

With Him

#0369

Study Given by W. D. Frazee—May 24, 1976

Let us turn to Revelation, the 14th chapter. What a wonderful book this book of Revelation is:

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass...” Revelation 1:1.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein...” Revelation 1:3.

In the 14th chapter of Revelation, we have God’s last message for this world. Verses 6–12 show us this message as proclaimed by three angels flying in mid-heaven with the everlasting gospel.

In the seventh verse, we have the first word of the proclamation:

“... Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth...” Revelation 14:7.

We have come on God’s day to God’s house to *do* what this message says, to worship Him. This is the great purpose of our gathering together. We share a fellowship with one another as we share the fellowship with Him. We speak *to* one another and *with* one another, but primarily we speak to *Him*. We listen to one another, in sermon, in song, in exaltation, in spiritual fellowship, but primarily we listen to *Him*. Through His Word and by His Spirit, He is witnessing to us, the Faithful and True Witness.

And so, in a special sense in this hour of worship this morning, we want to hear what God says, don’t we?

Now, let us notice the 1st verse of this 14th chapter:

“And I looked, and, lo, a Lamb stood on the mount Sion, and...” Revelation 14:1.

What are the next two words?

“...with Him...” Revelation 14:1.

Those are the two words I want to study with you.

“...and with Him an hundred forty and four thousand,
having His Father’s name written in their foreheads”
Revelation 14:1.

These companions of the Lamb, these from the last generation that share with Christ in a special way His suffering and in His glory, these are indeed an elite corps in the legions of the celestial army. And the prophet to the remnant exhorts us:

“Let us strive with all the power that God has given us to be among the hundred and forty-four thousand” *Review and Herald*, March 9, 1905.

This morning I would like to notice what is involved in that expression “with Him.” In the fourth verse, the middle part, it enlarges on this thought and says:

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

Now, this “follow” is in the sense of going with Him. Not 10 miles behind, and not running before. We are with Him as we follow Him and keep close to Him. We’re going to go with Him all through the universe. This is involved in the statement:

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

But those who follow Him there will first follow Him here. He came down from heaven to this earth and walked our road that He might make contact with us and enlist us in a walk with Him which will never end. It is here in this life that we enter into that fellowship, that we begin to share that walk.

This morning, we’re going to notice some experiences in the life of Jesus that, in a special sense, you and I are to share with Him. And I trust that God will make this very, very clear to our hearts.

Let’s go to John the 12th chapter, another verse on this matter of following Jesus.

Brother Cook, if you’d like to help me, come and bring your Bible here and read some texts for me, John the 12th chapter verse 26:

[Brother Cook]

“If any man serve Me, let him follow Me; and where I am, there shall also my servant be: if any man serve Me, him will My Father honor” John 12:26.

Now, you will observe that if we are to serve Him, we are to do what? Follow Him. And as the result, where He is, what else? You and I will be with Him. You can see that if Jesus is in heaven and I'm down here, two things must happen: He must come down here and make contact with me, and then I must keep contact with Him and follow Him all the way back home. Is that right? Yes.

In the parable, when the shepherd found the sheep was missing, he didn't run a want ad in the column saying, "If anybody finds a straying sheep, please bring it back."

What did He do? He went looking for it until he found it, and then He brought it back. And that's what Jesus did for you and me, right? But the purpose of His journey was to get *us* and to get us coming on back with Him. And so, He says:

"If any man serve Me, let him..." John 12:26.

What?

"...follow Me; and where I am, there shall also My servant be..." John 12:26.

I want to be with Him, don't you? He wants me with Him. That's why He paid such a price, such a ransom. Wonderful love.

Now, let's notice the setting of this, what Christ was thinking about and talking about, the 24th verse:

[Brother Cook]

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" John 12:24.

What does a grain of wheat have to do in order to bear fruit?

[Audience] Die.

Yes, but what does it have to do before it dies? It has to fall into the ground. The best wheat in the seed store doesn't produce any harvest as long as it's on the shelf, or in the granary, or at home. Or even in the seeder. It's when it gets down into the ground and dies. Then, it brings forth much fruit.

And what was Jesus thinking about as He said this? Oh, He was thinking about *His* approaching death. The 32nd and 33rd verses, let's all read these two verses together. Read with Brother Cook.

[Brother Cook]

“And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die” John 12:32–33.

[Elder Frazee] What death did He die? The death of the cross. A cruel death, a slow death of torture and suffering, this is the death He died. And as the grain of wheat falls into the ground and dies that it may bring forth fruit, so Jesus gave *His* life upon the cross, crucified, that there might be an abundant harvest of souls to be made in His image. I want to be one of those, don’t you? All right.

But you remember that the ones we’re studying about this morning are those that are with Him. They follow Him. Dare we follow Him to Calvary? Dare we? Ah friends, *this* is where we meet Him. This is where we meet Him. In fact, this is the *only* place where we can meet Him and identify with Him because this is where He comes where we are. We deserve death, and He comes there and takes our death. We are sinners, and He comes to the cross and takes our sins.

Now, Galatians the 2nd chapter and the 20th verse, here is a wonderful text that shows this identity. We identify with Christ. We become one with Him. And it is at the cross, on the cross, that we experience this.

[Brother Cook]

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” Galatians 2:20.

All right. Now, let us read together or repeat together those first five words. All together:

“I am crucified with Christ...” Galatians 2:20.

What are the last two words? “With Christ.” You will notice recurring as a chorus or a refrain in many of the texts we shall read this morning, these two words, “with Christ,” or “with Him,” and the “Him” is Christ.

“I am crucified with Christ...” Galatians 2:20.

I’m what? Crucified with Christ. Well, what would that mean? First of all, it means this: that when I look at that Savior there on the cross, I recognize that He is suffering not because of *His* sin but because of *my* sin. He is dying not for His sake but for *my* sake. Therefore, as I see *Him* die, I see myself die in Him. That Man hanging there is not hanging there for Himself. He’s hanging there for me, in my stead, in my stead.

“I am crucified with Christ...” Galatians 2:20.

But it means more than this, my dear friends. It means all of that, but it means more than this. I do not simply stand off and watch Him pay my debt, only a

spectator. Oh, no. He's dying *for* me, but I choose to die *with* Him. I choose to die to sin.

If that hand of mine has been reaching for a cigarette or a glass of whiskey, I choose that that hand of mine shall be spiked to the tree, no longer able to reach for those poisons. If that hand of mine has been engaged in smiting my brothers, I choose that that hand shall be nailed to the cross with Christ, no longer to engage in any such meanness.

If my feet have been busy on errands of sin or folly, I choose as I see Jesus hanging there *for* me, I choose that *my* feet shall be spiked to the tree, never more to wander in the paths of sin. His cross is my cross. It was my cross as far as what I deserve. He came and made it His cross in my behalf. I take His cross that I may share that utter renunciation of sin and the world.

And so, turn to Galatians the 6th chapter and 14th verse, this same book.

[Brother Cook]

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" Galatians 6:14.

[Elder Frazee] You see, here's a double crucifixion. The world is what?

"...Crucified unto me, and I unto the world" Galatians 6:14.

Did you ever look at something through colored glasses? Does it change the appearance of the landscape? Sure. If you look at things through blue glasses or through amber glasses, each one makes things different, each one from the other and each one from ordinary vision.

Now, the Christian looks at things through the cross. Between the Christian and the world stands the cross of Christ. And if I'm *in* Christ, as I look at the world, it looks dead, for the cross is the instrument of death. But equally true as the world looks at me in Christ, I look dead. And I am dead to the world.

Have you had the experience of having some friend, perhaps some close relative looks at you and say, "I don't know what you've got to live for anyway. It looks like a dead life to me."

Well, it is a dead life as the world looks at it. And the paradox of it is, the only way the Christian life can be life to the one that lives it is for him to die to this world. And so, Paul says:

"I am crucified with Christ..." Galatians 2:20

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified and is

become dead unto me, and I unto the world” Galatians 6:14
[marginal reading].

How does the world look to you, my friend, this morning? I can tell you this. I cannot read your mind, but you can plumb your heart and find out whether you’re converted or not by this simple test: how does the world look to you? If it looks beautiful and attractive, if it looks like something that you’re just panting and waiting till the sun goes down tonight so you can have a good time with the world, you’re not converted. Believe me, you’re not converted. The world is dead to the Christian. The world is dead to the Christian.

And all that the world does in decorating itself is like the beautification of the corpse, my friends. The world is dead. But oh, thank God, the Christian is alive to God. He’s dead to the world. The Christian life looks dead to the man in sin. The sinful life looks dead to the Christian. All right.

Now, how do we enter into that? We enter into that by coming to Jesus at the cross and saying, “Lord, I see that You died for me. I see that the thing that killed you is my sin and the sin of this world. I want no further part in it. I give myself to You. Nail me to that cross *with* You, Lord, that every sinful desire may be repudiated and denied, and that I may share with You in that death to sin.”

Now, let’s go to Romans, the sixth chapter and the sixth verse. Let us see what the purpose of crucifixion is. Of course, you know without this text what the purpose of crucifixion is. Why did those Roman governors ever nail a man to the cross? Why? So he’d die. True, it was a cruel death, a lingering death, but the ultimate purpose of it was what? Death.

And so, with the Christian.

“I am crucified with Christ...” Galatians 2:20.

What for?

Read together Romans 6:6:

[Brother Cook]

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that from now on we should not serve sin” Romans 6:6.

Tell me, friend, is there any sin that you can think of that you’d be willing to die in order to be saved from that sin? Can you think of any sin that’s bad enough and horrid enough and horrible enough that if you had your choice between living and doing that sin or dying and not doing it, you’d rather die? Is there any? I hope so, friends.

[Man from congregation] Every one.

[Elder Frazee] Thank you, brother. Every sin. Is sin that bad? Is it better to die refusing to sin than live sinning? Is it? Oh friends, this is what the cross is telling us. Jesus died because sin was so terrible that He wanted to deliver you from it. And there was no way to deliver you unless He died that death of the cross.

And now, He says to every one of us:

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

“Follow Me” where? Up that hill, the hill of the cross.

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that from now on we should not serve sin” Romans 6:6.

Thank God, friends, the purpose of dying with Jesus is to repudiate and get rid of sin. I say it’s that bad. I choose to get rid of it. What do you say?

[Audience] Amen

And so, the next verse says:

“For he that is dead is freed from sin” Romans 6:7.

Eighth verse:

“Now if we be dead with Christ...” Romans 6:8.

What did we read in Galatians 2:20? That we are what? Crucified with Christ. Here we are dead with Christ. That’s the purpose of the crucifixion.

Now, let me tell you a little secret. A man doesn’t die the minute that he’s nailed to the cross. The man doesn’t die the minute he’s nailed to the cross. That hand that used to reach for cigarettes is nailed, but the cravings of the body for a cigarette may be more than ever, and so with every other sinful craving and desire.

But there’s one wonderful thing about death by crucifixion, friend. A man may *want* to get down and go on errands of sin, but he can’t get down as long as he’s on the cross. Right? Yes. He might *want* to reach for a cigarette. He might have a *craving* for liquor or any other thing, but as long as that hand is nailed to the cross, he’s free from sin, right? That’s right.

Oh, this is a figure of course, but a very meaningful symbol, my friend. But the purpose of it all is that we may be dead. Now, go please to the 11th verse, and I want you to notice those first two words. What are they?

“Likewise reckon...” Romans 6:11.

What does “reckon” mean? Count it, yes, count it that way.

“Likewise reckon ye also yourselves to be dead indeed unto sin...” Romans 6:11.

Suppose that I voluntarily choose—did Jesus voluntarily choose to be nailed to the cross? Yes. What did He *know* was going to happen to Him when He was nailed to the cross? He knew He was going to die. There were those that suggested that He come down, but He had no thought of coming down. He went there to see through the mission He had undertaken, right? Yes.

“Likewise reckon ye also yourselves to be dead indeed unto sin...” Romans 6:11.

I want you to stop and think of something. Let’s think of this in a very literal way. Suppose here’s a man, he’s got a terrible craving for tobacco. And he gets desperate about it. And let’s think of this literally, for the moment.

And he goes and he says, “All right, Jesus. I want to be nailed to the cross because I don’t want that hand to ever reach for a cigarette again, or this one either.”

So, he’s nailed there. But an hour or two goes by, and he wants to get a cigarette. How did he get on the cross? Voluntarily, by his own choice.

Suppose he says, “All right, soldiers. Pull the nails. I’ve got to go get a cigarette.”

Can the same choice that led to his being nailed there, can it lead now to the nails being pulled and getting down? Yes. Did you ever experience it? All right.

So, he goes now and gets his cigarettes. But tomorrow he gets real sorry about it. What can he do? Get back on the cross. And the next day, can he have the nails pulled again? I wonder how long it would take to die on that program. Can you think of any more torture than that kind of a program? Have you ever seen anybody go through it? Not necessarily with tobacco. There are a thousand other things, aren’t there?

Oh friends, wouldn’t it be wonderful if we could be nailed there once for all, and no matter how long it took to die, stay there till we’re dead. Wouldn’t it be wonderful? Yes. It’s sensing what it all means to Jesus that keeps us there. All right.

But now, let’s look at that word, 11th verse. Are we literally nailed to a tree? Oh, no. We don’t have to go through some process of having somebody come and pull nails out of our hands in order to get down. We can get down a lot faster than that and a lot easier than that. Correct? All it takes is the choice of a moment.

There is the cigarette. There is the glass of whiskey. There is the evil temper. There is the foolish word. There is the lustful thought and desire. There is this and that or the other thing. So, Paul says:

“...Reckon ye also yourselves to be...” Romans 6:11.

What?

“...dead indeed unto sin...” Romans 6:11.

Count yourself that way. In other words, act just as if this thing were literal. And when the temptation comes to do the wicked thing, say, “No, I can’t. I’m dead. I’m crucified with Christ.”

The servant of the Lord uses this in speaking of people getting their feelings hurt. Did you ever get your feelings hurt? Well, suppose we’re at the funeral home here. Here’s a man lying in the casket. Generally, they say nice things about people when they’re dead. But there *are* times when people say some mean things about the dead.

Now, this man that’s dead can they curse him and say all manner of things about him without it bothering him? Sure. Why? He’s dead, he’s dead.

“Likewise reckon ye also yourselves to be dead...”
Romans 6:11.

And when you hear either firsthand or more likely second or third or fourth-hand somebody saying something evil against you, remember you are what? Dead. This is what is involved in being crucified with Christ. By my choice, I identify with the crucified Savior. And the purpose of it is that I may be what? Dead, dead, dead to sin, dead to sin. All right.

Now, let’s see the next thing. What do we do with people usually when they’re dead? We bury them, don’t we? Yes. All right.

Fourth verse:

“Therefore we are buried...” Romans 6:4.

And what’s our next two words?

“...with Him...” Romans 6:4.

There it is again. We’re crucified with Him, we’re dead with Him, we are buried with Him. And let me hasten to say that doesn’t mean that I have to wait until I’m eternally dead to sin before I’m baptized. Oh, no. Praise God. I’m afraid not very many of us would ever get baptized. What is baptism? Baptism is the expression of my choice that I choose to be crucified and dead with Jesus. And it is the expression of my faith that God can and will and does cover my past sins as the watery wave covers my body. See? That’s the expression of my faith.

“Therefore we are buried with Him by baptism into death...”
Romans 6:4.

I thank God for that, don't you? Yes. Now, remember what we're studying—the whole thing this morning is identifying with Jesus.

“...These are they which follow the Lamb whithersoever he goeth...” Revelation 14:4.

We meet Him at the cross. We're crucified with Him. He dies. We die with Him. He's buried. We're buried with Him. But then what? Does He stay there in that grave? Is that the ultimate purpose of it? Oh, no friend, not at all. What happened to Jesus there in that grave? He rose again, He rose again. Thank God. All right.

Fifth verse, all together:

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection”
Romans 6:5.

You mean we can go clear on through with Him? Certainly. That's the whole purpose of it, friends. We must die in order to leave the old. We're buried in token of a full, final repudiation of the old life. But bless God, we come forth to a new life, the resurrection life, and the whole thing is with Him. We're crucified with Him. We're dead with Him. We are buried with Him. We are risen with Him.

Turn over now, please, to Colossians the 2nd chapter and the 12th verse. Oh, this is wonderful. Oh, look at this wonderful text. Notice these two words again, “with Him, with Him.” All together.

[Brother Cook]

“Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead” Colossians 2:12.

[Elder Frazee] Buried with Him and then what? Risen with Him. Ah, thank God for the resurrection life. What do you say?

Now, the third chapter of Colossians and the first verse.

[Brother Cook]

“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.

[Elder Frazee]

“Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” Colossians 3:2–3.

Do you mean that that sharing with Him that begins on the cross is right now to continue on into sharing with Him in His heavenly life? That's what He says. I'm crucified with Him, I'm dead with Him, I'm buried with Him, I'm risen with Him, I'm ascended with Him, I'm with Him in heaven by faith. The whole thing is by faith, isn't it? Certainly. His promise and my choice, His gift and my acceptance. The fact that I can't see it doesn't make it any less real. A lot of things I can't see are just as real as this book, and all that we're studying this morning is real. And so, by faith, while my feet walk the paths of this world, my heart could be at home with Jesus in heaven.

Now, do you remember what the Bible says about Jesus when He went to heaven? Look at Ephesians the 1st chapter, and the 19th verse:

“And what is the exceeding greatness of His power...”
Ephesians 1:19.

God's power.

“...to us-ward who believe, according to the working of His mighty power” Ephesians 1:19.

Now, all together on the 20th verse.

[Brother Cook]

“Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places” Ephesians 1:20.

[Elder Frazee] Listen, when Jesus ascended, having risen from the dead, He was accepted there at the throne of God. And God said to Him, “Son, sit right here at My right hand on the throne.” You remember?

Now, He says:

“To him that overcometh will I grant 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.

My friends, the ultimate purpose of this whole fellowship with Christ is that we may share with Him not merely in His death and burial and resurrection and ascension, but that we may sit down on the throne with Him by faith now and bodily later.

Ephesians the second chapter and the fourth verse, oh here is the climax of the grand journey we're following together this morning:

“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.

Where are you this morning, my friend?

“Well,” somebody may say, “I’m crucified with Christ.”

That’s good. That’s the beginning. But thank God, there’s more to it than that. Are you dead by your choice? By faith? Thank God. Have you been buried? If you haven’t, let’s get buried. Have you risen? Have you laid hold of the resurrection life of Jesus? And in your thoughts, have you ascended from this world? Is your mind up there in Heaven with Jesus? And have you sat down on the throne?

You know, this picture of sitting down is borrowed from the Song of Solomon. Go over, please, to Song of Solomon, the second chapter—Psalms, Proverbs, Ecclesiastes, Song of Solomon. This beautiful love song, the second chapter of the Song of Solomon, third verse:

“As the apple tree among the trees of the wood, so is my beloved among the sons...” Song of Solomon 2:3.

[Brother Cook]

“...I sat down under his shadow with great delight, and his fruit was sweet to my taste” Song of Solomon 2:3.

[Elder Frazee] Oh, yes. Did you ever visit somebody and you’re standing there, and they say, “Sit down”?

What do they mean? Stay awhile and relax. Oh, dear ones, Jesus doesn’t want us to be on a tension around Him. He doesn’t want us to be on pins and needles or like walking on eggs. Oh, no.

He says, “Sit down. Sit right here on the throne with Me.”

The throne of victory, the throne of triumph, the throne of government, the throne of mastery. You know, the greatest mastery in this universe you and I can have? Just the mastery over self, isn’t it? I tell you, I’d rather be able to rule myself than to rule all the United Nations. Yes. And thank God, this is what He offers.

Ah, let us walk this path. It’s a blood-sprinkled path. Every step in that way from Calvary on through to the throne is sprinkled with His blood, the blood of His sacrifice, the blood of His love. With Him, crucified. With Him, dead. With Him, buried. With Him, risen. With Him, ascended. With Him, sitting on the throne.

“...I sat down under his shadow with great delight, and his fruit was sweet to my taste” Song of Solomon 2:3.

Now dear ones, I'll tell you another secret. We have to in a sense go all over this every day. Paul said, "I die daily" (1 Corinthians 15:31). Every day Paul started at the cross, but he didn't stop there. He went right on through. And so, praise God, every Christian has as his privilege this morning to "sit together in heavenly places in Christ" (Ephesians 2:6).

Did somebody get something this morning you want to praise God for? Stand up and bless the Lord. Just stand up, tell the Lord and tell the rest of us what you got to the glory of His name.

[Testimony meeting follows]

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