

# What God Hath Joined Together

#0589

Study Given by W. D. Frazee—June 5, 1970

Speaking of the union of husband and wife, the Savior says:

“...they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder”  
Matthew 19:6.

My subject tonight is not marriage, but rather I would like to study a number of twins or pairs that God has put together. And in every case, as we shall see, the Devil is seeking to separate that which God has joined together. And each one of us is either helping God keep these things together that belong together, or else we're working with the enemy to separate—to divide, to put asunder that which God has joined.

In the character of God, we have the great attributes of justice and mercy. We think of justice as revealed in God's law, but in the Second Commandment, we read:

“And shewing mercy unto thousands...” Exodus 20:6.

Justice and mercy have always been blended in the character of God. It is Satan's effort to confuse human minds and lead them to see one or the other of these attributes and thus miss the blend. The man who sees only the justice of God may look upon Him as stern, unforgiving. The man who sees only the mercy of God may become presumptuous and think, “Oh well, whatever I do, God will find some way to save me.”

At the cross, justice and mercy meet together. As we see God in Christ giving His life, we see a justice that is so strict that when the One to be punished is the Son of God Himself, there is no relenting. He drains to the dregs the cup. On the other hand, we see mercy so wonderful that God in Christ will give Himself to die in order that the worse sinner may be forgiven and cleansed. And so, it is written in the 85<sup>th</sup> Psalm, turn to it, please. Here we have this wonderful blending of these traits which some might consider opposites. They are not antagonistic, they are complementary—they belong together. And “what God hath joined together let not man put asunder.”

“Mercy and truth are met together; righteousness and peace have kissed each other” Psalm 85:10.

Oh friends, I'm thankful for the cross tonight, what do you say? What a glorious revelation of the justice and mercy of God joined in eternal union.

The next pair that I would like to have you note relates to the administration of human beings. As we reflect our concepts of the character of God, as parents, we deal with our children, as teachers, we deal with our students, as administrators in the church, we deal with those associated with us. It is God's plan that in all our administration in the home, in the church, in the school, in the institution love and discipline shall be closely united. In fact, we are told:

“Love and kindness are worth nothing unless united with the discipline that God has said should be maintained”  
*Counsels to Parents, Teachers, and Students*, page 265.

Isn't that an interesting statement? So, it isn't enough for one person to say, “I'll do the loving and let somebody else do the discipline.” Or somebody else may say, “I guess it falls me to do the disciplining, but I don't seem to have very much love.” Dear ones—parents, teachers, administrators—God intends that in each human heart there shall be blended these precious attributes. As we look to God and see the blend in His life and character, we may become changed and become like Him.

“While you seek to administer justice, remember that she has a twin sister, which is mercy. The two stand side by side and should not be separated” *Child Guidance*, page 262.

Let's not separate them. What do you say? “What *God* has joined together, let not man put asunder.”

The third team that I would like to have you notice is the union of youth and age. And if there is any combination that the Devil is interested in separating today, this is it. Have you heard about the generation gap? You know who invented that idea? The Devil. God isn't in the business of separating the older people and the younger people. Not in that business at all.

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” Malachi 4:5–6.

The curse has come, my friend. It's the curse of separation. But Elijah has come to draw us together. Parents and children, teachers and students, old and young, we need one another.

“There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. ...And the young may be helped by the wisdom and experience of the old. Above all, they need to learn the lesson of unselfish ministry” *Ministry of Healing*, page 204.

So dear parents and dear children, older ones and young, let's not buy one nickel's worth of the Devil's merchandise today in these ideas of pulling things apart. Let's not buy a bit of it. What do you say? Not a bit of it. We're working with Jesus to bring together and hold together, and keep together that which He has planned from eternal ages, shall always be together. What God hath joined together, let not man put asunder."

Now I know, for not too long ago I was a teenager. I know that it's very difficult for many young people not to feel certain restless longings and strivings inside. And I suppose that most young people, I don't say it has to be but looking at things realistically we recognized that in many cases it is, I say most young people, somewhere in the teens, they feel that their parents don't understand them. Now, may I say very lovingly, this wouldn't be strange for sometimes we don't understand ourselves. The Bible says:

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

So my dear young friend, if sometimes you think you are not understood by some administrator in home or school or state, it just might be true. It just might be true that you don't understand yourself. But oh, there is One who does understand—the Lord Jesus Christ. He knows every emotion of the heart, every thought of the mind. And He is in the business of bringing us together that we may help one another.

And when you are dealing with someone that you think doesn't quite understand you, why not just kneel down—the two of you pray together that God will give you both the gift of understanding. "If any of you lack wisdom, let him," what? "Ask of God."

I love the experiences in the Bible that show the blessings of the association of youth with those older. I think of Joshua with Moses. For 40 years, that young man stood by the side of Moses. And when Moses turned over the leadership to Joshua, there stood a man who already knew his job.

Now, 40 years might seem to us a long time to serve as an apprentice. I doubt if there is any danger that any of you will have that long a term. Things are stepping up faster in this last generation. But friends, it's a wonderful thing when a young man or young woman has the patience and the love to serve in the apprenticeship until God sees fit to arrange something different.

Think of Elisha with Elijah. Elisha stuck with the prophet until he saw him going away in the spaceship. Then taking over his work and going right ahead in the leadership of the schools of the prophets.

Think of Timothy with Paul, faithful, loving, humble. And Paul writes him from his prison cell, "Timothy, keep at what I have taught you and get some others and train them like I have trained you."

Yes, youth and age working together, this is Heaven's plan. We are told in *Volume 9*, page 119, that this is the best way to train young people in soul-winning evangelism today. "What God hath joined together, let no man put asunder."

Another union that I would like to emphasize tonight is the medical with the evangelistic. Turn to Matthew the 4<sup>th</sup> chapter, and we will read the 23<sup>rd</sup> verse. I want you to see the pattern in the life of Jesus, the greatest evangelist of all times and the greatest physician of the ages:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" Matthew 4:23.

You read Matthew 10, and you'll find out He sent His disciples to do the same thing—to preach and to heal. He even sent His lay helpers out to do it, read about it in Luke 10. They were to spread the gospel and heal the sick. And in His work today, He desires that *every one* of His workers shall unite ministry to the soul and ministry to the body. Notice this beautiful statement:

"Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord" *Medical Ministry*, pages 26–27.

You want to gather some precious fruit? The program is the union of the medical and the evangelistic. Not the evangelistic without the medical. Not the medical without the evangelistic. The two are together. "What God hath joined together, let not man put asunder."

Just a few weeks ago, halfway around this world, a wonderful demonstration of this plan was given in the Philippine Islands. One of the leaders of our ministerial work in the General Conference linked with one of our health educators from our university at Loma Linda, and a program of health evangelism was put on there in the Philippines. Twenty-four of the ministers from the Philippine Islands were brought in to watch this and share in the personal work that went with these meetings. Now through the years, there have been a great many meetings held in the Philippines. The experience has been that they would easily get a good crowd, but the crowd melted away as testing truths were presented. But in this series of meetings, the doctors and ministers sat down ahead of the meetings, and they planned out their subjects. And they were put together, so it was one message from the beginning of the series all the way through. Every night there was something on health. Every night there was something from the Bible. And every night, the two fitted together as one message.

And do you know, my dear friends, the attendance held up all the way through? They have already baptized over two hundred people in those meetings. Then it was a series of meetings of sufficient length to present the truth in its fullness. This makes my heart rejoice. And one of our leading General conference ministers, who led out in this with the educator from Loma Linda University School of

public health, he says, "He is so impressed with this that he will never be satisfied again to hold an evangelistic effort without health work in it."

Well now, do you see this is a fulfillment of what I just read here in *Medical Ministry*?

"...It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord"  
*Medical Ministry*," pages 26–27.

Jesus did it this way. He sent His disciples to do it this way. The gospel commission needs no reform. We are safe in following in the Savior's footsteps.

Now, to carry out such plans calls for companies of workers. Ministers and physicians, nurses and Bible workers, colporteurs and teachers, cooks and health food workers. Those who present the literature and those who do house to house work and various other types of workers.

I want to tell you a little secret, friends, in case you are not already well aware of it. One of the greatest reasons why the Lord arranges for companies of workers isn't just because one worker has been trained in this line and another in another line, both of which are needed. It is that the personalities of people differ. Our capacities differ. When the Lord passed out talents, he gave one man five talents and another how many? Two and another, one.

And somebody says, "I guess I am one those that only has one talent. I don't amount to much."

Why, I have some good news for you. Did you know there is a place for you to fill that nobody else could fill? *Ministry of Healing*, page 151. Speaking of those who may be accounted deficient in some lines and who may not be as talented or educated as some others:

"Such workers are to be encouraged. The Lord brings them into connection with those of more marked ability, to fill up the gaps that others leave. Their quickness to see what is to be done, their readiness to help those in need, their kind words and deeds, open doors of usefulness that otherwise would remain closed. They come close to those in trouble..." *Ministry of Healing*, page 151.

Oh friends, I'm thankful for people who have more talents than I have. And if there are those who have fewer than I do, I am thankful for them too. The Lord needs us all, brothers and sisters. Yes, He does.

You know if we had a box here that we were shipping overseas and were anxious to make use of every cubic inch of it, and we have apples in this box. What might we do besides putting the apples in the box? Somebody says put some raisins in. What would the raisins do? They'd fill the gaps that the big apples left. Right?

Anybody here who is a little raisin? Fill your gap, my brother, my sister. Thank God, your small size means that you have a special place to fill. A place that somebody who is bigger couldn't fill. It would be impossible. The Devil, you know, is the one who brought in the idea that there should be special honor given to the highest position. He had the highest position in Heaven, but that wasn't enough when he got that foolish idea, what did he want? Something still higher, he wanted to grab God off His throne, take His place.

Oh, let us cherish and appreciate the goodness of God that in His plan of life there is a place for every human being. What do you say? And what God has joined together—the people of great talents and people of fewer talents—let not man put asunder.

What we need, my dear friends, isn't a program that picks out a few bright, talented people and puts them up here to be, shall I say, worshiped. What we need is more and more an appreciation of teams of workers in which the stronger and weaker, the more experienced and less experienced, those of larger talents and those of fewer talents work together, just like well-oiled machinery. There's a place for you, my friend, there's a place for you. "What God has joined together, let not man put asunder."

Then there's the union of conference work and self-supporting work. And I hear people sometimes discuss the matter of the place of conference work and the place of self-supporting work, as if one had to be a partisan of one or the other. Defending this work, or that. I sometimes hear those who seem to be a bit sensitive if any word of praise is spoken of the type of work that they do not happen to be connected with.

Why, my dear friends, the same God who established the conference work established the self-supporting work. And shall I say in the same breath, the same God who established the self-supporting work established the conference work? I wonder why He did it that way? Well, if we will get our job done, we can ask Him petty soon, and He'll explain it all. I know some of the reasons, and friends, I think it is a wonderful plan. But I'll tell you a little secret, whether we understand all the reasons for it or not, there is a formula in this union for the finishing of the work:

"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 117.*

This work will never be finished by the ministry alone my friends. Equally true it will never be finished by the laity alone. I sometimes hear words that disappoint me. I hear individuals wax eloquent telling about the Loud Cry being a laymen's movement. Where do you find that reference in either the Bible or the Spirit of Prophecy? What I have just said tells us in plainest language that the finishing of the work of God depends upon the close union of ministers and lay members. "What God has joined together, let not man put asunder."

We in the self-supporting work are like the gleaners in the Old Testament economy. You'd remember that back there, the Lord arranged for the gathering of the harvest by reapers, but He knew that the reapers wouldn't get everything, and so He arranged for what? Gleaners.

Do you remember a famous gleaner? She became famous later on. Who was it?

[Audience] Ruth.

[Elder Frazee] Ruth.

Self-supporting workers need to learn to be like Ruth, my friends. Just good gleaners. Their job isn't to take over the reaping. It isn't to manage the field. Just be content to be a gleaner. But I have some good news for you. Like Ruth, we are gleaned in the field of a near kinsman. Our Lord, Jesus Christ, is the owner and manager of the field. And like Boaz, He sometimes tells the reapers to let fall a sheaf now and then for the gleaners to pick up. Read about it in Ruth and get the precious lesson. Oh, my friends, let's never waste one minute in exalting one of these branches at the expense of the other. "What God hath joined together, let not man put asunder."

Let us unite for the finishing of the work. And in this, as in all these pairs that I have brought you tonight, there is not to be the swallowing up of the identity of one in the blending with the other. This is not true in the union of the husband and wife. Each preserves his individuality. In the blending of justice and mercy in the character of God, justice does not do away with mercy, and mercy does not set aside justice. And so, with each of these pairs. Thank God for a blending that still leaves each partner doing his full share of the united job.

And now, I come to a union that is most interesting, to me—I say most, but I guess all of these are most interesting to me. It's the union of city work and rural work. I said something to you about this last Friday night. I have told you of the burden that rests upon my heart for the great centers of population. New York City, Philadelphia, Chicago, and other great cities of this continent, and in other parts of this world, how shall they be reached? There are many things that must be done. But I want to tell you something, friends, as I showed you last week and I merely refer to it tonight, a very important part of the total plan to reach these cities is to have outpost centers linked with the city work. Those who are laboring in the cities need the blessing of retired locations where they may recharge their batteries physically and spiritually. On the other hand, those who are in the country need to sense their responsibility to reach out into these cities, pull people out, and help them to learn how to live. I read you last week this statement:

"We must learn to labor from outpost centers. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contamination and demoralizing influences so prevalent in these places" *Review and Herald*, July 5, 1906.

And I gave you those wonderful statements in the book *Evangelism*, pages 76–78. As God’s commandment-keeping people, we must *work* in the cities, but not dwell in them:

“We should plan our work in such a way to keep our young people as far as possible from this contamination. The cities are to be worked from outpost. Said the messenger of God, ‘shall not the cities be warned? Yes, not by God’s people living in them, but by their visiting them, to warn them of what is coming upon the earth” *Evangelism*, pages 77–78.

Now turn to Matthew the 18<sup>th</sup> chapter, and I want to show you another interesting combination. Here in the life of Jesus, we see illustrated a great union. Matthew the 17<sup>th</sup> chapter, notice the first verse, tells about Jesus taking James, John and Peter. Where did He bring them?

[Audience] Into a high mountain.

[Elder Frazee] Into a high mountain. What’s the next word? Apart—up there by themselves. The evening was drawing on as Jesus took these three men from the multitude and from their fellow disciples, and He began to go up that mountain path. Jesus knew how to hike. And He led those three men up the mountain. Up, up, up. He was weary, they were weary, but they all knew how to climb. And finally, they got to the place that Jesus had selected and there He began to pray—poured out His heart to God. For a while, they prayed with Him, but they got sleepy. And finally, they woke up, for the mountain was ablaze with glory. Moses and Elijah had come from Heaven. Jesus was transfigured. There stood Jesus in God-like majesty with Moses on one side and Elijah on the other all in glory. The disciples were amazed. Now read this story.

The thing that interests me is that Peter finally said, “Lord, it is good for us to be here, and we would like to build some tabernacles and stay right here.” Do you remember that? Did Jesus accept that suggestion? What did He do? Why He took them right back down to the plain. Do you know why? Well, read the story; there was some work to do down there. There were some people waiting who needed help from medical missionaries.

And this illustrates this wonderful combination of the mountain and the multitude. The life of Jesus was spent between the two. He spent much time alone with God in prayer and study of the Scriptures, in contact with nature. But He didn’t spend all His time there. He spent much time with the multitude, pouring out His life in service. But he didn’t spend all His time there. Back and forth, like the shuttle of the weaver, back and forth from the mountain to the multitude. Let me read you this wonderful comment:

“Not alone upon the mountaintop with Jesus, in hours of spiritual illumination, is the life of Christ’s servants to be spent. There is work for them down in the plain. Souls whom



Satan has enslaved are waiting for the word of faith and prayer to set them free” *The Desire of Ages*, page 429.

Oh, I wish I could help some folks who think that what they need is to pray more and study more. I wish I could help them to get down off the mountain and get to working hard for souls. And there are some others I wish so much that I could get them to stop a little and catch their breath and recharge their battery. “What God hath joined together, let not man put asunder.” We need both. Every life needs both.

The purpose of recharging the battery is that the energy from God may be used in reaching the problems and meeting the needs of suffering humanity. But everyone who has virtue going out him, as Jesus did, must retire to the secret place with God. And friends, we shouldn’t wait until we become so fully charged that we think we can go for a hundred years or even a hundred days. Let’s every day get something, and let’s every day give something. What do you say? “What God hath joined together, let not man put asunder.”

Now, James the second chapter, gives us our closing duet. And who is singing in this duet in James 2? Remember? Who are the singers in this duet? Faith and works. Do you think they can sing in the same key? Oh yea, beautiful blend:

“Even so faith, if it hath not works...” James 2:17.

Is what?

“...is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works” James 2:17–18.

In the 20<sup>th</sup> verse, he repeats it:

“But wilt thou know, O vain man, that faith without works...” James 2:20.

Is what? Is dead.

The 26<sup>th</sup> verse:

“For as the body without the spirit is dead, so faith without works is dead also” James 2:26.

Did you hear people discuss righteousness by faith? Did you ever hear people discuss justification by faith? Listen, friends, I am not a theologian, but I know this—whoever has the experience that God wants us to have will have faith, for without faith, it is impossible to please Him. And he’ll also have works, for faith without works is dead. It’s that simple, friends. It’s that simple.

Now, you can study it all your life, and we should study it all our lives. But listen, never study it so much in one direction that you think all there is to it is faith.

And certainly don't study it so far in the other direction that all you think there is to it is work. Faith and works are two oars that we must use together in pushing the boat upstream to the kingdom of God.

You know what would happen if you were in a lake or river and used only one oar—just kept using that one oar. Do you know what would happen? Well, you'd go around in a circle. But suppose you quit that and say, "That won't work," and you start using the other oar, and that's all you use. Then what do you do? Well, you'd go around in a circle, just go in the other direction, that's all. Ah friend, if we want to go, what shall we do? Use both. Faith is so good it works. And faith without works is dead. Well, a dead faith, what would that be? It would be no faith at all.

Well, I wonder if somebody got something tonight. Any of you get something? Now, you all didn't get the same thing, did you? Because I've given you a whole cafeteria tonight, haven't I? Yes. What did you get on your tray? What are you already chewing on? Some of you have already swallowed something. I hope you're digesting it.

There won't be time, of course, for everybody to speak, but if God has given you a blessing, especially tonight that you'd like to speak of, this is your opportunity. Men are going to have the mics, and they'll bring you mics so you can just stand up. May I suggest if each person will speak short and to the point, then quite a number can speak? And so you just stand on your feet and witness for God that will bring a blessing to yourself and to those who listen.

[Testimonies Follow]

[Male audience member] I'm wondering tonight how long we have to be a student before we learn some things? You see faith and works, I never can get them to balance out, somewhere or another, the works go one way, and the faith goes the other. And I don't know... I find this in the daily works. This is what I'm trying to learn. And every day of my life here I want to do His will whatever He has for me to do—God's will, I'm referring to, of course. But sometimes it seems that I fail, and lots of times, I think I'm doing well. I follow right on in faith; you never know. So I ask the prayer of all of you that these old pops may learn to do that which God would have him to do.

[Elder Frazee] Alright. Now brother, I'm going to tell you one of the ways the Lord is going to answer your prayer. You get down on your knees and say, "Lord, I've got to get hold of this thing, and I believe You're going to help me." And I've got a text for you—Mark 11:24. You write that down, take it home tonight and pray over it and do what it says. And you're going to advance up the road.

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)