

Dislocations

#0646

Study Given by W. D. Frazee

[Singing]

Our text is Ephesians 5:30.

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30.

This is Jesus that is being spoken of here, and His body is what? The church. That’s said in this same book of Ephesians, the first chapter, verses 22 and 23. It says that God gave Jesus to be the head over all things to the church which is His body.

The church is what? His body. And you and I are members of His body, of His flesh, and of His bones.

I would like to study a little bit about the bones tonight. The bones of the body of Christ. And it’s very clear from the text that you and I are reckoned among the bones. Isn’t that what it says? “...we are members of His body, of His flesh, and of His bones.” (Ephesians 5:30)

Now, tomorrow at the ordinance service, you and I will gather around the table of the Lord and we will partake of that bread concerning which Jesus said, “Take, eat: this is my body, which is broken for you” (1 Corinthians 11:24).

There is a great lesson that Jesus has for us in partaking of that bread. Turn to 1 Corinthians the 10th chapter.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” 1 Corinthians 10:16–17.

So as we come to the table of the Lord tomorrow, we will see the bread broken. To start with, it’s all one bread. It’s broken that we may partake of it. Now Paul says:

“We being many are one bread, and one body”
1 Corinthians 10:17.

And so in eating of that one bread tomorrow, we will be—watch this point—we will be indicating our faith, expressing our faith in this fact, that we are members of that one body. The body of Christ. That's one of the things that it means when we eat of that bread.

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30.

Now in this same epistle to the Corinthians, which we quoted a moment ago, notice the 12th chapter and the 26th verse. We'll note the 25th with it:

“That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular”
1 Corinthians 12:25.

The thought here is clear that if one member of the body suffers, what do the other members do? Suffer with them. Do they now? Is that the way it is in your body? I wonder if there is anybody here that ever had a bone dislocated. May I see your hands? Well yes, there are four or more that had some bone dislocated.

How many of you enjoyed it? I don't see any hands. How many of you felt hurt? May I see your hand? Yes, those of you who have had a dislocated bone felt it. Where did you feel it? You felt it not only in the bone that was dislocated but in the part of the body adjacent to it. Am I right? And if it was very serious, it affected the way you felt all over. Didn't it? Yes.

That's what Paul is talking about. If one member suffers, all the members suffer with it.

“We are members of his body, of his flesh, and of his bones”
Ephesians 5:30.

Are you one of the bones of the body of Christ? I want to ask you, something friend. If you are, can you be dislocated without suffering pain? No. If you can be dislocated from the body without it causing you pain, you must be terribly anesthetized. You must be deadened. The conscious must indeed be seared.

No as long as there is any feeling left in our minds and hearts, any dislocation that separates us from the body will cause pain. And mind you, friends, in order for that in the body to cause discomfort and pain, it isn't necessary that the bone to be wrenched entirely away from the body and thrown in another room or another country.

Is it? No.

Watch this—the bone can still be attached to the body. It can still be supplied with blood vessels, and muscles, and nerves. But if there is a dislocation, even a slight dislocation, there's what? Pain and suffering on the part of the dislocated member. Is that correct? That's what happens.

How do you feel when you are of gear with your brethren? How do you feel when you have chosen your own course and you find that your brethren haven't gone along with you? How does it make you feel?

Ah dear ones, if you're in touch with the head, you feel pain. It will hurt you. And it ought to hurt you. Shouldn't it? Oh yes. It ought to.

But now I want you to look at the other part of it. Suppose you are not dislocated. Suppose it's your brother that is dislocated. Suppose it's your sister that is out of gear. Then how do you feel? Do you say, "Well, I am so thankful that I am a good faithful member? I am so thankful that I am not out of gear like Brother Jones or Sister Smith. And if they know what's good for them, they will get back in."

Is that the picture? No.

Again, I say that if you are in union with the head, if the nerves from the great head of the church are in contact with you, and you're in contact with the head, then my dear friends, you will hurt. It will hurt you that your brother is dislocated.

You know I feel so anxious that we all get these things that are being presented just now, and I trust that the Lord will bless us with minds that are focused upon the thoughts we're considering. Some souls may be saved as the result of getting of what we are studying just now. So I covet your prayers and your deepest interest and focused attention.

"For we are members of his body, of his flesh, and of his bones" Ephesians 5:30.

Now, I want to ask you this question, friends. Ah, this is so important! Where do you think the hurt is the greatest in the body? Suppose that this arm is located from the shoulder joint up here. Where will I feel the pain the most? Will it be down here in my foot? Will it be over here in my left hand? Ah no. Watch it. Those bones and muscles, those ligaments which are the closest to the place of dislocation, will feel it the most. Am I correct? Yes.

And I ask you, my friend, if there is a brother who is out of gear, dislocated, he's not in union, where should the pain be, and where will it be the most? Ah it will be in the one who ought to be the closest to him. Is that right? It will be—watch it—right at the

point where he got dislocated. That's it, right at that point.

That may mean the teacher in the classroom, the student who is under her or him. It may mean the supervisor in the institution with the helper that's working under him. It may mean the parent in the home with the child who is under the care of that parent. It may be in two roommates who have lived together, perhaps prayed together, but now something has come in. They are dislocated.

And do you know what the Devil says? Ah my friends, in nine cases out of ten when that happens, the Devil suggests that that one who was close and now there has been a separation, the Devil says to that one, "You are not the one to try to do anything to help that person. You had better go tell somebody and get them to try to do something about it."

As I said, friends, we're coming up to the ordinances of tomorrow evening, and if there's anything that Jesus wants, it is this, that when we eat of that one bread, we shall be one bread. When we take that emblem concerning which Jesus says, "This is My body," that we shall truly be one body.

"We are members of his body, of his flesh, and of his bones"
Ephesians 5:30.

There are two questions that I want to ask you, but I do not design that you shall answer either one to me. Answer please to yourself and to God. My first question is, do you know any bone that's out of joint? Do you know any member that is out of gear? Out of gear with God, out of gear with God's people, out of joint, dislocated—do you know anybody like that?

Oh, that our hearts may be opened to the Spirit's influence!

My second question is this, have you had anything to do directly or indirectly with that person's dislocation? Is that person's dislocation in his mind a dislocation from you? Are you the one or are you among the ones with whom he feels at variance? Dislocated? When in his heart he says, "*They* did this to me," or "they didn't do this for me," are you one of those they that he is talking about and thinking about?

Those are the two questions that I would lay upon your hearts tonight.

"For we are members of his body, of his flesh, and of his bones" Ephesians 5:30.

And if one member suffers, all the members suffer with him.

Now, these questions that I have just asked you will of course, focus our minds first of all upon those dislocations which are indicated by a feeling of estrangement;

people at variance. They may indicate it by faultfinding and criticism. Again, they may lock it in their hearts and brood over the wrongs, real or imaginary, which they have suffered.

But friends, I would not stop at that point. I would not stop merely by bringing you that sort of dislocation. A member may be dislocated from the body without necessarily feeling hatred toward the body or any member of it. He may be lapsing in his Christian experience. He may not have the holy zeal that he once had. He may be dragging his feet in the army of God. He may be getting cold in the Christian life.

His heart may go out toward the things of the world. It may be the follies of the world, the amusements of the world. It may be the gain of the world, the riches of the world. It may be the position that the world offers. In any or all of these ways, a member may be pulled away from the body of Christ. A bone may be out of joint.

Can you feel it? Ah, my dear friends, if you are of the body, you will feel it. And it will tug at your heart as it tugs at the heart of God. It may break your heart, as it broke the heart of Jesus.

“We are members of his body, of his flesh, and of his bones”
Ephesians 5:30.

Well, what shall we do about it? Let’s turn to Galatians the sixth chapter and read the first verse. Thank God there is something we can do about it.

“Brethren, if a man be overtaken in a fault, ye which are
spiritual, restore such an one in the spirit of meekness;
considering thyself, lest thou also be tempted” Galatians 6:1.

Here’s a man that has been overtaken in a fault; somebody is to restore him. You know what that word “restore” means there? You will find the comment in the book *Education*:

“‘If a man be overtaken in a fault... restore such an one.’
Galatians 6:1. The word here translated “restore” means to
put in joint, as a dislocated bone” *Education*, page 113.

There it is, friends!

“How suggestive the figure! He who falls into error or sin is thrown out of relation to everything about him. He may realize his error, and be filled with remorse; but he cannot recover himself. He is in confusion and perplexity, worsted and helpless. He is to be reclaimed, healed, re-established. ‘Ye which are spiritual, restore such an one.’ Only the love

that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul. Love's agencies have wonderful power, for they are divine"
Education, page 113–114.

Oh friends, let's all get into the business of spiritual bone-setting. What do you say?

I ask again, do you know anybody that is dislocated? Do you know any member that needs to be put back in joint with God and with his brethren, with the church of Christ?

Restore such a one. Get that bone back in joint.

And the power to do it is the power of—what does this suggest? Love.

"Love's agencies have wonderful power, for they are divine"
Ibid.

I wonder why more of it isn't done? Well, there are several reasons, friends. And I must be very frank with you as God's ambassador tonight. One of the biggest reasons that we don't do it is because we're lazy. That's right. It isn't convenient. We are thinking more of our own comfort and convenience than going out as the shepherd did to find that lost sheep. And when, dear ones, we compound that with a willingness to take up the time of the shepherds with paying attention to our petty personal whims and wishes, all Heaven weeps.

You remember that man in the audience where Jesus was speaking who got close enough to Christ to ask Him a question, to make a request. What did he ask Jesus? "Master, speak to my brother that he divide the inheritance with me." You remember?

Think of it! He had a moment to be with the Savior of the world, and the one thought of his heart was, if Jesus would only talk to my brother, he would do what he ought to. He would give me what is coming to me.

Dear one, when you get a chance to get near one of the servants of God, what is the thing that's on your heart? To get some petty, personal problem settled? To enlist the help of that one to talk to somebody else to get them to treat you the way they ought to treat you? Is that the thing that's on your heart? With such a spirit, with such an utter lack of the loving spirit of Jesus, there can never be much success in winning souls to the Master.

"Brethren, if a man be overtaken in a fault, ye which are

spiritual, restore such an one” Galatians 6:1.

We must be in step with Jesus in our spirit in order to work with Him. We must have that deep, unrelenting love, that yearning love that He had for the lost.

I mention that one reason why we aren’t more successful in this—why we don’t do more of it is because we are lazy. There is another reason, friends. It is this. The enemy suggests that you are not the one to do it, that there are others that could do it, but you mustn’t try because you would bungle it, or you wouldn’t be received. Watch this point, that suggestion of the enemy comes especially if you as a bone are the one bone with which this other bone is out of joint. Then the Devil will work hard to keep you from doing anything about it. Do you see what I mean?

Suppose here’s a brother over here that thinks you have injured him. So he is out of gear with you and with God because of that. The Devil will say to you, “No use you talking to him because he is out of sorts with you anyway. But maybe you can get the deacon to go, or maybe you can get the elder to go, or maybe you can get the minister to go.”

Now, let’s turn to Matthew the 18th chapter. Do you remember what Jesus says to do about it?

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother” Matthew 18:15.

Who is to go and labor with the one at variance? Ah my friend, the one with whom he is at variance. Who is to go and try to help the one who has been dislocated? The one with whom the dislocation has taken place.

“Go and tell him his fault between thee and him alone: if he shall hear thee, thou hast...”

What?

“...gained thy brother” Matthew 18:15.

In other words, he’s back in gear. The bone has been set. No longer is there a dislocation. Everything is bound up close and in sweet harmony. Ah, isn’t that a picture of victory, friends?

Now, it tells what to do in case that doesn’t work. It doesn’t say abandon it. Oh, get some more help. Did you ever see a bone that was so hard to set that it took more than one person to do it? Has that ever happened, doctor? Yes. Well, there are cases like that in the church friends. And if after you go try to set that bone and get it back in

joint and your efforts are not successful, get some help. Get some spiritual help. Get some folks who will go with you and pray with that soul and plead with that soul to try to get that bone back in joint. Oh friends, let's do it. What do you say? Let's do it.

Now, do you know in this same chapter, in fact, just before these words that I have read is that wonderful parable of that lost sheep? Let's notice beginning with the eleventh verse:

"For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeks that which is gone astray? And if so be that he find it, verily I say unto you, he rejoices more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" Matthew 18:11–14.

Oh friends, this is the setting for that instruction that if a brother sins against you, you're to go and tell him his fault. How? Like the shepherd that went after the sheep.

The shepherd hadn't done something wrong against the sheep. But he didn't say, "Oh well, it isn't my fault that that sheep went astray. I have been taking good care of it. The sheep has had plenty to eat, and I have gone out of my way to lead it to water. If it gets tired and sick enough of its foolishness, it'll come back, and I will open the door and let it in."

The shepherd didn't say that.

No sooner was that sheep missed than a great longing filled the shepherd's heart to do what? To find that sheep. He left the ninety and nine with others. Let me tell you friends if those sheep had been some people, they would have gotten around him and told him fifty reasons why he couldn't be spared to go out there in the mountains and find that sheep. You know it.

They would have told him of all the things that they needed his help for in order to get their nest feathered just right and get everything the way they wanted it. But the shepherd had on his heart what? The lost sheep.

"And if so be that he find it, verily I say unto you, he rejoices more of that sheep, than of the ninety and nine which went not astray" Matthew 18:13.

Oh, let us thank God that we can share that spirit and that labor with Jesus. What do you say, friends?

Now, I want to ask you again. Do you anybody like that? Do you know any bone that is out of joint? Do you know any sheep that is astray? Maybe astray on the mountain; maybe it has been a long time since they have been within a house of worship. But don't be too sure that that is the only place where the lost sheep are.

May I read you this statement commenting on the lost sheep in *Christ's Object Lessons*?

"In every assembly for worship, there are souls longing for rest and peace" *Christ's Object Lessons*, page 191.

Yes friends. There's a lost sheep here tonight. There is a dislocated bone here tonight. Oh, if the Spirit of God is pulsating through the nerves of his body, will there not come an impulse to somebody to get that bone back into joint?

Will not the Spirit of God speak to some soul today and say, "Oh, before you go to bed tonight, make an effort to pray with that soul and help him back into union with Jesus and his brethren?" Will the Spirit of God do that, my friends? Ah, it will. God forbid it that that message should fall on deaf ears. God forbid that that impulse should come to sleepy hearts, selfish hearts, and lazy souls.

"In every assembly for worship, there are souls longing for rest and peace... Many among them might be won for Christ" *Ibid.*

How many of the wandering ones have you sought for and brought back to the fold? Why friends, God intends that every Christian shall be having this experience right along. One of the things I thank God most for in the trip that we recently took was that again and again, we watched the Lord bring us just to the right place at the right time with the right word for the right person.

One evening at the close of the Sabbath, as the sun was setting in the west, we drove up to a home. The people didn't know we were coming. They didn't know we were within a thousand miles of the place. We drove up to this home. Some people that I had known many years before, the lady had been a member of the church I was a pastor of. I had baptized her daughter.

Well, we went in, and we began to talk about the things of God and presently, the questions began to come. There was a need in Christian experience. Those dear souls were hungry for something. Thank God, they got it. And when two hours later we knelt and had prayer together before we left, it was apparent that God had done something for those souls. Why friends, I would rather have been right there at that particular time than been visiting with the king of England or the president of the United States. We were where we belonged, helping a soul that needed some spiritual help.

Another place, we had a flat tire, and we were delayed an hour, but during that time, my wife had the privilege of helping a soul right at the point where that soul needed help. Oh friend, I know that many of you here have had, and are having, some of these precious experiences of working to help others. I long for everybody to have them. And you can have them. You can be a soul winner. You can be a bonesetter. You can be a shepherd going out and finding the sheep and lambs that have gone astray. Yes you can.

If you will put aside a false humility and a selfish timidity, and a downright laziness, if you will put aside any and all of those things, and say, "Dear Lord, whatever it costs, I want to be a soul-winner. However much I may bungle, I'm going to tell folks I love them, and I want them to give themselves to Jesus. I will try, and if I fail, I will fail trying, not fail by not trying."

But oh, we need never think of failure. We are working with the One who knows no failure. And the promise is sure:

"He that goeth forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" Psalm 126:6.

You know the thing that will stir our hearts in these matters, friends, is kneeling down and looking to Christ upon the cross and seeing how much these souls are worth to Him. And we're told that if we do this, there will come into our hearts a deeper longing, a greater love for these, and we will want to help them. Read it in *Christ's Object Lessons*, pages 196–197.

"If you are in communion with Christ... You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died... it is by this personal work that we can rescue souls. When you see those who are going down to death, you will not rest in quiet indifference and ease. The greater their sin and the deeper their misery, the more earnest and tender will be your efforts for their recovery... In the arms of your faith and love you will bring them to Christ" *Christ's Object Lessons*, page 197.

I want to ask you something, friends. Do you think we ought to do something like this at least once a year, each one of us? What do you think? I can tell you this, friends, if we get a taste of it, we'll want to do it often. Won't we?

[Singing, "Bring Them In"]

I would like to give you this invitation, friends, right where you are. If God impresses you with some sheep that needs to be brought to Him, and right now, you'll enter into a covenant with Jesus to work with Him to bring that lost one to Him, won't you kneel down right where you are and talk with God about it? Forget all about this audience and us. Oh, the shepherd is calling you, friends!

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