

It Takes Both

#0155

Study Given by W. D. Frazee—June 20, 1978

Let us turn to the book of Ephesians, the 4th chapter. I'd like to have you join me in reading the first 15 verses of this 4th chapter of Ephesians responsively. Then we'll study some verses in this reading. I'll read the first, and then you read the second, and so on:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ" Ephesians 4:1–15.

Now, I'd like all the boys and girls here to look at the fourth verse, the fifth verse, and the sixth verse and see how many times a certain word is repeated that's spelled o-n-e. What is that word? One. All right, boys and girls, count up for me and find out how many times this word is repeated. It's in verses 4, verse 5, and verse 6. Now, as fast as a boy or girl knows the answer, I want you to stand up. Just remain standing a

minute, and we'll give some more opportunity here. How many times is this word "one" repeated?

All right, son, how many times?

"Six."

Six? Well, not...

Another child says, "Seven."

Seven, thank you! That's right.

Another child says, "Five."

You found five, did you? Some found six; some found seven.

Now, how many of you older ones counted them, may I see your hands? Good! How many are there? Seven.

You know, we learn something every day. Today is the first time I knew that, that word "one" was repeated seven times in these three verses, but the thought impressed me before I counted them up. I thought, "That's interesting, isn't it?"

Now, notice the different things that it's talking about. In the fourth verse, there is one what? One body. What is that one body? The church.

"And He is the head of the body, the church..."
Colossians 1:18.

Christ's body is how many? One. And (the fourth verse) one what? One spirit. What Spirit is that? The Holy Spirit. And we're called in one what? One hope. The fifth verse: one Lord, one faith, one baptism. And the sixth verse: one God and Father of all. 'One' is on the apostle's mind in this chapter.

Now, what's another word that means 'oneness' that's mentioned in the third verse? *Unity*, that's right, unity. God is interested in His church being one. Self-supporting workers for a generation have been repeating (they're not the only ones that repeat it) that wonderful statement in *Volume 9 of Testimonies for the Church*:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers" *Testimonies for the Church, Volume 9*, page 116.

Wonderful statement, isn't it? You notice that the unity is not a passive one; it's an active one. We're united, not just to keep from having problems; we're united to get something done, to get the work finished so Jesus can come. What do you say?

Now, in verses 7 and 8, he gives us some good news. Look at the eighth verse first. He gave what? He gave gifts unto men. In the seventh verse, he tells us how many get some—everyone. Have you gotten yours? Have you gotten your present, your gift?

Now, these have to do with bringing this unity that the first part of the chapter presents. Notice verses 11, 12 and 13. It tells us what some of these gifts are. What's the first one mentioned? Look at verse 11. Apostles, thank you; the second? Prophets; the third? Evangelists; the fourth? Pastors, and then? Teachers.

Now notice what they're for:

“For the perfecting of the saints, for the work of the ministry...”
Ephesians 4:12.

This is for the work of service, for the work of soul-winning. That's what these gifts are for: “...for the edifying of the body of Christ.”

What does 'edify' mean? Build up, “Till we all come in,” or as the margin says, into what? Unity.

Let me call your attention then to this fact: that God has a plan, an organized arrangement for bringing this unity which results in bringing glory to God and expanding and extending His work. He has put certain gifts in His church. In 1 Corinthians 12, he mentions others, but here he mentions five leading major gifts of the Spirit of God—apostles, prophets, evangelists, pastors, and teachers—and he says that these gifts are put in the church to perfect the saints so that they can serve in the work of soul-winning and build up the church, and that we need these until we all come into the unity of the faith.

Tell me, then, friends, do you think that we can come into the unity of the faith if we neglect any of these? You who have studied nutrition (and probably everybody here knows a little about it) recognizes that there are many minerals and vitamins that are necessary for a nutritious diet. No matter how much vitamin A you get, unless you get the vitamin B complex, you won't be healthy. So with vitamin C: you may get all you need of vitamin A and B, but if you're not getting vitamin C, you won't be healthy.

And so it is in the spiritual life, dear friends. God has provided a wonderful plan of balanced, spiritual nutrition for His church. These include these wonderful gifts of apostles, prophets, evangelists, pastors, and teachers.

We must never, then, get the idea that the self-supporting work consists in something off at the side, apart from the ministry of the church. We must never get that

idea. God's plan is to bring us together into what? Into one. He does this through the gifts that He has placed in His church: apostles, prophets, evangelists, pastors, and teachers.

I repeat: we need them, we need all of them, and all of us need all of them. We are so happy as members of the remnant church to have this gift of the Spirit of Prophecy. Here is this book *Great Controversy* given to us by inspiration. Are you thankful for it? Oh, what a wonderful blessing it has been! I suppose it has touched nearly every life here tonight. How much it has done for us!

There are other gifts God has placed in His church—apostles, pastors, teachers, evangelists—and all of them are agencies that God is using to do what with His church? Perfect it and fit it for what? For ministry, for service, for soul-winning. And we're going to need these gifts until we all come to what? Unity.

Now, notice in the 13th verse, that we not only come to unity but in the process of coming to unity, we finally are brought "...to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13). This is the Bible reference substantiating the statement that we find in *Early Writings*, page 71, that those who receive the seal of God will be those who reflect the image of Jesus fully. Reflect the image of Jesus fully. That's a tremendous goal, isn't friend? But it's going to take all these gifts working together to do it.

And when we are in this experience, we are no more (14thverse) what? Children. Interestingly enough, in one place Jesus says, "Unless you be converted and become as little children you can't enter into the kingdom of heaven" (Matthew 18:3). God often takes the same illustration and uses it to teach different lessons. Leaven or yeast is used as a symbol of sin, but it's also used as a symbol of the Gospel, isn't it? Why? Because it fits both. Leaven *pervades* the meal. That's the way the work of God is, and that's the way the work of Satan is. So we want to be careful what kind of yeast we get, don't we? Jesus said to His disciples, Be careful, and don't take the yeast of the Pharisees, and don't take the yeast of the Sadducees, and don't take the yeast of Herod. Keep away from all that. But we want the yeast of the Spirit of God, right?

And so, here we have an illustration of a word used to teach a certain lesson. Jesus used the illustration of children to teach us to be humble, to be receptive, to believe what we're told by those that have a right to tell us—all these lessons come in the thought of being like children. But here, Paul, using the same word, has a different lesson to teach us. He says that we're to henceforth be no more what? Children. As I see it, friends, we're to be child*like*, but not child*ish*—child*like*, but not child*ish*.

In some ways, God wants us to be like children. He wants us to be meek and humble, as I say, and receptive to what we're told by those who have the right to tell us, particularly our dear Lord. But *here* is a point that He doesn't want us to be like children on:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...” Ephesians 4:14.

The very quality—don’t miss it—that is so beautiful in a little child of believing what it’s told makes it susceptible to all kinds of deceptions.

Here’s a little child and it’s coming Christmas time. You visit in the home, and the little one is just beaming from ear to ear.

“Oh, Santa Claus is going to bring me something wonderful for Christmas!”

Where did the little one get that idea? Somebody told him. Is it the truth? No. But does the child believe it’s the truth? Sure, it believes it. Why? Because it was told it. And this quality of simply believing various things that we’re told is a childish trait that God wants us to get past. He wants us to overcome this tendency. And He says if we’ll overcome this and be no more children, then we won’t be tossed to and fro and carried about with every what?

“...wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” Ephesians 4:14.

Jesus told His disciples on the Mount of Olives when they asked for signs of His coming, the first thing He said was, “Take heed that no man deceive you” (Matthew 24:4). Be careful that you don’t get fooled. He was talking to leaders in His church. My dear friends, if even the *leaders* are in danger of being deceived, what about you and me? We need to be on our guard. We need to be on watch. We need to drill ourselves in, shall I say, not being suspicious, but in not being gullible either. We need to be very careful what we receive.

I notice even a dog sniffs something before it eats it. But some people swallow things that they haven’t even sniffed, just swallow it all.

“It’s in print so it must be true” or “somebody preached it so it must be true.”

No, henceforth we’re to be no more like that:

“...No more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” Ephesians 4:14.

Now, what’s the opposite of that? Next verse:

“But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ” Ephesians 4:15.

We're to speak what? The truth. And do it in what? Love. That's it. Speak the truth in love. Those are the two vital things. And the faith which believes truth, and the love which responds to love, is represented in the Laodicean message as pure gold that you and I are invited to buy from the heavenly Merchant Man. God wants us to speak the truth and to speak it in what? In love.

Now, why am I presenting these things tonight in this particular meeting? Because, dear friends, if there's any group in all the church that is susceptible to the winds of doctrine, *this* group is such a group. *This* group is such a group. There are people who make it a practice to contact the self-supporting work and the self-supporting institutions with their mimeographed sheets (some of them are rich enough they can afford printed sheets) and with their ideas. They come in person or they come by means of the printed page or the mimeographed sheet.

Why? Because they think that self-supporting workers are *open* to that sort of thing. I want you to be on your guard. I want you to heed the admonition of the apostle Paul in this chapter, because unless we *listen*, dear friends, instead of contributing to unity, we'll contribute to *disunion*. And instead of helping to finish the work, we'll delay it. It all depends on whether we learn the lesson of this chapter. We need all the gifts that have been represented here in this chapter to get us ready.

In *Selected Messages*, Book 1, page 167, I read... (Now, it's interesting the setting of this. I'll tell you about it before I read it.) Back in 1910, there was considerable agitation in the remnant church over some prophecies in Daniel. The year 1910: that's before most of you were born, wasn't it? Some of the brethren thought that a passage in Daniel 8 meant a certain thing. Others of the brethren thought that it meant something else.

"Well," you say, "Brother Frazee, which side was right?"

The interesting thing: the prophet of God was alive, and some of the brethren thought that because of certain things that she had written a generation before in *Early Writings*, they thought they knew what the answer was. But when Sister White was appealed to, she said, "No, my writings don't settle the particular question you're agitating, and I have had no light on the question. And I appeal to you not to use my writings to try to settle that particular question."

But she went farther than that. She said, "There's a work God wants you to do, brethren, to warn the cities. Great cities of America are to be entered with the Gospel medical evangelistic program. And God doesn't want you men to be diverted and distracted from that important medical evangelistic work. He does not want you to be diverted from that to get into a strife over which one of you is right on the question of Daniel 8."

Now I'm reading, with that setting, *Selected Messages*, Book 1, and page 167:

“I have words to speak to... all who have been active in urging their views in regard to the meaning of ‘the daily’ of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work” *Selected Messages*, Book 1, page 167.

“You mean the enemy would be pleased to have people study the Bible?”

Sometimes.

“Haven’t we been told, though, to study Daniel and Revelation?”

Indeed.

“Well then, anybody that studies Daniel and Revelation is pleasing the Lord?”

Not necessarily. Here was a study of Daniel that was pleasing to who? The enemy.

“Who’s that?”

The Devil.

“You mean people please the Devil by their study of Daniel?”

That’s what happened.

“Why?”

Because they took something on which there was a difference of opinion in the remnant church and made it a great subject of talk, preaching, agitation, and discussion.

“Well,” you say, “that’s the way that people arrive at truth.”

Not necessarily. That’s the way that some people arrive at confusion, my friends. Let me read on:

“The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance.

We have a great work before us, and we have not an hour to lose from the essential work to be done” *Ibid.*

Oh, brethren and sisters, God help us to be no more children! What do you say? We’ve got something to do besides play marbles or run after this butterfly or that one. No, no! We have a destiny. We have a mission. And God keep us from being diverted by agitation over this point, that point, and the other point. I’m reading again now:

“We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light” *Ibid.*

Three points that need to be met and measured before we bring *any* subject in. What are they? Well, it needs to be something that’s *clear*, not nebulous; *clear*, not muddy; *clear*, not complex. It needs to be something that is important. And third, it needs to be something on which we are united. Three strainers to put things through.

Will there be anything left when we bring it through the third strainer? Oh yes, plenty, plenty to get us busy: plenty to keep us busy in the church and out; plenty to keep us busy in a convention, in committee meetings, in our meetings on the Sabbath, in the Bible studies that we have in the homes of the people—everything we’re doing is to herald the third angel’s message. And, thank God, there’s plenty about it, friends, that’s *clear*.

There are some minds so constituted that they’re much more interested in something that *isn’t* clear than they are what *is* clear. They say, “Oh, I’ve already heard the clear things.” Oh friends, we have not yet entered into the fullness of even *one* command or promise of God!

Take the matter of the Sabbath—the glorious sign, the seal of the living God for this last generation. God has beautiful truth for us in the study of the Sabbath: in entering into the Sabbath experience, in knowing for ourselves the rest and peace of mind that comes through the Sabbath. And so with the other great truths: the second coming of Jesus, the sanctuary service with the atonement provided on the cross now being applied in the closing work of the judgment. And so on with the other precious truths of this message.

Yes, that first test is that it’s to be clear. But it’s also to be what? Important. And third, it’s to be what? Those things that we’re united on.

Have you heard of righteousness by faith? Do you believe in righteousness by faith? I wonder if somebody is saying, “Well, which brand, interpreted by which person?” I make an appeal to you, dear friends, to follow the counsel that we’re reading here. With this, I want to put *Great Controversy*, page 257. Now, this is the chapter on the work of

John and Charles Wesley and the others in the great Methodist revival that was a blessing to England:

“In Wesley’s time, as in all ages of the church’s history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God” *Great Controversy*, 1911 Edition, page 257.

Well! How could they all be moved by the Spirit of God and yet not agree on every doctrine? My dear friends, if God wasn’t willing to use some of us in spite of our lack of perception on some things, there wouldn’t be anybody speaking up here at the pulpit tonight. Oh, I’m so thankful that Jesus is willing to use me even though I don’t know all the answers. But I’ll tell you something: I’m preaching to you what I *know*, not what I *don’t* know. I’m confining my presentation to that which is clear and important and on which we’re united. I recommend the same to you. There’s plenty to keep us busy.

Now, back to Wesley’s time:

“...men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ” *Ibid*.

It is evangelism that keeps the church on course, my friends. When people forget evangelism and get into little huddles to decide all the doctrinal points, they’ll never get through. The Devil will see to that. They’ll always have some more items to put on the agenda, *always*. But if we will keep busy in evangelism, that helps us to keep emphasizing the things that are clear because believe me, my dear friends, when you get out and work with the public, you have to have things clear or they’ll turn you off. You have to have things simple or they won’t listen long, right?

Back to Wesley:

“They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ” *Ibid*.

Oh, let it be with us! What are we united on? “The absorbing aim to win souls to Christ.”

Not long ago, I heard our dear Elder Pierson, the president of the General Conference. He mentioned in a sermon a certain point that there was a difference of opinion on among some in the church today. He mentioned the fact that when we get to Heaven, probably each side (if I may speak of sides) will see some of the other side there in Heaven.

Yet, and when I say this, I do not mean to leave the impression that it doesn't make any difference what we believe. I would stress the importance of study and prayer, but I would stress the importance of studying and praying over those things that God has said are important, my friends. That's the thing. Why delve into that on which there is no light or very little light? Why not look where the *blazing* light gives clear guidance, and why not dig into *those* things?

Now, all our problems in the church are not over doctrines. Some are over what we call the reforms or the standards. At the present time, some winds of teaching on the matter of diet are blowing through the church, blowing in from the world, blowing into the church. And sorry to say, some of those who ought to be more suspicious are most gullible. I want to warn you, dear friends, on this matter.

I'm reading now from *Counsels on Diet and Foods*, page 212:

"The great backsliding upon health reform is because..."
Counsels on Diet and Foods, page 212.

Has there been backsliding on health reform? Well, this is going to tell us why it is. Listen:

"The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it" *Ibid*.

Carrying a good thing to extremes does what? It disgusts some people.

"Oh, but," somebody says, "The thing that I'm advocating, it just turns people on instead of turning them off." Maybe you listened to the ones that it turned on. Maybe the ones that it turned off just didn't come around anymore.

"The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it. I have been where these radical ideas have been carried out. Vegetables prepared with only water, and everything else in like manner. This kind of cookery is health *deform*, and there are some minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind" *Ibid*.

It's that last sentence that I want you to notice especially:

"...there are some minds so constituted..." *Ibid*.

What does that mean, “so constituted?” So put together. Their heads *work* that way. Their brain cells *click* that way. Could it be that I have a mind that works that way? It *could* happen.

“...there are some minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind” *Ibid*.

What does “rigorous” mean? Hard, strict. When you hear some new idea in diet, what appeals to you about it? That it’s stricter than anything that you heard before? Then be careful, be careful. Don’t fall into that trap of the enemy.

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...”
Ephesians 4:14.

Whether it be on the prophecies, whether it be on Bible teaching, whether it be on diet, or dress, or any other subject, my friends.

Now, in the 17th chapter of John, we have what inspiration calls the chapter that comprehends more than any other chapter in the New Testament. This is our Savior’s prayer, just before He went into the shadows of Gethsemane. And again and again in this chapter, He prays that His people, His disciples, and those who will come into the message through their efforts shall be what? One. How many times did we read in Ephesians 4 about this oneness? Seven times. One, one, one, one, one, one, one—seven times. In John 17, again and again, Christ prays to His Father that His church may be what? One. Inspiration says that you and I are to learn to answer that prayer.

I was reading to you a few minutes ago about this agitation over Daniel 8 mentioned in *Selected Messages*, Book 1, page 167. The very next sentence after the ones that I read says:

“I would bring to your attention the last prayer of Christ, as recorded in John 17” *Selected Messages*, Book 1, page 167.

Again and again, the prophet to the remnant talks to us about that prayer of Jesus in John 17.

“Ah, but,” somebody says, “I can’t unify unless people will accept *truth*.”

And unless we’re careful, that means, “Unless they accept my interpretation of truth.” Don’t forget what I read here in *Great Controversy* about the Wesleys. There was a time, as that page tells you, when the difference of views on Gospel truth between the Wesleys on one side and Whitfield on the other, were so diverse that it seemed it was going to split the movement. But the Spirit of God brought them

together, *not* in believing the same on every technical point, but in the work of soul-winning. And friends, the third angel's message will unite us in the work of making ready a people prepared for the Lord.

And so, I'm appealing to you this evening for Jesus' sake: let not the body of Christ be rent and torn with fruitless strife and agitation and discussion over minor points of doctrine and over still less important points of diet. Let not this happen. Let us not rend the body of Christ by making *those* things our great message. Sometimes the best time to be silent about a question is when there's a lot of agitation on it. In fact, that's what the prophet said on this question:

"This is not a time to make prominent unimportant points of difference... Let all contention cease. At such a time silence is eloquence" *Ibid.*, page 168.

So you notice I haven't attempted to settle all these things tonight. Not a bit of it. But oh, I pray that God may unite our hearts in that which is of *infinite* importance—accepting Jesus as our Lord and Savior, accepting Him as our Redeemer, and uniting in spreading the knowledge of His love and His way of life as rapidly as possible to as many as possible, particularly in the great cities. What do you say? All right.

Heavenly Father, we thank Thee for Thy presence tonight, Thy sweet voice speaking to us through the inspired page. Rightly interpret to our hearts the appeal of Thy Spirit. Lead us as we seek Thee alone and with others that we may answer the prayer of Jesus, that His church may be one. We ask it for Christ's sake, Amen.

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