

Simplicity of Faith

#0665

Study Given by W. D. Frazee

[Sounds like a duet with Elder Frazee and Pastor Boykin singing “Brethren, We Have Met Together.”]

In our study tonight is in the book of Habakkuk, the second chapter. We will read the first four verses:

“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” Habakkuk 2:1–4.

There are a number of very interesting thoughts presented in these four verses. I shall call attention to only two. The first one briefly and the second one is the point we want to emphasize tonight. You notice, in the second verse, the Lord says, “Write the vision, and make it plain upon tables.” Now, we often emphasize the “upon tables,” and that’s fine. But the point of it is “make it plain.” The use of tables illustration is merely to accomplish the objective of what? Making plain.

And I pray God, that tonight His Holy Spirit will be upon us all that His truth, and the particular truth we have to study tonight, shall be made plain. Will you all continue to unite in prayer throughout this meeting that it may be made very, very plain? Will you do that? Because God wants us to do what? Make it plain, make it plain.

Very well, now the fourth verse:

“Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” Habakkuk 2:4.

You’ll remember in the New Testament that Paul quotes this text several times. He quotes it in Romans the first chapter. He quotes in Galatians the third chapter. He quotes it in Hebrews the tenth chapter. It forms the basis of the great reformation truth of justification by faith. I want you to notice the particular way in which it is worded by the prophet in this text. As we find it in the New Testament, it is “the just shall live by faith.” That’s correct. But Habakkuk is very specific. The Lord, speaking to and through Habakkuk, is very specific. He says, “The just shall

live by *his* faith.” Now, that is not in any way to suggest that man *has* a faith *or can have* a true faith apart from God, oh no. Faith is the gift of God. And like every other “good and perfect gift,” it is from above. As James 1 tells us.

“...And comes down from the Father of lights, with whom
there is no variableness, neither shadow of turning”
James 1:17.

The faith that the remnant keep is the faith of Jesus (Revelation 14:12). But I think the point that God would have us to get through Habakkuk is this, that although faith is the gift of God until that faith is accepted by us and used by us, absorbed by us and received by us until it becomes *our* faith, it can never bring us to the point that the prophet is speaking of here.

“The just shall live by his faith.” It must be an individual appropriation of faith. It must be an individual exercise of faith on the part of each Christian. You remember how Ezekiel emphasizes that. He says, “Even though Noah and Daniel and Job were in the land,” they couldn’t do what? They couldn’t save a son or daughter. They will deliver only their own souls.

Oh friends, we are going into a great time of trouble. The world is just tottering on the brink of it all the while. And soon, the whole world is just going to go over the precipice, into that awful time of trouble. It’s sinking into it already. But the people of God are going to stand unmoved right through that time. Is that correct? Is that what’s going to happen? Do you know why? They are people who live by faith. They live by faith.

Do you want to live? Well, God’s people are going to live, how? By faith. That has a very literal and practical and physical application as well as a very practical spiritual application. If we expect to live, friends, for this world and the next, we must live by faith. We must live by faith.

You want something interesting? Take your concordance and look up faith in the Bible. You will find it, of course, used a good many times. And notice the different things that come to us by faith, the different results of having or exercising faith. Paul says we walk by faith (2 Corinthians 5:7). He expresses the glorious wish for us that Christ may dwell in our hearts by faith (third chapter of Ephesians). Why I was noting, over here in Romans, that the way we receive the Spirit is by faith. I want to receive the Spirit, don’t you, friends? Well, if we will open our hearts to the divine Spirit by faith, we can have that precious gift.

“...That we might receive the promise of the Spirit
through faith” Galatians 3:14.

Alright, we want to live? We must live how? By faith. We want to walk toward the kingdom of God. If we walk, it’s by what? By faith. We want Christ to dwell in our hearts. If He dwells in our hearts, it’s by faith. We want to receive the promise of the Spirit. If we receive it, it will be how? By faith.

Now I want to link that first point that we made from Habakkuk with the second point:

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

What did the Lord say to Habakkuk? “Make it plain.” And what is that great truth of the second chapter of Habakkuk? That great truth that thundered in the ears of Luther and drove him from a monk’s cell and from those stairs in St. Peter out to stir Europe with this message of justification by faith. What was that message? “The just shall live by his faith.” Now, “How to exercise faith should be made very plain.” “How to exercise faith should be made very plain.”

Now that’s it all that I want to study with you for the next 30 minutes, friends, is just how to exercise faith. Because if you and I can learn how to exercise faith and do it, we’ll live, we’ll walk, we’ll have Christ dwelling in our hearts, we will receive the promise of the Spirit. I think that’s quite a list of things, don’t you? There are great many more things we might add to that. Concerning the gift of the Spirit, we’re plainly told that this promised gift claimed by faith brings all other blessings in its train. So, I want to learn how to exercise faith.

Now years ago, the angel told the messenger of the Lord something about this matter of exercising faith. The angel said:

“Some tried too hard to believe, faith is so simple ye look above it” *Manuscript 1*, 1850, page 206.

Now there are some things the angel said. The first thing the angel said was that “some tried too hard to believe.” Now frankly, folks, the reason we don’t get some things done is that we don’t try hard enough. But here is something that it’s possible to try too hard at. What is it? Believing. Some tried too hard to do what? Believe.

Now, what is the next thing the angel said? “Faith is so simple.” What’s the opposite of simple? Complex, yes. There are some things that are so complex and difficult that only men like Einstein, only minds like him, can grasp it. But this subject of faith, we are told, is not like that. It is what? It’s simple. It’s so simple. It’s very simple. And then the last statement. “Ye look...”, where? “Above it.” Ye look above it.

You know, if you were shooting at something out here, there would be two ways to miss it, wouldn’t there? One would be to not shoot high enough. But the other way you’d miss it just as certainly would be to what? Overshoot it, shoot too high. If you want an interesting experiment sometime, just shut one eye and start putting your finger out here to touch a certain thing. You’d be surprised. Nine times out of ten, you’re only looking at it with one eye, and you just bring that finger down. You will either overshoot it or undershoot it. Don’t have exactly the right focus on it. That’s why the Lord has given us two eyes.

Now in this matter of faith, the angel said that faith is simple, and the difficulty is that some tried too hard to believe, and they look where? They look above it. Suppose I just draw a line here on the blackboard. [Hear the sound of chalk on the board] Now there's the line. And it would be possible to miss it by getting down here. [chalk sound] But the difficulty with God's people, as the angel saw it and spoke of it here, was that they were reaching where? Above. [chalk sound] Not only reaching there but looking there. Now, do you know what a person does that looks way up there? This is the way he talks. See if you ever heard anyone talk like this, "Oh, I wish I had more faith. I wish I had faith like Abraham or faith like Jacob or faith like Paul."

But that isn't all the person may say. He may go further. He may say, "You know, I'll be so glad when we have the faith to get the answers to our prayers on this point and that point and the other point." It may be the matter of healing that I discussed with you the last time we studied together. If we only had more faith!

And so, the matter of victory over sin, with the power of the Holy Spirit. We look up and look forward to the time of having more faith. We shall have more power and consequently more results. And we expect to get there after a while. Get where? Upon that higher plain where we have an exercise of faith, which will bring those blessings.

And all the while—believe me, friends, oh if we can just share together some things that I have here to share with you, you'll see it, it will fill your heart—all the while the difficulty is that faith, the kind of faith God is talking about, is right here where we can reach it. It isn't up there.

Now, I know there are some things up there we haven't reached yet. I see that all right. But the faith that you and I need to exercise is not one of those. That's the thing I'm getting at. Faith is in kindergarten. You can't get much more than that. Faith is so simple it's like A B C. You're not going to find it in some great, advanced attainment, merely. Of course, you'll use it there just like you use A B C's no matter how far you go, even in the universities, they use A B C's, don't they? Sure, you never get beyond that. You never get beyond faith.

But what a strange thing it would be for a child in school to be asked what this letter and the child would say, "I don't know the name of that letter, but I understand if I keep studying, by and by when I get to college they're going to teach me what that letter is. So I am going to school and *hoping* someday that I'll know what those letters are and what they mean."

Why no, we learn those letters right down at the beginning of our education, don't we? Yes

"Some tried too hard to believe, faith is so simple ye look above it" *Manuscript 1*, 1850, page 206.

Now, that was from that early vision of long ago. I'm going to give you something right now in one of the published books that you can get that will say practically the same things:

“Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith...” *Messages to Young People*, page 111.

Same thing. Where do they look? Notice it doesn't say they look below it, only if they look higher, they'd see it. But it says they look where? They look *above* the simplicity of true faith. Well, brother, sister, that ought to be encouraging to us, shouldn't it? Yes, this thing is where we can get hold of it, friends. Isn't that exactly what the Bible says? Turn over here to the 10th chapter of Romans, hear the word of the Lord:

“But the righteousness which is of faith speaks on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach” Romans 10:6–10.

It's where? It's nigh. It isn't something you have to reach so high for or reach so deep for. We don't need to look above the simplicity of true faith. It's simple. It is nigh you.

“That if thou shall confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed” Romans 10:9–11.

Isn't that wonderful, friends? So let us tonight get this simple fact that this faith we're talking about is something that's right near us. And let's not make the mistake of looking too high, and having such an exalted idea of what it would be like to exercise faith, that it becomes a sort of a glorified fairy tale.

Right now, friends, tonight before you leave this room, every soul of you can exercise the saving faith that Habakkuk is talking about and that Paul is talking about, and that the Spirit of Prophecy, today, is talking about. It is ours tonight to exercise, no question about it, friends.

All right, now how are we going to exercise it? I read here in *Education*, “How to exercise faith should be” what? “Made very plain.” First, I have shown you that it's very what? Simple and that the danger is in overshooting the mark. Some did what? Tried too hard to believe. Faith is what? Simple. And the danger is in looking

where? Above it. Looking above it, twice I read that from inspiration. Well then, let's look right down where we are. Let's look right down where we are.

Wouldn't it be too bad, in a way—wouldn't it be a disappointing thing to find out that we had right in our pocket the solution to our problems and had it there all the time? But on the other hand, wouldn't it be a wonderful feeling to say, "Thank God, I don't have to go around defeated or discouraged anymore. I have the answer. I've got it. I got the solution to the problem."

And we sing it, "Faith is the" what? Victory. "This is the victory that overcometh the world, even our faith." Alright.

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

Now I'm going to tell it to you in just the simplest words I know, and then I'm going to read it to you. There is one thing you have to do before you can exercise the kind of faith we are studying tonight. And that is to fully surrender your heart and life to Jesus. Just give yourself to Jesus. The kind of faith that men exercise without that is not faith but presumption. You must give yourself fully to Jesus. And how do you do that? You do that with your choice, your will. You don't do it with your feelings, your emotions, your appetite, your desires; you do it with your will, your choice. Is that right?

Did you ever do anything you didn't want to? I hope so, friends. It is a glorious thing that God has put into man a will, a choice, a decision which can do things, decide to do things even though the poor human flesh does not wish to do it. Isn't it wonderful that we have that power of choice?

Alright, that's the first step—to surrender all to Jesus and just give Him your will.

Now the next thing is simply this, you decide to believe and trust God with that same decision, that same choice, that same will, with which you made the surrender. You do it in the same way. You made the decision. Now that decision to surrender, you express with your lips, don't you? Yes.

Suppose my problem is that I have been smoking cigarettes. The Spirit of God comes to me and pleads with my heart, and I say, "All right, dear Jesus, I'm going to give you everything, and I'm going to give you the cigarettes. And I give them up. With the heart, that means the mind the will, I make the decision, and with my mouth, I do what? I confess it, I express it. That's done; that's surrender.

Now I believe in the same way. I choose to believe. That's the exercise of faith. For example, take first John 1:9. Can you repeat 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.

Alright, I read that, and I say, "Dear Lord, I confess my sins. I confess that I have sinned against You in abusing my body with cigarettes. I am sorry, Lord. I wish I hadn't done it. I give it up to You."

Now, what's the second thing for me to do? "Lord, I *believe* your promise. I believe that you have forgiven that sin and all my sins because I've given them all to You. Not only that, I believe Your promise that You will keep me from doing that again." Did God say He would do that? And so I say, "Dear Lord, now You said that You will keep me from falling, so I believe it. I believe it, Lord, I believe it."

And so, Thank God, I have the victory.

Ah, but somebody says, "You had better wait a week, or at least a day to see whether or not you can keep from smoking."

Who said that? Satan. That is the spirit of what? Doubt, isn't it? Now, just how do doubt and faith go together? They don't. They are the opposite, one of the other. Am I correct? When doubt comes in, faith goes out. When faith comes in, doubt goes out.

But now, as I listen to faith on one side and doubt on the other, who decides which shall speak through my lips? I decide. And right there, friends, is where the battle is gained or lost. That's what I want to make very simple and very plain tonight. And it isn't some high, wonderful experience (it is wonderful and it's high) but is it way up there out of reach in the clouds where only a few people who can get into a jet plane can reach it? No. Now where just a few people that can climb the Alps can finally arrive there. I read it here in the Bible. It is what? "It is nigh you." Sure. Cannot anybody say those two things? "I will surrender my life to Jesus, and I will believe that what God says is true." Cannot anyone do that? The weakest person in this world can do those two things. That is the exercise of faith. Don't try to make it complex because it isn't. It is simple.

Now I want to read you what I've just been saying. Because I wouldn't want you to take my word for anything. Because if you took my word for it, then you wouldn't be exercising faith. For Paul tells us in Romans:

"So then faith cometh by hearing, and hearing by the word of God" Romans 10:17.

You see, the trouble with a lot of people is that they say they're exercising faith when it's merely exercising their belief that something is going to happen that they want to happen.

There's a man down here in Georgia that's drilling an oil well. The state of Georgia has offered a great bonus of hundreds of thousands of dollars to anybody that will bring in a good producing oil well within the state of Georgia. And so, this man has already poured, I don't know how many, tens of thousands of dollars trying to get oil out. Well, I presume he has a certain amount of faith, hope I would call it. But suppose that he were praying about that. And suppose that he is a praying man,

I don't know if he is or isn't, but suppose that he is. And he should pray so hard that he'd finally say, "I have faith that God's going to bring me an oil well."

Would you call that faith? No, I wouldn't, I'd call it hope. And I think it would be all right to pray about it, friends. But you know the only kind of faith that could operate in a thing like that? It would be this kind of faith, "That if God sees it is for the best, He will help me to find oil." But this bold, presumptuous statement, "Why I know I'm going to find oil here." Why? "Well, I've prayed about it. And I believe I have faith." That isn't faith, friends, that's presumption. And that's the thing that people here and there are afraid they can't work up to that. Well, don't try to work up to it. Faith is simple. That's looking above it, friends. Beyond it, way out of reach. Faith is right down here, nigh you, where you can get hold of it. It's in your mind and your heart. I read that in the Bible, didn't I? If you will believe with your mind and confess it with your lips, you'll be saved (Romans 10:9).

Give yourself to Jesus and then say, "I will, I will believe."

Alright, now I'm going to read this from *Messages to Young People*. This was written to a young man:

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

What does it call a "will" here? "The deciding power." That's it. It is not what? It's "not the taste."

"Oh, I just like this, I like that!" That isn't the will. The inclination! No, it isn't that. It's easy to do this. Hard to do that!. None of those are the will. The will is the deciding power. Alright.

"You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your willpower, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable" *Ibid.*, pages 151.

What is it that isn't reliable? Your feelings. What else? Your impressions. What else? Your emotions. None of them are what? Reliable. Why depend on them then?

"But you need not despair. You must be determined to believe... It is for you to yield up your will to the will of Jesus Christ..." *Ibid.*, page 152.

“You cannot control your impulses, your emotions, as you may desire...” *Ibid.*

You ever try it? Suppose I go out here, and here's a flock of crows. And I say, “Come, come crows.” What will they do? Will they come? You know they won't. That's just about how much you can control your emotions.

“You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can... By yielding up your will to Christ, your life will be hid with Christ in God... You will have strength from God that will hold you fast to His strength...

“Will you not, without delay, place yourself in right relation to God?...” *Ibid.*, pages 152–153.

And now, friends, how condescending Jesus is. Listen, He puts down here in plain English the exact words for us to say. Now don't misunderstand me, you can say it in any words that you want to use, but God is just merciful to us. You know, sometimes children in school, to start them in, we have to just tell them, “This is A,” and we say to the child, “Say A.” And the little child says what? A, for sure. Why did she say it? We told her to say that, and she does it. She believes it. And that's the way every last one of us learns at the stage, did you know that friends? Any of you learn it any other way? Somebody told you, “That's A.” And you said what? A. You called it B or C or D. You kept at it. It wouldn't have been the way.

Alright, now God tells us what to say:

“...Will you not say, ‘I will give my will to Jesus, and I will do it now’...” *Ibid.*

Will you say that with me? “I will give my will to Jesus, and I will do it now.” Again. “I will give my will to Jesus, and I will do it now.”

Now, that is surrender. That's this first step I was talking to you about. I suppose most of you, I hope all of you here have made that step, made that decision. If you haven't, make it right now. And if you have ever made it in the past and have slipped and lost, make it over again, right now. You can, can't you? Sure it's the same. If tobacco, liquor, stealing, Sabbath-breaking, anger, deceit, breaking the rules of the home, the school, the church, the law of God, if anything has come between you and God, can you give it up to Jesus right now? For Jesus' sake. How do you do it? By an act of your will.

Ah friends, I know, I know. I remember when I was sitting in a camp meeting (I haven't thought about it for a while, but it comes back to me so clearly) just a barefoot boy, and I was sitting in camp meeting, and everybody thought I was a Christian. I had been baptized, I was a member of the church, I studied my Sabbath School lesson, I knew my memory verses. But in my heart and mind, there was something that had come between Jesus and me. You know what it was, friends? It was a book. Oh, some people might not have thought it was a very bad book. But

friends, it was sure bad for me, I can tell you that. Because it had come between Jesus and me.

And as I sat in that camp meeting and the minister up there in front was talking about people coming up to the altar and giving their hearts to Jesus. What do you suppose the Spirit of God was talking to me about? That book and the things that grew out of that book. Yes. The minister didn't know anything about it. He didn't say anything about it. He didn't know a thing about it, but God did.

You know, since then, many a time, I've had people come to me and say, "Brother Frazee, how did you know what to give tonight? How did you know what I've been doing or thinking?" Why friends, that isn't the point at all. The Spirit of God knows what to talk to my heart and your heart about, doesn't He?

The Spirit of God was talking to my heart that day under that big canvass. And that minister, who didn't know my experience at all, the Spirit of God, was taking what he said and applying it right to my heart. And something that nobody else knew God was talking to me about, He was talking to me about, and finally I said, "All right Lord, I will."

Oh, notice He gives us the very words to say, "Will you not say, 'I will give my will to Jesus, and I will do it now.'" And from this moment, be holding on to the Lord's side. Oh, for Jesus' sake, friends, let's do it. How many of us, by the grace of God, will say that with *all* our hearts right now? "I will give my will to Jesus, and I will do it now." May I see your hands? Are we united in that, friends? Oh, thank God.

Alright. Now may I say that isn't my subject tonight. I'm talking about the second step, which you can *never* take to you've taken that first step.

Now, what's the next step? It's right here on the same page:

"Say, 'I will believe, I do believe that God is my helper,'
and you will find that you are triumphant in God" *Ibid*.

What does that do? Well, let me make it very simple, friends, very simple. Suppose I come to brother Foote and see he has that pencil in his hand. And I say to him, "Brother Foote, I wish I had that pencil."

Well, he says to me, "If you give me a dollar, I'll give you that pencil."

I'd say, "Could I have that pencil if I gave you a dollar?"

"Yes," he'd say, "for a dollar."

And so I'd tell him I'll give him a dollar. There it is. He's got it. And it's every cent I have, don't have another penny, another nickel. But ah friends, I can stand here from now till morning dawns, and I still don't have the pencil, I don't have the pencil. And looking all around the country for more dollar bills will never solve the problems. I could stay up all night and borrow or beg money from anybody and

everybody and bring it and pile the money down there and just keep piling it. But I'd still be without what? The pencil.

If he said, "Give me the dollar, and I'll give you the pencil." What's the next thing I need to do, friends? I just need to take it. [he takes the pencil from brother Foote and says, "Thank you."] You noticed what I said? "Thank you." Isn't that what I ought to say? Yes. Frankly, it's worth a million times more than the dollar.

Oh, my friends, do not misunderstand me. I do not mean that we can bargain with God. God is already trying to bargaining with us if you'll let me use that term.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich" Revelation 3:18.

What are the terms? The terms are simply this, friends, it is a free gift, but it is given only to those who give all to Jesus. But the mere giving does not in itself give you the gift. It merely gives you the right to accept the gift. And how do you reach out your hand and accept the gift? You do it simply by saying, "I believe, Lord. I accept it, and I thank You for it." And that's true of every promise that God has made.

Take it this matter the forgiveness of sins. God says, "if we will confess our sins, He is" what? "Faithful and just" to do what? "To forgive us our sins and cleanse us from all unrighteousness." When am I going to get the benefit of that? Nineteen hundred years ago, my Lord went to the cross and laid down His life. His blood was shed that those sins might be covered in the cleansing flood. Tonight, I give those sins to Jesus and say, "Lord, take them away." But oh friends, if that's all I do, I may still carry a heavy heart. And oh, what a weary burden it is. Sin is a bad enough burden. For the sinner doesn't care one way or the other. But oh, to the poor soul that wishes that he hadn't sinned and he's trying to give it up, and he still feels that he's a guilty sinner. Ah, that is a heavy burden. You know it, friends? It's a heavy burden.

Why not take the promised gift? Why not take that second step and say, "Lord, I believe."? "I believe that Jesus died for my sins. I believe He is ministering there in the sanctuary tonight, for me. I believe that as I have confessed those sins to Him that He accepts me just as if I had not sinned."

That's righteousness by faith, friends. Some of you may like this subject better if I called it righteousness by faith. Well, this is it, friends, righteousness by faith. But call it any name you wish. It's the same, sweet, simple truth. It's how to exercise faith, and you do it by an act of your will, your choice. 'With the heart (the mind) man believes, and with the mouth, he does what? He confesses it. He says, "I do believe."

"Say, 'I will believe, I do believe that God is my helper,' and you will find that you are triumphant in God... It will take, at times, every particle of willpower you possess..." *Messages to Young People*, page 153.

That's it, friends. To hold that will in gear on the surrender. To hold that will in gear on the matter of faith. "It will take, at times, all the willpower you possess." But listen, friends, listen, don't miss it. Just as long as you say, "Lord, my choice is still the same to give everything to You. And my choice is still the same to believe Your word, to believe You have accepted me." Just as long as those two things stay settled, friends, I don't care how you feel. You are a Christian. I don't care what emotions surge through your heart. You are a victorious child of God just as long as those two things stay settled—your choice to surrender, your choice to believe. Take Christ at His word and let your lips declare that you've gained the victory, friends. Oh, let's move into the blessed experience of faith.

And remember it isn't over the sea, as Moses says that somebody has to say who will go over there and fetch it for us. No. It isn't up in Heaven that somebody has got to reach way up there. It isn't down in hell that somebody has got to go down and pull it up. No. "The word is nigh thee, even in thy heart and in thy mouth." The word of faith that we preach. If with your mind you will decide to give yourself fully to God and then decide to believe, and with your mouth confess it (by confess, I mean, say it, express it, let your lips declare that you gained the victory) that is the exercise of faith, my friends. Then act accordingly. And just keep acting according.

Now I hope it has been made simple and plain. Is there anybody here that has light on it as a result of our little study tonight? Have you friends? Will you do something about it? Shall we? Why, it would be a shame to get something so simple within our reach and then not take it, wouldn't it? By the grace of God, let's do it.

A few moments ago, I asked you, "How many of you would make that full surrender anew to Jesus tonight" and as far as I know, every hand in this upper room here tonight was raised. I trust so. Now, are we going to take the second step?

Ahh, here's where some people get so conscientious. Yes, they're just afraid—they're afraid that they're not good enough or that they haven't arrived at that point. They're afraid it is up in college, or at least the high school, and they're only down here in the first grade. Everything I am talking about is in the first grade, friends. Everything, it's all right down here. You don't have to be good to do it. All you have to do is be willing.

Do you want to be a child of God? Do you want to give your heart to Him? Well, then, do it. Then do you want to believe? Well, then believe. Say, "Yes Lord, I believe. I believe Your word; I will not doubt You anymore. I believe with my heart, and I express it with my lips."

But do you know something, friends? I've been through this with many a soul, and I thank God that it's coming clearer and clearer to my own heart. Let me tell you something. To do the thing that I am talking to you about tonight, while it's so simple that anybody ought to be able to see (and it shouldn't take some great struggle, it ought not to, it doesn't need to) nevertheless, for some people it's just as hard a battle as it is to give up whiskey or tobacco. You know it? It's harder because there is nothing tangible about it. You can give up a package of cigarettes or a bottle of whiskey, and you can lay it down and go off and leave it.

But to give up doubt, especially consciences doubt—this kind that says, “Oh, I am just not good enough, I hope someday I’ll be, worthy” I hear people praying that way. “Lord, oh that we might be worthy.” Bless your heart. How could you be worthy of even one of the blessings of the covenant of grace? I’d hate to get the kind of blessing I was worthy of, friends. I don’t want it. God save me from it. No, no. I want what Jesus is worthy of. And He’s told me I can have it if I will just give myself to Him.

“For He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him”
2 Corinthians 5:21.

“Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified in His righteousness, in which we had no share” *The Desire of Ages*, page 25.

Oh friends, let’s tell Jesus tonight that we are going to take that second step with no reservations.

To some weary heart, it may sound too good to be true tonight. But I tell you, it’s too good not to be true. There is something about this particular thing, friends. It’s something like the surrender step. In a sense, it’s either all or nothing. You know you can’t surrender nine things to God and hold back one thing, and the nine really hold, really mean very much. No. Jesus says, “Give me” how much? All.

It’s the same way with this matter of believing. You can’t sort of believe halfway, you know. You can’t say, “Lord, I believe you forgave me for those things I did a year ago that were so terrible, but these things I just kept doing day after day, Lord, it’s just hard for me to believe You’ve forgiven those. If I can go a week without them, maybe then I can believe they’re forgiven and gone.” That’s not faith. That’s not faith. Faith says, “Thank God, no matter if I have sinned a hundred times, a thousand times, ten thousand times, I believe my Lord loves me. So I’m going to give my heart to Him all over to Him, and I’m going to believe, simply believe, that He will fulfill His word, that He has fulfilled His word.

‘I will believe, I do believe that God is my helper, ...’
Messages to Young People, page 153.

Now, will you repeat John 3:16 with me?

“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.

Ah friends, who is it that gets the result, the glorious result of that great sacrifice of love? Who is it? Whosoever does what? Believes. Will you believe, will you believe? When? Tonight, right now.

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

Oh, that's the birth of faith, my friends. And as the soul is born that surrenders and believes, so surely you can be born from sin to righteousness. From death to life, this very night. And victories that you have long reached for can be yours.

Ahh, but somebody says, "Yes, but would it happened if I would fall? Why it would just discourage me so completely, I'd feel there was nothing to it. Hadn't I better sort of wait and see if I can go a few days without falling?"

Ahh, that is not faith. You'll fall just as sure as can be.

But Ah, somebody says, "Brother Frazee, do you mean that if somebody will do just what you've read from God's book, tonight, that they will never sin again?"

That isn't the point.

Ah, you say, "Then somebody might?"

Yes, they might.

"Well then, there's nothing to it, is there?"

How many of you folks ever took piano lessons? May I see your hands? Why more than half this audience apparently have tried to do something on the piano. Did you ever make any mistakes? Perhaps I ought to ask, "Is there anybody here that never made any mistake on the piano?" let me see your hand. Well, I don't see any. I suppose even Paderewski made a few mistakes. I'll pick that up another evening—this matter of mistakes and what that has to do with this.

Just let me tell you, tonight, this simple thing, friends. All the mistakes that Christians have made back through the past (and they've made plenty) from Adam and Noah and Abraham and David and Peter—right on down to the present, haven't they? All of them put together do not in any way weaken a single fact that we've read from God's book tonight. When they failed, they simply failed because they did not exercise their faith. And if you fail to exercise your faith, you will fall. But as long as you exercise faith, you do not need to fall. What did I read in Habakkuk 2?

"...the just shall live by his faith" Habakkuk 2:4.

So let's do it tonight. Let's enter in with God into these exceeding great and precious promises. What do you say, friends? Shall we? Let's do it. How many would like to join with me (and I'm going to read it here) and I want to know if you would like to join with me in taking this simple step of faith tonight and saying that you believe God—believe that as you've given yourself to Him, that He has accepted you. Do you believe that as you confessed your sins to Him, He's forgiven you? And you believe that as you've asked Him to give you victory over sin that He gives it to you. Here are the words:

‘I will believe, I do believe that God is my helper...’
Messages to Young People, page 153.

How many of you would like to join me in that step tonight? Will you do that, friends? Alright, now let’s say it together:

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

Once again:

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

Thank the Lord. Now I wish we could sing that song

“Come every soul by sin oppressed,
there’s mercy with the Lord,
and He will surely give you rest
by trusting in His word.

Only trust Him, only trust Him,
only trust Him now;
He will save you, He will save you,
He will save you now.”

[Ends with singing Softly and Tenderly Jesus is Calling]

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