

Faith, Righteousness, and Healing 4 of 4

#0189

Study Given by W. D. Frazee—November 4, 1978

Send a revival from Heaven and let it begin with me.

“It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people” *Great Controversy*, page 478.

Note, that it is impossible to have a true revival unless the law of God is put back in its proper position. And what is the purpose of thus exalting the law of God? Is it to tantalize us with something that's impossible to keep? Or is it to tranquilize us with a picture of what Jesus did for us that we never need to do ourselves?

It is neither of these, my friends. Thank God, faith is not an opiate, but a stimulant. It is not a tranquilizer, it's an inspiration.

“Faith which worketh by love” Galatians 5:6.

Now, in this concluding sermon on faith, righteousness, and healing, we want to deal with some very practical things. You remember that the apostle James, in the second chapter of his book, devotes a number of verses to the problem of faith and works and their relationship. He tells us in plain language that faith without works is what? Dead.

So faith that does not work is what kind of faith? It's a dead faith. Well, of course, if it's a *dead* faith, it's no good. The Bible also speaks of dead *works*. Do you know what dead works are? They're works without faith.

And so, in this very interesting article on faith and works by Ellen G. White, the statement is made:

“Faith and works go hand in hand, they act harmoniously in the work of overcoming” *The Signs of the Times*, June 6, 1890.

Faith and works act *how*? Harmoniously. Then why all the *debate*? The debate is not between faith and works, my friends; faith and works get along very nicely together. It's when you *separate* them that you have a problem.

“Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead” *Ibid*.

You know, I have meditated on this fact that one of the reasons (God has many reasons, of course, why He does things) one of the reasons that God gave the remnant church agriculture as the A, B, and C of education, and medical missionary work as the right hand of the Gospel, is this: In agriculture and in the treatment of the sick we learn, if we succeed, we learn the true science of faith and works together.

As I have heard various finespun theories relating to righteousness by faith, I have been moved to say, "Try that on your garden." I mean that and I'll tell you why, and I'll tell you where I got the idea; it's not original. Turn over to the prophecy of Isaiah the 61st chapter and the 11th verse. The parallel is here in all its simplicity and in all its beauty:

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" Isaiah 61:11.

Isn't that clear? How does God grow righteousness? The way He grows strawberries and carrots, friends. That's the way. In all God's plans for man, He plans that He and man shall cooperate. That's the way we grow things in the garden.

So it is in the treatment of the sick. We are not those faith-healers who have parades of people marching up to the platform, laying hands on them by the hundreds, and pronouncing them healed. We believe in a faith that uses every possible agency that revelation and science can give us. Not *instead* of prayer, but in *harmony* with prayer. Not as a *substitute* for faith, but as an *evidence* of faith. Is that the program, friends?

This is the third angel's message. And so, when we come to the spiritual realm, let us not forget that the same principles run through the whole world of God's creation. The same principles that operate in the garden, and that operate in the treatment room and the consultation room, those same principles operate in dealing with the spiritual maladies of people.

We have remarked before that it takes spiritual motivation to help people quit tobacco, to quit liquor, and other habits of that kind, in many cases. It requires spiritual motivation. What are we going to do? What are we going to tell these people? Are we going to point them—don't miss this—are we going to point them to a Gospel that substitutes the obedience of Christ for *their* obedience?

Is *that* the Gospel?

Well you say, "Brother Frazee, we haven't obeyed?"

True. But what *is* the righteousness of Christ? Is it a cover-up? A whitewash? No. Nothing of the kind. As we studied last night, in the Sanctuary Service, God reveals His plan to deal with the sin problem by taking sin away. The man that puts his sin on the lamb preparatory to sacrificing it is thereby parting company with that sin. And if he does not, he is merely a hypocrite. He's acting presumptuously.

So it is written:

"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.

"Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God"
The Signs of the Times, June 6, 1890.

I wouldn't take a million dollars to part with that statement. It encourages me, friends. It encourages me to do my best to please my Lord. And why on earth it should be thought a

strange thing for a Christian to seek to please his Lord, I do not know. For He plainly said in John 14:15, "If ye love Me," do what? "Keep My commandments." It is faith that worketh by love.

But ah, someone says, "Your best efforts are not good enough."

Jesus makes it worse than that:

"Without Me ye can do nothing" John 15:5.

Is that what He said? "Without Me ye can do" what? Nothing. But listen, was His purpose in telling us that to teach us to *do* nothing? Was it? You would *think* so to hear it quoted sometimes. But let's turn to John 15. Again, He's using a lesson from agriculture; He's pointing to the vine. Let's see what Christ is trying to tell us when He says, "Without Me ye can do nothing."

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" John 15:4–5.

What a pity, what a shame, my friends, to take the last part of that sentence and make it contradict the whole verse! And that's exactly what those do who would teach us that we cannot please the Master, that we cannot keep the commandments of God, that we cannot carry out the Lord's instructions. This is flying right in the face of the Savior's words. He says:

"He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" John 15:5.

Why, of course, we can't do it without Him. And what Christian *wants* to do it without Jesus, at any stage, at any point, in our experience? No friends, without Him we can do nothing. But the other side of that coin is that without us He'll do nothing. That's right. The will of man has a pivotal point. It's the thing that makes the difference between success and failure. But the will of man is the gift of God. And the power to exercise it in response to His grace is the gift of God. So we can truly say, as David did, "all things come of Thee, and of Thine own have we given Thee." 1 Chronicles 29:14. The glory is all His. And the warnings in the Bible and the Spirit of Prophecy against legalism are on this point of ascribing to the creature the merit that pertains only to the Creator.

But what a strange thing, my friends, that the way to be sure God gets the glory is for me to do nothing! What a strange thing that the way for God to get the glory is for me to fail to cooperate in doing what He says. This is a perversion of the Gospel. For it is written:

"Thou shalt call His name JESUS: for He shall save His people from their sins" Matthew 1:21.

He's in the saving business, and He will do it.

But now notice this beautiful statement that I read from this article:

"Through faith in him, Christ will make all our imperfect efforts acceptable to God" *The Signs of the Times*, June 6, 1890.

Now listen, friends, if they please Him, I don't care whether they please somebody in this world or not. What do you say? And if somebody's around pointing out all the flaws in God's people, who *He* says are pleasing Him by keeping His commandments, I don't think I need to spend much time listening to that. In fact, the Bible tells me who it is that inspires all that kind of criticism. You know who it is don't you?

Turn to Revelation the 12th chapter, the 10th verse, the last part:

"The accuser of our brethren is cast down, which accused them before our God day and night" Revelation 12:10.

Who *is* that? The Devil. What's he doing? Accusing the brethren of Christ here in this world. And he does it when? Day and night. All the time. And he has helpers, out of the church pointing the finger of scorn, and in the church, sorry to say. But we do not have to listen, either to the Devil directly, or to any that he influences. And no matter how sincere a person may be in this, my friends, it's still the voice of the enemy trying to tear down the idea that God can deliver on His promise to make His people righteous. He says He's doing it. Let's believe Him, what do you say? Amen.

In John the 1st chapter and the 12th verse, we have a wonderful promise which we quoted the other night:

"But 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.

We're to receive who if we want power? Receive Jesus. And if we receive Him, we what? We receive that power.

Let's put with that 1 Corinthians the 1st chapter:

"That no flesh should glory in His presence" 1 Corinthians 1:29.

As we shall see, friends, every step in the work that is accomplished in us, the glory is all of Jesus. But every step, unless we cooperate with Him, His plan fails. There is no merit in our cooperation. We must thank God for the power to cooperate. But oh I am so glad that He gives you and me the joy of choosing to share with Him. What do you say?

Now the 30th verse:

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" 1 Corinthians 1:30-31.

The song of the Lamb which we shall sing on the crystal sea is a song of praise to Christ as the One who is all together and only worthy. But remember, this does not mean that we are paralyzed, that He must do it *all*. Listen, let's be reasonable men and women, most of you here have been trained in the scientific process. That's a good thing. Tell me, if God had wanted to do it all without our cooperation, couldn't He have done it in the first place and saved all this pain and trouble for 6,000 years? Couldn't He? Oh yes!

The fact that He's gone through this terrible ordeal speaks volumes of His regard of the place of the human will, the human choice, the human decision. But remember, every gift, all of it, comes from Him. The *power* is His. The *glory* is His. This is true at the beginning of the Christian life. It's true the second day, the third day, the fifth day, the

hundredth day. It's true all *along* the way, friends. We never get beyond the need of recognizing that the glory is all *His*. The glory is all His.

Now, some of you have been looking at this bread here. Jesus said, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever." John 6:51. I want to ask you something. Do you suppose there are some people in this audience that know more than others about just what's in this bread? We may have some food chemists here, or some nutritionists, or others who have specialized in the study of foods.

Most of this audience knows at least some things that are in this bread. Most of this audience knows things that are in this bread that weren't known when I was a student in school. They have been discovering new things. I wonder what the people did back there that didn't know about thiamine, and riboflavin, and some of these other things. I wonder what they did. I wonder how they survived. They ate the bread. You mean a man could get all that even if he didn't know the names?

Is it *still* true that millions of people are getting it every day and don't know the names, they couldn't even tell you that there's gluten in here? But they get it. Why? Because they eat the bread.

Tell me, what about the wisest man in food chemistry here tonight that can dissect it all and analyze it and put it on the blackboard for us, everything it contains, at least all they have discovered so far, and doesn't eat the bread? How much good does *he* get out of it? None!

None? Shouldn't he get some credit for knowing all that? He may get some credit, but he doesn't get any nutrition. That all comes from doing what? Eating the bread. You follow me, I am sure dear friends.

Christ is the Living Bread. There are going to be multitudes of people in Heaven that never heard the word *justification*, multitudes that never heard the word *sanctification*, multitudes that never heard other theological terms, and multitudes that couldn't tell you the difference between them if they *did* hear them. They're going to be in Heaven. Do you know why? They accepted Jesus as their Savior. They received Him into their hearts. They accepted Him to cover their sins and to give them power to obey Him. And they had that simple faith which works by love. And they are going to be in the kingdom of God. Oh, my friends, let's join that group! What do you say?

Now, I'll tell you why I have this white bread here. Every now and then, somebody gives me a manuscript, or it may even be a printed volume, and says, "Brother Frazee, I wish you'd look this over and tell me what's wrong with it." Does anybody ever do that with you? In fact, sometimes they'll even send it to you in the mail and tell you that they want you to read it over and send it back and tell them what's wrong with it.

Let's see, what *is* wrong with this white bread? Is it what's in it? No. It's what *isn't* in it, friends. Most of what's in here is in that whole-wheat loaf, isn't it? But, bless the Lord, there are a good many things in the whole-wheat loaf that are missing here. Do you know why? Because somebody got the idea that if they would separate the different components of the flower, and select certain elements, certain parts, that they would *improve* it. Thus we have "refined" flour.

Some books about the Gospel are like that, my friends. Even some compilations can have that same weakness. White bread is a compilation. It came out of the wheat, but it didn't give you the whole spectrum of elements. Am I right? Amen. So let us beware of human attempts to interpret the Gospel.

You say, "Well Brother Frazee, isn't that what you're doing right here tonight?"

If that's what I am doing, friends, I beg of you, listen to me at least this long. Get your nutrition from the whole wheat.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" Matthew 4:4.

The interesting thing is that if your tendency is in a certain direction, you tend to pick out and pick up those references which agree with your tendency. The only way to prevent that from making you sick, eventually, is to read pages and chapters in their context rather than merely picking up a reference here and a reference there.

Let me illustrate what I mean. Suppose a man presents to you a compilation on the state of man in death. And his texts are texts like these. In Luke 23, the Savior said to the thief:

"Verily I say unto thee, Today shalt thou be with Me in paradise"
Luke 23:43.

And over in Philippians, Paul says:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" Philippians 1:23-24.

And he wrote to the Corinthians that he has a house "not made with hands, eternal in the heavens" (2 Corinthians 5:1) and that he's anxious to get it. Then there's the parable of the rich man and Lazarus. We could add a few more like the ones where the wicked go into hellfire forever and ever. Are all of those that I have mentioned texts in the Bible? Would you (don't miss my question) would you consider that a fair compilation on the state of the dead? You wouldn't? Well it's all out of the Bible. Yes, and so is this white bread out of the wheat berry, but it left quite a bit that's not there. And so, you and I would want to be sure that Ecclesiastes 9:5 and 6 was there, and Psalm 146:3 and 4, and the 11th chapter of John, and Jesus' discussion of the death of Lazarus, and so on.

We need to get the picture with its various shades of light and dark in order to get the truth. Am I right? Amen. We need that same balance, that same completion of the picture when it comes to these vital truths of faith, righteousness, and healing.

A number of years ago, a man whom I greatly admire made a compilation on righteousness. It was circulated. But a few years later, another man whom I greatly admire went through the writings of Sister White in the *Review and Herald* and picked out those statements which this first dear man had picked out and put in his book, and put side by side with those *equally* clear statements in the same articles *balancing* the original compilation.

The first man had a great burden on emphasizing faith, faith, faith. The second man recognized that it needed the balance of works to go with it. And in every article by Sister White in the *Review and Herald* that the first man had quoted, there were other statements unquoted by him which balanced it. You will find that same balance in this beautiful article that I've been referring to tonight. In this, the closing paragraph, you will find now in the book *Selected Messages*, book 1, page 382:

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service,

and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion" *Selected Messages*, Book 1, page 382.

Whether it's the charismatic that boasts of his speaking in tongues, or some tamer version of excitement that is supposed to be the evidence that something has touched them, the cross of obedience may be left out.

Jesus says:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me" Matthew 16:24.

I do not mean to leave the impression for a moment, my friends, that the true walk with Jesus in bearing the cross is a gloomy, sad procession. Fellowship with Jesus is the sweetest thing in all the world. It is only as we share His death that we shall be able to share His life.

He left all for us, and we leave all for Him. He denied Himself, and we deny ourselves. The power to do it is all His, but the choice He has given to us to exercise. The merit is all His, but without Him, we can do nothing. But without us, He will do nothing.

Now for one of the most wonderful texts in all the Bible—Philippians, the first chapter, and the sixth verse. I was about to say this is the frosting on the cake, but a lot of you folks have learned better than to put frosting on cakes.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ"
Philippians 1:6.

What is the second word in that? Confident. What does that mean? Sure, certain, without question, without doubt.

Friends, I'm so glad that I'm getting the nutrition in that bread, whether I know the names of all the elements in it or not. I cannot explain all the intricate and wonderful process by which that bread is changed into blood, and bone, and brain in this physiology. But friends, I know it's happening. And I am so thankful that it is the work of God that does it.

So, as I receive Christ through His Word, as I read the Bible, the Old and New Testaments, as I read the Spirit of Prophecy, *Desire of Ages*, *Steps to Christ*, *Christ's Object Lessons*, and all the rest, something is happening in this mind, in this character, and I have the assurance, confidence, that He who has begun this work in me will do what? *Finish* it.

But somebody says, "Brother Frazee, I seem to be so slow."

Let me tell you some news friends, you'll look worse to yourself a year from now than you do tonight. You say, "That's discouraging." No it isn't. It isn't discouraging at all. It's *encouraging*. The closer you get to Jesus, *Steps to Christ* says, the weaker and more helpless and unworthy you look to *yourself*. So let us never set up scales and measurements by which we determine whether we are gaining in the experience with God or not. This is righteousness by what? Faith. And faith is believing the promise of God.

Some get into fine-spun theories and discussions about just when we are going to reach a certain point, perfection, as it may be called, or sinlessness, or sealing, or whatever. My dear friends, the wisest theologian in this world is dependent upon the simple promise of God that God will accomplish in his life what God has promised. And I am content to *leave* it there.

I got a blessing out of a simple statement in the book *The Faith I Live By*. One sentence, it helps me; I know it'll help somebody here tonight:

"Those who are registered as holy in the books of heaven are not aware of the fact..." *The Faith I Live By*, page 140.

Now don't misunderstand me. That doesn't mean that everybody that is unaware that he's holy, *is* holy. The Devil could qualify on that, couldn't he? But having disposed of what it *doesn't* mean, let's be quick to latch on to what it says, my friends.

"Those who are registered as holy in the books of heaven are not aware of the fact, and are the last ones to boast of their own goodness" *Ibid*.

Do you know what the last expression from human lips in the mortal state will be? Picture the coming of our Lord. There He is seated on the cloud surrounded by the myriads of the angel choir. The cloud draws nearer to the earth. And as the righteous see the Savior there, there's a period of silence. The righteous cry with trembling, "Who shall be able to stand? Is my robe spotless?"

Well, why doesn't somebody say to his brother, "Why sure, Brother, you're all right. Don't you know, you got the Latter Rain some months ago? You were sealed. You went through Jacob's trouble. You were delivered at the voice of God. You were glorified. Why are you crying now, 'Is my robe spotless? Who shall be able to stand?'"

But that's what *Early Writings* and *Great Controversy* picture as the words coming from the lips of the *saints* in that last moment of mortality. And when that period of trembling has done its final work, the voice of Jesus breaks the silence as He says, "My grace is sufficient for you." At this, the faces of the righteous light up with holy joy, and God pronounces the word and makes them immortal, friends, and then we'll never have any more of these struggles. We shall enter into eternal peace.

But between now and then, it will never be our lot if we're walking the road with Jesus to find satisfaction in our own attainments, even those that have been wrought in our lives by God. Our satisfaction is in *Jesus*. Our righteousness is in *Jesus*. Our hope is in *Jesus*. And we are confident of this very thing, that He who has *begun* the good work in us *will* finish it.

The gardener who plants the seed *expects* to reap the harvest. Thank God, He will! Thank God, He will! Soon He's coming with the sickle to reap the ripened harvest of the earth. I leave in His dear hands, those hands that were nailed to the cross, the responsibility for taking me through all the processes of growth and development that He sees are necessary.

I do not know the way, but *He* knows the way. I do not have the power, but *He* does. And I have received *Him*, and I know that *in* Him I have everything that I need to carry me through. I propose to *keep* receiving Him day by day. What do *you* say? Amen.

The dying thief rejoiced to see that fountain in his day,
and there may I though vile as he, wash all my sins away.

Thou dying Lamb, Thy precious blood shall never lose its power,
till all the ransomed church of God are saved to sin no more.

Oh, let's not lose that glorious confidence—confidence in Him. What do you say?

[Testimony service follows]

Aren't we glad for a balanced program of life, brothers and sisters? I read you this closing statement from the book *Thoughts from the Mount of Blessing*.

"The righteousness of God is embodied in Christ. We receive righteousness by receiving Him" *Thoughts from the Mount of Blessing*, page 118.

How many would like to send Him the word tonight that we receive Him? God bless you all.

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