

True Medical Missionary

#0718

Study Given by W. D. Frazee—December 24, 1954

We read this week's story as penned by Luke, the beloved physician, as the Bible calls him.

“And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men”
Luke 2:9–14.

This week and this night, the words that I have read will be read many times. They're being echoed around the world. It's amazing to me how much the vocabulary of the Bible can be used, with so little of the thought of the Bible understood either by those who read or those who hear. The world is full at this season of the syllables that make up this story.

But tonight I would like to study with you a bit. I think we all will enjoy studying into the real meaning of this effort on the part of God to reach man and reaching man to bring Him to God.

But the whole work of the Gospel is involved in this plan to bring God to men that men might be brought to God. That's what I'd like to study with you for a little time tonight.

Now, I've been reading the words of the angels. The night that Jesus was born there in Bethlehem, the brightest of the angel host came to tell men that the Son of God had become the Son of man. Humble shepherds were the ones chosen by heaven to receive this glad announcement and to herald it to others.

What was the message that the angels brought?

“Glory to God in the highest, and on earth peace, good will toward men” Luke 2:14.

In other words, Satan had been trying to separate men from God by picturing God as not interested in the happiness of man, but rather as cold and austere, stern.

But Jesus has come now to reveal the Father's character, to bring the Father's message. And what is it?

"...And on earth peace, good will toward men" Luke 2:14.

"...Good will..." Luke 2:14.

"I bring you a message of comfort, of peace, of reconciliation, of love."

Now, I shall not spend this hour dealing merely with the historical incidents of that night in Bethlehem. I trust we are all familiar with them. But I would like to press on into the purpose of Christ's mission; why Christ took this trip from heaven to earth, and how He went about carrying out that mission.

It's evident here He came as an ambassador of goodwill. He came to show men that God loves them. He came to reveal how heaven thinks about earth. He came as the Prince of Peace. He came to live here on earth the life of heaven, and to demonstrate on earth the principles of heaven, and to show that God's will for man was a will of joy and happiness.

I love to think of how He went about that. We're given a picture of it in prophecy in the 61st chapter of the book of Isaiah. Jesus Himself applied this prophetically to His own work and mission, as we read in Luke 4.

I read in Isaiah 61:

"The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness..." Isaiah 61:1-3.

He said, "I've come to give men life and light, joy and peace."

How did He do that? We sum it up in one expression. We say He engaged in medical missionary work. That's a broad comprehensive term. Medical missionary work, as outlined in the Bible and magnified in the Spirit of Prophecy, means helping people in whatever way they need help.

I like the way it's put in this beautiful book, *Ministry of Healing*, 156, which is a textbook not merely on how to be well but how to do medical missionary work:

"To reach the people, wherever they are, and whatever their position or condition, and to help them in every

way possible—this is true ministry” *Ministry of Healing*, page 156.

That’s what Jesus did. His effort was to reach the people and to help them in every way possible. And may I say, dear friends, and I say it reverently, even God cannot help people unless He can reach them. And so, we certainly will not be successful in any effort to help people unless we reach them. That’s why Jesus came as He did, *where* He did. He was making a supreme effort to reach men.

You remember in that dream that was given to Jacob as he lay out on the cold ground there at Bethel, he saw a ladder. The top of it reached to heaven, but where was the lower end? Where was it? Down on earth; right down where Jacob was, right there.

And we’re told, and Jesus gives us the picture there in the first chapter of John as He speaks to Nathaniel, that that ladder represents Jesus, on whom the angels of God ascend and descend, John the 1st chapter and the 51st verse.

May I tell you, friends, that if that ladder had failed by one single round of reaching the earth, all of us would have been lost; all of us would have been lost.

It’s a wonderful thing that Christ was perfect. It’s a wonderful thing that Christ was the Son of God. But we can rejoice that He took our humanity and came where we were. Now, that’s the story of Bethlehem. That One that’s cradled there in the manger is the Son of God. He’s also the Son of man. He’s where we are. He’s come where we are. What for? He’s come to get us.

“And the Word was made flesh, and dwelt among us...”
John 1:14.

He came to live with us. He pitched His tent by the tents of men. He came to reveal to us God, not as One afar off, but as One near us, with us. He came where we were.

And let us note that He came where we were, not as Adam was in the Garden of Eden, pure and sinless. He came where we were in our lost condition. He came as the Shepherd after the lost sheep. He didn’t only count the sheep and find one missing.

He didn’t simply send out word in the neighborhood, “A reward is offered for anyone finding a lost sheep and bringing him back.”

No. But He, the Shepherd, left the ninety and nine in the fold and went out into the wilderness, into the mountains. How far? Ah, my friends, the measure of His journey is the measure of our wanderings. In other words, there is no limit. Wherever we are, that is where He has come.

And the more we study the law of God and see our sinful, lost condition, the clearer views we shall have of the great journey that Jesus took to accomplish our redemption.

Do not misunderstand me. He did not partake of our sins.

“For He hath made Him to be sin for us, who knew no sin;
that we might be made the righteousness of God in Him”
2 Corinthians 5:21.

In a way which will always remain a mystery, He partook of our flesh without being made impure. He, the sinless One, holy, harmless, and undefiled, came into our humanity. The Son of God became the Son of man.

And partaking of the heredity, which can be pictured as we survey the history of His earthly ancestors as given in the Bible, partaking of that heredity, He identified Himself with us that there might forever be an answer to the question of how far God would go in the effort to save man.

The answer is His love knows no limits. He comes where we are. And if it were possible to conceive of a greater need than we had, He would have filled that need. If it were possible to picture greater sin than we had indulged in, His love would have met that need. An infinite love was poured out in infinite measure that we might be saved.

Now, in the method that Jesus used to make that very practical for men, we have a wonderful lesson. He was not content to merely preach and *tell* men that God loved them. His loving heart could be satisfied only with the endeavor to show them. And in the Scripture which I have read, you notice that He came not only to preach but to heal; not only to tell but to bind up and to deliver.

And so, as we often like to say, He spent more time in healing than He did in preaching [a paraphrase of *Review and Herald*, September 10, 1908], and the purpose of that was to reveal God's love to man.

He sought out the most difficult cases, the most unlikely cases, the most impossible cases. He sought them out that He might in them show how much God can do through love and how much God does love.

I'd like to have us picture this experience of Jesus as God reaching down to man. That's love, my dear friends, love reaching down. Now, God wants us to do the same. And the great purpose of the medical missionary work is to reveal the love of God that men may see today just what they saw 1900 years ago in the life and ministry of Jesus, the revelation of God's love.

If that's so, you can see what a contradiction of terms medical missionary work becomes when it is in any sense made mercenary; when it becomes a means of keeping people *from* the spirit of sacrifice, instead of bringing into their lives the spirit of sacrifice.

When what is called medical missionary work becomes prostituted to the wealth of individuals so that it becomes simply a process for piling up vast fortunes, God is dishonored. The servant of the Lord says that when that is done, it should not be called medical missionary work, nor should it. It may be medical, but it's not medical missionary work. It may have to do with health, but it does not have to do with the revelation of God's love.

I trust that every one of us here, physicians, nurses, workers in any line, will be so thoroughly shall I say boiled in these principles that they can never be lost, these principles can never be lost in our lives, that we shall realize that the blood has been sprinkled upon us and that we are consecrated to a high and holy calling—the revelation of that love. And that we would no more sell out for so much a week, or so much an hour, sell our talents to the world than we could imagine Jesus doing that.

The great purpose of the medical missionary work, as I say, is to reveal the love of God, to reveal the love of God. And do you know God wants everybody to have a part in that?

The Lord's messenger tells us:

“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.

In this same book of Isaiah that tells of Jesus as a medical missionary, in the 58th chapter tells of all God's Sabbath-keeping people in this remnant of time being medical missionaries. You remember it, don't you, 58th of Isaiah, in which the Sabbath reform and genuine medical missionary work, caring for the poor and the sick and the suffering, those two are linked together.

And let us remember, the great purpose of every approach to the sick is to reveal the love of God. That's why God arranges for us to *do* something for them, to do something for them.

Do you like to do things for people? Do you? Do you like to do things for people? I'd like to make this very practical tonight. You know, it's an interesting thing that when Jesus' mother came there to Bethlehem just before the birth of our Lord, there wasn't any room for her or for Joseph. People were too busy, too busy.

Do you like to do things for people? I'm told by those who have to do with the nursing that out in the world, and even in the church, it's a difficult thing today to find people to actually nurse. Oh, there are people that are willing to give orders, and take positions, and assume degrees, and draw salaries as administrators. But to find people that will actually get to the bedside of the sick and do something for this sick man or this sick woman right here in the bed, do you know that that's a difficult thing today to find people that *like* to do that, *love* to do it, for the sake of poor suffering humanity. That's a difficult thing.

Oh, there are people who will do it for money, yes. You can even find people that'll go into the sewers of our great cities and clean them out for money and sweep up the gutters. There are a lot of disagreeable things that people will do for money.

But to actually minister to the sick for love's sake, to seek out the needy and the weak and the fallen, the filthy, the hungry, the miserable, the dejected, and minister to them in Jesus' name for love's sake, because we love them, that my dear friends is a rare thing in this twentieth century. It's a rare thing. But everyone here has been called to such a spirit, to such a ministry.

The details of our service will vary according to our experience and opportunity. But oh friends, I trust none of us will ever be limited by a lack of love or a lack of willingness.

I trust that in no heart will be the thought, "Well, I could be a medical missionary, but the parts of it that I want to engage in are the parts that don't make it necessary for me to get around somebody that's sick or dirty or makes me uncomfortable."

I want the love of Jesus. Don't you, friends? I want the love of Jesus. And when we get this love in our hearts, friends, instead of it being hard to find people to minister to the sick, it'll be hard to find people to do some of the other things that are a necessary part of it, yet don't bring us in such close contact with the actual needs.

Now, I say again that it is because the great object of medical missionary work is to reveal that love from God to man that God purposely arranges a program that brings us in contact with the sick and the needy.

Human ingenuity seeks to bypass that, to make that contact as little as possible. And so, there are all kinds of machinery. The great value of the drug system is the fact that it gets results quickly with very little contact between the nurse and the patient.

Suppose here's a patient that's restless and needs to go to sleep. How will you put that patient to sleep? With hydrotherapy and prayer, or with a drug? Well, which will do it quicker? Well, you know which will do it quicker, don't you? Yes.

"Well, we'd better use that because we're short on help, and time is valuable, and we need that time to do some other things."

Might even need it to give Bible studies, mightn't we?

May I tell you, friends, that one of the greatest reasons God gave us hydrotherapy is because it *does* take time? It's no accident. And it's nothing to moan over, nor deplore.

God could have arranged some use of hydrotherapy that would put patients to sleep like this, but He didn't do it. Why? Oh, He rejoices as His servants are brought in contact with the sick and brought in contact with them long enough that life and love (for God's life is love and His love is life), time enough that His life and love shall flow through the human agent to the one that needs that life and love.

It is not alone, my friends, in that experience which we choose to call miraculous, in the anointing of the sick and the laying on of hands in that special service spoken of in James 5—it is not alone in that service that the Scripture is fulfilled:

“...They shall lay hands on the sick, and they shall recover” Mark 16:18.

God wants to use every nurse, every medical missionary, as His agent, through whom the healing power of love shall flow. And I'm not talking about some strange mystical occult power. I'm talking, friends, about the plain promises of God, as given us in the Bible and the Spirit of Prophecy.

Read it in that chapter in *Ministry of Healing* on “Prayer for the Sick.” Read it there in the chapter on “Mind Cure.” God has made it very plain He wants to use you and me.

Why, here, let me read you just one beautiful sentence on it, *Ministry of Healing*, 156:

“In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life” *Ministry of Healing*, page 156.

Isn't that nice? Yes. So, dear ones, I trust that we shall thank God for every opportunity to come in contact with men and women. The closer we can get to them, the better. And may I tell you, that's one of the great reasons why God has told us that in the medical missionary work in general, as far as possible, men should work for men and women should work for women. That's the reason. Because there is to be a coming close physically, mentally, spiritually, a blending of mind with mind and heart with heart.

Oh, I thank God for this beautiful program of medical missionary work, in which the human agent becomes the link between the visible and the invisible; in which the human agent becomes the channel through which the love of God coming from the skies is poured out to some hungry, thirsty soul here in this world. Haven't we a glorious privilege, friends?

Now, in being those channels, we need to be skillful. Notice this statement in *Ministry of Healing*, 146:

“All Gospel workers...” *Ibid.*, page 146.

Not just the doctors, not just the graduate nurses, but everybody, the preachers, the teachers, the stenographers, the cooks, the housewives, the farmers, the colporteurs, everybody, listen:

“All Gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease” *Ibid.*

All of us should know how to give those simple treatments. Do you know how to give them, friend? Well, if you don't, there's a chance to learn, a chance to learn. If you know how, let's keep practicing.

And what's the purpose of it all? It isn't just to bring the blood to the surface with a fomentation, or take some of the load off the heart with a cold mitten friction, or relieve some congestion somewhere with a hot foot bath. The great purpose is to reveal the love of God.

And my friends, what a contradiction of terms it is, then, to give a treatment with an atmosphere anything different from love. If I'm giving treatment because I have to just in a professional way, or if I'm doing it with my mind on something else and I want to hurry and get through with this patient so that I can go and do what I want to do, I could almost say the patient might be better off if I'd skip them. Remember, the great purpose of every treatment, every contact is that the love of God shall be revealed; wonderful privilege.

I'm going to read you something that I think a great deal of. Listen. This is inspiration speaking. It's a beautiful paragraph:

“The great Physician cooperates with every effort made in the behalf of suffering humanity, to give light to the body, and life and restoration to the soul. And why is this? Satan came into our world, and led men into temptation. With sin came sickness and suffering, for we reap that which we sow. Satan afterward caused man to charge upon God the suffering which is but the sure result of transgression of physical law. God is thus falsely accused, and his character misrepresented. He is charged with doing that which Satan himself has done. God would have his people expose this falsehood of the enemy. To them he has given the light of the Gospel of health, and as his representative they are to give the light to others. As they work to relieve suffering humanity, they are to point out the origin of all suffering, and direct the mind to Jesus, the great Healer of both soul and body. His heart of sympathy goes out to all earth's sufferers, and with every one who works for their relief He cooperates. As with His blessing health returns, the character of God will be vindicated, and the lie thrust

back upon Satan, its originator" *Spaulding and Magan Collection*, page 127.

Isn't that wonderful, friends? What are we doing? Ah, we're carrying out that mission that Jesus came to Bethlehem and Nazareth and Capernaum and Jerusalem to accomplish. We are coming to reveal the love of God, to vindicate the character of God, to not only tell men but show men that God loves them. And in order to show that, we *do* something for them, we *do* something for them.

So, instead of inventing methods to keep us *from* the sick, instead of being interested in all the gadgets, and the paraphernalia, and the organizations that keep us *from* the bedside of the suffering, dear ones, let us follow the footsteps of Jesus. We shall find His footsteps beside the sickbed. Let's get there as much as we can. What do you say? Not only in the sanitarium but out in the homes of the people, let us rejoice in every privilege we have to come where people are, for it's people that need our help.

Now, that's only half the story, that's only half the story. For my dear friends, that ladder is intended to be traveled in both directions. That ladder that Jacob saw had angels descending and ascending. And that same Savior Who came from the highest and stooped to the lowest has ascended to the highest. He came and took our humanity that He might carry with Him our humanity to the highest level.

And so, we want to think of the work of Jesus as not only coming from God to man but as coming from man to God. And in that work, dear friends, He invites us to join Him. He wants us to cooperate with Him in *this* process, as well as in this one. He wants us, while we unite with Him in reaching to the lowest, to also unite with Him in lifting the lowest to the highest.

And what does that mean? It means this, dear friends. God is seeking to bring man back into harmony with Himself. That means obedience to law, obedience to law. And just as I've shown you how drugs interfere with this revelation of God's love, they most definitely interfere with this effort to teach obedience.

And why? And how? Ah, my friends, it started back there 6,000 years ago. God put Adam and Eve in the garden, and He gave them a program of obedience to law. And He told them that if they did not obey, there would be certain results.

He says, "You're going to die."

But there was a radio broadcast that took place in that garden. And just as many people today love to gather around and hear something about how they can do this, and do that, and take this, and take that and won't have to suffer, so Eve listened to the suggestion of the serpent that she could disobey and still what wouldn't happen? She wouldn't die. She wouldn't die.

God said that she would, what? She would die. Who did Eve believe? Believed the serpent, ate what God said not to, and honestly believed that she would escape the consequences.

And so today, from the forbidden tree, Satan presents mixed knowledge. And he suggests that if men will only follow his counsel that they will be able to eat what they please and not suffer for it; that they will be able to disobey and still escape the consequences.

But true medical missionary work—mark the point—true medical missionary work exposes that falsehood of Satan, as it exposes this one.

The first falsehood of Satan is, “God doesn’t love you. He’s responsible for this pain and suffering.”

That’s a lie. The true medical missionary, in ministering in Jesus’ name to relieve suffering, gives the lie to Satan.

But the true medical missionary exposes the second lie of the Devil. What’s that?

Oh, this second lie of the Devil is, “It doesn’t make any difference whether you obey natural law or not. There’s a way to be well; there’s a way at least to escape suffering. If you’ll just *take* this or do that, you can go ahead then and eat as you please and live as you please.”

That’s a lie, my friends. That’s a falsehood. It isn’t true. It won’t work. And all the efforts of Satan, with all his false remedial program, can only give a temporary delusion on that subject. Sooner or later, in this world or in the world to come, the soul awakes to the fact that it was all a fiction; that there was no true relief or true blessing that came from any of that program.

Where, then, lies healing? Ah, Jesus said to those that He ministered to:

“Go, and...” John 8:11.

What?

“...sin no more” John 8:11.

“...lest a worse thing come unto thee” John 5:14.

And through Moses, He gave the promise to Israel in Exodus 15:26, “If you just listen to what I tell you and do it, I’ll heal you, and there won’t be any disease among you.”

You remember the promise, don’t you? Wonderful. Do you see the difference between Satan’s program and God’s program? Satan promises men life in disobedience; God promises men life in obedience.

God’s program is, “Obey and live; disobey and die.”

Satan's program is, "Disobey and ye shall not surely die" [a paraphrase of Genesis 3:4].

The true medical missionary, then, cannot be content merely to do things for people. He must teach as well as heal. This is healing; this is teaching. And *Ministry of Healing* tells how often they're to be separated. You remember how often it is, don't you? How often? Never.

As a friend of mine used to say, "That isn't very often."

You'll find that on page 141:

"In the work of the Gospel, teaching and healing are never to be separated" *Ministry of Healing*, page 141.

Ah, that means, friends, that as we reveal the love of God, we're to teach the law of God. And it certainly means that as we teach the law of God, we're to reveal the love of God. They belong together. They are two faces of one coin, two sides of the same thing—the character of God.

I want you to think of that picture again, Jesus coming down, down, down, down, until He can stoop no lower. Why? That He may reach the lowest. But what does He do?

Does He just say, "All right, I've come down here now, and everything is all right. We're just going to stay right here right where you are"?

Oh, no. He takes that poor, fallen soul, sick and sinning and sad, and He points him to glory.

He says, "Look, look. That's where I came from. If you will, I will take you there."

"Oh, can I go there?"

"Yes."

"Can I go *there*?"

"Yes, yes."

"I can go *there*?"

"Yes."

And so, I give Him my hand, and He starts walking with me step by step that ladder of obedience. Step by step, He keeps lifting me up higher and higher and higher until someday, friends, I shall share His throne with Him. Someday His perfect obedience shall be perfectly duplicated in my life.

Is that right? Is that the program? Are we to teach that to the sick and suffering? Are we to encourage them to take a step in obedience?

Now mark you, friends, it's a series of steps, and God pity us if we try to make people jump from here to there. Even a kangaroo couldn't do it. Oh no, friends. We do wrong to God and to the sinner and the sick when we expect them to make it all in one leap. I don't know anybody that does. But I think sometimes we may expect them to take several steps in one leap, when really about all they can take is one at a time.

Jesus, after three and a half years with the best-selected men He could find, said, "I have yet a few little things that I'd like to tell you sometime."

Or is that what He said?

"I have yet..." John 16:12.

What?

"...many things to say unto you, but ye cannot bear them now" John 16:12.

"Well," we might say, "Lord, just lay it on. Tell them. They ought to hear it, whether they can bear it or not."

No. Why? It's love again, love again, love that stooped so low to save us is patient with us and leads us along a step at a time, a step at a time, a step at a time. And remember, the whole object of it is to bring us back into full harmony with God.

Now, I read you a few moments ago that all Gospel workers should know how to give these simple treatments that reveal God's love. Now, let's see how many of us should be in this teaching business.

Next page, 147 of *Ministry of Healing*:

"Every Gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work" *Ministry of Healing*, page 147.

Isn't that wonderful? *You* are to be a teacher of healthful living. The physician is to be a teacher. His greatest work isn't surgery. It's teaching obedience. The nurse is to be a teacher of healthful living. The colporteur is to be a teacher of healthful living. The cook, the housewife, the dietitian, the stenographer, the farmer, everybody—we're all to be teachers of healthful living.

If you know more than some others, fine, teach more. But you know, all a teacher needs to know is something that somebody needs. Teach them *that*. None of us know it all.

Why, I'm amazed as they keep bringing out new material on diet and health and all phases of nutrition and physiology. Really, to read it, it would make you think that people even 10 years ago didn't know anything. They've found out so many new things just lately.

But that encourages me, friends, because if time should last another 10 years, they'd find out so many new things it would make all their teaching—now I'm talking about from a scientific standpoint, it would make much (I'll be conservative), much that they're teaching now look quite antique.

But I've got some good news for you. If you and I will take this book, *Ministry of Healing* (this contains the wisdom of the Great Physician), if we'll teach what's in there, we'll never need to apologize for what we have taught going out of date, never need to apologize for that.

Now, I'm going to read you an interesting sentence in the very next paragraph:

"Everywhere..." *Ibid.*

That's everywhere except Wildwood, isn't it? You don't know the rest of the sentence, maybe. But this says "everywhere," and there's no parenthesis afterward that says "everywhere except" someplace.

"Everywhere there is a tendency to substitute the work of organizations for individual effort" *Ibid.*

Could there be that tendency here? Now, it doesn't say that everyplace they yield to the tendency, but it says there's that tendency *everywhere*, and there is, on this subject, friends. That's what it's discussing. Everywhere there's a tendency to have organizations do what God intended individuals to do.

Why, they've made a slogan of it. Did you see it?

"Let the Salvation Army do it."

Yes, that's a slogan. And they have these iron pots down there, and the idea is if you throw a quarter or a dollar in there, the Salvation Army will take care of your Christmas charities. And you can go on and have a good time and not have to worry about finding anybody that's poor or sick or discouraged.

Well, I think it's a lot better to give something to the Salvation Army than do nothing, don't you? But friends, I'd hate to have those dear people get all the blessing that's described for us here, wouldn't you?

"Everywhere there is a tendency to substitute the work of organizations for individual effort... Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact..." *Ibid.*

Remember what I said?

“...they excuse themselves from contact... their hearts grow cold... Love for God and men dies out of the soul. Christ commits to His followers an individual work—a work that cannot be done by proxy” *Ibid.*

What’s that “by proxy”? Oh, I belong to certain legal corporations, and when I can’t go and the time comes for the meeting, you know what I do? I just write out a proxy.

And I say, “So and so will represent me at that meeting.”

And that person votes for me, and anything that I’d be supposed to do there, that person does. That’s all right in a legal corporation meeting, but it won’t work on this. It says it won’t work.

“Christ commits to His followers an individual work—a work that cannot be done by proxy” *Ibid.*

Christ’s command is:

“...Bring the poor that are cast out to thy house...’
‘When thou seest the naked, that thou cover him...’
‘They shall lay hands on the sick, and they shall recover...’ Through direct contact, through personal ministry, the blessings of the Gospel are to be communicated” *Ibid.*, page 148.

“He brings men into touch with those whom they seek to benefit” *Ibid.*, page 147.

So, as we review this story of Bethlehem tonight, as we hear again the angel’s song, “Peace on earth, good will toward men,” let us not think merely of some lovely Christmas story, which many people are listening to this evening. Oh, let us think of the great objective of it all—the revelation of God’s love to men, that men might be brought to God. And let us rejoice that the Savior did not keep just for Himself that wonderful mission. He has invited you, and you, and you to share with Him.

Today He’s going to have a group that follows Him whithersoever He goeth. They will go to the lowest and lift to the highest. Therefore, they will learn the love of God in its fullness, and they will learn the law of God in its completeness. They will know the whole scale. From the lowest bass to the highest treble, they’ll be able to sing the whole scale.

Oh, what a wonderful privilege we have, friends, of entering into fellowship with God in this medical missionary program. That’s why God has made us medical missionaries. That’s the great reason. It is that in fellowship with Christ, we shall learn the beauty of His character and the sweetness of His life and that thus we may share through eternal ages the joy of our Lord.

Let us spend a little time in speaking to the praise of the glory of His grace tonight. You say whatever you'd like to. Jesus will love to hear you, I know.

[Testimony meeting followed.]

[Following are comments made by Elder Frazee during testimony meeting.]

...Find where they are, reveal the love of God to them at that point, and help them to see a step that they can take toward heaven, toward Jesus, a step, a step, a step, another step.

And there's no person so low but what God can reach him and help him to take a step. And there's no person so high, but what there's another step for him to take. Isn't that right? So, there's something for us all.

“I can hear my Savior calling,
I can hear my Savior calling,
I can hear my Savior, calling,
Take thy cross and follow, follow Me.

[Refrain] Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way.”
“I Can Hear My Savior Calling,” by E.W. Blandly, first stanza.

Is there another that wants to speak?

...Is that making it too practical? Did Jesus teach people to walk? Did He *tell* them to walk? Yes, He did. You can find that in the Bible. If you don't find it, I'll help you.

“He will give me grace and glory,
He will give me grace and glory,
He will give me grace and glory,
And go with me, with me all the way.”

[Refrain].

Ibid., fourth stanza.

Our Father, tonight on this night that millions are celebrating the greatest gift that was ever given to this world, we choose in simple fashion, with humble hearts to thank Thee for this gift and to give Thee in return that which Thou dost want most, our own hearts' love and the service that springs from that love.

Make us happy and glad to reveal this precious gift of love to all whom we meet, not only the sick and the poor in the hovels and the huts, not only among the wealthy in their mansions, but Lord, with our own brothers and sisters, with our fellow workers, with all whom we meet.

Grant us the joy of being to those about us what Jesus was to those about Him, and thus may we echo the song that the angels sang, "On earth, peace, goodwill toward men."

We ask it in that dear name of Jesus, amen.

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