

# Faith, Righteousness, and Healing 1 of 4

#0186

Study Given by W. D. Frazee—November 1, 1978

I've been asked to speak tonight and the following evenings on the subject of faith, righteousness, and healing. The sickness problem will never be solved until the sin problem is solved. The two are intimately connected, intimately related. And in both the Old and New Testaments, this relationship is recognized.

Let's open to the book of Psalms. A blessed benediction to begin our worship and study this evening hour:

"Bless the LORD, O my soul: and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" Psalm 103:1–5.

Isn't this a constellation of bright stars, friends? Beautiful promises. Abundant provision for everything we need.

Let's focus on that third verse:

"Who forgiveth all thine iniquities; who healeth all thy diseases" Psalm 103:3.

What's that little word that is repeated? All.

I like that word in the Bible, don't you? All. It takes me in. And thank God His promise is to forgive how many of my sins? All. And to cure how many of my diseases? All of them. Praise His wonderful name.

Now, it bothers some people to see that these things don't happen as fast as they'd like to have them happen. And because people don't get well from cancer and heart attacks, and a lot of other things just like this when they are prayed for, they wonder what these Scriptures mean. In these four evenings, I would like to study with you God's plan for righteousness and healing through faith.

We'll take what the Scriptures say, for unless the Bible is so, friends, we don't know anything about this anyway. But if the Bible is true, then we can know what the Bible says, and if we believe what the Bible says, that's faith. Faith is believing God.

Faith is not only *believing* God, in the sense of recognizing the truth of what He says, faith is man's *response* to what God says—responding, not only in

agreeing to *accept* it as a *fact*, but to *act* upon it through *love*. “Faith which worketh by love,” Paul says. (See Galatians 5:6.)

Now this matter of righteousness. What is righteousness? Let’s turn to 1 John, the fifth chapter, and notice an interesting definition here that will help us to find out what righteousness is.

“All unrighteousness is sin” 1 John 5:17.

Then sin and righteousness are what? Opposites, or antonyms. All unrighteousness is what? Sin. So, sin and righteousness have this relationship, that if you have *one*, you *don’t* have the other. Is that clear?

“All unrighteousness is sin” 1 John 5:17.

Now the same writer, inspired by the Holy Spirit, says:

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” 1 John 3:4.

Now let’s put these two verses together. Sin is the transgression of the law, and all unrighteousness is sin. Then what is righteousness? It’s obedience to the law; it’s harmony *with* the law. And so the Psalmist says:

“All Thy commandments are righteousness” Psalm 119:172.

So, if we want to know what righteousness is, we go to the law of God. And the Ten Commandments are God’s definition of righteousness.

Now, with this agree the words of an inspired book *Christ’s Object Lessons*.

“Righteousness is right doing” *Christ’s Object Lessons*, page 312.

And with this, also from the same author:

“Righteousness is holiness, likeness to God, and ‘God is love.’ 1 John 4:16. It is conformity to the law of God, for ‘all Thy commandments are righteousness’ (Psalm 119:172)...”  
*Thoughts from the Mount of Blessing*, page 18.

What does “conformity” mean? Fits. In agreement with. So righteousness is conformity to the law of God.

“...and ‘love is the fulfilling of the law’ (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him” *Ibid*.

In these few moments, we have found several definitions for righteousness. Righteousness is the opposite of sin. God’s commandments are righteousness.

Righteousness is holiness, conformity to God's law and His will. God is love. Righteousness is love. And righteousness is embodied in whom? Christ. And if we receive Christ, we have what? Righteousness.

My dear friends, it is this simple. If we have the Savior, we have His righteousness. There is no way to have righteousness apart from Him, and there is no way to have Him without having His righteousness.

This evening for a few moments, I would like to have you look at five aspects of sin, each one of which has its remedy, its answer, its solution in Jesus Christ and His righteousness.

The first is the guilt of sin. No sooner had our first parents broken God's law than there came to their hearts a feeling of guilt, and they wanted to do what? Hide from God. I think that is one of the saddest things about sin, my friend, the gulf it makes between man and God. The separation between the sinner and his Best Friend.

Now notice, this did not come because of a different attitude on the part of God. Before God appeared on the scene, they were doing what? Hiding. They didn't want to meet Him. Sin brings separation. Guilt brings separation between man and God.

There is another thing that sin brings. It brings loss of the power to continue to obey. Up until that first sin, Adam and Eve had been fully obedient—not a flaw in their performance. But when they sinned, they not only became guilty, they became paralyzed as far as the ability to obey God is concerned.

Another thing they lost was an understanding of God. Their hearts were darkened. For example, they looked upon Him as somebody that they wanted to keep away from. They lost the appreciation of His character. And as sin has gone on these 6,000 years, deeper and deeper has the race been plunged in the darkness of ignorance of the character of God. And today, multitudes don't know God at all. And even those who *know* Him, know Him only *partially*.

So, sin brings not only guilt and paralysis, it brings ignorance.

The fourth thing that sin brings is consequences. And here we enter very definitely an area that all of us as medical workers are well acquainted with, the pain of an ulcer, or appendicitis, or the pain of a wounded spirit (a broken spirit as the Bible speaks of it), all these pains are the result of what? Sin.

You remember in that beautiful picture of the home of the saved in Revelation 21 and 22, the last two chapters, in describing the beauties of our eternal reward, one of the most wonderful promises is:

“Neither shall there be any more pain” Revelation 21:4.

Aren't you glad? Yes.

Pain is one of the consequences of sin. Therefore, as I said a while ago, we can never solve the problem of sickness and pain without dealing with the sin problem.

And fifth, and last in our study this evening, we note the end of sin, or the penalty of sin.

“For the wages of sin is death” Romans 6:23.

“Sin, when it is finished, bringeth forth death” James 1:15.

So, there we have the guilt of sin, the paralysis or the lack of power that sin brings, the ignorance that sin brings, the consequences that result even in this life like pain, sorrow, disappointment, bereavement, and finally, the end of sin which is death. That’s speaking, of course, of the final, eternal death.

Now in what way does the Gospel deal with these aspects of sin? Not all in the same way, dear friends. Confusion sometimes results from a failure to understand the different ways in which God deals with these aspects. Thank God, His way is a good way. If I may borrow a human expression, He has thought this thing through, and He knows just why He deals with certain aspects of this sin question in one way and some in another.

He knows what He is after. And what He is after is this: it is to bring those who are willing to cooperate with Him back to harmony with Him and an appreciation of His character so that they will never sin again!

“Affliction shall not rise up the second time” Nahum 1:9.

Aren't you glad that He is planning a permanent, eternal cure, dear friends? Thank God. That’s what He is after.

Let’s look at the first one, guilt. What does God do with that?

“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.

I am so glad that the problem of guilt can be solved immediately.

Now, what is it that cleanses?

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

What is it that provides this cleansing? The blood of Jesus. You see, God’s provision for dealing with the guilt of sin is not by simply saying, “Oh well, it’s too bad that you broke the law, but we won’t count that one. We will just start over again.”

No. Nothing like that.

God's eternal law, immutable law, cannot be dealt with in that way. The penalty of the law must be enforced. And so Jesus has taken the penalty upon Himself, and the reason—don't miss it—the reason that God can pardon my sin and take my guilt away is this: Christ has borne that penalty.

Let's turn over to 1 Peter the second chapter and read the wonderful promise:

“Who His own self bare our sins in His own body on the tree”  
1 Peter 2:24.

What did Jesus carry there to the cross and bore them on the tree? What did He carry? Our sins. Thank God. Oh, it's a wonderful thing when a sinner approaches the cross and sees the Savior dying there for him. And that personal experience must be ours if we are to enter into this pardon for sin. God does not pardon wholesale. Don't misunderstand me. God's attitude toward all the world is an attitude of love and mercy and reconciliation, but the only way that I can enter into that is to come to the cross personally and do what with my sins? Confess them.

Now, it is important that we understand what is happening here. Jesus taught this all through Old Testament times by having those who wished to be forgiven bring a sacrifice. Going right back to the gate there at the Garden of Eden, we see Abel and Cain bringing offerings. But Cain's offering wasn't accepted. Why not? It had no blood.

God had said, “Bring a lamb. Confess your sin on that lamb. Slay the sacrifice. Place it upon the altar.” Who did that? Abel did that. That was the way he obtained righteousness. He was freed from the burden of guilt as he placed his sin upon the head of that substitute, confessed his iniquity, and expressed his faith in the Redeemer to come.

Who did that lamb that Abel offered represent? Jesus.

And so, 4,000 years later, we see John the Baptist on the banks of Jordan pointing to Christ and saying:

“Behold the Lamb of God, which taketh away the sin of the world” John 1:29.

The margin says “beareth” away; He is the sin-bearer.

But let me illustrate something very significant here. When Abel put his sin upon the lamb preparatory to slaying it, what did he do? He turned loose of that. You cannot put something on somebody and still keep it. You can't do that. Here, I take my wallet out of my pocket. I have got it. Now I am going to lay it down over here. There it is now on the pulpit.

Who had it? I had it. Do I have it now? No. I have transferred it. And I want you to see vividly the importance of this acted parable that Christ had His people engage in in the Old Testament times. As they placed their hands upon the head of

the sacrificial lamb and confessed their sins, they were saying, "I not only *admit* that I did this thing, but I am *sorry* that I did it. I wish I *hadn't*. I want to get *rid* of it."

Don't you see? There is no way to keep it and still do that.

Suppose it's a package of cigarettes. Can I come to God and say, "Lord, I know I have been smoking. I realize it might give me lung cancer if I keep it up. I have read in the Bible that my body is the temple of the Holy Spirit. And so I feel guilty over this. But Lord, you know that I have a bad habit, and I am afraid that I can't make any change in the habit, but I do want to be forgiven because I don't want to burn in hell. And I want you to forgive my sin, but it looks like I am going to have to keep on smoking."

Now, interestingly enough, everybody in this chapel tonight will agree that that is an absurd thing as long as we confine it to smoking and drinking. Am I correct?

But right at the garden gate God is teaching us, and has been teaching His people for 6,000 years, that whom God pardons, He first makes penitent. To be penitent is to repent of sin, and repentance includes not only *sorrow* for sin, but a *turning away* from it.

So, when God deals with the guilt of sin, when He takes away the guilt of sin praise His name, it is by taking away the sin! Wouldn't it be too bad, friends, to be able to keep the sin and lose the guilt? Wouldn't it be most unfortunate? Do you know what that is? That is the tranquilizing effect of the wine of Babylon.

Whoever promises freedom from guilt to the rebel who persists in transgression is only offering Babylon's wine. Oh I am so thankful, dear friends, that there is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood Lose all their guilty stains. The dying thief rejoiced to see that fountain in his day, and there may I though vile as he, wash all my sins away.

Praise God for the blood of Jesus Christ!

So, if I confess my sin, if I give it up, He takes it. He bares the penalty, and the blood of Jesus Christ His Son covers me, and I am free from guilt. This is what every sick patient needs my friends, that freedom from guilt which can be given only by Christ. Bless God, the health message that God has given in the third angel's message is full of this precious doctrine of righteousness through belief in the blood of Jesus as the all-sufficient atonement.

Now, what is God going to do with the ignorance that sin brings? Well, He is going to *teach* us. So we read:

"Cease to do evil; Learn to do well" Isaiah 1:16–17.

Let me illustrate. When I come to Jesus, and Christ takes possession of my heart and life, He does not automatically arrange my mind so that I know all that is truth. Do you suppose that a person could come to Jesus and be forgiven and still continue in doing some things that are injuring his health and not even know about

it? Do you suppose that a man could give his heart to Jesus and not even know that the seventh day is the Sabbath?

Are there multitudes of people that are serving God the best they know, and they don't know that God's holy seventh day is the true day to keep? They don't know that. What is God's answer? Note, in most cases, God's answer is not to work some miracle that suddenly illuminates their minds, certainly not to take possession of them and make them do it without their knowledge.

God's answer to that is a program of education. The textbook is the Bible.

"Sanctify them through thy truth: thy word is truth" John 17:17.

And so that aspect of sin which has made our minds darkened so that we do not understand all of God's will, God deals with by sending light through His Word. As we study it, more and more the chambers of the mind are illuminated by the Spirit using the Word.

I think that's a wonderful program. Don't you? Amen.

Now notice, the guilt problem God can take care of instantly. He does, just the moment I surrender my life to Him. But this program of learning His total will takes the total lifetime. I am glad to still be a student in God's school. What do you say? Amen.

Then there is that matter of the power of sin having dominion in the life. There is a wonderful promise that I want you to turn to.

"For sin shall not have dominion over you: for ye are not under the law, but under grace" Romans 6:14.

Here is a wonderful promise. Strange to say, this verse is often quoted to give license to break God's law. What a strange perversion, because the whole purpose of the verse is to assure us that we can *keep* the law. Isn't it?

Notice how Paul emphasizes that in the 15<sup>th</sup> verse:

"What then? shall we sin..."

Break God's law.

"...because we are not under the law, but under grace? God forbid" Romans 6:15.

So let's grasp this promise.

"Sin shall not have dominion over you" Romans 6:15.

What does "dominion" mean? Rule.

Back to our tobacco slave. Here is a man that's been smoking for 40 years, three packs a day. He is a candidate for a heart attack, or lung cancer, or something else. But he hears the Gospel, and he hears the good news that Jesus will forgive his guilt in thus abusing and defiling and destroying his body all these years. He has come in contact with the message that gives him light and understanding so his mind is illuminated. He sees the wrong of this thing.

Now, can God do anything more for him besides forgive him and illuminate his mind as to the wrong of it? Can He? Sin shall what? Not have dominion over you. Can God forgive him, and cleanse him, and empower him to quit that thing? Can He do that? Yes. Praise His wonderful name! Do you believe that?

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" John 1:12.

Oh, what a wonderful promise. In *Christ's Object Lessons* page 314, after quoting this text, the prophet says:

"This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ" *Christ's Object Lessons*, page 314.

"Satan had claimed that it was impossible for man to obey God's commandments..." *Ibid.*

Have you ever heard that said? That it's not possible to keep God's commandments? Who was it that said that? Notice the rest of the sentence.

"...and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts" *Ibid.*

We will be studying some more on that, but I want you to notice the simple and tremendous fact presented here—that man can, through the grace of Christ, through the power of the blood of Jesus, keep the commandments of God.

"Sin shall not have dominion over you" Romans 6:14.

And instead of latching on to every possible excuse for lowering that standard, shouldn't you and I be cooperating with the Holy Spirit in helping people to see in Jesus the power to do it? That's our work as medical missionaries.

Oh, surely we do not want to try to find excuses for that poor tobacco slave to continue in his slavery, do we? We want to help him see that there is power in Christ to break the hold of nicotine. The same with the alcoholic, is there power to break that hold of alcohol?



What about in our own families? The power of evil temper? Anger? Malice? Criticism? Gossip? Faultfinding? Whatever the problem in the heart, Jesus longs to deliver, my friends. And the same Christ that can take away the *guilt* of sin as we yield our lives to Him, through His Holy Spirit can break the *power* of sin in the life and enable us, as Peter walked upon the water, to rise above the level of human tendency to sin.

But remember, that power is not in man. We can no more do that of ourselves than Peter could walk upon the waves of Galilee. Peter walked by looking where? Jesus. How do we walk this way of obedience? Looking to Jesus. As long as Peter looked to Jesus, he walked. Did he finally get to the place where he could do it without Jesus? No. And you and I never will either. I don't want to learn how to do it without Him. Do you? I want all the praise and glory to be His.

But isn't it a strange perversion of the Gospel that the only way for God to get all the glory is for me to be defeated? To me, it brings God much more glory to give me the victory than for me to be defeated and say, "Lord, I see I can't do it, so I will just have to trust what Jesus did, and I can never do it."

Oh no, friends!

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" John 1:12.

In that last book of the Bible, in Revelation the 14<sup>th</sup> chapter and the 12<sup>th</sup> verse, we have the wonderful announcement from Christ Himself:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" Revelation 14:12.

Now consequences. What are the consequences of sin? Physical, mental, and spiritual. Sin dulls the mind. Sin weakens the body. Sin weakens the spiritual nature. It weakens all the way along. And while God forgives us, and covers us with His blood, and takes away the guilt, and gives us power to obey Him, He does not, as a rule, miraculously and suddenly take away all the consequences.

This is true on all levels. We recognize it in the physical level because we see it all about us. Take the man we were talking about that has been smoking for 40 years. Will the fact that he has given his heart to God today, and even when he gives up the cigarettes, will God miraculously neutralize all those 40 years of transgression? Probably not.

We won't say God *never* does it. We have seen times when God has come down as it were and did as He did in the days of Jesus, touched people miraculously. And suddenly, in a moment, the results of a lifetime of transgression are taken away.

Interestingly enough friends, many people have the idea that if we had enough faith, God would do that for everybody. But that isn't so. This is one of the most important points in my study. I take you to the experience of the Apostle Paul as recorded in 2 Corinthians, the 12<sup>th</sup> chapter.

You remember that Paul was used of God mightily to heal many people. In fact, he even raised the dead, didn't he? So Paul wasn't lacking in faith. But Paul had a problem. He had some consequences in his own body. He had trouble with his eyes. This was quite a burden to Paul because he was a great student. He loved to read. He loved to study.

So three times he went to the Lord and pled with the Lord to take away that problem with his eyes. Did the Lord do it? What did He do? He finally said to Paul, Don't talk to Me about that anymore. I have heard you. And I am answering you. But 'My grace is sufficient for thee: for My strength is made perfect in weakness'" 2 Corinthians 12:9.

Paul learned the lesson. He said:

"Most gladly therefore will I rather glory in my infirmities" *Ibid.*

I think of Ellen White. For 70 years bearing the message of God to this movement, and she was always, as she said, "a weak vessel." Always. Again and again, God healed her. But He never brought her up to the level of health that many people have and think nothing of it. Again and again, she had to go into the pulpit just claiming the promise of God and depend upon Jesus to help her through, and He did.

She learned what the Apostle Paul learned, that God's grace is sufficient, and His strength is made perfect in weakness. And dear medical missionary friends, one of the great blessings we can share with our patients is this: that when they have confessed their sins to God, their physical transgressions as well as their spiritual, and claimed His power for obedience, they can leave with Him the matter of how far and how fast He removes the consequences.

And if God in His wonderful providence, and wonderful wisdom, sees fit to allow them to continue to suffer the results of previous transgressions, then they can claim the promise of Romans 8:28, "And we know that all things work together for good to them that love God."

And finally, there is the end of it all. And here we have, as we had in the beginning of our study, a complete cancellation, as the blood of Jesus completely takes away the guilt of sin, so the blood of Jesus takes away the penalty of sin which is death, and not one of God's saints will suffer the second death!

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" Romans 6:23.

So this evening, I am thankful for faith which believes it all. You know, faith, friends, is essential for us to get the benefit of any of these five provisions. It takes

faith to accept the pardon that Christ offers through His blood. It takes faith to learn the truth by the study of His Word, believing what God says. It takes faith to walk the path of obedience, spoiling the dominion of sin in the life.

“We walk by faith” 2 Corinthians 5:7.

It takes faith to accept the consequences and let God handle how far and how fast they are removed believing His promise, “My grace is sufficient for thee.” 2 Corinthians 12:9. This sometimes takes the greatest faith of all. And it takes faith to look beyond the tomb if we are going down into death and know that henceforth there is laid up for us a crown of righteousness which the Lord the righteous judge will give us in that day [See 2 Timothy 4:8].

It takes faith to look death in the face and not be afraid of it. To know that that enemy has been conquered by the life and death of Jesus Christ, and that we are triumphant, even though we may sleep, we know that we have a house not made with hands eternal in the heavens, and we have no fear of Satan or of death.

I think that’s wonderful, don’t you? Amen.

Now in this closing moment, friends, I want to come back to this first problem, the problem of guilt, for this is what many patients are suffering from. And may I share this with you, dear physicians, nurses, and all who are dealing with the sick: Unless in your own heart and life you know that Jesus has pardoned *your* sins, you will lack what it takes to assure that weak, suffering, sick one that Jesus will do it for them.

These are lessons that only he who himself has learned can teach. And may I share this with you? From 50 years in the ministry of Christ, the hardest person for you to believe that the guilt can be removed is yourself. It is easy for me to see how God can pardon other people; my problem is how He can pardon me.

Do any of you have that problem? But thank God, by faith, we know that the One who gave His life for us, loves us enough to do that very thing.

Rest weary soul.  
The penalty is born.

The ransom paid.  
For all thy sins full satisfaction made.

Strive not to do thyself what Christ has done.  
Claim the free gift and make the joy thine own.

No more by pangs of guilt and fear, distress,  
Rest. Sweetly rest.

My heart goes out to somebody here tonight. I cannot read your minds, dear ones, but as surely as God sent me to give this message, there is somebody here

that is under the load of guilt tonight, somebody that is burdened with a sense of failure, a sense of weakness. Ah, my friend, look away from yourself to Jesus.

You may be a sinner that has never found Christ. Give Him your heart tonight, and He will accept you as He did that thief that died on the cross by His side.

You may be somebody that has served your Lord for years, but still the enemy comes, scourging you, reminding you of your failures. There is plenty to remind us of, friends. He doesn't have to tell lies. He can just present the bill of particulars of all our failures. Can't he?

But oh, thank God, we can point to Calvary and say, "My Substitute has died for me." Right now, in this closing moment, oh my dear friend, under that burden, give it all to Jesus. Do what Abel did—bring your lamb. Put your load on the lamb. Slay the sacrifice. Believe that it's in your place. He pays the debt, and you go free!

Let us kneel together.

Our precious Lord, we thank Thee for the cross of Jesus. We thank Thee that the Savior took what we deserved, that we could have what He deserves. Tonight, with all our failures and mistakes, we kneel with thanksgiving at Calvary. We rejoice that somebody loved us enough to pay the debt.

Just now, we give up sin. Just now, we let go of that load of guilt. Just now, we give to Thee all that sense of failure. And Lord, the best of us see so much that is unlike Thee in these characters of ours. But our hope is built on nothing less than Jesus' blood and righteousness.

Just now, renouncing self, we give ourselves to Thee and take Jesus as our Substitute. We believe that His righteousness is given to us, and we accept it through His wonderful name, amen.

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