

Why Medical Missionaries? 2 of 2

#0505

Study Given by W. D. Frazee—September 27, 1969

It's interesting to notice a certain word recurring in different verses of the Bible. This evening, we will take as a string on which to string some pearls the word "without." W-I-T-H-O-U-T. Our first text is Hebrews 9:22. I invite you to turn to these verses as we study the Bible together.

What does without mean? Well, it means you don't have it. All right. We have Hebrews 9:22. Let's read it together:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" Hebrews 9:22.

Remission of what? Sin. And to have sins forgiven, there must be what? Shedding of blood.

"...and without shedding of blood is..." Hebrews 9:22.

What?

"...no remission" Hebrews 9:22.

You mean no sin can be forgiven without the shedding of blood?

"...without shedding of blood is *no* remission" Hebrews 9:22.

Then, we're absolutely hopeless and lost without Calvary. Is that right? Our brother just sang that beautiful message of God's love revealed at Calvary.

"...without shedding of blood is no remission" Hebrews 9:22.

Now, let's notice the contrast to that in 1 John 1:7, just a little bit over to the right—1 John 1:7.

"...without shedding of blood is no remission" Hebrews 9:22.

But suppose we have the blood? All together:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1:7.

How much sin does the blood of Christ cleanse from? All sin. But without shedding of blood is what? No remission. Then it's either all or nothing. Do you see that, friend? Without the blood—no remission. With the blood—all.

“...the blood of Jesus Christ his Son cleanseth us from *all* sin” 1 John 1:7.

Now, let’s go to Hebrews, the 12th chapter, and the 14th verse. Hebrews 12:14. We’ll pick up another “without.” What is the without here? Without holiness. Let’s read the text together:

“Follow peace with all men, and holiness, without which no man shall see the Lord” Hebrews 12:24.

You mean if we don’t have holiness, we can’t see God? That’s what this says:

“...without holiness no man shall see the Lord”
Hebrews 12:24.

How many are going to see Him without holiness? None. Now, let’s go to the Sermon on the Mount. Matthew, the fifth chapter, and the eighth verse—and see the other side of this. Here are some people that *do* see the Lord and, as you’ll notice, they have the holiness. They’re not without it. They’re with it. They have it. It’s with them. All together:

“Blessed are the pure in heart: for they shall see God”
Matthew 5:8.

Without holiness, how many see God? No man. But the pure in heart—they’re blessed, and they will what? They will see Him. Well, that’s clear enough, isn’t it? All right.

Now, let’s go back to Hebrews again. This time, the 11th chapter, and the 6th verse. Here’s another “without” for us. Hebrews 11:6. What’s the “without” here? Faith. All together?

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” Hebrews 11:6.

Without faith, what is it we can’t do? We can’t please God. In fact, it uses a very strong word here. What is it? Impossible. What does “impossible” mean? It can’t be done. There’s no way to do it, without faith. Is faith essential, then?

You notice that every one of these “withouts” is essential because as we come down the line, you notice that without such and such a thing, we can’t do something else that we *want* to do and that we *need* to do.

“...without shedding of blood is no remission [of sin]”
Hebrews 9:22.

“...without holiness no man shall see the Lord”
Hebrews 12:24.

And now:

“...without faith it is impossible to please him...”
Hebrews 11:6.

Impossible to please God without faith. Why try, then? Well, can we have faith? Oh, yes. It's the gift of God. Now, what was the strong word here? Impossible.

“...without faith it is impossible to please him...”
Hebrews 11:6.

Let's pick up another one with faith and impossible both in it. Matthew 17:20.

“...without faith it is impossible to please him...”
Hebrews 11:6.

But with faith, nothing is impossible. Oh, this is rich! See if you don't think it is, Matthew 17, verse 20. You remember the nine disciples had asked Jesus why they couldn't cast out the evil spirit. And Jesus answered them in this verse. Do you have it? Matthew 17:20. All together:

“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” Matthew 17:20.

Now, without faith, it is what?

“...impossible to please him...” Hebrews 11:6.

But with faith, what?

“...nothing shall be impossible unto you” Matthew 17:20.

Don't those two go together nicely? Oh, yes. Now, watch this. Either everything is impossible in the way of pleasing God, or nothing is impossible. It just depends on whether we are without faith or whether we have faith. Do you see that? Yes. All right.

Now, James 2:26. Faith is important. Without faith it's impossible to please God. Now, there's something else that goes with faith, and without this other thing, the faith is dead. What is it? Works. All together.

“For as the body without the spirit is dead, so faith without works is dead also” James 2:26.

Now, what would faith without works be? It would be what kind of faith? Dead. That's what he says. Dead. Well, it wouldn't amount to much, then, would it? No.

“...faith without works is dead...” James 2:26.

Now, I think, as you say, brother, that’s what it would be—faith without works is presumption. It is a pseudo faith, a counterfeit faith, a make-believe faith. As a friend of mine put it, Faith is so good it works. The Bible says faith works by what? By love. All right.

Now, let’s go to 1 Corinthians, the 13th chapter, verses 1–3, and while this doesn’t have the word “without” in it, the thought is there, as you will plainly see. 1 Corinthians, the 13th chapter, the first three verses.

We’re studying tonight, as you see, the great essentials without which we can’t accomplish anything: without shedding of blood, no remission; without holiness, no man shall see the Lord; without faith, it is impossible to please Him; without works, faith is dead. All right.

Now, we’re going to notice another very important essential. What is it in these verses? Love. The King James uses charity, but we’ll use the word love as most of the modern translations give. All together, the first three verses:

“Though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing” 1 Corinthians 13:1–3.

Without love, I’m what? Nothing. That’s not very much, is it? How would you put it on the blackboard in a number? A zero. Nothing else. Just a zero. And that’s what I am without what? Love.

But now, notice, suppose we have love. Notice: [Elder Frazee substitutes “love” for “charity” in the following verses]

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth” 1 Corinthians 13: 4–6.

Now, read the seventh verse with me:

“Beareth all things, believeth all things, hopeth all things, endureth all things” 1 Corinthians 13:7.

There you have it. As the next verse says:

“Charity never faileth...” 1 Corinthians 13:8.

Now, what little word with three letters is repeated four times in that seventh verse? All. And what is it that bears all things, believes all things, hopes all things, endures all things? What is it? Love. But without love, I'm what? Nothing. But with love, I can bear all things, endure all things, believe all things, and hope all things. Just think of it, friends, do you see again, it's all or nothing. We're dealing with an infinite element because it's the attribute of God, and He's infinite. All right.

Now, Hebrews, the 12th chapter and the 8th verse, and this might sound like one of the strangest verses in our study tonight—Hebrews 12:8—but you'll see it's another "without." Hebrews 12:8. What's the without here? Chastisement. What does that mean?

Well, when I was a little fellow, they called it a whipping. Is that right? Is that what Jesus got when the chastisement of our peace was upon Him? Did they whip Him, in the judgment hall and at Calvary? Yes. All right.

Now, perhaps we had better read verses 6, 7 and 8 together. All together:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" Hebrews 12:6–8.

Bastards, of course, are base-born sons, illegitimate, so if we're real sons, we're going to get what? Chastisement. And without chastisement, we're what? Bastards. We don't want to be bastards, do we? We want to be real sons—100 percent children of God. Is that right?

"For whom the Lord loveth he chasteneth..." Hebrews 12:6.

Tell me, then, if we understand this, will we expect some chastisement? Will we be thankful for it? Yes. Now, we have to be like the little girl. This isn't a made-up story. I know the little girl that said this. Her mother told me about it.

One night, she was being naughty, even in the middle of the night, and her mother had to give her a whipping. And you know what the little girl said to her mother? She said, "Mother, I don't appreciate this now, but I will later." She'd probably heard somebody say that. Maybe she'd read this verse. I don't know. Maybe she'd heard somebody talk about it, but she had the right idea. Didn't she? Yes.

And boys and girls, if your father and mother have to give you a whipping or if they have to do something else that makes you feel just as bad as if you had a whipping, to have to make you miss something or give up something so you can learn some lesson. Remember, that's the way you grow to be good boys and girls. It takes that. Is that what he's saying here? Yes.

Now, of course, we older folks that have grey hairs—it doesn't affect us, does it? It doesn't include us, or does it? Oh, yes. I find out the Lord still loves me, and I'm so glad because the sixth verse says:

“For whom the Lord loveth he...”

What?

“...chasteneth, and scourgeth every son whom he receiveth”
Hebrews 12:6.

And don't forget this, friends, He may use people to do it. The angels didn't come down and scourge Jesus, did they? Why, no. Who did it? People, the Romans soldiers, and some of the worst suffering that Jesus went through that night didn't come through the whips that were laid on his back. They came through the words that one of His best friends said. Who was that? Peter.

And so, dear ones, young and old, part of the suffering that we endure may come from human beings. They may be even those we love and that love us, in a sense, and yet, if God is allowing chastisement to come to us, this is proof of what? That He loves us. And without chastisement, you're what? Bastards and not sons. All right.

Now, let's go over to 2 Corinthians 4:15–18, and put another text with this on suffering and trial, chastisement, affliction. Oh, I think this is wonderful. What's the second word in that first line? All. Have we met it before? Oh, yes. All right. Together:

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal”
2 Corinthians 4:15–18.

Now, back to that first line. All things are what? For your sakes. Does that include all the chastisement? Yes. All the affliction? All the suffering? All the disappointment? It's all working who for? For us. That's what Paul says, you remember, in Romans 8:28:

“And we know that *all* things work together for good to them that love God...” Romans 8:28.

Again, friends, it's all or nothing. All or nothing. Oh friends, I thank God that I know that everything in this universe is working for my good! What do you say? The Lord grant it for everyone.

Now, we'll God to John 15:5, and we'll get another without, and really, this sums it all up. See if you don't think it does, John 15, verse 5. These are the words of Jesus on the way from the upper room to Gethsemane.

As he walked in the light of the Passover moon, a flourishing grapevine was revealed to His view, and He took it as a lesson. He says, "I am the vine. My Father is the husbandman, and you—my people, my disciples—you're the branches."

Now, the fifth verse, all together:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" John 15:5.

Here's the all or nothing again. Without Me, ye can do what? Nothing. Without Me—what does it mean without Me? Well, it means that you're going to try to do it by yourself.

Suppose a branch had the power to just jump out of the vine, lie there on the ground. How much fruit would it bring forth? A little? What? None? Is that correct? And it's just as true of you and me. Severed from Jesus, without Him, we can do what? Nothing.

But now, let's put the one with this (Philippians 4:13), and instead of nothing, what are we going to find? All things. Oh, I love it, friends. Don't be afraid of this all or nothing program. Get in on the all instead of the nothing. Philippians 4:13. Do you have it? All together:

"I can do all things through Christ which strengtheneth me"
Philippians 4:13.

There you have it. How much without Him? Nothing. How much with Him? All things. Do you believe that? You know, I hear people sometimes say about somebody, "The poor fellow has an inferiority complex." Listen, friends, how much lower could you get than nothing? I don't know how to get below that. Do you? Nothing.

Our problem (most of us) is not that we have an inferiority complex. We may have to hit lower yet if you want me to be real honest with you. We may have to get lower yet than we've ever gotten.

But oh, it was when Peter went clear down to the bottom when he found out that he was a fool without Jesus, that he was a failure without Jesus, that he was nothing without Jesus—then God could do something for him. Is that right?

What we need to do to help men is not to build up their ego, not to pat them on the back and say, "Oh, *you* can do it. *You* can do it. *You* can do it." Jesus said:

"...without me ye can do..." John 15:5.

What?

“...nothing” John 15:5.

That doesn’t mean that He wants us to lie there and say, “That’s right. I can’t do anything. I can’t do anything. I can’t do anything.” Jesus didn’t say, “You can’t do anything.” He says, “Without *Me*, you can’t do anything.” But oh, that’s the first step.

The next step is to link ourselves with Jesus through surrender and faith, and *then*, we echo the triumphant words of Paul:

“I can do...”

What?

“...all things through Christ which strengtheneth me”
Philippians 4:13.

That doesn’t sound like an inferiority complex, does it? And it isn’t a superiority complex. No, no. It’s not either one. It’s just simple trust in the Lord God of Heaven. It’s believing the word of Jesus. All right.

Now, let’s review these seven “withouts.” What was the first? *Without* shedding of blood is no remission. But the blood cleanses us from what? All sin. What was the second? *Without* holiness what? No man shall see the Lord. But blessed are the pure in heart, for they shall see God. All right.

What’s the third “without”? *Without* faith, it is impossible to please Him, but if you have faith, then, all things are possible, and nothing is impossible. And then, *without* works, faith is what? Dead, yes. And then, that great essential of what? Love. *Without* love, I’m what? Nothing. But if I have love, then I can endure *all* things, believe all things, hope all things and bear all things. Isn’t that wonderful? It’s all or nothing.

Without chastisement, I’m what? Bastard, that’s right. But with chastisement and accepting it as God’s providence for me, how much is working for me? All things. All things are for your sakes. And finally, without Me, and who’s the Me? Christ. *Without* Christ, we can do what? Nothing. But with Christ, in Christ, through Christ, I can do what? All things.

Are you thankful? Stand up and bless the Lord. Give your witness tonight to the exceeding riches of His grace. Thank God, friends, we’re not on the “without” program, are we? No. We’re on the “with” program.

[Testimony meeting]

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