches honestly.

But so many people have gotten so used to the idea of medical service being the key to wealth and position that it may sound very strange if I ask, "Where is the reference in all the hundreds and thousands of pages in the Spirit of Prophecy about medical missionary work, where is the reference that even suggests that as the result of carrying out the divine plan of medical missionary work those who participate in it will become personally wealthy? Where is the statement that even hints at that?"

The great Medical Missionary whose example we read about in our two opening texts in Matthew 4 and 9 devoted His life to that work. And when at last He died, all He left in the way of wealth for men to quarrel over were the garments that His executioners got there at the foot of the cross.

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And if it's largely a spiritual work, friends, we do well to think of the implications of that as it relates to this question of commercialism on the one hand and sacrifice on the other. If you'd like something very interesting and relevant to read on that, you'll find it in *Medical Ministry*, 131–132.

And now, my third question. If medical missionary work is largely a spiritual work, can the unconverted person succeed in it? You know, if a man has a bone out of joint, it can be put back by a man that knows how, whether that man is an infidel, or a believer, a pagan, or a Christian, can't he? Yes.

And if there's a sick person here that has an appendix that's about to burst, it would be nice if we had a Christian surgeon, but plenty of people that never knew anything about God can open up the abdominal cavity and take out the offending

member, and sew back the body together, and under the blessing of God the man gets well, his life is saved. Is that correct?

And because of those and related facts, some people suppose that they can get along with a measure of success in medical missionary work without a deep experience in the things of God. But that's a great deception, friends. It's a sad deception.

And so tonight, dear friends, as we come face to face with the fact that the work of the true medical missionary is largely a spiritual work, let it influence not only our education and training, not only our relationship to sacrifice and commercialism, let it influence our own inmost soul's experience.

For I read in *Education*, page 259:

"These are lessons that only he who himself has learned can teach" *Education*, page 259.

"These are lessons that only he who himself has learned can teach" *Ibid*.

It's talking about these lessons of the spiritual life: how to pray, how to exercise faith, how to get answers to your prayers, how to know God, and help others to know Him. This is the heart of evangelism. This is the heart of all medical missionary work.

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

May we bow our heads.

Precious Jesus, Thou who didst teach and preach and heal, teach us to walk with Thee the paths of loving service, ministering to every need of humanity, that we may lift the fallen, and get some people ready for Thy eternal kingdom.

Teach us individually the next step for us to take in walking this path with Thee. Spoil for us the glamour and tinsel of this generation. Put upon our eyes that eye salve that comes from the great heavenly Merchant Man, that we may see what God sees and love what God loves, and hate what God hates. Give us an experience that we may do this work which is largely a spiritual work, and thus share with Thee the joy of time and of eternity. We ask it in Christ's name, amen.

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