

I Do Believe

#0541

Study Given by W. D. Frazee—February 7, 1969

Our text this evening is found in Romans the 1st chapter verses 16–17. I love this epistle to the Romans, don't you? And I love the dear man that God used to write it. I'm looking forward to meeting him soon. It'll be a wonderful day when we join with the saints of all ages and have the privilege of becoming personally acquainted with each one of them.

Won't it be a wonderful thing to hear Paul preach? Don't you think Paul will preach some Sabbath when we come up? I'd like to hear him preach. And I wouldn't be surprised if someday, as he preaches, he'll use this text that I'm using tonight:

“For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” Romans 1:16–17.

Now, let us notice some of these words. First, “the Gospel,” Paul says:

“For I am not ashamed of the Gospel...” Romans 1:16.

What does the word “Gospel” mean? Good news. Is there good news? Oh, yes. Paul says, “I'm not ashamed.”

You know, I've thought about it, friends. If I were a salesman for an automobile and I should be out demonstrating this automobile, and it should fail to perform, I'd be what? I'd be ashamed. It's the product that gets results that makes a good impression. Paul says:

“For I am not ashamed of the Gospel... for it is...”
Romans 1:16.

What?

“...the power of God unto...” Romans 1:16.

Riches? Unto faith? Unto high position? Unto what? Salvation!

“...The Gospel... is the power of God unto salvation...”
Romans 1:16.

The Gospel, then, has power to do what? To save men. All right.

Now, the next expression limits this. It is:

“...the power of God unto salvation...” Romans 1:16.

To whom?

“...to every one that believeth...” Romans 1:16.

Suppose it just said “everyone,” and there’d be no conditions. *Are there conditions?* Yes. You notice those same conditions are set forth in the Gospel, as given in one verse in John 3:16.

Let’s say that together:

“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life” John 3:16.

God loved the world, He gave His Son, but the salvation is for whom?

“...Every one that believeth...” Romans 1:16.

“...Whosoever believeth in Him...” John 3:16.

“For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” Romans 1:16.

Now, I want to ask you something. Do you believe? Do you believe? Well, if you do, to you the Gospel is what?

“...The power of God unto salvation...” Romans 1:16.

Should there be an experience that we’re having that demonstrates the power of God unto salvation?

Now, if I were to ask here, there are men and women here tonight that have received in their lives the evidence of the power of God, giving them victory over alcohol, or tobacco, or some other habit of that kind. It’s an easy thing to know whether one has received *that* help or not, isn’t it? Here’s a man that smoked for 30 years. He quits. He doesn’t smoke anymore. It’s evident that some power has worked in his life.

God intends that every other sin shall yield to the same power. And He wants every one of us to be strong in Him, and He’s made full provision that it can be so.

Now tonight, I want to study with you one of the important parts of this Gospel, and it’s the part He’s speaking about here, “believing.” Notice, in the 17th verse:

“For therein...” Romans 1:17.

In the Gospel.

“...is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith”
Romans 1:17.

What word is used three times in that text? “Faith.” And faith is believing God. So, the faith spoken of in the 17th verse is the same thing as the “believeth” in the 16th verse.

Now friends, my observation leads me to believe that this is one of the weak points in the Christian experience of most people. That’s why I want to study it with you tonight.

Let’s turn over to Acts the 20th chapter and the 21st verse, and I want you to see the word “faith” again used here and what it’s connected with. Here in Romans, Paul says:

“For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” Romans 1:16.

All right. Now, Acts 20:21:

“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” Acts 20:21.

What’s the first thing in the message here? Repentance. What’s the second thing? Faith. Now, in a sense, we have to have some faith before we can have repentance, but there is an exercise of faith which comes after repentance, and this is what he’s talking about here. Repentance, and then what? Faith.

What does repentance mean? It means to be sorry for sin and sorry enough to do what? Give it up, surrender all. Give everything we have to Jesus. That’s repentance. And then, the next step is what? Faith.

I’d like to have you think of it tonight as using your two feet with your two legs. Now, we all came in here tonight walking in, and none of us used more than two feet. We’re not centipedes. We’re not even quadrupeds, are we? We just use two feet. Is that enough? Did you all find it enough to get in here? Yes.

Now, can you get any farther than this with the two feet? Oh, yes. You can go all over this campus, this house yonder, that one there. Could you, if you needed to, some of you active ones, could you walk clear to Loveland? How many feet would that take? The same two? But you use them, whether you walk into the chapel, or to a house, or miles away, you use them what? Over and over, over and

over, the same two feet. But the only way to make any progress is to use first one and then the other, is that right?

Would it be difficult to walk even from the back of this chapel to the front using only one foot? Yes. And it would certainly be a great difficulty to walk home with just one foot, wouldn't it? It's probably impossible to walk to Loveland.

So, you see what I am getting at? We need two feet, but that's all we need, provided we use each foot alternately with the other one, again and again and again.

Now, the first quote here, the first step is what? Repentance. And the other one is faith. What does a person say when he repents?

Well, he may word it in different ways. He may say, "I surrender. I give up all. I'm sorry for my sins, and I confess them." Any or all of those expressions may be used.

What does a person say in exercising faith? "I believe, I trust."

Now, if we express our surrender by saying, "I *give* all," what do we say when we express faith? "I *take* all." That's right. That's exactly what it is.

And so, you see, the two are counterparts, one of the other. Each one complements the other and supplements the other, just as our two feet, each one helps the other as we go along. All right.

Now, turn over, please, to 2 Corinthians the fifth chapter and the seventh verse. What's the second word in this verse? "We." And the third one? "Walk." "We walk." Do we? "We walk." Now, what are the next two words? "By faith." "We walk by faith." And how did Paul say we *don't* walk? "Not by sight."

"For we walk by faith, not by sight" 2 Corinthians 5:7.

Will you say that with me?

"For we walk by faith, not by sight" 2 Corinthians 5:7.

Again:

"For we walk by faith, not by sight" 2 Corinthians 5:7.

"But oh, I want to walk by sight!"

Well then, I can't take *this* walk Paul's talking about. Are there some walks we take by sight? There are some walks we *ought* to take by sight.

We hear somebody say when he's warning another, "Watch where you're going. Look out where you're going."

That's good advice, isn't it? Yes. But this walk we're studying about tonight is not a walk by sight. It's a walk by what? By faith. We put that foot of repentance ahead, and then we bring this foot of faith (believing) up along with the other one. And then, we can go ahead and surrender and believe, again and again and again.

You see, as we have had brought to us in various studies here, God is leading His children individually to see more and more of what He wants them to do.

But dear friends, as has been pointed out so impressively, when God brings me to a certain point unless I give up on that point and surrender on that point, I can't make any more progress, is that right?

But equally true, this is what I want to emphasize tonight—equally true, when God has brought me to a point, and I give up on that point, then I must take the other step, the step of faith, and believe He has accepted me and take His pardon and His recognition and His adoption of me and believe that I'm His, that He loves me, that He's answering my prayers and that I'm His dear son, as truly as Jesus is His Son.

This must be the experience of each one. Not after we get where we're going, but right now. For the way to *get* where we are going is to do what? Yes. And what does this last text we read say? Walk. And we walk how?

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

And to emphasize it, He tells us then how we can't walk on this road. What is it?

“...not by sight” 2 Corinthians 5:7.

In the book *Education* there's a wonderful chapter on faith and prayer. In the opening page 253, I read:

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

How to do what? *Exercise* faith. Now, in the human body, what do you exercise, particularly? The muscles, that's right. And faith is a muscle. Our opening text said the Gospel is the what?

“...The power of God unto salvation to every one that believeth... Therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith”
Romans 1:16–17.

Faith is the great muscle of the Christian. In fact, it's a whole series of muscles, a whole system of muscles. Faith is the muscular system of the Christian. But now, what does every muscle need? Exercise.

Let me ask you something. Could you exercise if you didn't have any muscles? Why, no. That would be impossible. But everybody is born with what?

With muscles. Now, they're not very big, and they're not very strong, but the baby begins at once to do what? Exercise. That first cry is evidence that exercise has begun, is that right? Yes. And faith is to be what? Exercised.

"How to exercise faith should be made very plain"
Education, page 253.

How to exercise faith! Do you know there are people that pay out big money just to learn how to exercise certain muscles? Now, sometimes it's just a lot of advertising and money-making, but there *are* things that can be learned about exercise that are very important, friends. Do you know that?

Take this matter of breathing. There are thousands of people who don't know how to breathe. Oh, they breathe somehow. They get by. But oh, there are wonderful physical blessings waiting for many people if they'll just learn how to breathe, and that means to learn how to exercise—how to exercise the diaphragm, how to exercise the abdominal muscles. And so it is in the spiritual science.

"How to exercise faith should be made very plain" *Ibid.*

May I tell you, friends, that I meet many people from time to time who have been trying to be Christians for many years and they don't know how to breathe? They don't know how to breathe. It is so easy to suppose that if we'll sing along with the congregation and pray along with the congregation and do missionary work along with the congregation and study our Bibles and go through the form that somewhere along the line we *ought* to get into the experience that we think, at least, somebody else is having. This is not necessarily so at all, dear friends.

And so, tonight I want to study with you how to exercise faith. And if you've been doing it, you will recognize in what I read and study with you tonight a description of the experience the Lord has been giving me. If there's anything about it that seems new and strange to you, remember it belongs in the alphabet of Christian experience. I'm not studying the higher things or the deeper things tonight. I'm studying some very simple things. And I tell you that so that you will understand that this is for *you*, no matter how weak and inexperienced you personally might feel that you are. This is for you. This is the beginning of the Christian life.

Now, it's true, as I've already said, we have to take these same steps over and over and over again.

"How to exercise faith should be made very plain" *Ibid.*

Let me ask you something. Suppose you were out visiting someone who didn't know God. And you give this person literature. And someday, you're studying the Bible with him, and he wants to know how to be saved. Perhaps, he asks you how he could get power to quit cigarettes, or to quit whiskey, or to quit losing his temper.

Could you show him how to exercise faith? Could you take him to the Bible and point out to him the very verses which have helped *you* to exercise faith? This is

your experience if you are a born-again Christian. This is your privilege; this is your opportunity to learn. All right.

Now, let's go over to Mark 11:24, and we'll read a text where Jesus makes this very plain. Now, He's talking about just what we're studying tonight, for He says in the 22nd verse:

“...Have faith in God” Mark 11:22.

This is what Jesus said, and then He gave the parable of saying to the mountain:

“...Be thou removed, and be thou cast into the sea...”
Mark 11:23.

And then, in the 24th verse, He gives the promise, and He tells us what the conditions are. Will you read it with me?

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24.

What a wonderful promise! Whatever you desire, do what? Pray, and then do what? Believe. And when do you believe? Does He tell you when to believe? A week later? When? Right then, when you pray. Have you done that? Have you done that?

My mind goes back to an experience of over 30 years ago. We were holding evangelistic meetings in a mid-western city. I went out one morning to examine for baptism a young woman and her mother. They had both come from the Roman Catholic Church. And as I was going over the points of faith, I asked this young woman, as my habit, along with other questions, “Do you believe that God has forgiven all your sins?”

She said, “Oh, I wish—I wish I knew.”

“Well,” I said, “have you ever confessed them?”

“Oh yes,” she said, “hundreds of times.”

Now, which step had she taken? The first step. Which step had she not taken? And could she ever be happy in a full Christian experience until she'd taken that second step? No.

So, we went to 1 John 1:9. You know what that says. 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.

“Now,” I said, “have you confessed your sins?”

“Oh, yes.”

“Has God forgiven them?”

“I wish I knew.”

And you see, I had to help her on that point. And for the first time in her life, she exercised faith. And she came to the point of faith that morning. And we knelt down, and for the first time in her life, she thanked God for forgiving her sins.

I wonder if there's somebody here tonight that wishes you knew whether your sins were forgiven. Well, you can know. Jesus says:

“...What things soever ye desire...” Mark 11:24.

Do you desire that?

“...when ye pray...” Mark 11:24.

Now, let me put some words in there that aren't in there. “When you pray and get a happy feeling, then believe.”

Is that what it says? That's what some people think.

“When you pray and the burden seems to be lifted, then believe.”

Is that what it says? Isn't it? Isn't that what a lot of people are waiting for? Well, why didn't Jesus put that in? Because that isn't the way it works.

“...What things soever ye desire, when ye pray...” Mark 11:24.

Do what?

“...believe...”

Believe what? Now, let me put some more words in there or another word that isn't in there. Listen. Watch carefully what it says and listen to what I say, and note the difference.

“Therefore I say unto you, what things so ever ye desire,
when ye pray, believe that you *will* receive them”
Mark 11:24.

Is that what it says? Some of you wish you had your Bible with you right now, don't you? So do I, wish you did. I want you to see exactly what it says. Well friends, faith comes by hearing the Word of God. Faith doesn't come any other way; it comes by hearing the Word of God. All right.

Now, do you know what I put in there that isn't there? I put in the future tense.

Jesus doesn't say, "When you pray, believe that you *will* receive what you're praying for."

He says, "Believe you receive it," present tense.

"Oh, but how can I?"

Well, we do it by what? By faith, not by sight. That's the thing, that's the thing.

Suppose somebody here tonight was broke, didn't have any money, and you needed ten dollars.

And I should say, "Come up here, and I'll give it to you."

And I hand you an envelope, a sealed envelope. What would you say? What would you say? Would you say, "Thank you"?

Do you know what some people would do? They'd open it before they said, "Thank you."

Now, that might be a safe thing to do in dealing with me, but not with Jesus, my friend. He's rich. I'm poor. He cannot lie, and He can't be mistaken. Even if I intended to put it in there, I might by an oversight, forget, mightn't I? God can't. And He says:

"...What things soever ye desire, when ye pray..." Mark 11:24.

Do what?

"...believe that ye receive them, and ye shall have them"
Mark 11:24.

You're going to have them, provided you do those two things. First, do what? Pray—ask for it. And second, believe. Believe what? Believe you receive it. That's the thing.

Now, notice how it's put in this same wonderful chapter on faith and prayer here in the book *Education*. This is on pages 257–258. Listen carefully:

"Prayer and faith are closely allied..." *Education*, page 257.

What does "allied" mean? They're joined together. They help each other.

"...and they need to be studied together. In the prayer of faith, there is a divine science. It is a science that everyone who would make his lifework a success must understand.

Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them'" *Ibid.*, pages 257–258.

Have any of you heard that verse before? When? Just now, you read it. All right.

Now, notice the comments:

"He makes it plain that our asking must be according to God's will. We must ask for the things He has promised, and whatever we receive must be used in doing His will. The conditions met the promise is unequivocal" *Ibid.*, page 258.

Now, watch:

"For the pardon of sin..." *Ibid.*

Here's one thing we can ask for. That's what that woman was asking for, and she'd asked hundreds of times. Finally, this morning that I'm telling you about, she got the answer. Why? She was led to take the second step—the step of faith.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper..." *Ibid.*

I wonder if there's anybody here tonight that's been praying for a Christ-like temper for years.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised we may ask. Then we are to believe that we receive and return thanks to God that we *have* received" *Ibid.*

Let me ask you something, friends. Does this mean, then, that when I kneel down to pray before I get up from my knees, I should reach the point where I thank God at the close for what I asked Him for at the beginning? Is that right? Do you do that? Well, if you haven't done that, tonight is your opportunity to learn this part of the science. This is just as important as making a surrender to God, just as important as giving up your sins.

"...The Gospel... is the power of God unto salvation to every one that believeth..." Romans 1:16.

Not to those that just ask.

"But what things soever ye desire, when ye pray..."
Mark 11:24.

Do what?

“...believe that ye receive them and ye shall have them”
Mark 11:24.

All right.

“We need look for no outward evidence of the blessing.
The gift is in the promise, and we may go about our
work...” *Education*, page 258.

Oh, I’m so glad for that, friends. And there’s many a time that I have to kneel down and pray and ask God for something and claim it, and then do what this says—go on about my work. And I don’t have any more evidence when I get through than I did when I started, as far as sight or feeling is concerned, but I have what? I have the promise. And I took hold of it by what? By faith, and faith is the what? Is the power of God. Oh, yes.

“The gift is in the promise and we may go about our work
assured that what God has promised He is able to perform
and that the gift which we already possess will be realized
when we need it most” *Ibid*.

Oh, I think this is wonderful friends! Don’t you? I think this is wonderful.

You know, I carry some traveler’s checks, because in my trips around the country to hold meetings in different places there are times when I need some money, and I don’t want to carry very much cash. And so, I have these traveler’s checks. Most of you’ve seen these traveler’s checks, and you know you have to sign your name up in the corner when you get them. But that doesn’t give you any money.

In order to get some money, in order to use it to buy anything, at the time that you actually need it you have to do what? Sign your name again down in the lower left-hand corner.

Well, that’s a lot of red tape to go through, isn’t it? Well, it’s worth it to get \$10, or \$20 when you need it and nobody knows you, isn’t it? Yes, when you need some gasoline or some food.

My friends, the promises of God are like this. They’re made out in your name, and you and I are to write our names up in that upper left-hand corner when we present them in prayer, and then we’re to put those in our pockets and go on about our work.

And hour by hour and day by day, as we come to emergencies and the need arises, we can cash them in just like that. Let me read it again here:

“We need look for no outward evidence. The gift is in the
promise and we may go about our work assured that what
God has promised He is able to perform and that the gift

which we already possess will be realized when we need it most" *Ibid.*

Isn't that wonderful, friends? Isn't that wonderful? Now, I read you this sentence a few moments ago:

"How to exercise faith should be made very plain"
Education, page 253.

This, right now, is the point that I want somebody to get that needs help.

You see how it ought to be done, but you say, "I don't know how I can do it."

How to exercise faith. And I'll tell you, friend, you exercise your faith just like you exercise a muscle. You decide with your will.

See, here's my hand here, here's this book, and I say, "I want that book." Now, I could stand here all night and say, "I want the book," and it would just lie there on the table.

But when I say to my muscle, "I will that you should pick it up," it does it just like that. My muscle has been trained to do what my will says, is that right?

Now, friends:

"How to exercise faith should be made very plain" *Ibid.*

You exercise faith by saying, "I will believe." Will you say those three words, "I will believe." Together, "I will believe." Again, "I will believe."

Of course, we ought to be careful *what* we believe and *who* we believe. Faith is not believing anything and everything. Faith is believing God, what God says, and that's what we're talking about.

Now, we are given those precise words in the book *Messages to Young People*, page 153:

"Say, 'I will believe, I do believe, that God is my helper'"
Messages to Young People, page 153.

"...I will believe, I do believe, that God is my helper" *Ibid.*

Now, do you know where I'm quite certain the servant of the Lord got those particular expressions that are used here? If you turn in your church hymnal now to number 670 [old *Church Hymnal* 1941], I want you to see a hymn by Charles Wesley. You know, when Sister White was a little girl, she was a Methodist. And some years before she lived, a great leader of the Methodist revival was Wesley, John Wesley and his brother Charles Wesley. John Wesley was a great preacher, and Charles Wesley was a great hymn-writer.

But if you read in *Great Controversy* the chapter on “Early English Reformers,” you’ll see the wonderful experience in learning to believe God and just trust all His promises that the Lord led Charles and John Wesley through. And this hymn is one of the many hymns of Wesley that breathes this wonderful prayer.

Now, have you all found it, 670? Do you see the last stanza? It’s sometimes used as a chorus or refrain. What are those first six words? “I do believe, I now believe.” Isn’t that nice? That’s what I just read here, wasn’t it? That’s right.

“...I will believe, I do believe, that God is my helper” *Ibid.*

All right. Now, how many of you know this little song 670? May I see your hands? Oh, I see we have a pleasure ahead of us to learn this. This is one of the old hymns. I guess it’s so old that many don’t know it. But I want you to learn it, friends, because I want this to be a very practical experience for you, a very practical experience.

Now, will you folks play it on the piano and organ for us please, 670. Notice these words while they’re getting ready to play.

“Father, I stretch my hands to Thee; No other help I know;
If Thou withdraw Thyself from me, Ah, whither shall I go?”
Seventh-day Adventist Hymnal, #486, first stanza.

Now, when we sing it presently, I want us to sing the last stanza as a chorus after each verse we sing. Will you read this last stanza with me, number six, all together:

“I do believe, I now believe that Jesus died for me.
And that He shed His precious blood From sin to set me free”
Ibid., sixth stanza.

Now, tonight we’re only going to take the first three stanzas, just the first three stanzas, and after each one this chorus, using the sixth stanza. All right. Play it clear through for us, please.

“Father, I stretch my hands to Thee; No other help I know;
If Thou withdraw Thyself from me, Ah, wither shall I go?

Refrain: I do believe, I now believe That Jesus died for me,
And that He shed His precious blood From sin to set me free.

On Thy dear Son I now believe, O let me feel Thy power;
And all my varied wants relieve, In this accepted hour.
Refrain.

Author of faith! to Thee I lift My weary, longing eyes;
O let me now receive that gift; My soul without it dies.
Refrain”

Ibid., first–third stanzas.

Be seated, and turn, please, to Romans the 10th chapter. You know, when a carpenter nails two boards together and he wants them to be sure and hold, he drives the nail clear through the two boards, and then he does what? Turns it over and does what? Clinches it. All right.

Now, here's the clincher, Romans the 10th chapter, and the 9th verse with the 10th. Well, we'll begin with the 8th:

"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..." Romans 10:8–10.

That is, with the mind, man does what?

"...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" Romans 10:10–11.

How do we express our surrender? With the mouth. We say, "I *will* surrender, I *will* give myself to Jesus."

How do we express faith? With the mouth, "I *will* believe, I *do* believe, I *now* believe."

All right. I'm going to give you the opportunity. And first of all, in this testimony meeting tonight, I'd like to leave the way open for somebody that got hold of this *tonight*. Now, some of you have known this for years and years. But there's somebody got hold of it *tonight*. And first, I want to hear from somebody that got hold of this tonight.

And you're going to get up and maybe for the first time in your life you're going to say, not "I want something," "I wish I had something," but you're going to say, "Thank God, Jesus has heard my prayer."

"Thank God in this meeting tonight I've given my heart to Him, and by faith, I know He's accepted me."

"Thank God, I've confessed my sins, and I know they're forgiven because His promise says so. I've asked Him to, I've put faith with it, and I believe it with all my heart."

If there's somebody that got a blessing like that tonight, right now while it's fresh in your heart, use your what? Mouth. That's what it was made for. Stand up and bless the Lord.

[Testimony meeting follows]

Our Father in heaven, we thank Thee with all our hearts for meeting with us tonight. We thank Thee that the way of faith is simple and clear, not by feeling but by believing Thy promises. And as we have given ourselves to Thee, we believe Thou hast heard us and accepted us and granted our prayer through faith in Jesus. Amen.

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