

Righteousness By Faith

Romans 10:6-13

#0621

Study given by W.D. Frazee—March 28, 1970

Let us turn to Romans, the 10th chapter, and verses 6 to 13. Before we read this scripture, I want to refer to a statement made by the Lord's messenger, Sister Ellen White, shortly before her death. This is found in the book, *Messages to Young People*, page 289. This comes from the last vision that the servant of the Lord had, and it was especially about our young people. In this, I read:

“It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry” *Messages to Young People*, page 289.

You notice that the Lord's messenger was burdened that our young people should have an experimental knowledge of the true meaning of justification by faith and the perfection of character that will prepare them for eternal life.

Now, with that introduction, we'll turn to our scripture and note the teaching on these vital subjects. Romans 10, beginning with the sixth verse:

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” Romans 10:6-13.

Suppose we're all on a great vessel. It's wartime. We're traveling over the waters. A submarine comes, a torpedo is discharged from that submarine and makes its way, the vessel is crippled and starts to sink and we're all going down. Who's to

blame if we drown? Are we to blame? No. No, we're not to blame. The vessel has been torpedoed.

But now, wait a minute. Suppose that as this vessel is sinking, another vessel comes in sight, and over from the deck is thrown a lifeline—a long rope, has at its end a ring and it comes right within my reach. If I'll just put my hand out and lay hold of that, they'll pull me in and up, safe on deck. Now, if I drown, who's to blame? Who's to blame? I am.

Do you see, my dear friends? This world is a sinking ship, and we're all destined to be lost. We're going down, down, down, in the waters of sin and death, but thank God, there's a lifeboat, and a lifeline has been thrown out. We didn't provide the lifeboat. We cannot swim to shore, but a lifeline has been thrown within our reach. How to lay hold of that lifeline—that's what I want to study with you this morning.

The scripture makes it very clear in what we've read. Now, let's go to that sixth verse again. First, Paul tells us what the program is not:

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven...” Romans 10:6.

Do we have to climb up into heaven to be saved? No. Do we have to send somebody up there? No. Jesus has come to this world and He's gone back to heaven and He's standing there to represent us this morning. That's taken care of. Salvation doesn't depend upon our finding a spaceship that will transport us through Orion to the courts above.

“Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)” Romans 10:7.

Thank God, He's not in Joseph's tomb. He's come out. That's all taken care of.

“But what saith it? The word is nigh thee...” Romans 10:8.

Now, when it says, What saith it, what is it that's saying? Sixth verse, The righteousness which is of faith says this. This is the message of righteousness by faith. What is it?

“...The word is nigh thee, even in thy mouth, and in thy heart...” Romans 10:8.

In my illustration, I must reach forth my arm, lay hold with my hand, upon that lifeline, but ah, my friends, the illustration falls short of the reality. The salvation which Jesus has purchased for us and brought within our reach is closer than an arm reach. How close is it? What does it say?

“...is nigh Thee, even...”

Where?

“...in thy mouth, and in thy heart...” Romans 10:8.

What a shame that anybody would be lost when salvation is so close. Ah, but somebody may be saying, If it's brought that close, why doesn't it save everybody? Because, my dear friends, no matter how close God brings salvation to a free moral agent, He must *choose* it or it avails nothing in his behalf.

The lifeboat comes, the lifeline is thrown to me, I'm in the water, but I must reach out the hand and lay hold of it. Thus, by my choice, I choose to be saved rather than to be lost. Is that right?

There isn't some net that's going to sweep me and a thousand others up and throw me on the deck. No. I must lay hold of the salvation brought within my reach, and I do this, Paul says, with something that is in my mouth, something that is in my heart.

Do you mean that you and I have something within our mouths and within our hearts that, if we will only use it, we can be saved? That's what he's telling us. That's what the whole message of the Gospel is, my friends. Salvation has been brought that close. And yet, do you know, there are people who are traveling over the earth or wanting other people to travel over the earth in order to find salvation or to bring them salvation.

Don't misunderstand me, as Paul goes on in the rest of the chapter to show, there is a message that must be brought to us. That's the ship—the Gospel ship—throwing out the lifeline. That's the work of the church.

What I'm saying, my dear friends, when that lifeline is brought within your reach, *you* are the one that has the next move, and there aren't preachers enough in this world, there aren't angels enough in heaven, to take the place of the simple act of your will in laying hold of the terms of the Gospel.

“...The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach” Romans 10:8.

Now, what is it? What are you telling us, Paul? What is this thing that's in our mouth and what is this thing that's in our hearts, that if we'll use it we can be saved? Ninth verse:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:10.

What's the heart for, according to this? To believe. What's the mouth for? To confess. Do you know what you have in your mouth that you can use to confess?

What have you got? What? You said it—some of you. What is it? A tongue. You see, I'm trying to get you to use it. That's right. That's right.

May I tell you something very simple, friends. When we come to the great judgment day, we're going to be amazed to see how many people were lost just because they would not use their tongues that God had put in their mouths. Just as a man might drown with a lifeline within his reach because he won't put his arm out and his hand and lay hold of that, so there are multitudes of people that are going to be lost just because they won't use their tongues.

You know why they don't use their tongues? Well, they don't feel like it. It's easier to just lie back and drown. Don't feel like it. They don't feel moved to do it. They say, Well, I'm timid. But you know, I never yet met a person so timid but what they could ask for some food if they were hungry. Have you noticed it?

Did you ever see anybody so timid that they would starve to death rather than say, Please pass me the bread. Please pass the beans. I'd like a glass of milk. Somehow, our timidity is overcome if we have sufficient longing for something—if we're impressed with the fact that we need something.

Oh, when I think of the great gift of God, supplied through the sacrifice of Calvary, when I think of all that heaven has invested in our salvation and brought it within our reach, right here where it's within our mouths—the power to lay hold of it—that comes, and yet people will just lie back and say, Oh, well, I don't feel like saying anything. I don't feel like saying anything.

Do you mean, my dear friend, that you will go to destruction merely because you are lazy or timid or backwards? Will you do that? Oh, it is not merely *your* soul that is lost. Think of those that you might save through your witness. And then, think of Jesus Christ, who died for you, who stood for you in Pilate's judgment hall, and who is bearing your name at the Father's throne this morning. He speaks for you. Will you speak for Him?

Ah, but, somebody says, Brother Frazee, do you really think it makes that much difference whether we speak or whether we don't? That's what He says here. Turn to Matthew 10, and we'll get it directly from the lips of our Lord. Matthew, the 10th chapter.

And while I'm turning to it, let me deal with this suggestion of the enemy that you can just do it all by yourself—that you don't need to do it before other people. Let me read it. Matthew, the 10th chapter, the 32nd verse:

“Whosoever therefore shall confess me...” Matthew 10:32.

What are the next two words?

“...before men...” Matthew 10:32.

Oh, that's what I don't like. That's what's hard. Hard? Well, let it be hard, my friend. Do you think it was easy for Jesus to bear the cross? Do you think it was? What was it—easy or hard? Why, it was hard. Was it worth it? He thought so. Who

for? What did He do it for? Who did He do it for? And do you mean that you will let Him bear that shameful cross and be nailed to it, and then *you* will refuse to use your tongue merely because you say it's hard.

Oh, my friends, that we might get so ashamed that we would never let that temptation of the enemy keep us from bringing glory to God again—that we'd get this thing settled.

You know, if three-fourths of this audience were in the habit of smoking cigarettes, you would expect me to try to get people to quit that this morning, wouldn't you? Yes. If three-fourths of this audience were breaking the Sabbath every week, wouldn't you expect me to make an appeal to take the foot off of God's Sabbath, and by God's grace, start to keep the Fourth Commandment? Wouldn't you?

Ah, here is something, my friend, that is standing between many a soul and full salvation. They're not willing to meet the terms of the Gospel—they're not willing. They're willing to come to church, they like to hear the music, they like to hear the sermon, they're even willing to shake the preacher's hand and say, That was a good sermon, preacher, but ah, my friend, to confess Jesus before men, no, no. They do it not at all, or they do it very seldom and very reluctantly.

Listen, while we read the words of Jesus again:

“Whosoever therefore shall confess me before men, him will
I confess also before my Father which is in heaven” Matthew
10:32.

Is my name coming up in judgment? Will my name be called? Is there somebody there that will confess me—take my name upon his lips? Oh, yes, friends. Jesus will. But notice, all that is hinged on whether I take His name on my lips before men.

Ah, but Lord, isn't there an easier way? Can't I just kneel down all alone with you, or out here on the hillside while I'm looking at the birds and the flowers tell you how much I love you. Lord, I don't feel like doing it when other people are around.

Listen. When my name is called in judgment, there'll be 10,000 times 10,000 and thousands of thousands there, and oh, I expect my Lord to step forth before all that vast assembly and say in plain words that all that group can hear, He is mine, for I am his.

Is that what He's going to say? Oh, I'm trusting Him to do it. He's trusting *me* to do it down here. He desires us to be absolutely and completely for Him in this world, as He is for us in the presence of God.

You see, dear friends, there was a time in the history of the church, when every believer, the day he surrendered to God, got right up and gave his testimony and kept on from then on, but we've fallen upon evil days. The Laodicean lethargy is upon multitudes, and many suppose that they are going through the proper things when they accept by signing some piece of paper certain beliefs and then are baptized, and they'll let other people do the public testimony.

God never intended any such thing, my friends, as you being still while some deacon or church elder or preacher does all the talking—not a bit of it. You wouldn't let them do all the eating for you, would you? Would you, now? Would you say, Now, Brother Frazee, he's such a good eater, I think I'll let him eat during this day or this week. He does such a good job of it, so I'm going to let him eat for me.

You wouldn't do it with drinking, would you? Would you pick out somebody that seems to have a good capacity for water, and let him do the drinking? We certainly wouldn't do it with breathing, would we? No.

Ah, my friends, life—eternal life—is at stake. Are we reading the Word of God this morning? If it sounds strange, friends, just look at it in the print in your Bible. See if I'm reading it straight. Let me read it again. Matthew 10:32:

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” Matthew 10:32-33.

Peter denied Jesus with cursing and swearing, but I want to tell you something. Peter would never have denied the Lord by words if he hadn't first denied Him by silence. He lost the opportunity to publicly show where he stood. If he hadn't failed in that first temptation, he never would have been troubled with the other.

Oh, my dear friends, take every opportunity you have in public and in private, in the prayer meeting, in the Sabbath morning service, as you sit at the table at home or with visitors, traveling, working—take every opportunity you have to confess Jesus openly and boldly. Do it, for Jesus' sake. Do it to make Him happy and do it because your soul is at stake, my friends.

Now, let's go back to Romans, the 10th chapter. Somebody says, But I don't think it would do any good to just talk. No, it wouldn't. That's why Paul links two things together here. Tenth verse. There's something that has to come before the spoken word. It is the believing act of the heart:

“For with the heart man...” Romans 10:10.

Does what?

“...believeth..” Romans 10:10.

With the mind, he does what? He believeth.

“For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish...”
John 3:16.

All right. What do you believe with? Your heart—the mind. But that's only half the verse. What's the rest?

“...with the mouth...” Romans 10:10.

What?

“...confession is made unto salvation” Romans 10:10.

Now, Jesus is not speaking here primarily of confession of sin. Certainly, we ought to confess our sins. Shouldn't we, friends? And let me say right on this point, there's many a person carries a cloud over their soul for months and years just because they're not willing to confess.

If you've wronged somebody, why not get that off your heart? While this is talking about confessing Jesus, part of confessing Jesus is confessing your sins. It takes in a lot more than that, as I'll show, but it includes that.

Dear children—and I don't care how old you are as children—dear children, if you have disobeyed your parents, you've brought dishonor to them, why not get that out of the way. Why not go to them, or if they're away, write them a letter, and say, Dear Father and Mother, I'm sorry—sorry for what I did yesterday or last week or 10 years ago or 40 years ago—whatever it is that's standing on the record, why not get it out of the way.

Maybe somebody that has stood in the place of parents to you, maybe teachers, administrators, maybe you've broken the rules of some school where you were five years, 10 years, 20 years ago—maybe you thought it was smart then, but now you see it cost the sacrifice of Jesus, cost His blood to cover all that nonsense, that disobedience, that lack of cooperation. Friends, why not confess those things and get them under the blood? What do you say?

But now, this confession that Paul is speaking of here, is far more than the confession of sin. He's talking about confessing Jesus. To confess Jesus means to speak for Jesus, to say, Jesus is mine. I've given my heart to him and He's accepted me. I've given Him my sins and He's forgiven them. I've given Him my life. I've committed everything to Him. I am His and He is mine.

Ah, but somebody says, I wish I knew that, and I dare not say it until I know it. I agree with you, friends. Don't say it unless you *do* know it, but how are you going to know it? Why He tells you here how to know it—to believe it. And what do you believe with? What does He say? The heart—the mind.

Now, in order to believe it, we must read the Word of God. Go down, please, to the 17th verse:

“So then faith cometh by...” Romans 10:17.

What?

“...hearing, and hearing by the word of God” Romans 10:17.

If you lack faith, if you lack confidence, read the Word of God, and every time you read it say, what? I believe it—I believe it.

I want to read you a little statement here—another one—from *Messages to Young People*, page 151:

“Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience” *Messages to Young People*, page 151.

The will is not the taste. If I’m talking about the taste, do you know what I say? I say, I like—I like—I like this, I like that. Is it all right to like certain things? It is if they’re good things, but that isn’t what the scripture is dealing with here. God isn’t asking you what you like. He’s asking you what you will choose.

Number two, the will is not the inclination. You know what I would say if I were talking about the inclination? I feel like—I feel like. Oh, I feel so happy today. I know I’m a Christian. I just feel so happy. Is that the way you know you’re a Christian? Well, I’m not sure, if that’s your criteria.

The will is not the taste and it’s not the inclination. I’m so glad that’s so. You don’t have to wait until you *like* the Bible, until you *enjoy* the Spirit of Prophecy. You can *choose* to obey God and believe what He says right now, no matter how you feel. You don’t have to wait until you just feel urged to do it. You can do it because it’s right, friends. You can do it because Jesus died for you.

“The will is not the taste or the inclination, but it is the deciding power...” *Messages to Young People*, page 151.

Let’s use it to decide for God. What do you say? All right.

Now, back to Romans, the 10th chapter, and the 10th verse, and I want you all to read it with me—Romans 10:10. All together:

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:10.

Have you believed? Have you confessed? Have you accepted Jesus in your heart? Have you used your mouth to say so before men? Is this thing settled? Are you keeping on doing it? Every day, are you anew accepting Jesus in your heart? Every day, are you watching for opportunities to speak for Jesus, say that you love Him, say that you know He’s your Savior? This is the program, day by day.

Friends, there are people here this morning that, if they’ll do this, they’ll gain more during the next week than they have the whole last 52 weeks. This is the remedy for many a case of lethargy, weakness, lukewarmness.

The lifeline has been thrown within your reach. Will you reach out your arm and lay hold of it? Will you summon the energies of your being, regardless of how you

feel, and say, Yes, Lord, I believe, and yes, Lord, I will confess you before men. I will choose you in my heart, and I'll let other people around me know by my words, by my choice, that I have decided for you.

Now, several people spoke last night. Many of you weren't here and those who were here—many of you didn't have a chance to speak last night. There's one thing I'd like to ask, and I hope everybody will listen. I hope nobody will give a long testimony this morning. I have more than one reason for saying that, and please respect my request.

I'd like you to limit your testimony to one sentence. I want to make it as easy as possible for somebody who'll be speaking for the first time, and I want you to get into the habit of short testimonies right to the point, witnessing to your acceptance of Jesus. Who'll press right in? We ought to have three or four standing. Just one sentence after the other. This is good. All right, sister.

[Testimony meeting.]

[Comments made by Elder Frazee during the testimony meeting.]

Will you folks allow me to help you with something. I notice several of you say, I want to. Now, the want has to do with what? The taste. I feel like it, has to do with the inclination. Get in the habit of saying, I choose, I will, I'm deciding. Get in the habit of using those words. Get out of the rut of saying what you want.

Santa Claus gets thousands of letters every winter about what people want. Listen, friends. Say, I will, I'm choosing, I'm deciding.

All right. There's a boy right back here.

Brother A: I choose to confess my Savior before an unfriendly audience as soon as before a friendly audience.

Elder Frazee: Right. Isn't this good, friends? Isn't your soul being blessed? Well, stand up and say so.

[Testimonies.]

All right, friends, we'll close the testimony service. Inspiration has told us that when all have spoken that wish to, we should close that service.

Now, I want to ask you another question. Is there somebody here that the reason you're not speaking is because you're not sure of salvation? Oh, wouldn't you like to get sure, friends? Wouldn't you like to have something to confess—I mean, something to tell to the glory of God? Wouldn't you?

You can have it, and you can have it before this day is over. You can have it before you leave this chapel this morning. Oh, that Jesus might help you to realize that the lifeline is within your reach. Will you reach out your hand and take it?

What wonderful love and life God has brought to us in the gift of Jesus. Will we accept Him—will we accept Him?

I wish we could sing, Pass me Not. Is it 594? Someone look it up. We'll close the meeting with this song—559. All right—559. And I want to give an invitation. If there's somebody here this morning that's not sure of salvation—if you want to seek God, this is the prayer of your heart in this song:

Pass Me Not, O Gentle Savior,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Now, if you're sure of salvation, this call is not for you, and may I tell you friends, never make believe, never pretend. Don't pretend that you don't have salvation if you do. To the glory of God say, Yes, God's forgiven my sins. He said He would. I confessed them. I know He's forgiven them.

But, on the other hand, don't pretend you have salvation if you don't, friends. And if there's somebody here this morning that needs salvation, you need to know that your sins are forgiven and you're anchored in Christ, come up here, friend, and kneel down, pray God for yourself and let me pray for and with you, and Jesus will pray for you.

[Singing.]

Pass me not, O gentle Savior,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by.
Savior, Savior, hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Let me at Thy throne of mercy,
Find a sweet relief,
Kneeling there in deep contrition,
Help my unbelief.
Savior, Savior, hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Trusting only in Thy merit,
Would I seek Thy face,
Heal my wounded, broken spirit,
Save me by Thy grace.
Savior, Savior, hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Now, dear ones, as we sing this last stanza, there's somebody here that's hesitating. God's going to help you to come as we sing this last stanza. Think of it—

the lifeline is right within your reach. Oh, come. Make the effort. Step out. Seek God with all your heart.

And you who know the Lord, right now, make mighty intercession to heaven that Jesus will help the hesitating, undecided ones to come all out for God. Come, as we sing this stanza. Think of Jesus' love for you. He won't disappoint you. If you've tried before and failed, come, come, Jesus will take you right as you are.

[Singing.]

Thou, the spring of all my comfort,
More than life for me,
Whom have I on earth beside Thee,
Whom in heaven but Thee?
Savior, Savior, hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Oh, I'm so glad to see so many of the boys and girls, as well as the fathers and mothers, seeking God here this morning. Do you think Jesus is hearing them? No question about it. I'm going to have a little after meeting with these that have come up to the altar. If there's anybody else that would like to tarry with us, you're welcome.

As soon as we're dismissed, if the audience quickly, at once, and quietly, will pass out, without any talking here in the chapel, then we'll go right ahead with our after meeting here, and remember, any who wish are welcome to stay.

And now, my dear Father, may the Lord watch between us while we're absent one from the other. Dismiss this congregation with Thy presence, and now, may the Lord bless us as we go into this after meeting. Save every one that is seeking. Give us a wonderful time of glory. We thank Thee in Jesus' name, amen.

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