

# Cross and Crown

#0830

Study given by W.D. Frazee—September 13, 1957

Our text this evening is 2 Corinthians 5:20-21:

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” 2 Corinthians 5:20-21.

I want to study with you tonight some new glimpses that God has given me of this wonderful truth, so old and yet ever new, this wonderful truth of our salvation, our acceptance in Christ, and how we receive that. I studied with you last Friday night how that we must again and again (yes, daily) go down into the deep ditch, the gulf of humiliation, of recognizing that we are sinful and weak and unworthy. We studied those verses that describe our natural condition:

“The heart is deceitful above all things, and desperately wicked: who can know it?” Jeremiah 17:9.

And Paul tells us in Romans, the seventh chapter:

“...I know that in me (that is, in my flesh,) dwelleth no good thing...” Romans 7:18.

So there is nothing good in us. And that’s true not only because of what we have done, my friends, but something deeper than that. It’s because of what we *are*. We *are* sinners. Not merely ‘we have sinned’; we *are* sinners. That’s our natural disposition. That’s our natural bent. And no matter how good may be the life that we have lived before others, down inside, there are seeds that, if they were to sprout, would shock all around us, shock everybody around us. The seeds of sin are in all our hearts and lives. The disposition to sin is universal.

We’re told that Wesley, that great preacher that God used for so many years to tell the triumphs of His grace, as he would walk down through certain sections of London and see a man lying in the gutter there—a poor drunk, a poor sinner—he would say to the one with whom he was walking, “Except for the grace of God, there is John Wesley.”

That is the condition that each one of us should recognize, dear friends. There is nothing good in us. It is not because of anything good in *us* that we are not confined

behind prison bars or suffering in the electric chair, a penalty in this world for sin. No, it is because God in His infinite mercy has gotten hold of our hearts to some extent, and by His grace we have entered, to some extent, into the blessings of salvation.

But I want to study with you tonight how we can go further with God in this work of salvation. The thing I want you to see tonight is, first of all, what the cross is for, and then, what lies above and beyond the cross.

When Jesus went to the cross, my friends, He went there for us. He went there for you and me. The Bible tells us in this verse that I have read that He was *made* sin for us. He was made sin for us. In other words, when we come to Calvary, we see Jesus being treated as a sinner, yea, as sin itself. You cannot get any deeper than that. There, in the pit of sin, Jesus went to the very depths.

And so I put this cross right down here at the bottom of the blackboard. That's just as low as we can get. Jesus died not only as a sinner but as the *vilest* sinner. That's why, you remember, that when they put two thieves to be crucified with Him, the Bible says that it was one on either side and Jesus in the *midst*. (*The Desire of Ages* says that was to indicate that He was the greatest criminal of all). Well, He was taking the greatest criminal's place. Of course, those who crucified Him didn't know that, but God knew it. So when Jesus went to take the sinner's place, He took the *worst* sinner's place so that no sinner, no matter how much he finds about himself—how bad he is—no sinner can look to Calvary and say, "Jesus didn't go low enough for me." No.

The more we find out about how sinful we are—the more there is revealed to us the natural wickedness of our hearts—the more we come back to Calvary and the more we see Someone hanging there on the tree who takes our place. Perhaps I could state it the other way for a moment. When we see the suffering that Jesus went through, when we see all that He endured in order to pay the debt for our sins, we begin to discern something of how low we have fallen and how wicked we are, because He's taking *our* place.

Let me illustrate it in this way. Suppose that you get a bill from town and you're supposed to go in there and pay some money. Finally, the pressure is so great that you're afraid that unless you get that paid, something's really going to happen. But you don't have any money so you appeal to some friend who has money. He says, "I will pay it for you, but I'd like to have you go along with me."

So, you go with this friend. He steps up to the place where this payment is to be made, and he opens up his purse and he starts to pay out the money. You have supposed, we'll say, that it was \$100, but lo and behold, that man begins to pick out from his billfold \$50 bills and \$100 bills, and he begins to lay them down there and count them out one after the other, until finally he has put down \$10,000!

You say, "My! I didn't know I owed *that* much! I didn't have any money, but I thought it was \$100."

“No, \$10,000.”

“\$10,000?”

“Yes, \$10,000.”

How much did we pay? We didn't pay. Someone else paid. But, dear ones, because somebody else paid, we should not *underestimate* the price. Do you see? And when we realize *what* He paid, when we see Him paying it upon the cross, we say, “Is it *that* bad? Was I really *this much* in debt? Was I *that much* of a sinner?”

Yes, that's it. Because Jesus did it for *you*. It was *your* place He took. And remember this: the reason He suffered so much was because *you* deserved to suffer that much. The reason He paid such a price was because that was the price *you* deserved to pay. The reason He was treated as such a great sinner is because *you* are a great sinner. And so, looking at the cross we learn more clearly how deep is the ditch of sin, how great is the gulf of transgression.

You know, sometimes when we surprise ourselves and others with sin cropping out in our lives—perhaps we lose our tempers, or perhaps someone gets taken in some of the ‘grosser’ sins (as we think of them) like stealing or lying or some other terrible thing—the soul is burdened under an awakening sense of guilt. Then we'll say, “Oh, I didn't know I was this bad.” But my dear friends, when we come to Calvary, we see that we are worse than that.

As I read last Friday night, Paul, in writing to Timothy, said:

“...Christ Jesus came into the world to save sinners; of whom I am chief” 1 Timothy 1:15.

Chief? Chief. And in that same verse Paul tells us that that saying is worthy of all acceptance. In other words, it would be a good thing if you would accept the same saying that Paul said. It would be a good thing if *you* would say, “...Christ Jesus came into the world to save sinners; of whom I am chief” *Ibid*.

If you would ever learn about yourself *half* of what is true, you would feel yourself to be the chief of sinners, because you can never learn about others *all* the guilt and sin that pertains to them. Like an iceberg in the North Atlantic, most of the iceberg is under water. What appears above the surface is but a fraction. So with any human being (I don't care, my friends, if he's as full of perfidy as Judas, if he's a murderer like Hitler or Stalin), the worst thing about every one of those men was not what appeared. It was what was underneath that nobody knew.

Can that be possible? Yes. Sin is a terrible thing. Sinners are in an awful plight: “The heart is deceitful above all things, and desperately wicked...” Jeremiah 17:9.

And I say to you, the thing that will awaken in our hearts a new and a deeper sense of this guilt and shame that belong to us, that pertain to us, is to look to Calvary and to see Jesus there taking *our* place. He was made sin for *us*. He was treated as we deserve.

So as I come to Calvary tonight, I see *myself* there. I see myself. And I repeat: you can't get any deeper than that. *Nobody* can get any deeper. I grant that the more you look at the gulf, the deeper it seems to be. But remember, the cross goes to the bottom of that gulf. It is planted in the depths. There's nothing beyond or deeper.

Never yet abyss was found,  
Deeper than that cross could sound.

So, the first step in salvation is to come to Calvary and identify *yourself* with that bleeding victim. See *yourself* hanging there upon the cross. See *yourself* as the one that deserves that, and accept the fact that that is all for you, in your place, that *you* are that bad. And dear ones, it seems to me that if we can see that, we'll not worry too much about what other people say about us, whether it's true or false. We won't get our feelings hurt because God knows we're so much worse than anything anyone ever said about us, true *or* false. We are certainly out of place getting our feelings hurt about it, aren't we?

It's like being accused of stealing a postage stamp when we've robbed a million dollars. That's what it's like. And even if the one who accuses us of stealing a postage stamp is mistaken, it's hardly the thing for us to get our feelings hurt if we've stolen a million dollars. Am I correct?

What can be greater than this murder of the Son of God? What can be deeper dyed than the stains of sin that cost the sacrifice of the life of the Creator? So let's tonight, as we have sung in this song, survey the wondrous cross on which the Prince of glory died.

And the particular thing I am anxious that God shall do for us tonight, first of all, in this vesper hour, is that each of us may identify *ourselves* with the bleeding victim. You remember that in the ancient sanctuary service, before the lamb was slain that the sinner brought, the sinner did what with his hands? He put his hands upon the lamb and did what? Confessed his sins, thus transferring the sin to that substitute. The lamb shall be accepted *for* him, the Bible says, accepted *for* him (see Leviticus 1:4).

Then what happened to the lamb? The lamb died. Who killed it? The sinner. He killed it because it was *his* sin that made its death necessary. God was seeking to teach those people to identify *themselves* with the suffering substitute. That's what He wants to teach you and me tonight. He wants us to come to Calvary and see that that cross tells us how sinful we are, how wicked we are, and what we deserve.

Now, friends, that's not the end of it, thank God. He died for us that we might die with Him, and He lives for us that we may live with Him.

Let's turn to Romans, the sixth chapter. I want you to notice a statement that's said there. Romans 6:8:

"Now if we be dead with Christ, we believe that we shall also live with Him" Romans 6:8.

Practically every word in that verse is a one-syllable word. Simple words they are, but oh, so meaningful. Notice: "Now if we be..." what? Dead. Dead with Christ. Where did Christ die? On the cross. So Paul says in Galatians 2:20, "I am crucified with Christ..."

I not only see Christ dying there for me in my stead, I identify myself with Him, and I say, "Lord, you are dying for me; I die with you." That's me that's dying there. When Jesus died, I died with Him. My debt was paid then. My penalty is met. I'm dead to the law. The law looks at me through Christ and says, "Frazee is dead. He's paid the penalty." How did he pay it? In Christ. When Jesus died, it was counted that *I* died.

"If we be dead with Christ, we believe that we shall also live with Him" Romans 6:8.

"Oh, Jesus didn't stay dead."

Is that right? He didn't stay dead. He died there on the cross. They took Him down and put Him in Joseph's tomb. And early in the morning on the first day of the week, the angel came from glory and rolled that stone away. Gabriel's voice was heard, "Son of God, come forth; Thy Father calls Thee" (John 11:43). And Jesus, the one who had died upon the cross and had been there in the tomb asleep, came forth triumphant, saying, "I am the resurrection and the life" (John 11:25).

Then what did He do? Well, you remember, He had a few words with Mary there. Mary, at first, didn't recognize Him. She was weeping because she thought that He was what? Dead, and His body had been taken away. She had come there with the other women to anoint his body with spices they carried, but they couldn't find Him. The tomb was empty. And so Jesus appeared to her, and when she recognized Him, she sprang forward to embrace His feet, but He said what? "Touch Me not, Mary; I am not yet ascended to My Father" John 20:17.

I wonder what that was for. Why did He say, "Touch Me not; for I am not yet ascended to My Father"? That verse is the 20<sup>th</sup> chapter of John, the 17<sup>th</sup> verse: "Touch Me not; for I am not yet ascended to My Father..."

I want to read you something about that, friends, in *The Desire of Ages*, page 790. It's in this chapter "Why Weepest Thou," a comment on this text:

“...Christ raised His hand, saying, ‘Detain Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father and to My God, and your God...’

“Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son” *The Desire of Ages*, page 790.

Do you see why He didn’t receive the worship of Mary? He wasn’t ready yet. “Touch Me not, Mary, for I am not yet ascended to My Father. I’m not ready yet. I must go to My Father.” What for? This says that He would not receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He immediately ascended to Heaven that resurrection day and came back and later in the day was worshiped by the women and by the disciples.

Now, I want you to think about what took place in Heaven that resurrection morning, friends. Jesus (mark the point and then I’m going to read you some things on it), Jesus had come from the lowest depths, and He was exalted to the highest station. I’m letting this circle up here represent the throne of God, the throne of the universe. I want you to see how Jesus, who had gone to the depths, ascended to occupy the throne. He went into this experience the resurrection day. He repeated it on the ascension day, and from that day and onward, He’s been there on the throne.

Do you remember the promise in Revelation 3:21? “To him that overcometh will I grant...” what? “...To sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” Revelation 3:21.

Where is He? He’s on the throne. Can you get any higher, friends, than the throne of the universe? No.

Paul, in speaking of the great humiliation that Jesus entered into and then the infinite exaltation that followed it, tells us in Philippians, the second chapter, beginning with the fifth verse:

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God” Philippians 2:5-6.

He was equal with God. He was up there on the throne beforehand:

“But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”  
Philippians 2:7-8.

That was the bottom. Now watch:

“Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow...” Philippians 2:9-10.

He went from the lowest to the highest. He went from the death of the cross to the *throne* of the universe.

Now, we’re all familiar with that. The thing I want you to meditate with me tonight on is this (watch!): just as He went to the cross to identify Himself with us, He went to the throne that we might be identified there with Him.

Oh, do not miss it, friends! Do not miss it. I want to repeat that.

Just as Jesus... (You’ll pardon me, friends. There’s nothing in this room as important as what I’m giving you. May I appeal that every eye shall be turned this way and every heart joined with me in meditation on these things. God tells me that sometimes a little child will divert the attention of the people in an audience right at the time when God is trying to give a message that would reach the heart. Oh, may I appeal to you that we join with the Holy Spirit and the angels as God seeks to have us catch the glorious vision. Will you pray with me to that end friends? Oh, yes.)

Now I want to repeat what I said that some missed. I said that Jesus went to the cross and identified Himself with us that He might go to the *throne* and that there we might be identified with Him. He shared our debt that we might share His life. He shared the penalty for our sin that we might have the joy of full acceptance and even share the *throne* with Him. That’s the purpose of it all.

And remember: the only reason for this (the cross) was that we might have this (the throne, the full acceptance). And the thing I want you to see, friends, is that Jesus was not satisfied to *accept* the throne until it was eternally settled that we could have it *with* Him. That’s the thing.

I’m going to read that to you. This I’m going to read from the ‘old’ Spirit of Prophecy, Volume 3, and page 202:

“Jesus refused to receive the homage of his people until he knew that his sacrifice had been accepted by the Father, and until he had received the assurance from God himself that his

atonement for the sins of his people had been full and ample, that through his blood they might gain eternal life. Jesus immediately ascended to Heaven and presented himself before the throne of God, showing the marks of shame and cruelty upon his brow, his hands and feet. But he refused to receive the coronet of glory, and the royal robe, and he also refused the adoration of the angels as he had refused the homage of Mary, until the Father signified that his offering was accepted” *Spirit of Prophecy*, Volume 3, page 202.

This was the resurrection day. Jesus was not willing to take the crown unless you and I could have the same crown. He was not willing to sit on the throne unless it was settled that you and I could have that with Him.

“He also had a request to prefer concerning his chosen ones upon earth. He wished to have the relation clearly defined that his redeemed should hereafter sustain to Heaven, and to his Father. His church must be justified and accepted before he could accept heavenly honor” *Ibid.*

Brother, have you been accepted? Well, Jesus was not willing to be accepted unless *you* were accepted. That is what He said. Why wait, friends? Why wait until we get to heaven to enjoy it? What do you say? [Audience responds: Amen.] Did you catch what I read here?

“His church must be justified and accepted before he could accept heavenly honor...if He was to have glory, his people must share it with him” *Ibid.*

Now, I want you to see that as a present experience. Will you please turn now to Ephesians, the second chapter, and hold that second chapter, and then I want you to turn over to Colossians, the third chapter, the first verse. I’m going to read a text from Colossians 3:1 and then from Ephesians, the second chapter, beginning with the fourth verse. I want you to see tonight that not only are we to be dead with Christ, we are to be risen with Christ and ascended with Christ. We’re to sit down with Him in Heavenly places *right now*. Colossians 3:1:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God”  
Colossians 3:1.

I read in Romans 6 that we are what with Christ? [Audience responds: Dead.] Dead with Christ, but this says we are what? Risen with Him. Why stay in the tomb, friends? Why stay in the tomb? It’s a gloomy place. Jesus had to go through it, but why stay there? If we be dead with Christ, we’re also to *live* with Him:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” *Ibid.*

Have you risen from the dead? Has the glory of that angel pierced the gloom? Have you heard the cry, “Son of God, come forth, thy Father calls thee.” Have you been accepted?

Now let’s read Ephesians, the second chapter, beginning with the fourth verse:

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ...” Ephesians 2:4-5.

(‘Quickened’ means He’s made us alive.) Notice: we’re made alive together with Christ. We’re dead with Christ. We’re buried with Christ. We’re quickened, raised up with Christ. But that’s not the end. Oh, no! Watch:

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” *Ibid.*, verse 6.

Friends, where are you on this trip? Where are you? Have you come to the cross? Have you gone to the tomb? Have you experienced the resurrection? Have you ascended? Have you sat down on the throne with Him, *accepted*? Accepted.

Can that all be ours *now*? Yes, friends. That’s what this says: “[He] hath raised us up together, and made us sit together in heavenly places in Christ Jesus,” and the reason, it says, is that “[He] is rich in mercy, for His great love wherewith He loved us” Ephesians 2:4.

You remember when that boy came home from the far country, and the father ran down the road to meet him and threw his arms around him, the father didn’t say, “Well, Son, you’ll have to stay in the dog house for several weeks until you prove yourself a bit,” did he? He said, “Bring...” what? “Bring the *best* robe and put it on him.” The *best* one? Yes, the best one in the house.

Oh, friends, I believe tonight that God wants us to be identified with Jesus in Heaven as well as here on earth, on the cross. What do you say? [Audience responds: Amen.]

The thing I want you to see tonight is that God wants you to see yourself *accepted* on the throne as well as dying on the cross. Now, they come in this order; the cross must come first. And until you and I come to the cross and see ourselves as dying there for our miserable dispositions and our terrible wickedness, we can never experience this other.

But I repeat: why stop here? Why stop here? We're not to stay there. We're to *rise* with Christ; we're to *ascend* with Christ; we're to sit down with Christ on the throne. Now all of that, as far as our part in it is concerned, is done by faith, by faith.

Years ago, when I was a young fellow and I was at Loma Linda studying for medical evangelism, Elder Tindall told me, when he left there, that he was going to arrange for me to come up and help him in San Francisco.

Well, it seemed far beyond anything that I could ever do or ever fit into. It seemed too wonderful. I didn't know whether it would ever happen or not. I just prayed that if that was what God wanted, He would arrange it.

And months went by. But you know, friends, I remember that one morning I was sitting out on the lawn with a friend of mine, a medical student, and a bellboy came over from the office, and he handed me a telegram. I shall never forget the thrill that came to my soul as I read there: "Committee calls. Labor with Tindall in San Francisco." It was signed by the California Conference in Oakland.

You know friends, I was already there! [Laughter.] Right then, I was already there, but all I had was a piece of paper, that's all. That's all I had was a piece of paper. But I *believed* that telegram, and believing it, I experienced the joy of it and the thrill of it *at once*. If you'll believe the telegram, friends, you can enter into heaven tonight.

It's right that we should come to Calvary. It's right that we should see the wrath of God against transgression. It's right that we should tarry while the broken-hearted Savior pays the debt for our sins. It's right that we should sorrow over our perversity of nature that costs such a price. But, oh, I plead with you, friends, what is it all for? What is it for? It's to get us yonder to the throne, in the light and glory of full acceptance now, now, now!

"Ah," but someone says, "but I'm not there yet."

No? When are you going to get there?

"Oh," someone says, "when Jesus comes and we go with Him in the chariots."

Faith, dear one! If you *ever* get there in body, you will get there in mind and soul first. If your feet ever walk those streets, your faith will reach them here and now in this world. No one will ever be there physically who is not there first spiritually, and that comes by faith, by faith.

And what is faith? Faith is doing what I did with that telegram: it's believing it. I believed it. I didn't doubt it at all. I hadn't the slightest idea of doubting it. Why should I? And why should you doubt the Word of God? What did I read here?

“But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” Ephesians 2:4-6.

Oh, let’s accept it! What do you say, friends? [Audience responds: Amen.]

Now, I want you to turn to Ephesians, the first chapter, beginning with the third verse. I want you to see how long God’s been thinking about this. Oh, dear ones, God’s been planning this for *millions* of years, to get you up there on that throne! Listen:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved” Ephesians 1:3-6.

Has He done it? He *says* He has. Are you accepted? Well, dear one, what more could you get than being accepted? What more could you get than that? Listen: just as you can’t be any worse than that criminal nailed to the cross, you can never get anything more, anything higher, anything greater than being *accepted* to share with the Son of God all the rights and privileges of sonship. He has *chosen* you to be adopted into the heavenly family. Let’s accept it. What do you say, friends? [Audience responds: Amen.]

By faith! By faith! What a silly thing to wait for some feeling to confirm a fact like that. How foolish! How unreasonable! Let us believe the Word of God and enter into our joys of sonship and acceptance. What do you say, friends? [Audience responds: Amen.]

And listen, let’s not wait. Let’s not put ourselves on probation for six months to see how well we can walk the chalk line. Ah, it’ll make nervous tension. Yes, it’ll wear you out. Relax in the arms of Love tonight. What do you say, friends? Just relax in the arms of Love.

“Ah,” but somebody says, “you don’t know how many times I fall.”

That isn’t what we’re studying tonight, how many times you fall, friend. It’s how many times *He* succeeds. He succeeded in dying for you and He’s succeeding in living for you. And just as He invites you to watch Him share your death, so He invites you to share His life:

“If we be dead with Christ, we believe that we shall also live with Him” Romans 6:8.

He’s quickened us together with Him. He’s raised us from the dead. By faith we ascend with Him to the world of light. By faith we share with Him that throne.

What does God think of you, anyway? Why, friends, He loves you as He loves His Son. You can’t believe it? Well, dear one, if He doesn’t, then you don’t have anything because *this* is the thing I want you to see, right at this point tonight. Don’t miss it! There’s no half-way house here. There’s no half-way house. This doesn’t stop at Mars or Saturn or Jupiter. You’re either down in the ditch or you’re up there on the throne, accepted. That’s right.

There are some things that happen by degree, but this doesn’t. The work of sanctification is a progressive work, but justification, my friends, is not a matter of degree—you’re either justified or you’re not. You’re either accepted or you’re not. Am I correct? Which are you?

If a person would stop and think about it, friends, it’s like passing from dark to light on the moon. You know, here in this world we have an atmosphere so we get a twilight, but on the moon it isn’t that way. Right here it’s just as dark as midnight, and right over here it’s just as light as noonday.

That’s the way this thing of justification is, friends. You are either under the wrath of God as a guilty sinner, worse than you think you are even, or else you are standing in the light of the Father’s smile, far more glorious than your brightest imagination can picture. There is no danger of overdoing it, no danger of exaggerating it. It’s better than you can possibly imagine. Let’s take *all* that God has paid for. What do you say, friends?

In closing, I want to read just a few lines from *The Desire of Ages*, pages 833 and 834, and then I want to hear from you. This is another beautiful picture of the ascension of Jesus:

“Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

“There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, --all are there to

welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

“But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails...He approaches the Father, with Whom there is joy over one sinner that repents; Who rejoices over one with singing...He declares: Father, it is finished. I have done Thy will, O My God...If Thy justice is satisfied, ‘I will that they also, Whom Thou hast given Me, be with Me where I am.’

“The voice of God is heard proclaiming that justice is satisfied” *The Desire of Ages*, pages 833-834.

Now please get this next sentence:

“Christ’s toiling, struggling ones on earth are ‘accepted in the Beloved’” *Ibid.*

That’s just what I read from Ephesians 1:6. It doesn’t say they *will be* accepted. It says they *are* accepted. Let’s accept our acceptance. What do you say, friends? [Audience responds: Amen.] Let’s do it.

May we bow our heads.

Oh, precious Jesus, tonight we see Thee, not only hanging on the cross for us, but ascending to heaven and accepting the throne for us. And as we have chosen to share Thy cross with Thee, so we choose tonight to share Thy throne with Thee, for Thou hast invited us to do it, and Thou hast told us this is the reason for Thy cross. Thou didst come and take our debt that we might come and take Thy life. So tonight we choose to make Thee happy by being happy with Thee. Oh, we praise Thy great and glorious name, and thank Thee, Amen.

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