

# What About Stress

#0952

Study given by W.D. Frazee—July 2, 1965

Our text this evening is Hebrews, the 12<sup>th</sup> chapter, the 1<sup>st</sup> verse—Hebrews 12:1:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run...”

“...let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith...”  
Hebrews 12:1-2.

This word patience, which is to characterize the running of the Christian, is translated from a word that has in it more than the mere idea of patience in the sense of being able to not lose our tempers. The thought is one of endurance—of being able to endure.

Weymouth translates this verse:

“Let us run with patient endurance...” Hebrews 12:2  
(Weymouth New Testament).

The ability to run and to keep running is a wonderful thing, and interestingly enough, it *takes* endurance to run and it *makes* endurance to run. I was reminded of this in an article in the Reader's Digest for July, this year, telling of the experience of Billy Graham, the famous evangelist. His friends are noticing that he's running these days—that he runs several miles a day.

He noticed some months ago that he didn't have very much endurance. He was getting weaker and he had a big job to do. He went and had some tests made, found that he was overweight, his blood pressure was up, and fortunately he fell into the hands of a man who put him on a program of physical training, started exercising—get him to exercise himself—and a large share of it is running.

He doesn't spend all his time running, of course, but every day—he says even Sunday—he gets out and runs. If he's at home, he takes the trails around his Carolina home, but wherever he is, he's at it. Of course, if we had as much time as he has, we could take time for physical exercise, too, couldn't we, but we're too busy—some are.

But Paul says, Let us run—Let us run with patient endurance. I repeat, it *takes* endurance to run, but it *makes* endurance to run, and Billy Graham is now in shape so he can keep up with his evangelistic campaign, and he keeps running.

Dr. Selye, celebrated research worker of Canada—of the university up there—for several years has been studying the relation between stress and disease. He took a number of rats, and he exposed them to stress of various kinds—shock, intense light, cold, heat, interruptions, loud noises—various kinds of stresses, you understand.

In one experiment, he exposed 10 sedentary laboratory rats to those stresses. Within a month, every rat was dead—killed by stress—by noise, or pain, or interruption, or intense light—any or all of those stresses—killed them all—just like stress is killing thousands and millions of people today.

But here's the interesting part of it. Dr. Selye then took some other rats, just like the ones that had died under stress, and he began to put them into a program of physical training. He arranged a treadmill where the rat *had* to exercise, you understand, and he built those rats up to a good point of physical endurance.

And then he took those rats and subjected them to the same stresses that the other rats had had—the same interruptions, the same noise, the same pain, the same stresses of all these various kinds—and not one rat died, my friends. Isn't that tremendous—the implications of that.

What we need is not tranquilizers to keep people from feeling stresses. We need to build up endurance so that we can *take* the stresses, for believe me, friends, we're in a world of stress and it's getting more stressful by the minute.

“Men's hearts failing them for fear, and for looking after those things which are coming on the earth...” Luke 21:26.

But oh, thank God, He gave this people a hundred years ago a program for physical fitness, along with mental peace and spiritual hope, and if we'll follow it, friends, we can run with patient endurance the race that is set before us.

I was thinking of that book of beginnings, as I meditated on this experience. You remember in Genesis, the second chapter, God put Adam and Eve in the garden, gave them work to do.

And in the third chapter, when sin came in with additional problems—I say, additional problems—real problems now—they had a kind of problem in the garden, but it was always a happy problem, but now the problems that we call stress—God said to Adam, Adam, I'm going to curse the ground, but I'm going to do it for your sake. The thorns and thistles are going to come out, and you're going to have to get in there and *work*. But I'm doing it, Adam, for your sake.

Genesis 3:19:

“In the sweat of thy face shalt thou eat bread...” Genesis 3:19.

Of course, that's old-fashioned. Now, we've learned how to earn money and live without any sweat, haven't we. Some people *think* they have, but as a friend of mine said several years ago, God said you must sweat and you can either work and sweat or else you can fail to work and get sick and have to be taken to the sanitarium and get a sweat treatment.

Of course, some people aren't fortunate enough to get either one, and their days are numbered, my friends. People are dying fast these days because they don't know how to live, and one of the most important things in a health program is this matter of exercise, directly in its effect upon circulation, and indirectly in its effect upon patient endurance.

Stress is killing millions of people, but the rats that exercised took the stress without dying. The rats that didn't exercise, they keeled over under the stress. You can take your choice.

In the book, *Medical Ministry*, page 296 and 297, I read:

"Let men and women..." *Medical Ministry*, page 296.

We want the women to stay with us, too. We don't want them to lose out on these blessings.

"Let men and women work in field and orchard and garden.  
This will bring health and strength to nerve and muscle"  
*Medical Ministry*, page 296.

Notice, it's to nerve as well as muscle—does something for the mind as well as the body.

"Living indoors and cherishing invalidism is a very poor business. If those who are sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed" *Medical Ministry*, page 296.

Isn't that wonderful, friends. The next page:

"If those who are sick would exercise their muscles daily, women as well as men, in outdoor work, using brain, bone, and muscle proportionately, weakness and languor would disappear" *Medical Ministry*, page 297.

And if Billy Graham were here right now, he'd say, Amen.

"Health would take the place of disease, and strength the place of feebleness" *Medical Ministry*, page 297.

The article in the Digest goes on to say that these research workers have found that competitive athletics is not the answer. No. It brings stress instead of curing stress and it tends to be spasmodic and fitful. They calculated the amount of

time in actual exercise that men in a bowling contest engaged in. The real exercise was very little. Most of it was contest, not exercise. So, with other things.

Exercise in order to be of the greatest benefit needs to be regular, systematic and rhythmic, and you see why the dear Lord has told us that no exercise can take the place of walking and that it's the best kind of exercise. That's what walking is, friends. It can be regular and systematic. We can have it every day, and it's rhythmic, and we can vary the speed and the amount of exertion according to our fitness or lack of fitness. And if we begin with an easy stroll, we can build up to a rapid gait that brings the sweat that God talked to Adam about.

I was very pleased to hear just the other day that the president of the general conference walks to and from his office every day, and he lives farther from his office than anybody on this campus lives from any other part of the campus.

Yes, praise the Lord, that's right, brother. We want him to tarry with us, don't we. We don't want to read his name in the obituary list.

And this says—what we've read here—that if you and I can learn these lessons of regular, systematic exercise, remember, it *takes* endurance to run, but it *makes* endurance.

And of course, my mind went to that wonderful statement in *Medical Ministry* 308, which is why this place was established 23 years ago:

“The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise” *Medical Ministry*, page 308.

And this was written before Selye came along. Oh, friends, we're greatly blessed with light. What shall we do with it? What shall we do with this light? Walk in it. Let's literally walk in it. What do you say?

Now, as with the physical, so with the spiritual. Exercise enables endurance. It takes endurance to run the Christian race, but it makes endurance when you do it. Exercise is the great law of development. Our opening text said:

“...let us run with patience the race that is set before us,  
Looking unto Jesus the author and finisher of our faith...”  
Hebrews 12:1-2.

That's what it takes, dear friends, to run the race—patient endurance in exercising faith. It *takes* faith to do it and it *makes* faith to do it. Isn't that the way we get strength? We get it through what? Exercise.

But you have to have strength *to* exercise, don't you, and the more you use what you have, the more you get, and that's the way it is in the spiritual life. I want to study that with you a little bit tonight.

Book, *Education*, page 253:

“How to exercise faith should be made very plain” *Education*,  
page 253.

May I read that again, and then I want you to say it with me:

“How to exercise faith should be made very plain” *Education*,  
page 253.

Together:

“How to exercise faith should be made very plain” *Education*,  
page 253.

Again:

“How to exercise faith should be made very plain” *Education*,  
page 253.

You know, there's physical exercise we were talking about a moment ago—it does things for the body in various ways. Take the matter of the circulation. We all recognize that the blood must circulate, but God has given us several things to cause the blood to circulate.

Most people think of the heart, but the heart was never intended to do all the work. When you study the anatomy of the circulatory system, you see that the Lord has arranged helps in the circulation, besides the heart.

For example, after the heart has pumped the blood out through the arteries and into the little arteries and then on into the capillaries, the blood vessels begin to converge back into the veins, carrying that blood back to the heart. But how's it going to get back there?

My friends, one of the most important things is the large muscles of the legs in getting that blood back. Every time the muscles of your legs contract, they press on those blood vessels in the legs, and remember, the valves are so arranged that once the blood is pushed farther back to the heart, it can't fall back in those veins. There's only one way for it to go when it's pressed, and that's uphill where it belongs—back up there to the heart.

But suppose that I just sit, hour after hour, and day after day. Suppose that about the only exercise my leg muscles get is pressing an accelerator or a brake pedal. Do you see what a tremendous lack that is in the help in the circulation?

Again, the diaphragm muscle has an important part to act in helping the circulation, but what is it that causes the diaphragm to go up and down? What's it doing? It's breathing. What is it that calls for more breathing—deeper breathing? What is it? Exercise.

Why, you see, friends, all these different benefits. But now, watch. We're studying just now at this moment how to exercise what? Faith—faith—and it should be made plain. Do you know how to exercise faith? Well, if you do, then walk in light, for Paul says we walk by what? :

“...we walk by faith” 2 Corinthians 5:7.

Walk by faith. Walking is taking steps. It means exertion, and exercising faith—walking by faith—means, dear friends, that we believe God and do what He says because we believe Him. Is that right? Feeling or no feeling.

Now, in the book, *Early Writings*, page 72, I read this:

“Faith is ours to exercise...” *Early Writings*, page 72.

Say that with me:

“Faith is ours to exercise...” *Early Writings*, page 72.

What happens to muscle when you exercise it? It gets bigger and stronger. What happens to faith when you exercise it? It gets bigger and stronger. And, oh, all the side benefits that you get in your spiritual experience. But it all comes from exercising faith.

Now, read this page here in *Early Writings*, and you'll see that faith here is contrasted to feeling. It says some people think they're having a wonderful experience of faith when they're not exercising faith at all. Like somebody lying down in a hammock, you know, and the wind just swinging them back and forth and they say, This is really wonderful. It's a nice way to rest, but you don't grow any muscle that way. Do you? Not a bit—not a bit.

No, it's when we have to walk—and uphill is still better—that's the way we exercise our muscles, and faith—watch this point—is believing what God says when there's no evidence except His word. It's doing what he says when there's no evidence except His command. That's faith.

And exercising faith—we do it, my friends, with the will, in answer to God's promise or His command. We say, I *will* believe and I *will* obey. I *will* believe. I *will* obey. That's the way we exercise faith, and we walk by faith.

Now, one of the greatest parts of this faith experience is in prayer. We build up our faith by reading the Word of God and praying. The reading of the Word of God prepares us for prayer. Prayer, in turn, leads us to the word—back and forth—and each of those is to lead us to exercise.

You remember that wonderful study Dr. Harmer gave us two weeks ago tonight. If any of you missed it, hear it on the tape. Wonderful parallels between the physical and the spiritual in eating, in breathing, in exercise. Tonight, I'm dwelling on this one point of exercising our faith by asserting our belief in what God says, regardless of our feelings.

Now, we read in Genesis 3 that physical exercise, since sin has come in, needs to be entered into to the point of what? Sweat, perspiration. Is that true in the spiritual? Yes. *Early Writings*, page 269. Ah, my friends, this is very suggestive, and we'll know more about it before we get through. Jesus in the garden sweat great drops of blood, and we've:

“...not yet resisted unto blood, striving against sin” Hebrews 12:4.

But those of the remnant who finally receive the latter rain will go through this experience:

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads” *Early Writings*, page 269.

Ah, my friends, it means something to exercise faith to the point of perspiration. The remnant are going to learn it, and we will never learn it, my friends, unless we begin daily, systematic exercise of faith in the study of God's word and in prayer, asserting our belief in what God says, and asserting our determination to do it. With the mouth confession is made of what the heart believes.

Now, this evening, I would like to have us think for a few moments of two great areas where we're to exercise faith. The first relates to the past, the second to the future. That takes in about everything, doesn't it. Every worry you have, my dear friends, is concerned either with the past or with the future. Every concern—everything that would burden your soul—it's either something that happened or something that is about to happen or may happen in the future.

You say, What about the present? Well, my friends, the present is that imaginary line between the past and the future. That's what it is. Isn't it? That's right. The past takes in everything up to this word that I'm speaking right now. Everything before that was past. Right? And the future takes in everything from this second right on. Is that right? All right.

Now, let's look at it—this matter of exercising faith. What do I see, as I look at my past life? Well, I see a lot of failures. Any of you see any failures? Do you see any mistakes? Do you see any sins?

Ah, how many a soul is burdened with guilt, laden with the pressure of sin because of something he did yesterday or five, 10, 20, 30, 40 years ago. Am I right? It's stress, stress, stress. And, my friends, it ought to be, and God save us from any so-called scientist that would come along and teach us how to get rid of that burden of guilt without going to the cross of Calvary.

What do we need? We need to come to Jesus in simple faith and see as the just dies for the unjust. We need to understand that no mere apology on our part, to others or to ourselves, can in any way lessen the guilt. We need to do what the man at the sanctuary did—bring our lamb and place our sins upon His dear head. We need to watch while He dies for us. Sensing the enormity of sin, we see also the fullness of His pardon.

And oh, friends, my heart has been thrilled in recent days as I've observed this little word—this big word—this tremendous word—all, in dealing with this experience. 1 John 1:9—you all know it. Say it with me:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness” 1 John 1:9.

Does that take care of all the past? It does, if we confess, and faith says, Dear Lord, I bring my sins. I give them up. I believe that Jesus forgives me.

Take another one—Acts, the 13<sup>th</sup> chapter, and the 39<sup>th</sup> verse. Oh, turn to that. I want you to see it. It's a rich one. The little word “all” is used twice in this one verse—Acts 13:39. It's thrilling. I'll read the 38<sup>th</sup> verse with it.

“Be it known unto you therefore, men and brethren, that through this man...” Acts 13:38.

That's through Jesus.

“...through this man is preached unto you the forgiveness of sins: And by him...” Acts 13:38-39.

Watch now.

“...And by him all that believe are justified from all things...” Acts 13:39.

Isn't that wonderful. What does justified mean? Accounted righteous—counted as if he'd always been good.

“...And by him all that believe are justified from all things...” Acts 13:39.

“...though your sins be as scarlet, they shall be as white as snow...” Isaiah 1:18.

So take courage, brother. Your whole past is covered by that precious life, if you give yourself to Him and accept Him as your Savior. Your life is covered with that beautiful life of Jesus and you're accepted before Him just as if you had not sinned. Do you believe it? Well, then, your debts are paid right up to this minute.



Ah, friends, what a relief. We can walk along with patient endurance, and when Satan comes to tempt us, to try to put that heavy load on us, we say, No. I believe Jesus died for me. I believe He lives for me. I know He's my Savior.

But, ah, somebody says, Yes, I know my sins are forgiven, but the trouble with me is I fall again and again, and I don't know whether I'm going to be able to hold out or not, and it worries me. Ah, friends, I've got a text for you on that—Philippians 1:6—Philippians 1:6—and we're going to read the margin, and it's for you, and it takes care of all the future, just as 1 John 1:9 takes care of all the past—Philippians 1:6:

“Being...” Philippians 1:6.

What's that second word?

“...*confident* of this very thing, that he which hath begun a good work in you will perform it...” Philippians 1:6.

The margin says will what? Finish it. Do you remember what our opening text said tonight?

“...let us run with [patient endurance] the race that is set before us, Looking unto Jesus the author and finisher of our faith...” Hebrews 12:1-2.

He starts it. He completes it. he begins it. he's going to finish it. And friends, how do I know that? Just the same way I know my sins are forgiven. I know it by faith. And remember, it takes faith to believe this, but faith is increased as we exercise it. And every time I say, Thank God my sins are forgiven, how do I know it? Because Jesus says so. My faith gets stronger as I express it. Is that right?

The same with our ultimate triumph. This takes care of all worries about the future. I know that He's begun a good work in my heart, and I know He will finish it. And what God finishes, friends, is all right. He finished this world in six days, and the whole universe looking on saw that it was very good, and when God finishes His work with the remnant, all the sons of God are going to shout for joy. The representatives of all the worlds in this universe are going to be there as the redeemed are welcomed home and presented:

“...faultless before the presence of his glory with exceeding joy” Jude 1:24.

Oh, friends, what a hope we have—what a blessed hope. What do you say? Let us run with patience—what do you say—patient endurance the race that is set before us.

Let us thank God every day that we have something to exercise about, and if we have hills, mountains, remember, they're to enable us to get more benefit out of the exercise. If we run into problems—difficulties—all we have to do is put out more

effort in this faith program of believing what God says and doing what He commands.

And as we do it, our faith will grow and strengthen, the past is covered by His blood, the future is covered by His promises. What do you say, friends? Let all the congregation say, Amen.

All right. Now, I'm going to give you time to speak one by one. Let our testimonies be short and to the point tonight, expressing this faith, and God will be glorified and we'll be strengthened.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

By the way, folks, do these two kinds of exercise go together all right—exercising our muscles and exercising our faith? And together, friends, they're the sure cure for harmful stress—or I should say, a harmful reaction to stress. Instead of imagining some quiet harbor where the storms never come, we're engaged in fitting up ships that can ride through every tempest. Is that right?

And it's this program of physical exercise and spiritual exercise together that has a great deal to do with that. Let's not forget either part of this.

...Good, brother. And listen. If you can't run, walk, and if you can't walk, crawl. That's right. There's more than one poor, helpless fellow that has entered into a program of rehabilitation just starting to crawl, but he kept at it, and finally he got to where he could walk and then run. That's right.

The man who for several years held the world's record as a runner, at one time was so seriously incapacitated due to terrible burns he'd received—the doctors didn't think he'd ever walk again—and he became an expert runner through sheer willpower, forcing himself to use his muscles. God help us, dear friends, to use our physical muscles in a proper way and our spiritual muscles in a proper way. What do you say?

...Don't forget these hills. Climbing them means what? Benefit—great benefit—climbing these hills. Why is a hill more benefit than level ground? You get more exercise out of a given number of steps, and the harder the trial, the steeper the road, in the Christian life, the more benefit you're getting out of that exercising faith.

Brother A: While you were speaking, I was thinking of that text [unintelligible] about the exercise—the morning exercise—that would cure over 100 ailments—just walking in the morning or exercise in the garden—either one would do the job. And I was thankful for the text that says, He that shall endure unto the end shall be saved.

Elder Frazee: Good, brother. That's it. And remember, it *takes* endurance to run the race, and it *makes* endurance. That's right.

Brother B: As a physical [unintelligible] education instructor in the past, I know very definitely what Elder Frazee has been speaking about—about how this endurance—this physical endurance makes endurance.

Many a time, I can remember when I used to begin track season. It was my job to run, and I had to run seven periods a day, different groups, strong, healthy, robust individuals. And I began at the beginning of track season to run with this group, and the end of that day, I was pretty weary and [unintelligible] out.

But I kept on—I kept on building up my strength and my endurance. I found out that after a period of time that I could run with the very best of them because I had built endurance by keeping at it—making sure.

It took me a long time to recognize the real—the spiritual implications of this, and I thank God in the last few years, and particularly in the last few months, He's been putting me through a course of mental gymnastics in a way which has caused me to exercise my faith more than I ever have before.

And it's a real privilege—it's a real blessing—for me and my family to be right here at Wildwood where we have a chance to day by day depend upon God more completely.

I can look back and I can see how God has just cut the various strings in the past years. I used to depend upon this, and that was cut. I used to depend upon that, and that was cut. And on down the line, He's cut—all the strings have been cut—and I've come to the place where I had to learn the blessed experience of complete faith and dependence upon God. This is a most wonderful kind of exercise the Christian can imagine.

And I know I'm just beginning. And day by day, as I have the privilege of walking in these hills, not only do you walk in the hills but in nature about you—it reminds you of God. As you go, you want to whistle, you want to sing, and the type of songs you want to sing are songs of Zion. I've been in places where it's easy to sing the songs that are on the radio—the popular songs of the day—but around here, you want to sing the songs of Zion.

And one of the most blessed things to me—this little object lesson—I just want to share it with you because it just thrills my heart every time I think about it. I just went down here to the lake the other day, and I noticed a sign that said, No fishing and no trespassing and so forth.

I walked around the side of the lake and all of a sudden I saw a flurry of fishes coming right toward me. This is most unusual. Every place I've been, whenever a shower of man is around, the fishes just scatter out and go every which direction. You can't get them.

I've done a little fishing, and I know that just as soon as you sometimes throw the hook into the water, a lot of times those fishes just scatter, but *here* they come right *towards* you. Isn't that marvelous.

Isn't this marvelous that here is the type of an experience right here on this campus such as God intended in the beginning—that man should have dominion over the animals and over the insects and over the creeping things and so forth—it should be a dominion of love. And to me, it's just another manifestation of God's wonderful grace and mercy toward us, and as we accept it by faith, my, the visions that open up before us—complete visions of truth that we never knew or realized before.

I'm thankful to be here and I solicit an interest in your prayers in working together that I will be able to take ahold of this spiritual exercise.

Elder Frazee: Amen.

...Thank you, my brother. That's a wonderful verse. I want to add that to this study:

“...they that wait upon the LORD shall renew their strength...” Isaiah 40:31.

And the verse goes on to say:

“...they shall run, and not be weary; and they shall walk, and not faint” Isaiah 40:31.

Isn't that good.

Elder Tindall: I'd like to go over ...

Elder Frazee: Would you like to come up.

Elder Tindall: 1 John 1:9—what does it say? What's the first word? What does “if” mean? What does it mean? A condition laid down, isn't it. *If* we confess our sins, He is what? Is there any question about Jesus and God forgiving? No. Where's the trouble, usually? What? We don't make confession to whom confession is due.

But there's another thought I'd like to express. What is it that lies right close to faith? Presumption. And presumption is just the opposite of faith. And listen, friends. Do you know what's the matter with most people? They're afraid to go over their lives and to come up and make confession to whom confession is due.

But let me ask you. Is it truth to believe that the blood of Jesus Christ cleanses me, if I don't make an honest confession? Is it truth? No. What is it? It's presumption.

Now, the Lord tells us that many people are afraid to go over their past lives—they're afraid to do that—and I find so many people that will make a sort of a blanket confession—general—and then claim the promise. What is that? That's presumption. That is *not* faith.

Now, look here. Several years ago, if I had taken something from somebody, however small it might have been, and I wanted to be right with God, what have I got to do about that? What is it that I've got to do? First, to whom shall I confess it? God? God would hear you. He will hear you only when you've what? Confessed it to whom confession is due. You need to confess to that party and make it right. Is that right? Is it, friends? Well now, think it through.

There's another text in that 1 John 1. Tell me, friends, what does that say?

"...*if* we walk in the light, as he is in the light, we have..." 1 John 1:7.

What?

"...fellowship one with another, and..." 1 John 1:7.

What?

"...the blood of Jesus Christ his Son..." 1 John 1:7.

Does what?

"...cleanseth us from..." 1 John 1:7.

What? What's that word?

"...*all* sin" 1 John 1:7.

Listen. Trust Him. How am I to know—how am I to know that I *am* cleansed? But is it faith or is it presumption—is it faith or is it presumption for me not to walk in the light? Have I any right to feel that my case is cleansed at the bar of God if I don't walk in the light? Have I? No, sir.

Now, I'd like to stress—Elder Frazee, I don't want to take too much time here—but I'd like to stress a point, dear friends. Now, is there any question or any reason for doubt that God will forgive us? Not at all—not at all. I know there's a certainty about it. If I confess, God will forgive me. Is that right? But will God forgive if I don't make that right with that man and confess to him. Will it? Am I right? Can I hope for salvation—can I go free and be happy and true?

I'll tell you what. Just recently, through correspondence, he was deeply concerned about a certain party, and they were claiming the promises of God without meeting the conditions. Now, what is that? Now, there's a text in the Psalms that says:

"Keep back thy servant also from..." Psalm 19:13.

What?

“...presumptuous sins; let them not have dominion over me...” Psalm 19:13.

Then what? What’s that next? And? What was that? What?

“Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall...” Psalm 19:13.

What?

“...be innocent...” Psalm 19:13.

From what?

“...from the great transgression” Psalm 19:13.

What is the great transgression? It’s presumption. My friends, I want to make sure that I’m going to heaven.

Now, I want to make a little confession here publicly tonight. When I was in the world, I got out a publication on the state of mankind. I was introduced by Rich Governor—Richard—and he had a \$10,000 proposition, and a good one, but I’ll tell you what I did.

I had a [unintelligible], as we called it, a prospector, and I had very fine grade of paper in that. Well now, I answered one [unintelligible] because the pressures there in Butte, Montana, were trying to hold us up, charging us an exorbitant price to print this publication in a book on [unintelligible].

But I went to Denver to a large press, and I got a much better figure, and I was very much pleased with it, and I told the man—I said, Now look here. I want you to give me a good grade of paper that’ll bring out these cups. You don’t necessarily need to put in the same grade that’s here.

He told—he says, I think you’re making a mistake. He says, You have a beautiful dummy, and your photographs are just beautiful and they show up fine. He says, I think you’ll make a mistake.

Now, I used to have a principle—I’m going to act on my judgment, and I’d rather lose on my judgment than to win on that man’s judgment. Is that a pretty good idea? Well, I want to tell you, I wasn’t pushed about. I made up my mind what I wanted to do and I did it, but I’m going to tell you it cost me \$1800. Do you know how? On delivery. The cups didn’t come out as they should.

Now, listen. But nevertheless, I collected the bill outside of that \$1800—I lost \$1800—but that isn’t all that I lost, dear friends, in that transaction. That isn’t all. I was in the ministry, had been all day, and I wanted to make sure that I was going to heaven. I had gone over my past in the world—I had gone over my past, and

thought I'd made everything all right—but that question kept troubling me—did I just make that right for those men.

And do you know, friends, I could not get absolute freedom in my heart until I wrote 726 letters—at least I sent 726 letters—and one man wrote back right away. He said, I don't—if your conscience hurts you, you can send me what you want. All right. I had the records. So I sent him a check, and immediately I got an answer.

He said, I, too, am a Christian, and I want to make sure of God and heaven, and he says, That money is sacred to me. I wouldn't touch it. He said, I didn't think you'd do it. But he said, Now that you have done it, I'm going to send it to the Philippine Islands to a friend of mine and tell him the story.

Now, listen, friends. I want to tell you—you've got to make confessions.

*"If we confess our sins, he is faithful and just to forgive us our sins..."* 1 John 1:9.

And there isn't any question but what forgiveness will come. There's no doubt of that. God has proven—God has made clear and proven, by the gift of His Son to die. Who could doubt God—why, who could doubt it.

[Tape skipped.]

Elder Frazee: If there's somebody here whose heart is convicted by the Holy Spirit that there's some surrender you need to make, something you need to confess to God or to some human being, something you need to give up that has stood between you and the Master, and by God's grace you're making a decision right now through faith in Him, to do that, would you raise your hand, if there's somebody like that.

Ah, yes. Does God see each hand and each heart? Yes. Now, I want to ask another question. Is there somebody here tonight that, as we've studied this matter of exercising faith, you see that what God wants you to do is just to step right out on the promise and say, I believe what God says just because He says it, and the lesson of this evening to you is, Walk by faith—Walk the narrow plank of faith—and by God's grace, you're going to say, I will believe, I do believe, that God is my helper. Would you like to raise your hand. Thank the Lord—thank the Lord.

Let us stand.

[Singing.]

I'm pressing on the upward way,  
New heights I'm gaining every day,  
Still praying as I onward bound,  
Lord, plant my feet on higher ground.

Lord, lift me up, and I shall stand,  
By faith, on heaven's table-land,  
A higher plane than I have found,

Lord, plant my feet on higher ground.

Blessed Lord, we thank Thee for the privilege of walking with Thee, yes, running with Thee, the race with patient endurance. Give us the joy day by day of feeling and sensing the unseen presence that keeps us moving toward the Father's throne. We ask it in Jesus' name, amen.

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