

Triumphant Trio 1 of 2

#0599

Study Given by W. D. Frazee—February 19, 1982

My subject tonight is “Triumphant Trio.” What is a trio? Three—three together. Turn with me to Revelation the 12th chapter, we will begin to study this subject of the “Triumphant Trio.” I hope you’ll be in on it, Revelation the 12th chapter beginning with the seventh verse. What’s the fourth word? “War,” What happens in a war? Fighting goes on. What happens as a result? Somebody wins and somebody loses. The war that’s described here began where?

[Audience responds] In Heaven.

Is that what it says? What a strange thing for a fight to break out in Heaven. That’s what the Bible says:

“...there was war in heaven...” Revelation 12:7.

Some people have the idea that there should be peace at any price. God doesn’t think so. No compromise with sin. No dillydallying with rebellion.

“...there was war in heaven: Michael (that’s Christ) and His angels...” Revelation 12:17.

Did what? Christ did what? Fought. Did Jesus fight? Oh, yes. Revelation 19 he’s pictured coming with *all* the armies of Heaven in the last great battle of the Great Controversy.

“...in righteousness he doth judge and make war...”
Revelation 19:11

Yes, there is a fight on—war in Heaven. Now turn to that 17th verse of that chapter. Let’s take another look as the fight goes on.

“...the dragon...”

And who’s the dragon? Satan, another name for him.

“...was wroth with the woman...”

The Church.

“...and went to make war with the remnant...”
Revelation 12:17.

The dragon is fighting against who? The woman—

the remnant, the very seed, her children who keep the commandments of God and have the testimony of Jesus Christ. If you're in the right church, you have a war on your hands. The same war that began in Heaven 6,000 years ago continues until the end of time, and the remnant meet all the fury of the dragon host. Now, the individual members of that church have a war on their hands too. I like it the way Paul puts it to Timothy:

“Fight the good fight of faith...” 1 Timothy 6:12.

Now my subject, I told you is, what? Triumphant trio. Is Jesus trying to win this war or is he losing? Let's go back to Revelation 12:7.

“Michael fought and his angels and the dragon fought...”

And did what?

“Prevailed not, neither was there place found anymore in Heaven and the great dragon was...”

What?

“...cast out” Revelation 12:7.

So who won and who lost? Michael, Christ won and Satan lost. This is a picture, of course, of what happened before the creation of the world, but it is also a picture of what happened at the cross.

“Now is the judgment of this world...” John 12:31.

Jesus said as He approached his sacrifice at Calvary:

“...now shall the Prince of this world be cast down”
John 12:31.

Satan has four defeats—he was defeated in the beginning and cast out of Heaven. He couldn't go back inside that throne room anymore. At the cross, he was defeated and couldn't go back to even the gate of Heaven anymore and bother the angels. And finally, when Jesus comes, and he's bound for a thousand years. He's cast out, so he can't visit the other planets anymore. And finally, at the last great judgment, he is cast out of everything, everywhere, and meets his doom and turns to ashes in the cleansing flames of the lake of fire. He's defeated at every point. Jesus is the winner. What do you say?

[Audience replies] Amen.

What about the church? Will it win? Oh yes, take a look at Revelation 17. I like this book of Revelation. In the same way, it is the greatest war book in all the Bible. It always presents Jesus as coming out victorious, Revelation 17:13–14. Concerning the powers of earth and marching all forces against Christ and his church, it says:

“...These shall make war with the Lamb, and the Lamb...”
Revelation 17:14

Shall what?

“...shall overcome them” Revelation 17:14

Who’s triumphing? Jesus.

“...for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful”
Revelation 17:14.

Another translation puts it this way, it’s implied in the King James:

“The Lamb overcomes and they also shall overcome that are with him called and chosen and faithful” Revelation 17:14
(Unknown version)

Christ wins and His church wins. As Jesus told His disciples as He sent them out to meet persecution and the onslaughts of the dragon host, “There shall not a hair of your head perish.” You may die, but you won’t perish. You may be martyrs, but the Son of God has gone through the tomb and broken the bonds of death. He is the resurrection and the life. The church is triumphant. You remember how Jesus assured His disciples in Matthew 16:

“...upon this rock I will build My church; and the gates of hell shall not prevail against it” Matthew 16:18.

We need to be fully sold, fully persuaded on this thought and this fact that the church is going to triumph. Christ and His church are inseparable. We’re told by inspiration that:

“...the church may appear as about to fall...”
Selected Messages Volume 2, page 380.

But it won’t fall. You know why? It’s built on the Rock. The winds may blow, but they won’t blow the Rock away, and they won’t blow away that which is built on the Rock. It’s true that their many in the church that will leave—some leaving now through heresy, some in some places of persecution. But the great sifting and shaking are ahead, but not one grain of corn will fall to the earth we’re told. Isn’t that wonderful?

Now the question is, will you and I individually triumph? We will, if we build on the Rock. You know as I was thinking about it, here is this trio, here’s Christ, here’s His church, and here I am—one poor little fellow. But if one of my hands has hold of Jesus and another the church, what can the Devil do? I’ve got my hands full, haven’t I? And with Jesus holding me and the church holding me, with me holding onto Christ and holding onto His church which keeps the commandments of God and

holds onto the testimony of Jesus which is the Spirit of Prophecy, that is an unbeatable trio, my friends. That's the triumphant trio. Christ, His church and this poor little fellow.

You can get in on it as an individual. If one hand is anchored with Jesus and the other with His church which keeps his commandments and has the testimony of Jesus, which is the Spirit of Prophecy.

Now, I want to study with you this evening how that should be done. You know how Christ conquered? He conquered through the cross. First, you turn to Hebrews, the second chapter. We're told that Jesus was so anxious to assure and ensure the plan of salvation that He even longed for the baptism of blood. He pressed forward with eager steps to the place of sacrifice.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same..."

And will you read with me the rest of the verse?

"...that through death He might destroy him that had the power of death, that is, the devil" Hebrews 2:14.

How does He win? Through death. What a strange way. Human reasoning would never invent that method, would it? The wisdom of God is far above the wisdom of this world. Now, the truth of the matter is the only way that He could Jesus could defeat Satan was through His death upon the cross. What about the church? Must it share with Jesus in His experience at the cross? What about you and I? Turn to Galatians 2:20. What's the first word? "I," you can't get any smarter than that, can you? How many is "I"? That's one. That's the tiny little pinpoint of this trio, but oh, it's what Christ has His heart set on, each one of us individually. The reason He loves the church collectively is it's made up of those individual units—one, one, one, one—each one made up different that all blend together in unity and harmony.

"I am crucified..."

What's that mean? Put to death where? On the Cross, How? By crucifixion, sacrifice and crucified, what's the next two words:

"...with Christ..." Galatians 2:20.

If I am to share Christ's triumph, I must enter into the method of His triumph. Through death, He destroys him who has the power of death.

Somebody says, "Well, I thought that when I come to Jesus, I am supposed to have peace and joy, and love." Yes, that's right. But oh, how to enter into it, friends? The selfish heart cannot imagine how anybody could find pleasure in a program that means self-denial. Is that what the cross means? Turn to Galatians 5:4:

“...they that are Christ’s have...”

Done what?

“...crucified the flesh with the affections and lusts”

Galatians 5:24.

The margin says “passions.” To share Christ’s death upon the cross does not mean, of course, that we’re literally, physically or have nails driven through our hands. We all understand that. And because we understand that we are liable to think that it really doesn’t mean much after all. Would you be willing to be crucified literally if that was the only way you could be saved? Would you be willing to be crucified literally if it was the only way to get rid of your angry temper? Get the victory over every lust and appetizing passion.

Now, God has made arrangements for us to have the spiritual experience without the physical pain of crucifixion. A crucified man is on his way, to where? Death. How long will it take? Who knows, hours, hours, hours. Jesus died much sooner than the ordinary crucified one because He died of a, what? A broken heart. Oh, I want to enter into the experience of that broken heart! What do you say? Beholding His love for me, I want to see the terrible nature of sin and renounce it, repudiate it, forever.

They that are Christ have done what?

“...crucified the flesh with the affections and lusts”

Galatians 5:24.

You know how we renounce the flesh and repudiate our sinful desires. It’s by looking to Jesus, looking to Jesus. Turn to Luke 9:23, please:

“And He said to them all, If any man will come after Me, let him...”

Do what?

“...deny himself, and take up his cross daily, and follow Me”

Luke 9:23.

This is a daily matter. In fact, the apostle Paul said he died how often? Daily, 1 Corinthians the 15th chapter. Every day his will and his desires, if followed, would have led him astray. But every day he chose to do God’s will instead of Paul’s will. The essence of sin is selfishness. The essence of righteousness is love. Love finds joy in pleasing the one it loves.

‘If you love me,’ Jesus says, you’ll do what? Do you love Jesus? He loved His Father so much that every day He chose to do His Father’s will instead of His own will. If we love Jesus the way He loved His Father we will crucify our human, selfish desires. We will be glad to have all we have in our used up in service for

Christ. Our only question will be, “Lord, what will God have me to do?” This is the experience the church must have. They overcame by the blood of the Lamb and the word of their testimony (Revelation 12:11). This is the experience each one of us must have individually.

“If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” Luke 9:23.

And this is the road to where? Victory. The road to triumph. It’s the way of the cross, the way of the cross. Oh, brethren and sisters, will you listen as while I urge this point. Do not think that the fight of faith is to get into a theological argument and prove that your opponent is wrong. That’s not the good fight of faith. The good fight of faith is to come to the cross and with Jesus be crucified. That is the way He won the victory. And there from that cross, he shouted the triumph and cried, “It is finished,” and the whole universe thrilled in response. And when God’s remnant church enters into that experience of sacrificial, self-denial, full surrender to Christ and each of us will individually enter into that. We too will triumph.

What was the next verse:

“For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it” Luke 9:24.

Let’s triumph Jesus’ way, what do you say? Do you remember what Peter used as his weapon when he got ready to fight for Jesus in Gethsemane? A sword. What did Jesus tell him to do with it? Put it up. Peter was what? Offended. Why? “Why, Lord,” he said, “don’t you see I want to fight for You?” Did he want to fight for Jesus? Sure he did. But he did not understand. Peter got offended and decided since he couldn’t fight for Jesus with that sword, he would run away and save his own life.

Oh, Brothers and Sisters, again may I plead with you! Do not think that taking this sword, this tongue sword, out of its sheath and using it to cut people’s ears off is the way to win the victory. No, no. Jesus says to all such, “Put up the sword for him. Put up your sword again onto its sheath. For all who take the sword will perish by the sword.” And besides that, if the force with what we wanted, we could pray to the Father and He would send us what? Twelve legions of angels. But how then will the Scripture be fulfilled?

“The cup which My Father hath given Me, shall I not drink it?” John 18:11.

In all the beauty of this way of triumph is that no apparent defeat can discourage the soul that’s learned the lesson of the cross. The days never look black around this earth than that day when Christ was stretched upon the tree and hung up between the heavens and the earth to sufferings to die. Things looked black indeed. But that was the day of victory and triumph. And the remnant church is going into an experience like that, friends. We need to have our evaluation straight and clear. We need to know the signals of divine providence. We need to see in the cross the experience of victory, not defeat—defeat to human ideas and ambitions. What

happens to us on that awkward day that, oh, if Jesus can win and reveal to us His love, it will be worth it, won't it?

Ask our dear brothers, who spent years behind bars in China. Persecuted for righteousness' sake, ask him if it's worth it, he'll say "yes." To bear the cross wins victory, and so in our individual lives.

Now, when Jesus died upon the cross and rose from the dead three days later. He went some place. Where did he go? Somebody says he went home to His Father's house. But let me tell you something, friends, He didn't go primarily because He was going home to his Fathers' house. That's true as well, but that's not the reason why he did it. He said, "I am going there for you." He was going there to carry on the work that He began upon the cross—the work of reconciling each of us to Himself, the work of revealing the character of God. From the divine headquarters, He was continuing to carry on that warfare against the dragon, and through His church on earth, that war continues all through the Christian dispensation and it reaches its climax soon.

But as He's the head of the church and the church is the body, there is a divine connection through the Holy Spirit through the gift of prophecy and in other ways that makes the church in Heaven and the church on earth one. And so in the Heavenly Sanctuary of which the earth we're at a time, we see the work going on not by arms, guns, bullet, atom bombs, but through the blood of the cross.

Tell me, friends, where is the sacrifice slain in the typical service? In the court with the altar, but is that the only place where the blood is ministered? Where is it ministered? At the altar in the Holy Place, and at the mercy seat in the Most Holy Place. Where is the blood shed that is ministered in the Holy Place? In the court. What is the place of sacrifice in the New Covenant? It's in the earth all right. Where in the earth? The cross.

That one sacrifice of Calvary is the antitype of every sacrifice of lamb or goat or bullock under the Old Testament. Am I correct? When I look at Calvary then, I am seeing the blood shed that is ministered in the court, the blood that is shed ministered in the first apartment, the blood shed that is ministered in the second apartment. Is that true? . What does that tell me? That tells me two things, friends, that Jesus could not carry on that work of intercession within the veil *until* He had gone to Calvary and shed His blood for me. It tells me also that the ministry He is carrying on is the ministry, not merely of intercession, but of atonement. Turn to Revelation 5 and get the picture. In other words, dear friends, this experience that Christ is carrying on there is an experience that costs something. Costs Heaven something. Costs him something, what does it cost? The blood.

“...I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a...”

What?

“...lamb as it had been slain...” Revelation 5:6.

Do you know how many times Jesus is called the Lamb in the book of Revelation? Twenty-eight times— four times seven. Do you know this is the first time in this book that He's called the Lamb? This is the introduction of the Lamb as applied to Jesus:

Thou dying Lamb, Thy precious blood,
Shall never lose its powers,
Till all the ransomed church of God
Are saved to sin no more.

The triumphant Lamb wins through his blood. His church triumphs by sharing with Him in accepting the efficacy of that blood and entering into the full surrender of self-denial and sacrifice. And I as an individual must enter the same way. Not that anything I can do I can merit. No, no. It is all through the blood of the Lamb. Listen, in that fifth chapter, group after group unite in waves of praise of thanksgiving to the Lamb Whose blood saves through sins.

But friends, let me ask you this, can you look upon the dying Lamb on the cross? Can you look upon that blood as it's ministered in the Holy Place and in the Most Holy Place for you? Can you look upon that without longing to share in that dedication, that full surrender that makes it possible for Jesus to finish His work in your heart? Impossible, and so we're told in *Great Controversy*, page 489:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" *Great Controversy*, page 489.

What's essential? Intercession. How essential? Just as essential as the death upon the cross. Notice the next sentence:

"By His death He began that work which after His resurrection He ascended to complete in heaven" *Ibid.*

What was it that began this work? His death. And he ascended to do what? Complete it in Heaven.

"We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected" *Ibid.*

I want to read that sentence again, then I want you to say it with me:

"There the light from the cross of Calvary is reflected" *Ibid.*

All together:

"There the light from the cross of Calvary is reflected" *Ibid.*

Where? In the sanctuary, within the veil. What is reflecting? The light from Calvary is reflected. The sprinkled blood on the altar, the sprinkled blood on the

mercy seat tells the story of the sacrifice of Calvary. That sacrifice tells us how bad sin is. It caused the death of the Son of God. It tells us how good God is. He would rather lay down His life than lose one of us. Oh, I think that is wonderful love! Don't you, dear friends?

And so day by day, we're to gather at the cross. Day by day, we're to behold Jesus as He stands at the mercy seat holding up His wounded hands—His wounded hands in our behalf.

You see, friends, if you were to go over to Palestine today, you won't find the cross of Christ over there, would you? No, that's all since gone. There's even a question among those who study it just where the cross was located. Some people think they know, and other people think it's somewhere else. But that is beside the point. The real reflection of the cross is not on this earth. It's in Heaven. The Savior Who is the sacrifice is not on earth. He is in Heaven. Let's look where He is. What do you say?

“...He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” Hebrews 7:25.

Two things happen as we behold that sacrifice on Calvary, and is reflected within the veil, love awakens in our hearts leading us to want to give ourselves fully to Him. Then faith springs up leading us to believe that we can win with Him. Are you sure you are going to win? God wants you to be.

Let's look again at the triumphant trio, what's the first? Christ. Somebody says, “He's already won.” Yes, He has. He won in Heaven 6,000 years ago. He won at Calvary 2,000 years ago. He is winning now every time a soul surrenders to Him. He is going to win at Armageddon. The Lamb shall overcome, we read in Revelation 17, but oh, His church is going to win with Him. They also shall overcome that are with him; they share His death, therefore they share His life. They share His shame, and therefore they share His glory. They share His apparent defeat, and therefore they share His glorious triumph. Let's share it, what do you say? How's this week going with you? Do any of you know anything about this fight we're studying tonight?

Are we in the battle? Do we wish we could get out of it? Some people think that they get to Heaven they could get out of it. Friends, Heaven is the center of the whole controversy. Don't misunderstand me. I know they don't have leaky faucets and have a hard time getting a fire started or burn toast or any other little things you and I have. I understand all that. But oh, Heaven is full of interest in helping the people of this world to learn the lesson that it's through sacrifice that we enter into life.!! They gave Jesus, and Jesus gave Himself. Let's give ourselves. What do you say?

And when we get home up there in Heaven, we will be at home with those who have watched with us and for us, the angels, the people who are sharing in Christ's intercession, and the Father and the Son and the Holy Spirit. How do we win? By beholding Jesus on the cross. When I see my Savior hanging on Calvary

and remember that the blood of His cross is ministered there, the sorrow and sacrifice of His death are reflected there in the sanctuary.

I asked Dona to sing for me this meditation, “When I see my Savior Hanging on Calvary.”

[Dona Paulin (Steensma) sings]

Yes, dear friends, that which inspires contrition, that which inspires trust, is looking at Jesus, giving His life for us on the cross and in the sanctuary. That will make us glad to endure any sacrifice and any self-denial. Joyfully, Christ for the joy that was set before Him, endured the cross, despising and shame. You and I can have the same experience. Oh, I want every one of us tonight to go out of these doors as a part of that triumphant trio! I know Jesus is winning. I know His church is winning. And I know I can win. By God’s grace, I will, dear friends.

“Being confident of this very thing, that He which hath begun a good work in you will finish it until the day of Jesus Christ” Philippians 1:6 (Marginal reading).

Let’s turn to 595. “Jesus Keep Me Near the Cross,” I want you to notice every stanza but especially that third stanza:

Near the cross! O Lamb of God,
Bring it’s scenes before me;

Bring its scenes before me—as we look, something happens.

[W. D. Frazee appeals to the congregation]

[Singing: “Near the Cross” Seventh-day Adventist Hymnal #312]

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