

Rivers of Healing

#0736

Study Given by W. D. Frazee—April 16, 1960

Hebrews the 6th chapter verses 18–20.

“...On the rising tide it can never fail,
While our hopes abide within the veil...”
Seventh-day Adventist Hymnal, #534, third stanza (partial).

Whence comes that expression “within the veil”? What does it mean? I must say, friends, that Babylon doesn’t know anything about what it means. And all the poems they write, and all the songs they write, and all the sermons they preach fail to penetrate that mystery.

But thank God, the third angel has light on what this means.

Our text is Hebrews 6:18–20:

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil”
Hebrews 6:18–19.

This hope, notice, is an anchor:

“...which entereth into that within the veil; Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchizedek”
Hebrews 6:19–20.

What is the anchor? Hope is the anchor. It is sure and steadfast, for it enters into that within the veil.

You know, an anchor doesn’t mean a thing unless it’s fixed in something that won’t move. And our hope is valueless, friends, unless it enters within the veil.

“...into *that* within the veil” Hebrews 6:20.

Now, what is within the veil? What is *that* which is within the veil? Well, let’s look in and see, friends.

You know of course, that understand the third angel’s message, that that expression “within the veil” relates to the holy places of the heavenly sanctuary.

There are two veils. There's a veil before the holy place; there's a veil before the most holy place.

When Paul wrote this, Jesus had entered within the first veil. But you and I know that over a hundred years ago, in 1844, Jesus entered within the second veil. And it's very important, friends, that our hope follow Him where He goes, isn't it? Very important.

Jesus is within the veil. And if He's there, I want to be there too, don't you? I want to share with Him and thank God it's our privilege. That's suggested in the very wording of this because it calls Jesus the Forerunner Who has entered for us.

You know, back there in ancient times, when a king was to enter, or royal party was to enter a certain place, a herald ran ahead to announce his coming. Oh, can it be, wonder of wonders, that Jesus the Son of God has taken upon Himself the work of a herald, announcing *our* coming to the holy of holies? Yes, my friends, it is even so.

Within the veil, Jesus the Forerunner has entered for us. And of course, He's expecting us to enter in with Him. That's why He's the Forerunner. We come running after if you please. Oh, let's run. What do you say, friends? Let's run.

What's He doing up there in heaven, anyway? What's He doing within the veil? Well, I'll tell you this, whatever it is, it's for us. That's what this verse says. It's for us.

And you and I know that He is carrying on there the work of atonement, bringing man and God together in an indissoluble union that we shall appreciate more and more through the eternal ages ahead.

In the book, *Great Controversy*, page 489, this text is quoted. I want you to note the setting of it:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" *Great Controversy*, page 489.

What's essential to our salvation? Well, the cross is essential. Here's something else that's *just* as essential. What is it? His intercession in the sanctuary above.

"By His death He began that work, which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption" *Ibid*.

Ah, do you see then that before we ever follow Him in the flesh, we must first enter in with Him in the Spirit? In other words, before these feet which now walk the

dusty paths of this world, before these feet tread the courts of glory there, our hearts must be at home with Jesus in the Most Holy Place.

And that's our privilege tonight, friends. Oh, let us go in. What do you say? Let us look around. Let us, like the remnant as they're pictured in that early vision in *Early Writings*, behold the beauty and glory of that Most Holy Place and be captivated.

I'll tell you one thing, friends. It'll spoil all the glamour and the tinsel of this world to behold that glory and the revelation of God that is there given us.

Now, the central object in that temple in heaven is the throne of God. You can read about it in Revelation, the fourth chapter, and the fifth chapter. Round about that throne are the seraphim and the cherubim, the four and twenty elders, and the angels, ten thousand times ten thousand, and thousands of thousands.

And in the midst of it all, in the midst of the throne, and the living creatures, and the elders, and all those angels, John sees a Lamb as it had been slain. He's the center of it all, my friends, the dying Lamb. Yes.

What does He say here in Revelation the fifth chapter?

"And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain" Revelation 5:6
[marginal reading].

"A dying Lamb in heaven?"

Yes, yes.

"Oh, I thought He died on the cross."

Yes.

"I thought He rose from the tomb and went to Heaven."

Yes.

"I didn't know that He was still the Lamb, dying."

Ah, what a picture, my friends.

Did you note what I read in *Great Controversy*?

"...There..." *Great Controversy*, page 489.

In heaven, in the sanctuary.

“...the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven” *Ibid.*

In this book, *Selected Messages*, Book 1, pages 343–344, I read:

“...Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world” *Selected Messages*, Book 1, page 343.

No longer do men bring their lambs in *this* world. No longer does the Jewish tabernacle carry on its services. But, watch:

“...But the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner” *Ibid.*, page 344.

Then, I ask you, friends, how long will Christ be the dying Lamb? Why, as long as sin makes necessary that intercession, that continual presentation of the sacrifice. Thank God,

“Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more...”

Seventh-day Adventist Hymnal, #336, third stanza (partial).

That’s it, friends. And as long as the sinning continues, the suffering of the Lamb continues. That’s one of the great things that we need to sense tonight as we look in through the open door within the veil. Jesus is still bearing the sin and the sorrow and the suffering of this sad old world.

Now, let us look again at that scene within the temple. Let us look at that throne. You know, this is no ordinary building in heaven, friends. It’s no ordinary service that’s going on there. We have very little conception of its vastness or of its glory.

The city of which the New Jerusalem temple is the center is twice as big as the state of Tennessee, just the city. It’s a vast place. And that great building, the temple, which forms the center of it all, as I say, it must be indeed a vast, vast structure.

The angels are there by the millions. And the throne is there as the center of it all. Now, as I say, let’s take another view of the throne, as given us in this wonderful book of Revelation which was given to us, among other things, to reveal what’s going on in heaven, Revelation 22 verses 1–2:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” Revelation 22:1.

Oh, that throne then, in the midst of which is that Lamb, there’s a river issuing from that throne. That’s what it says:

“...clear as crystal...” Revelation 22:1.

“...a pure river of water of...” Revelation 22:1.

What?

“...life...” Revelation 22:1.

Are you interested in life?

“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” Revelation 22:2.

Now, get the picture if you can. Here is a river, a mighty river issuing from the throne of God. It’s called “the river of the water of life.” Growing along the side of that river on either side is what? The tree of life, and there’s healing in its leaves. That’s what it says.

Are you interested in healing? Well here, my friends, is some medicine.

“...The leaves of the tree were for the healing of the nations” Revelation 22:2.

Now, the river is the river of the water of life, and there’s healing in those waters. Proof? Go to the 47th of Ezekiel, and we’ll read it. If you want something interesting, read all 12 verses beginning with the first. We’ll not read all of them in this little study, but you’ll see that this water is issuing from the sanctuary, just as John says when he saw it. It was flowing way back there in Ezekiel’s day. It was still flowing in John’s time. Thank God, it’s flowing tonight, my friends, this river of the water of life.

Now, there are two expressions, one in the 9th verse and one in the 12th verse that I want you to notice.

The last line of the 9th verse:

“...Every thing shall live whither the river cometh...”
Ezekiel 47:9.

And then, in the 12th verse near the end:

“...because their waters they issued out of the sanctuary”
Ezekiel 47:12.

There's healing in those waters. Why? Ah, because those waters issue out of the sanctuary. The sanctuary (let us say it right here clear, now), the sanctuary is headquarters for God's healing work. The sanctuary is the headquarters for God's healing work.

And if you're interested in healing, come to the sanctuary. Look in through that open door. Enter by faith within the veil, and you will see those living waters flowing from the throne of God, with healing for every disease of humanity. I thank God that it's true, don't you?

Now, I want you to notice, friends, the two expressions (they are the same) about this tree and about this river. The tree of what? Life. And it brings healing. We read it there. The river of life, and it brings healing. It is the life of God, of course, that heals man. There's no true healing apart from that.

Now, I want to ask you a very simple question, and yet it's as big as eternity. What is the life of God? And I answer, friends, it is love.

In 1 John 4:8, I read:

“He that loveth not knoweth not God: for God is love”
1 John 4:8.

And the fact that love and life are so closely connected as to be identical I find implied in 1 John the 3rd chapter and the 14th verse:

“We know that we have passed from death unto life,
because we love... He that loveth not his brother abideth in
death” 1 John 3:14.

There you have it. If there's no love, then there's no life.

“...He that loveth not... abideth in...” 1 John 3:14.

What?

“...death” 1 John 3:14.

Then, lack of love goes with death, and death goes with lack of love.

A few years ago, a celebrated doctor wrote a volume for the public called *Love or Perish, Love or Perish*. Well, God wrote a volume on it nearly 2,000 years before that doctor did. Here it is, the Bible, friends. And that's the great message of this book love or perish.

“We know that we have passed from death unto life,
because we love...” 1 John 3:14.

I repeat, friends, it is the life of God that brings healing to man, and that life is love, that life is love. The world today is dying for want of life, God’s life. The world is dying for want of love, God’s love.

What is medical missionary work? Why friends, in the light of the facts that we have just seen, as we look in within the veil, the answer is clear. Medical missionary work is bringing men to that river of life. Or, shall I say, it is bringing the river to them. It is bringing those healing waters to the poor, sin-sick, disease-ridden, sorrow-filled men and women of this world. That’s medical missionary work.

“...See waters flowing
Fresh from the throne of God, pure from above;
Come to the feast of love—Come ever knowing
Earth has no sorrow but heaven can remove.”
Church Hymnal (1941), #223, third stanza (partial).

There’s healing in these waters, friends. Oh, how many there are, like that poor sufferer by the pool of Bethesda, who are waiting for the moving of the waters, that feel they have no man who cares for them. But a medical missionary is somebody who will come and bring the sick ones to the healing waters; bring the healing waters to them. What a privilege we have, friends. That’s our work, that’s our work.

Now, I want to study with you for a little while what it costs because believe me, friends, you may call it a paradox if you want to, but while the river of the water of life is free, and you can read that here on the last page of the Bible, it’s the most expensive thing in the universe.

Let’s go back to the book of Exodus, the 17th chapter, in order to get that clear. Yes, these healing waters have cost an infinite price. You can read the story in Exodus 17:1–6. The verse I’m going to read is the 6th verse.

The children of Israel had come out from Egypt and were on their way to Canaan. They got near to Sinai. They were all out of water, and they were murmuring. They cried to Moses, and Moses cried to God.

God said, “Moses, I’ll tell you what to do. Take your rod and go to Horeb.”

Now, listen:

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel” Exodus 17:6.

Let me ask you, friends, what would have happened to those two million people if the water hadn't come? Ah, they would have all perished of thirst in that hot, dry desert.

But thank God, the waters did come. Where did they come from? They came from the rock, from deep within the heart of that rock. But oh, what had to happen to that rock? It must be smitten.

And so, Paul says in 1 Corinthians the 10th chapter and the 4th verse, speaking of Israel:

“...They drank of that spiritual Rock that followed them:
and that Rock was Christ” 1 Corinthians 10:4.

That Rock was Whom? Oh, it was Jesus Christ. Was He smitten? Yes. What for? That living waters might pour forth from that broken heart, to heal every sin-sick soul and body.

“...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...”
Isaiah 53:5.

What?

“...healed” Isaiah 53:5.

Oh, is healing wrapped up in the atonement? Is healing included in the gifts of life made possible for us through the broken heart of Jesus? That's right, my friends, that's right. So you see, it's a very costly gift. This gift of life, of love, poured out for us from the smitten heart of Jesus.

Again, let's go to the 15th chapter of Exodus. See how Jesus taught the lesson on this occasion. Now, from one angle, now from another, He seeks to teach men two things—that life and love are available to bring healing, and oh, that it's a very costly gift, a very expensive provision.

On this occasion, as you read beginning with the 23rd verse, they came to Marah, and they could not drink of the waters of Marah. Why not? They were bitter. They were bitter. So again, the people murmured. And Moses cried to the Lord.

And the 25th verse says, watch:

“...The LORD showed him a tree, which when he had
cast into the waters, the waters were made sweet...”
Exodus 15:25.

Do you get the picture? There are the waters, but they're bitter. There's a tree, and it's standing there, a beautiful green tree, doubtless.

But God says, “Moses, take that tree, cut it down, put it into the waters. And then, those waters will be life-giving.”

Ah, friends, Who is that tree? That tree is Jesus. And do you see what it cost Jesus to bring us the healing? Just as that tree must be cut down, smitten, and thrown into the waters, its life flowing out into those waters that the waters might be healed and bring life to those thousands of people, so God permitted His dear Son to on Calvary be cut down, to be cut off, as Daniel says in the ninth chapter:

“...Cut off, but not for Himself...” Daniel 9:26.

What for? Ah, friends, that you and I might have healing waters, healing waters.

Now, I would like to emphasize all through our study tonight that we’re not just dealing with spiritual life and spiritual healing. Of course, it includes that; that’s basic, that’s primary.

But all through our study tonight, we are dealing with literal physical healing. We’re dealing with the stomach, and the liver, and the lungs, as well as with the mind and soul of man. And you’ll see how God made that very clear right here in this experience. For let’s read right on.

We’ve read in the 25th verse, and I’ll read it again and then with the 26th with it, see how Christ links the two together:

“And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there He proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee” Exodus 15:25–26.

What was he talking about? Talking about disease. He said the Egyptians had had these various diseases.

Now, God says, “If you’ll just do what I tell you, and let my plan of salvation work with you, and you work with it, you’ll be” what? “You’ll be healed.”

Ah, friend, note the comment on this in the book *Medical Ministry*, page 120:

“It was not by chance that in their journey the children of Israel came to Marah” *Medical Ministry*, page 120.

It wasn’t by chance. God led them there for a purpose, to teach them the lesson.

“God was the Leader of the Israelites, their mighty Healer. He it was Who put into the tree the properties which sweetened the waters... Christ is the great Physician, not only of the body, but of the soul” *Ibid*.

Watch:

“God permitted His only-begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases” *Ibid*.

There you have it, friends. There’s healing power in that smitten tree. There’s healing power in the waters that flow from that smitten rock. Oh, let’s bring the sick to Jesus then, friends. What do you say? Let’s bring them to Jesus. Let’s bring them in contact with that healing light that flows from the heart of God.

What is it we sing? “Rock of ages, cleft for me.” What does “cleft” mean? Broken, torn apart, my friends. The heart of God, broken on Calvary.

“Rock of ages, cleft for me...”
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure...”

Seventh-day Adventist Hymnal, #300, first stanza (partial).

Yes, friend, there’s a cure there: a cure for body and mind and soul, a cure in the water and the blood that flows from the broken heart of Jesus on Calvary.

Now, the water and the blood is that fact... what does the song say? Was there water and blood flowed from His broken heart? Yes. We need to see both. They both represent His life, His love. As we’ve seen, this river is the water of life, and God’s life is His love.

And the blood, Moses tells us in Leviticus 17:11,14, that the life is represented by what? The blood. So, the blood and the water both represent His life, His love poured forth for us.

But tonight in that double symbol, I would like to have you see a double gift of Jesus. In His blood, that blood flowing from that broken heart, I’d like to have you see His life poured out in sacrificial death for us, as He laid down His life on the cross. And in the water, I would like to have you see His life poured out in self-denying service for us. We need both; He supplies both. He’s all we need.

Think of that time that Jesus spent down here in this world. He was giving His life for us all the time. He was pouring out His life for us all the time. But in Nazareth, and in Capernaum, and in Judea He was pouring out His life in service for us, wasn’t He, going about doing things for people, ministering, serving.

But on Calvary, He poured out His life in another way. He poured out His soul unto death.

Now, Christ has invited us to share with Him in this wonderful work of healing. In John 20:21, He says:

“...As My Father hath sent Me, even so...” John 20:21.

What?

“...send I you” John 20:21.

But if we are to share in this wonderful healing ministry, we must link with Him, we must link up with Him.

In the book *Desire of Ages*, page 825, notice how clear this statement is:

“The power of love was in all Christ’s healing...”
Desire of Ages, page 825.

What was the power in Christ’s healing? The power of love. That’s what I’m studying with you tonight. This water of life, this love poured out in death and in service, the blood and the water, the life of God given to man in working for him, in dying for him. That’s the source of healing.

“The power of love was in all Christ’s healing, and only by partaking of that love, through faith, can we be instruments for His work” *Ibid*.

You want to heal people?

“If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people” *Ibid*.

What does God want you to be, friends?

“He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers...” John 7:38.

From deep within him shall flow rivers of what?

“...living water” John 7:38.

Oh, friends, what a wonderful potential the church has. But what does the next sentence say?

“There were places where the Savior Himself could not do many mighty works because of their unbelief. So now unbelief separates the church from her divine Helper.

Her hold upon eternal realities is weak. By her lack of faith, God is disappointed, and robbed of His glory” *Ibid.*

Is that condition to continue? No, thank God. The latter rain is coming; the glorious loud cry is about to break upon this world as the church, clad in the garment of Christ’s righteousness, goes forth to her closing work.

And friends, do you know what that revelation of glory will be? It’ll be this revelation of love, this revelation of the life of God, first in practical ministry, in service to friends and neighbors, and then to the ends of the earth.

And friends, as was the case with Jesus, after He had given His life in service, loving service for the people, then He became the persecuted victim, and He gave His life in sacrifice for the very ones to whom He had given His life in service. Is that right?

Are you willing to be a martyr?

“Ah,” you say, “Brother Frazee, I thought there weren’t going to be any martyrs during the time of trouble.”

I want to tell you two things about it. It’s true there won’t be any martyrs during the great time of trouble. But I want to tell you something, friends. The people of God who go through that are going to suffer just the same as if they were martyred. Don’t you think so? Aren’t they going to face death? Absolutely.

But that isn’t all. Don’t you think that before the close of probation, some of God’s people may be called to martyrdom? Aren’t some of them being called to martyrdom right now? Aren’t there countries in this world tonight where God’s people, our own brothers and sisters who bear this great message, are languishing in prison, and some of them have already been killed? Isn’t that true, friend? Oh, yes.

We could name country after country where that’s true tonight. Some of them, perhaps it isn’t even good to talk about it, because it might bring further suffering on God’s people there. But oh, we need to think about it, and we need to pray about it, and we need to meditate on it because if we’re going to link up with Jesus in this sacrificial ministry, we must remember that when Christ said you and I, if we were going to follow Him, must take the cross, that He was talking about an instrument of execution. Wasn’t He? That’s right.

We must be willing to lay down our lives for those to whom we minister, lay down that life in service, and lay down that life in sacrifice. And when we have that spirit as Jesus had it, friends, we’ll have some of that healing power that He had. Don’t you think so? That’s what He wants us to have. But the healing power is love, and love is revealed in sacrifice.

Notice this beautiful statement in the book *Education*, page 114:

“Only the love that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul. Love’s agencies have wonderful power, for they are divine... Would we learn the lesson, with what power for healing would our lives be gifted!”

Education, page 114.

There it is, friends. Ah, there’s wonderful power for healing in those waters that flow from the sanctuary because they flow from the heart of God.

But remember, they cost something. The rock must be smitten for it to give forth its waters. And as Jesus must be smitten in order for those waters to flow from Him, we must share His life of service and His death of sacrifice if we expect friends to enter into this experience of really carrying the ministry of healing to others.

I want to ask you something, friends, very seriously, in a matter-of-fact way. If you were the Devil, what would you do about it? Well, I can think of several things that one might do if he were in Satan’s place. There’s one thing that I think I would do if I were in the Devil’s place. I think I would try to get people to believe that they could be healed by various chemical and mechanical and other agencies so that they wouldn’t think that they needed this river of water of life. I think I’d do that if I were the Devil.

“Ah,” you say, “Brother Frazee, don’t you believe in using any chemical or physical methods?”

Oh yes, sure. The Bible teaches that, and the Spirit of Prophecy. But as I say, I repeat, I think that if I were in the Devil’s place, I would try to get people so filled with the idea that the answer to all earth’s disease problems is found in a bottle or a hypodermic needle, or in some method of that kind. I think I would try to send them wandering down that trail, away from the river of the water of life that flows from the sanctuary. I think I’d do that if I were the Devil.

And I think that in an endeavor to persuade them that down that road lies the answer, I think I would let them find a lot of things that look like success. I think I would.

But ah, friends, I believe just what I’m studying with you tonight for I’ve read it out of the Book and the books that the real healing that this poor old world needs in the livers and the lungs, as well as in the heart and mind, the real healing that it needs is the healing that only love can bring.

And do you know something very interesting? That this very century, which is so filled with all this research into the materialistic side of healing, has also brought us, as perhaps you know, some of the most astounding disclosures in what is called psychosomatic medicine.

And do you know what about nine-tenths of psychosomatic medicine is? Well, the way the world gives it, friends, it’s a cheap, partial, incomplete, and

distorted version of what we've been reading from God's Book tonight. In other words, it's a recognition of the fact that when people have hate instead of love and worry instead of trust, that they get sick in the stomach, and in the heart, and the blood vessels, as well as in the head and heart. That's the thing, my friends.

But oh, let me tell you something. While the world can make those problems, the world can never really solve them. The world can cut itself off from God, but the world can never get itself back to God. And the world can never with all its study of psychology, and psychoanalysis, and all the other sciences of the mind (and I'm not here tonight to discuss them; that's not my subject), I simply say to you that with all their study of them they will never, in and through those sciences, bring to men the river of the water of life. That flows from the sanctuary within the veil, my friends. And if you and I want to be the channels of that healing power, we must enter within that veil. We must link up with Jesus.

Don't misunderstand me. That won't make us careless about scientific medicine. That won't make us sloppy nurses or slovenly attendants to the sick. Love will lead us to be *more* careful, *more* scientific, *more* accurate than the world could ever be, my friends. Love will lead us.

But oh, love will bring to the sickbed something that all the science of this world can never bring. What will it bring? The life of God, my friends, the life of God.

Now, I want to ask you another question. I asked you what you would do about this if you were the Devil. I want to ask the question this way now. What would you do about this if you were in the Lord's place? What kind of methods would you ask your medical missionaries to use if you were in Jesus' place?

Would you try to devise methods that kept the sick people and the medical missionaries as much apart as possible? Or would you think of methods that brought the sick people and the medical missionaries as close together as possible? Which would you do? It would be the latter, wouldn't it? Yes.

Do you remember what Jesus said in Mark 16 verses 15–18 when He sent His medical missionaries out to carry on His work?

“And these signs shall follow them that believe...”
Mark 16:17.

And so forth.

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

Did you note the comment on that in the book *Ministry of Healing*, 148, after quoting this verse:

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

“Through direct contact, through personal ministry, the blessings of the Gospel are to be communicated” *Ministry of Healing*, page 148.

Ah, friends, are you a nurse, a physician, an attendant at the sickbed? Do you have any contact with the sick at all? Does it make you happy? I was about to say, “If it doesn’t, don’t go near them.”

Do you know why? Oh, it makes all the difference in the world, friends, when you take a glass to a patient whether it’s got some water in it or whether it’s empty. It makes a lot of difference.

And I fear that some people are busy trotting up and down the halls and into the wards carrying empty glasses. They’re going through the motions and charting things, but let me tell you what the poor, sick body and suffering soul is needing is the love of heaven, the life of heaven.

And that means that you and I need contact with the sanctuary and the Man in the sanctuary, and we need contact with these sick people. We should cherish every nursing procedure and every therapeutic agency that brings us in contact with men and women.

And instead of rejoicing every time some new gadget makes it possible for the sick to be taken care of by remote control, we should thank God for the simple methods that He has given this people that bring us in as close contact with people as Jesus was with His disciples when He washed their feet in the upper room.

You know, I thank God that He led me to Loma Linda when I was a young man to take training as a medical missionary. I thank God that they taught me to give hydrotherapy treatments and that after I’d had the class, they called me one morning, and they said, “You’re to go on duty down in the hospital.”

And oh, I was just so glad. I wanted to get down there.

And you know, they put me down in the little treatment rooms, and there was a man who was a patient, and I started to put fomentations on him.

Well, bless his dear old heart, friends, he’d had so many hydrotherapy treatments that he knew more about it than I did. But he was willing, patient as he was—patient in two ways—patient to put up with me, a young student.

Of course, I’d had the class, but any of you that have done any nursing know that it takes more than a class to be a good nurse, doesn’t it? And so, I started to give the treatments there.

Well presently, after I’d had some experience in that, they took me upstairs into the wards.

And they said, “Now, this morning, instead of treating the patients down there in the treatment rooms, you’re going to treat them here in the bed.”

I thought, “Oh my, how in the world will I ever treat that patient in the bed?”

And sure enough, when I got the footbath in there, I got the sheet in there, too. Yes. But I soon learned how not to do that. (Folks know how that happens.)

And so, after I had been doing that awhile and doing some other things that we don’t usually write out when we’re trying to get people to take a nurses’ course, but you folks know a lot of those necessary things that have to be done day by day. They’re all part of this contact with people. After I had done that day in and day out, week in and week out, friends, I began to learn a little more of what it meant to be a medical missionary nurse.

Tonight, as we close this little service, my own heart is invited by the great Master, and I want to share that invitation with you to come deeper into those waters that flow from the sanctuary.

If you remember the vision back there in Ezekiel 47, the prophet stood looking at that river, and the angel beckoned him a thousand cubits. And he waded out into that river, and the waters were where? To the ankles.

But oh, the angel didn’t stop.

He said, “Come, Ezekiel, we’re going deeper in.”

And a thousand cubits he measured, and the waters were to the knees.

And then again, he said, “Come, Ezekiel.”

And he measured a thousand cubits, and the waters were to the loins.

But ah, friends, the fourth time he said, “Come, Ezekiel.”

And he measured a thousand cubits, and Ezekiel said:

“The waters were risen, waters to swim in, a river that could not be passed over” Ezekiel 47:5.

Oh, what a mighty river. And what do I read in this book *Medical Ministry*?

“We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea”
Medical Ministry, page 317.

Ah friends, this mighty river is flowing from the sanctuary, and eventually, it’s going to cover this whole earth. The revelation of the love of God in simple, practical medical ministry, carried out by those who yield themselves to be to this world what Jesus was 1900 years ago. Shall we pay the price that He paid? Shall we leave

everything that we may be the channels of that love? Shall we dedicate ourselves to be the agencies through which heaven communicates His life to men?

“Now if we be dead with Christ, we believe that we shall also live with him” Romans 6:8.

If we take His cross as the place where all our selfish ambitions are crucified, we shall share with Him in the joy that comes through bringing the healing power of love to the suffering ones to whom we minister.

Shall we bow our heads?

Our Father, seal to our hearts the precious things which we have shared from Thy Book tonight. And as we look in through that open door, and as our faith penetrates within the veil, as we see the God-Man holding up His wounded hands in the temple above, may we indeed view those living waters that flow from His broken heart, and may we be glad, forsaking everything else, to enter in with Him into the loving ministry that reveals the heart of the Lord to the world that has lost its way.

We ask it in His name, amen.

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