

## **THINGS GOD HAS JOINED TOGETHER**

**Mt.19:3-6**

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### **I. INTRODUCTION**

1. From the Scriptures and scriptural principles revealed therein we learn that God has joined a number of things together. Thus they are divinely joined.
2. From this same source we learn that what God has joined together man has no scriptural right or divine authority to put asunder or to separate.
3. In this lesson we shall consider several of these things God has joined together, which we dare not separate or put asunder.

### **II. DISCUSSION**

#### **A. GOD JOINS TOGETHER HUSBAND AND WIFE IN SCRIPTURAL MARRIAGE.**

1. God is the author of marriage between a man and a woman according to Gen.2:18-24.
  - a. What God said about man's need according to V.18.
  - b. What he did to fulfill what he promised and how he did it according to Vv.19-24.
  - c. Note and emphasize the "therefore" of V.24 with added emphasis on the phrase "cleave unto his wife."
2. Scriptural marriage is a sacred and holy relationship, Heb.13:4; 1Cor.7:2,9,28.
3. Scriptural marriage is to be permanent – a life-long relationship – "till death do we part" relationship, Mt.19:3-6; Rom.7:1-3; 1Cor.7:10,11a; Cf. 1Cor.7:5.
4. Death on the part of a spouse is the one and only thing that automatically breaks or ends the marriage bond, Rom.7:1-3; 1Cor.7:39.
5. Fornication on the part of one spouse is the only thing which allows the innocent spouse to divorce the guilty spouse, thus breaking the bond of marriage with God's blessings to the innocent party, Mt.19:3-9; 1Cor.7:5,10,11. Emphasize Mt.19:6.

#### **B. CHRIST AND THE CHURCH IS ANOTHER THING GOD HAS JOINED TOGETHER.**

1. Some are known to say such things as:
  - a. "Take Christ and forget about the church."
  - b. "Preach Christ and not the church."
  - c. "Preach Christianity, not Churchanity."
  - d. "Preach the Man, not the Plan."
  - e. "Christ is necessary, the church is not."
2. Thus men make an effort the separate or put asunder what God has joined together, which cannot be done scripturally.
3. The Scriptures reveal how Christ and the church are joined together – that they are inseparable in God's scheme of human redemption.
  - a. According to Eph.1:22,23.
    - (1) God hath put all things under Christ's feet.
    - (2) God gave him to be the head over all things to the church.
    - (3) The church is Christ's body.
    - (4) The church is the fullness of Christ, the One that filleth all in all.
  - b. According to Eph.5:23-25
    - (1) Christ is the head of the church.
    - (2) Christ is the savior of the body. Cf. Ac.2:47; Ac.18:8-11; 1Cor.15:1,2; 1:1,2.
    - (3) The church is subject unto Christ.
    - (4) Christ loved the church and gave himself for it.
    - (5) He did this that he might sanctify and cleanse the church, and that he might present it to himself a glorious church.
  - c. According to Col.1:18,24
    - (1) Christ is head of the body which is the church.
4. Further evidence to prove Christ and the church are inseparable in God's scheme of human redemption is the fact that to oppose the church – to persecute it in any way – is to oppose or persecute Christ.
  - a. Ac.8:1-3; 9:1,2, is an example where Saul of Tarsus is said to have persecuted the church.
  - b. In doing so he persecuted Christ, which was his motive for persecuting the church, Ac.9:1-5; 26:9-15.
5. You simply don't separate the head from the body, either in the physical body or the spiritual body. Christ and his spiritual body, the church, can't be separated!

### **C. GOD HAS JOINED FAITH AND WORKS TOGETHER.**

1. The works God has joined with faith is the works of faith, the obedience of faith; in fact, faith itself is a work of God, Jno.6: 28,29.
2. In spite of the plain Bible facts, many affirm the necessity of faith and deny the necessity of works of any kind in securing and/or maintaining salvation.
  - a. They either affirm “salvation by grace alone,” or “salvation by faith alone,” both of which are wrong!
3. That God has joined faith and works in the matter of salvation , both present and future, is evident from:
  - a. Ac.10:34,35 – discuss in context.
  - b. Gal.5:6.
  - c. Jas.2:14-26.
  - d. Heb.5:8,9; Lk.6:46; Mt.7:21-28.
  - e. Mk.16:15,16; Ac.2:36-41; 9:5,6; 22:16.
  - f. 1Pet.4:17; 2Th.1:6-10; Rev.2:10; 12:11; 14:13.

### **D. BELIEF, OR FAITH, BAPTISM AND SALVATION FROM PAST SINS, OR REMISSION OF PAST SINS, ARE DIVINELY JOINED.**

1. Again, men, who are professed Bible believers, often affirm the necessity of belief or faith in order to be saved from past sins but deny the necessity of baptism for the same purpose.
2. But the Scriptures affirm the necessity of both for the same purpose.
  - a. Mk.16:15,16.
  - b. Ac.2:36-41.
  - c. Ac.22:16.
  - d. 1Pet.3:21.
3. Anytime the three – faith, baptism and salvation, or remission of sins – are joined together in the scriptures:
  - a. Both faith and baptism precede salvation or remission of sins, never is it faith, salvation, then baptism.
  - b. Both faith and baptism are specified to be “for” or “unto” or “in order to” salvation or remission of sins.
  - c. Never is it faith, then salvation, then baptism because of having been saved.

## **E. UNBELIEF AND DAMNATION ARE DIVINELY JOINED.**

1. Mk.16:16.
2. Many erroneously affirm Mk.16:16 teaches that baptism is not essential for salvation from past sins and do so by a gross perversion of the expression, “but he that believeth not shall be damned.”
  - a. They argue that baptism is not necessary for salvation because the Lord did not say, “but he that believeth not and is not baptized shall be damned.”
  - b. The answer is simple: He did not need to say, “and is not baptized,” because “unbelief” is all that is necessary to condemn one. Cf. Jno.8:24; 3:16-18,36; Heb.11:6; Jas.2:24.
  - c. But both faith and baptism are necessary in order for the sinner to be saved from past sins.
3. The unbeliever is the one who says “Lord, Lord,” but does not obey the Lord, Heb.58,9; Lk.6:46; Mt.7:21-23.
4. The unbeliever will be lost in hell, Rev.21:8; 2Th.1:6-10.

## **III. CONCLUSION**

1. We must not be guilty of separating what God has joined together.
2. To do so, or even seek to do so, is to suffer eternal damnation unless we repent, and by faith obey the gospel of Christ, then continue to live by faith to the end.
3. Therefore, we urge one and all who have yet to do so to come right now while we stand and sing.