

Triumphant Trio 2 of 2

#0600

Study Given by W. D. Frazee—March 5, 1982

2 Corinthians 2:14, we're continuing our study of the "Triumphant Trio," the Triumphant Trio. Christ, His church, His child. Are you one of His children? Then you can echo Paul's statement here in our text this evening:

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" 2 Corinthians 2:14.

I want to read this as translated by Moffatt:

"Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, defusing the perfume of His knowledge everywhere by me" 2 Corinthians 2:14. (*James Moffatt's Translation*)

What a testimony of victory. What a note of triumph! Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ. Are you sharing that? That's our privilege. Thank God.

Now, as we studied the other evening [Triumphant Trio 1 of 2] we began this study. Christ has been at war with Satan ever since Lucifer rebelled and became the Devil—the great adversary. Truth and error, loyalty and rebellion can never be in harmony. One is the opposite of the other. There is warfare, and must be, between love and selfishness; between that which is loyal to God and that which is in rebellion against Him. But thank God, Jesus is on the winning side. He cast out Satan from Heaven 6,000 years ago. He defeated him at the cross 2,000 years ago. He's defeating him now in the lives of all who yield themselves to Him. And thank God He is on the winning side; Jesus is.

His church is. You see, the church, the Bible says, is the body of Christ. It'd be hard to think of the head winning and the body losing, wouldn't it? Yes. It is true that the church in its humanity exhibits weakness. But we must never forget that Jesus sees the church, not merely as human beings see it. He takes the long view.

"He shall see of the travail of His soul, and shall be satisfied:
by His knowledge shall my righteous servant justify many;
for He shall bear their iniquities" Isaiah 53:11.

Just as the church triumphs because it's connected with Christ, so I triumph because I am connected with Christ. Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ. What do you say? Thank God.

As inspiration has put it:

“The life of the trusting disciple is like that of his Master, a series of uninterrupted victories not seen to be such here, but recognized to be such in the great hereafter”
Desire of Ages page 679.

Oh, I thank God it is true!

But now, as we began to study in our earlier hour, we must never forget how this triumph is brought about. God tells very us plainly that His ways are not His ways and our thoughts are not always His thoughts. We think of triumph in certain terms, but the triumph of God is the triumph of love. There is only one way that God could fully demonstrate, reveal, manifest His love to man in sin, and that was through the death of the cross, through the death of the cross. It is through death, as we studied the other evening, that Christ destroys him that has the power of death that is the Devil. And just as the cross is Christ’s triumph over Satan, so the cross is the church’s triumph over the world. It’s the individual’s triumph over the temptations of the enemy.

This I want to explore more fully with you tonight. Let us turn please to Galatians 6:14. The man who wrote this had been high in position and reputation, honor, and wealth in this world. He knew the world, the political world, the religious, the social world, the world of letters. The apostle Paul was one of the greatest men in history. But He sums up his whole attitude in the Galatians 6:14:

“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. (the margin says ‘whereby’)

Notice that Paul gloried in the cross. He didn’t dodge it. He didn’t try to evade it or avoid it. While it was a shameful object in the eyes of the Greek and Roman and Jewish world, nevertheless, to Paul it was a great object of attraction.

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world” Galatians 6:14. (Marginal reading).

Notice that the cross stands between the world on one side and the Christian on the other. And my dear friend, you can tell whether you’re with Jesus, in Him or not by this simple test—how does the world look to you? If the world looks attractive, If the world looks meaningful, something to be desired and run after, then you need to get over on the other side of the cross.

We’ve all had the experience of looking at various things through dark glasses. Depending on the tint of the lens is the effect on the landscape.

The cross is the emblem of death. It was on the cross that Jesus died. And what killed him? The sin of the world killed him. Wicked men nailed Him to the tree. The sins of all men heaped upon Him broke His heart. So the cross is the symbol and sign of death which is the result of sin.

So if I am over here and look at the world *through* the cross, the world looks dead to me. The world looks dead to me. But you know how I look to the world if I'm a Christian? I look dead to the world [Laughter from the audience] That's right, that's the truth. They say it is a dead life—no this, no that, no the other thing.

One of my dear friends, when I was a boy, was Elder Meade MacGuire. In those days, our missionaries and General Conference men, when they went to the foreign fields even as missionaries to give sermons from the General Conference, went on ships. Airplanes weren't flying them around then. I have heard him tell of these experiences repeated more than once. It would be days on the Atlantic or on the Pacific going from one country to another. He'd get acquainted with various people. He was a genial man; he had a very sociable disposition, he was a real Christian. And I've heard how some friend that he would get acquainted there on the ship would as they were standing on the deck, with a friendly gesture would offer him a cigar.

He would smile and say, "No, thank you. I don't smoke."

"Oh, you don't smoke?"

"No."

By and by, as he resisted it a bit more, his friends would invite him into the bar to have a drink of whiskey.

Again he'd smile and say, "No, thank you. I don't drink."

"What? You don't drink and you don't smoke. What pleasure do you get out of life anyway?"

How did he look to that man? He looked dead. But you know Elder MacGuire used to say, "That man doesn't realize that I get more pleasure out of a clean mouth than he does out of all the cigars in the country. And I get more real pleasure out of my drink of water than he does out of his whiskey."

Which way do you vote, friends? And what is it that stands between the world and the Christian? The cross. And the cross is the way Christ triumphed over the enemy. It's the way the church triumphs over the world. It's the way the individual, you and I, triumph over sin and Satan.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ" Galatians 6:14.

Perish every human story,
Ever system taught or tried;

God forbid that I should glory
Save in Jesus crucified.

Here let faith repose and cherish,
Jesus crucified for me;
They who trust Him never perish,
They are safe beneath the tree.
—“Jesus Christ and Him Crucified” by W. Wileman.

Oh, I trust that tonight God so bless us with a clearer vision and greater joy in the simple fact, the great fact, the infinite experience of the cross as the way of triumph—for Christ, for His church and for His child.

“God forbid that I should glory, save in the cross of our
Lord Jesus Christ, whereby the world is crucified and has
become dead to me and I unto the world” Galatians 6:14.

It is not simple things like liquor and tobacco that are over there with the world. Many people have the idea—don’t miss this now—many people have the idea that what they ought to do is take the world, and sift out the bad things, at least the worst things like liquor and tobacco and drugs you see, and take all they can. So their attitude is that if there is anything they are asked to give up or leave alone, they challenge: “What is the harm in this? I don’t see any harm in it.”

Ah my dear friends, the trouble with this world is not so much with the bad things it does. It’s its attitude of rebellion. It murdered the Son of God. And how can I embrace and be friends with that which murdered my best Friend? How can I? The folly of this world crucified Jesus. The sin of this world broke His heart. The pride of this world caused Him that infinite suffering that resulted in His death. How can I find pleasure then in entertainment which ministers to human pride and exalts humanity? How can I find pleasure in folly and vanity and display? How can I join in clapping with the surface crowd? How can I give my applause to that which ministers to sin and pride and vanity?

“God forbid that I should glory, save in the cross of our
Lord Jesus Christ, whereby the world is crucified and has
become dead to me and I unto the world” Galatians 6:14.

Suppose among our acquaintances is a young woman who has recently been married. She and her husband have been happy together. But one day, he’s murdered, and she’s left a widow. We go over to comfort her and find her there in her home with some men. There seems to be quite a bit of merriment. And we ask her who these men are, and she finally admits these are the men who murdered her husband. Can you imagine it? No. Unthinkable, isn’t it?

But that is the picture of the Christian, so-called, who finds his fun, his pleasure with the world, the spirit of this world that murdered Jesus, our Friend. If Christ is my Friend, how can I find pleasure in that which broke His heart? How can I laugh at that which makes Him weep?

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world” Galatians 6:14.

Turn please to John 15:18. Unless we’re careful, it is easy for us to get the idea that if we were only all we ought to be, everybody would be our friend. No delusion could be greater than that. The Devil will not be your friend if you are God’s friend. James says:

“He that’s a friend of the world is the enemy of God”
James 14:14.

Three years was all the world could stand of that ministry of Jesus. He never made a mistake. Never needlessly said a severe word. Never needlessly enforced the commandment. And He had power to work miracles—opened the blind eyes and deaf ears; raised the dead. He was always loving. But they killed Him. They murdered Him. Why? Because of His divine character and exalting the standard of loyalty to God and disapproval of sin and rebellion in all its forms. Notice what He says:

“If the world hate you, ye know that it hated Me before it hated you” John 15:18.

What was the attitude of the world toward Jesus? They hated him. The mob cried, “Crucify Him, crucify him!” The religious and political leaders joined with the mob in calling and crying and howling for the blood of the Son of God. Now Jesus says if you and I are going to be His followers, we will be hated by this world. Don’t misunderstand me. We’re not to do things deliberately to call forth that hatred. We’re to do all we can to allay prejudice. Why? Because human souls are at stake. We are not to get out and make trouble. Not a bit of it.

But having done all the loving things we possibly can, the world will hate us. And Jesus says to remember that:

“...it hated me before it hated you. Ye hearer of the world, the world would love his own. But because ye are not of the world but I have chosen you out of the world therefore the world hateth you” John 15:18–19.

Do you want to triumph to be a part of this triumphant trio of Christ, His church, His child? Then you must be willing to take, what? The cross. The cross means separation, the cross means separation. You’re either on one side of the cross or the other. You are on the side of the penitent thief or the rebel thief. You’re either on the side of that rebel thief who cast the curses from his mouth at Jesus. Or, you’re on the side of the penitent thief who cried for mercy and took his stand with the Son of God as a loyal repentant subject.

Which side are you on? The world is on the side of rebellion, disloyalty, transgression, iniquity, sin. Thank God, you and I can take our stand with Jesus!

“Remember the words that I said unto you, the servant is not greater than his Lord, if they have persecuted me, they will also persecute you if they have kept my saying, they will keep yours also” John 15:20.

So my dear friends, there is no way to escape the scandal of the cross, the offense of the cross, the stumbling block of the cross. There is no way rightly to tone down the message of God and fix it so everybody will say, “This is wonderful, this is wonderful.” It is wonderful friends, but sin and rebellion will never find the truth of God and the message of God wonderful. It takes a converted heart to see the beauty of truth. John 17, this is Jesus’ great final prayer for his disciples, just before going into the Garden of Gethsemane. Notice, he speaks of his disciples in the sixth verse as:

“...the men which thou gavest Me *out of* the world”
John 17:6.

Through the spirit of God, Peter and Matthew and Thomas and their brethren were drawn *out of* the world into the circle of Christ’s loving presence. The ninth verse:

“I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine” John 17:9.

Eleventh verse:

And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are” John 17:11.

The only way there can be real, true unity in the church of Christ is for us to be separated from the world. The ecumenical idea that there is a broad enough base so everyone who calls God, “Lord,” can be included is foreign to the Scripture. Jesus says:

“Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven” Matthew 7:21.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” Matthew 7:13–14.

I was reading the other day the message that John Wesley preached. You’ll find it in *Great Controversy* in the chapter “Later English Reformers.” He speaks about the complaints that there were about those early Methodist preachers, himself and his brother and Whitefield and others. It said that they were so narrow; they

made the way of life narrow. “Well,” he said, “is it any narrower than Christ made it?” That’s the point, friend, that’s the point.

If we broaden out the way to take in everything, Jesus says that road’s leading to destruction (Matthew 7:13:14). Now, it’s not my subject tonight but let me drop it in parenthetically. God forbid that in the name of this blessed truth we are studying tonight, anybody should become a fanatic or an extreme and make the way narrower than God has made it. God keep us from all such, friends. They will have to answer for it at the judgment bar of God. No, let’s leave it the way Jesus has left it. It’s narrow enough the way He put it. You don’t have to invent narrowness. It’s broad enough the way He put it. It’s broad enough for any converted heart. Now notice the 14th verse:

“I have given them Thy word...”

To whom? To His disciples.

“...and the world hath...”

Done what?

“...hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world” John 17:14–16.

Twice in three verses, that exact expression is repeated.

“They are not of the world, even as I am not of the world”
John 17:16.

Notice “even as I,” what does that mean? You and I, as God’s children, are to be just as separate from the world as Jesus was. Is that what it says? Are you willing?

Why should we linger with the fleeting things of this world, whether it is the cry of covetousness to get our greed satisfied, or the fun-making appeal, the once fun pleasure in the things in the world or the lusts of this world—its appetites and passions—or the fame of literary excellence or musical performance? Whatever it is, friends, it did not come from God, it does not lead to God, it came from the world, it leads to the world. What would you do with it? Listen, those who mingle with the world for fun, for pleasure or any of these other reason, are almost always led step by step away from the cross and to join with the enemies of God in rebelling against His holy law. Can we afford to take the risk? God forbid.

Will you repeat that verse with me? Galatians 6:14:

“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.

Turn now to 1 John 2:15. Verses 13, 14 show that he’s writing to all classes, to little children, to fathers and to young men. So youth, here’s a message for you. Children, here’s a message for you. Older ones, here’s a message for you. What is it, John?

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” John 2:15.

Notice, he does not say, ‘do not love the bad things of the world but love the good things.’

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” John 2:15.

Now he sums it all up in the 16th verse:

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” 1 John 2:16.

There it is, friends, the lust of the flesh and the lust of the eyes and the pride of life. The lust of the flesh, the indulgence of the physical desires—appetite and passion. That’s why people are running to drugs today. That is why they are running to all sorts of unnamable lusts and passion and immorality. Why? Because they want to go to the limit in indulgence. It’s part of the world. But the things that lead in that direction need to be renounced. If I want to keep out of the pit, I want to avoid getting near the edge of it, what do you say?

And the lust of the eyes. The lust of the eyes, what are eyes for? What do eyes do? They see. Was there ever a time when people can see so many things going on as at the present time. “Oh, I want to see. I want to see it!” And we have come to a time when, I am sorry to say, many people that the thing there are interested in religion is to see or hear some new thing, some new method, some extravagance, *something* which will appeal. And the great word today is “exciting!” It came from the world and leads to the world.

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life” 1 John 2:16.

The vainglory of life. To show off human talent, whether in music, oratory, athletics, you name it—the pride of life.

“It is not of the Father but it’s of the world, and the world passes away. He that doeth the will of God abideth forever” 1 John 2:16–17.

Somebody might think that if they are not acquainted with the message of God and the truth of God and the experience of the Christian, they might think indeed that this is a dull life I am describing. A dead life, I repeat, all depends on which side of the cross you are on. Oh, to know Jesus as friend! Fifty million martyrs went singing to the stake, or suffered on the rack or killed in others ways because they had found in Jesus an experience of love and satisfaction that was worth more to them than all the approval and applause of the world, even life itself.

We are in the time, friends, when persecution is going to rear its ugly head again. It’s already done it in many countries. Today, many of your brothers and sisters are behind bars for Jesus’ sake. Tomorrow it may be you. Oh, do you know Jesus is your Friend? Are you finding in prayer and in the study of his word a satisfaction? Are you finding in his great book of nature such joy and recreation that you don’t want these extravagant and vain and unrealistic and factious things that tickle the nerve ending but do not really satisfy?

In the Bible and the inspired volumes of the Spirit of Prophecy, in the book of nature, in the precious experiences of communion with God in soul-winning, with one another in the things of God. These are the things that really satisfy. Turn over to Psalm 16, please. Psalm 16 the last verse, the 11th verse. Notice in the eighth verse:

“I have set the LORD always before me...” Psalm 16:8.

I am looking at *Him* and not the world. I find in *Him* my center not the applause from a pool of men. Ninth verse:

“Therefore my heart is glad...” Psalm 16:9.

11th verse, would you read it with me?

“Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore” Psalm 16:11.

Is it true? Do you know it? Has God shown *you* that path of life? Ah my dear friends, God help us to learn the lesson!

Listen, if a man has a week of an experience like this, does he have to have Saturday night to blow off some steam? If he is good all week, is he supposed to go out Saturday night and have a night on the town? Is Saturday night the night to have fun?

I tell you this, friends, I feel so sorry for people who can only be happy one night a week. What do you say?

“Thou wilt show me the path of *life*: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore” Psalm 16:11.

The man that's been sober all week shouldn't get drunk Saturday night. If he does it is because he doesn't know the joy that God has. You see, the negative program will never satisfy. To say, “I don't drink, I don't smoke, I don't do this, I don't do that.” That's not satisfying. You may keep your lung cancer and heart attack. Friends, I'd rather live one day with God than a hundred years with the fleeting fun of this world what do you say?

Jesus is all the world to me,
My life, my joy, my song,
I trust in Him from day to day.

Oh, I thank God for the love of Jesus! He's been my friend these years. You know I am so glad God taught me some of these precious lessons when I was just a boy. I don't mean I've always been good. I wish I had. But I know this, friends, when I was just a boy, younger than my teens and in my teens, God taught me one thing that the way to be really happy was to let Jesus run my life; to let Jesus come into my heart. I'm sorry I have faltered along the way, but I want to go on. And thank God, He fulfills the desires of the heart.

He has more than fulfilled my highest expectations again and again. And I thank God for the privilege of taking the cross and bearing it after Jesus. I do not want to buy the friendship of my Lords' enemies by compromise. I want to stand with Christ a part of that triumphant trio: Jesus Christ, His church, and His child. I want to be that child, don't you?

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.

Oh, to have that testimony in our hearts! Not only the gift of the Spirit of Prophecy that God gives the church but in our own hearts to know that Jesus is living there, dwelling. And witnessing by His Spirit that He is ours and we are His. All the way my Savior leads me, all the way my Savior leads me! Shall we take the cross tonight, dear friends, what do you say? Shall we have done with every shade of compromise? Shall we get as far from sin as we can?

And the paradox of it is that's the best way to help the people of this world. Jesus hated the world of sin, but He didn't hate the people. He didn't hate a single one, did he? He didn't even hate Judas, did He? He loved him. He washed his feet first. And the power of that love so constrained Judas that he almost yielded that last night. Almost, almost.

No, if anything we've studied tonight leads us to think that we're to hate people we've missed the whole point of it, friends. Real love for people leads us to hate sin. Human beings that are unconverted may hate sinners, but they love the

sin. But Jesus and those that are with Him heart-to-heart, hate sin but love sinners. God loved the world and gave His Son to save them. And if we love [the people in the] world, we would give ourselves as Jesus has given Himself for us.

[W. D. Frazee starts singing “My Jesus I love Thee”]

Dear young friends, I invite you to taste for yourself, taste for yourself. But you will never know the joy of it unless you go all the way. Never, never, never. You'll never know the joy of being sober as long as you keep imbibing the wine of Babylon. If you want to know the love of Jesus, you must give everything to Him. And no one—Don't miss this—has ever given Him a chance who has gone away disappointed. He knows how to satisfy every longing of the heart. He's the only one who does. Let's give Him a chance, what do you say?

[Testimony service and a heart-touching appeal follow]

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