

Most Expensive Wool

#0194

Study Given by W. D. Frazee

For some time, I have been studying a subject that I wanted to share with you. This evening, it is my privilege. I've given it this title—"The Most Expensive Wool in the History of the World."

Now, there was nothing extraordinary about the sheep that this wool came from. There were millions of sheep like them before and since. It is the shepherd that's outstanding. See him as he leads his flocks over the deserts of Midian searching for the green valleys, for pasture, and the cool water springs. Who is he, anyway? Rather, who *was* he? For he's a "has been." That man out there, leading those flocks, *was many* things. Now, he's just a shepherd. He was the heir apparent to the throne of Egypt, the great empire of that time.

The Bible tells us something about the experience of Moses in Acts 7:22. I'd like to have you look at this text and then imagine using a man like that to herd sheep. See if you think it's good economics.

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds"
Acts 7:22.

And Egypt was no stone-age kingdom. They weren't like the Hottentots or other savages. They excelled in arts and sciences, and Moses was learned in everything that they knew. He had native ability; he was a genius.

Perhaps I should read this statement *concerning* Moses. You'll find it in the book of Deuteronomy, the last chapter:

"...there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face"
Deuteronomy 34:10.

He was not only great in the eyes of *men*, he was great in the eyes of *God*.

You say, "Well, that's talking about him after he did that great work of delivering Israel." True, but that's the point. With such a past and such a future, what's he doing out there in the desert herding sheep? Behind him, the throne of the world's greatest empire; ahead of him is an experience that marks him for all time. He's without a peer as a historian, a poet, a philosopher, a lawgiver, and a great general and deliverer of a nation. Why, in between, herding sheep? And why, of all things, 40 years of it?

How much an hour do you suppose he was worth? Some months ago, I was called upon to consult a certain man in connection with some legal matters. I talked to him for, oh, I suppose an hour, and do you know what it cost us? \$50. That's expensive talk, wasn't it? Yes. But Moses was worth a great deal more than \$50 an hour. His time was worth more than that, down in Egypt. And yet, here he is herding sheep. Do you agree with me that that's expensive wool that comes off the backs of those sheep that he's leading? The most expensive wool in the history of the world.

I can fancy that a number of people made comments about it and thought what a shame it was to use such talent for such common things. It may be that somebody came along and said to Moses, "Moses, what in the world are you doing here, anyway? A man with your talent and training? Why, *anybody* can do this. Of course, Moses, you're not *anybody*. You're *somebody*."

Well, that's the question. Why is he there? Men would never have planned it that way. That's certain. In fact, we are told in the book *Patriarchs and Prophets*:

"Man would have dispensed with that long period of toil and obscurity, deeming it a great loss of time. But Infinite Wisdom called him who was to become the leader of His people to spend forty years in the humble work of a shepherd"
Patriarchs and Prophets, page 247.

Men would have dispensed with it. They would have thought it was a what? A great loss of time. Now, with that, I want to put this matchless statement, from the book *Education*, page 64, speaking of these 40 years in the desert:

"...Infinite Wisdom counted not the period too long or the price too great" *Education*, page 64.

Was it too long? No, it wasn't too long. Was the price too great? No. What happened to the wool is incidental. What happened to the shepherd is of great importance, dear friends.

You know, one of these days, you and I, if faithful, are going to join in singing a song on the sea of glass. Do you remember? John writes about it in Revelation 15. He heard the 144,000 singing it, and he tells us it's the song of Moses and the song of the Lamb. And somehow I believe, friends, that the ones down here in this last generation that sing the song of Moses will have learned some things from the *experience* of Moses. In fact, we're told by inspiration, "Consider the experience of Moses." (See *Ministry of Healing*, page 474.)

So I propose that we do that tonight. And I propose that we focus especially on this question: Why is he herding sheep, and why is he doing it for 40 years? That's the question.

Now, to *understand* that, we shall have to see some things that happened *before* that period in the desert, and also to *appreciate* it, we'll need to note some of the things *afterward*.

You remember, of course, his birth and the interesting experiences in connection with it. Stephen, in this speech that we quoted from a moment ago, in Acts 7, says,

"In which time Moses was born..." Acts 7:20.

Why at that particular time? Well, a deliverer was to be born. And Satan, knowing that a deliverer was to be born, set in motion some oppressive laws. He moved upon Pharaoh to command that all the baby boys be thrown in the river (or otherwise killed) when they were born. He was trying to destroy that *deliverer* that was to come, just as hundreds of years later He tried to destroy the *Savior* when *He* was born in Bethlehem.

But you remember that God, in His infinite wisdom, allowed the Devil to put that machinery in motion and then used that very thing to bring about something wonderful. For, instead of Moses being *destroyed*, he was *discovered* there in the little ark in the bulrushes by the daughter of the king of Egypt. And, through that wonderful arrangement of God, moving upon little Miriam and the others, it was finally arranged, you remember, that Moses was brought up by his own mother, and she was paid wages for it.

How the Devil must have gnashed his teeth and writhed in agony over that turn of events! That's the way God does things. He lets the Devil go so far, and then He lets him hang himself with his own rope.

For 12 years, Moses was trained by his mother, Jochebed. She was a slave, but she was being paid by the daughter of the king of Egypt to train this boy. My dear friends, I wonder how many of us, as parents, would be more faithful if we knew we only had just 12 years. I don't know whether when she started out, she knew she had that long or not. I doubt it. She didn't know *when* Moses would be taken away. She did her job well. God let her keep Moses for 12 years, and she poured into that young heart the truths of God. She taught him how foolish idol worship was. She told him the stories of creation, of Noah, of Abraham, Isaac, Jacob, of Joseph—those very stories that, years later, out there with the sheep, he was to write down in this wonderful book of Genesis. She taught him obedience, faithfulness, loyalty.

And when Moses was finally taken, at the age of 12 years, to the court of Pharaoh, something had gotten into that young boy's heart that never left him. In all those years with the teachers and the priests and the princes of

Egypt, not once did Moses compromise his principles of loyalty to the true God; not once did he bow to idols; not once did he waver in his allegiance to the Creator of the universe.

That's a marvelous record. Ponder it. Think of the influence of early training, the importance of true education in the early years. Think of what an influence it must have had all through the court of Egypt. There was a man who was the crown prince, heir apparent, and yet he was true to the worship of the God of the Hebrews, those despised slaves down there in the land of Goshen.

We're told that the priests of Egypt were given the job of converting Moses to the religion of Egypt. He was told that it was impossible for him to be king, and cling to the worship of Jehovah for part of the responsibilities of the king of Egypt was in connection with the religion of Egypt. But I want you to listen to this wonderful description of Moses' attitude:

“...Moses, as the heir apparent, was to be initiated into the mysteries of the national religion. This duty was committed to the priests. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth. He reasoned with priests and worshippers, showing the folly of their superstitious veneration of senseless objects. None could refute his arguments or change his purpose...”

Patriarchs and Prophets, page 245.

Isn't that a record, friends? We don't need to worry about a young man like that, do we? No. He can go to the University of Egypt. He can go through all the courses in philosophy and theology and psychology and all the rest, and he comes forth still a champion of Jehovah. I say, we don't need to worry about a young man like that.

And so time goes on. Moses' education is carried to the very pinnacle. He's trained not only in logic and religion, in arts and sciences; he's trained in military tactics. He becomes a general. We're told that he became so successful that, on one occasion, through his genius, he was able to win a most striking victory over the enemies of Egypt, as he leads the army, and on his *return* from that expedition, all the armies of Egypt sang his praises.

And yet, friends, he didn't give the glory to the gods of Egypt. He didn't bow down to those senseless idols. He kept his faith in God as the Creator, and,

through it all, he cherished the thought which had been taught him by his mother and which had been revealed to him personally by angels that he was to be the deliverer of Israel. And he made the choice not merely once, but again and again, that he would accept that call, that he would answer that challenge, that instead of accepting the throne of Egypt, he would cast his lot with the despised Hebrews and lead them to escape from that slavery in which they were.

You know, as I look at that picture, friends, I can't help but think, "Surely everyone would have thought everything is ready to go. Here is a man that's had the highest training, and with it, he hasn't lost his vision. He's had all the education that can be given, and still, he hasn't denied his God. He has genius, talent, training, experience, position, influence, and he's ready to throw it all into the work of God and help God do His work and deliver His people." I wonder what we'd do if we had a man like that to rally around. I suppose, friends, we would be greatly pleased and cheered and think, "Certainly, now is the time."

Let's turn over to Hebrews 11 and read about how Paul speaks of this decision that Moses made. It's a wonderful description:

"By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" Hebrews 11:24–26.

He turned his back on the gods of Egypt and kept his face on the one true God. He forsook the throne of Egypt and cast in his lot with a race of slaves, God's chosen people. I ask it very simply, friends, "What more could you ask of Moses?" I'll say this, friends: There are plenty of people that have today far less than he had when he was 40 years of age that think they're all ready to help finish the work. They have less of education, both human and divine, and less of loyalty, and yet think they're all ready. All they need is an opportunity.

Well, Moses not only had all this training and talent and genius and devotion and dedication and loyalty, the opportunity presented itself, or so he thought. Down there visiting his brethren, he saw an Egyptian wronging one of them, and that cruel Egyptian moved the heart of Moses to do something about the cruelty that he saw. He killed him, hid his body in the sand.

And do you know what Moses thought? Moses thought that the Israelites, seeing what he was doing, and other Israelites hearing of it, would understand that Moses was ready to forsake the throne of Egypt and lead his people to victory.

But we find something quite interesting, returning to Stephen's account,

Acts 7. You know, it's interesting how many things about the Old Testament we find recorded in the *New Testament*, I mean how many facts of history.

“...Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian” Acts 7:22–24.

Now, listen.

“For he supposed his brethren would have understood how that God by his hand would deliver them...” Acts 7:25.

What did he suppose? Why, he thought they would understand that it was time to move and that Moses was the man.

“...but they understood not”

Apparently, the only reaction he got was that the next day when he tried to reprove one Israelite who was oppressing another Israelite, the man just turned in an impudent way, defied him, saying, “Are you going to kill me like you did that Egyptian yesterday?”

And Moses saw two things there, and within the next little while. He saw that his own people weren't ready to respond, and he also very soon learned that Pharaoh had heard about this and that Pharaoh was ready to kill him. What did Moses do? Well, he fled.

“Then fled Moses at this saying, and was a stranger in the land of Midian...” Acts 7:29.

That's where he was doing this shepherd's work, taking care of these flocks for 40 years.

We're told, friends, that as that experience happened and Moses made his way to Midian, that he was accounted a splendid failure. And that's why I said a while ago that when you ask who *is* that man leading those flocks, the answer is not, “Who *is* he?” but “Who *was* he?” He's a has-been, a splendid failure. He *was* the general of all the armies of Egypt, but now he's just looking after some sheep. He *was* the heir apparent to the throne of the great empire, but now he's just working for his father-in-law.

What a come down. And Moses himself, friends, don't forget it, was thoroughly whipped. He felt defeated. He lost all idea that anything was going

to happen down in Egypt, at least anything that *he* would have anything to do with. And for 40 years, he stayed out there in the desert, and then God called him. He said, “Moses, I’m ready now, and together we’re going to do this.”

What happened during the 40 years, and why did it have to happen? You’ll think of a number of reasons, perhaps. I’d like to have us ponder especially two—two great reasons that Moses couldn’t do it when he was 40 years of age, two great reasons that he had to get out there in the desert with the sheep.

The first, friends, is that while Moses had maintained his allegiance to God down there in Egypt, he had come so to be influenced by the processes of the education to which he was exposed that he became a great reasoner. And to some extent he was substituting reason for faith, and God cannot use a man in that state of mind for a great work.

I read:

“In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do” *Patriarchs and Prophets*, page 247.

Now notice, Moses’ mistake was not in apostasy. Moses didn’t give up the truth. He never did. Moses wasn’t one who went on out to shine in the world. No. But what *did* he do? Oh—watch it—friends! He tried to apply worldly wisdom to the doing of the work of God. He tried to take that logic and that reason and that ‘thinking things through’ that he had learned in the halls of the great universities of Egypt; he tried to apply that to delivering the people of God.

Well, of course, why wouldn’t he? He was putting all he had into it. And that’s just the point. All he had was going into it, and he had too much of some things.

“...taking into their own hands the work that God had promised to do. It was not God’s will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone... Moses was not prepared for his great work” *Patriarchs and Prophets*, page 247.

There you have it. Moses thought he had it all figured out how it was going to be. To him it was very clear. Why, he thought, “See, God gave me an early training with my mother to keep me loyal. Then He brought me up here with Pharaoh to get all this wonderful training in military science and in organization and administration and leadership. Why, we’re ready. And Lord, you can have it all. I’m willing to use it all for You. Israel, come. Let’s go. I’ll lead you to victory

the way I led those Egyptian armies to victory.”

Moses was not prepared. He was substituting reason for faith. Human works he was substituting for Divine revelation, following the blueprint.

Now, there’s a second great reason, friends. And if there’s any way of measuring the thing, I would say that this is even greater and more important than the other one. The two, of course, are connected. This is the book *Education*, page 65. And if you forget everything else we study tonight, I wish you’d remember this one sentence. It’s just one sentence, but it’s the key to the whole thing:

“In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love” *Education*, page 65.

That’s it. So he had to go to Midian. He had to become a shepherd. He had to unlearn the law of force that he’d learned in the military schools of Egypt, and he had to learn the law of love. In the counsels of Heaven, it was decided that the best way to do that, and the *fastest* way (for God never wastes any time), was to put Moses at the work of herding sheep for 40 years.

Oh friends, can it be that that law of force is so terrible that it needs to be gotten rid of in that radical way? And can it be that it is so subtle that it takes all that time to *accomplish* it? So it seems.

It’s interesting how God worked to teach Moses those lessons. Somehow, I can just imagine Moses when he starts out there with Jethro. In the providence of God, he was led out there to Midian, found Jethro, became a shepherd. I can imagine him starting out. He was used to getting things done, Moses was. And I can imagine him ordering those sheep around. You can imagine what happened. The sheep didn’t know how to relate themselves to that. They weren’t *used* to that. Probably Moses didn’t have any lieutenants or sergeants like he had down in Egypt to see that his commands were carried out. He just had the sheep.

And I suppose many a time he thought, “These things don’t know how to obey.” The trouble was, he didn’t know how to *command*. Do you know that’s the trouble with a lot of parents and teachers and administrators? They think the *sheep* don’t know how to *obey* when *they* don’t know how to *command*. It took Moses 40 years to learn how.

I was interested in this statement here in *Patriarchs and Prophets*:

“Before he could govern wisely, he must be trained to obey”

Patriarchs and Prophets, page 247.

Well, couldn't he govern wisely? Down in Egypt, he thought he could, and the *nation* thought he could, and the *king* thought he could. *Moses* thought he could. But out there with the sheep, none of it worked at all. He had to learn an entirely new system of how to govern, how to direct, how to get obedience.

God said, "Moses, you can practice on sheep and lambs." And it took him 40 years. Do you know why it took him so long? Well, I read it here. It's because he'd been so long down in Egypt in those schools where force was the rule:

"In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love"
Education, page 65.

I think that's wonderful, friends.

"The habits of caretaking, of self-forgetfulness and tender solicitude for his flock, thus developed, would prepare him to become the compassionate, longsuffering shepherd of Israel" *Patriarchs and Prophets*, page 247.

Dear ones, are you more like Moses at 40 years of age, or more like Moses at 80 years of age? Can you sing the song of Moses? It's a song of love, my friends, a wonderful song of love.

I want to read a few comments from this book *Fundamentals of Christian Education*, page 342. Unless you know, you'd be surprised to know the name of this chapter. What do you suppose it is? "Speedy Preparation," that's right. That's the name of the chapter. And it's warning against taking long courses of study. And right in the middle of page after page of the most earnest warning against long courses of study, we find these comments on how long it took God to train Moses out there in the desert. I wonder why. Well, there's a connection. It isn't accidental nor incidental. It all belongs together. You can study it. But tonight we're studying about Moses.

"Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage" *Fundamentals of Christian Education*, page 342.

What did Moses suppose? That his education had fully qualified him.

“Was he not learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land? Yes; he felt that he was able to deliver them” *Ibid.*

He was ready.

“He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many others, he immediately lost his confidence in God and turned his back upon his appointed work; he fled from the wrath of Pharaoh. He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted these things that He might be able to teach him the gentleness, goodness, longsuffering, which it is necessary for every laborer for the Master to possess...” *Fundamentals of Christian Education*, page 342–343.

I wonder if there’s anybody here that has made any failures in trying to work for God. I wonder if there’s anybody who, because of some failure you made, has become discouraged and concluded that you can’t do anything, or at least can’t do much. Take courage, brother. Moses made a failure, a miserable failure, of his first attempt. After he got ready, all ready, for 40 years, then when he started out to do a great work, it was a flat failure. He was so discouraged he quit. He thought he was all through.

But oh, friends, God was using that very disappointment, that apparent defeat, to take the self-inflation, the self-exaltation, out of Moses, to lead him to put aside the sword, to put aside force and human pressure and dogmatic, bigoted authority, to put aside all that sort of thing, and to learn the sweet loving care and burden-bearing and solicitude of a shepherd. It took him 40 years to learn it, so God thought he had it learned.

Oh, if there’s one lesson I long to learn tonight, that’s it, friends. You can give it various names: unselfishness, self-denial. It just boils down to this, friends: to be thinking about how to help others instead of how to

advantage yourself.

Do you know what Moses had been taught to expect down in Egypt?

“Moses had been taught to expect flattery and praise because of his superior abilities...”
Fundamentals of Christian Education, page 343.

Some people today think that’s what they ought to have. They’re used to having people clap, or do something, to show how great they are. But now Moses was to learn a different lesson.

“As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick...” *Ibid.*

Yes, Moses took a medical missionary course, with sheep for patients.

“Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble” *Ibid.*

Oh, surely, surely Moses, with all his talent, if they were going to ask him to be a shepherd, they didn’t add insult to injury by insisting that he look after old and feeble sheep, did they? There ought to have been some hired hands that could look after that. If they had to use Moses for a shepherd, they should have at least seen that all the sheep he took care of were in good shape so he wouldn’t have so much trouble. No. God was arranging this.

Oh, God help us to learn it, to *care* for others, to be *interested* in others, to want to *serve* others, to go after the straying, to help the sick, to comfort the sad and discouraged, and to bear long with the unruly.

I hope you will study these three chapters that I am quoting from—this one in *Patriarchs and Prophets*, the one in *Education*, and this one in *Fundamentals of Christian Education*. I only have time this evening to select a few of the many gems here. It’ll take more than 40 minutes to cover 40 years, I can tell you that. And merely because we memorize even these quotations doesn’t necessarily mean that we have graduated from the University of Midian where Moses took his postgraduate work.

What were the two things that he learned down in Egypt that he *unlearned* out in Midian? Oh, down in Egypt, he learned the world’s philosophy, to reason things out, and to do only what was reasonable. But out in Midian, he learned something different, something *entirely* different.

“...[Moses] lost his self-confidence... he was willing to

obey God's commands whether they seemed to his human reason to be proper or not" *Ibid.*, page 344.

That was the lesson of faith, wasn't it? He came to the place where he did what God said whether there was any sense to it, as far as he could see, or not.

That's why he could lead His people right down there to the Red Sea. That's why he could lead them right *through* the Red Sea. That's why he could lead them out in the desert when he knew there wasn't anything out there for a million and a half people to eat. That's why he could lead them right out there by the flinty rocks where he knew there wasn't enough water to keep them and their cattle from starving. Step by step, all through the 40 years with Israel, he was following God instead of human reason.

Oh friends, but we don't need that today, do we? No. We have so much light and knowledge and inventions. There are so many discoveries in sciences of all kinds that all we have to do, whether it's in nutrition or medicine or education or anything else, is just to learn the wonderful discoveries that have been made and apply them.

If that's our thinking, we're somewhere along where Moses was down in Egypt. It took him 40 years to unlearn it, friends. We'd better be unlearning fast. Don't misunderstand me. I wouldn't for a minute suggest that there's nothing in modern discoveries in medicine or nutrition or education or psychology or all these other sciences. I wouldn't for a moment suggest that there isn't some truth in all those things. The problem is to know which is truth and which is error.

May I tell you something that a good doctor friend told me not long ago? And if this were in a different setting, it might make you smile, but I'm not telling it to make you smile, friends. He told it for a fact, and I don't doubt it. And if it weren't so serious, it would be plain silly and laughable. But listen! This is what he told me: He said that recently, at a medical college, the doctor in a certain class, at the close of the year, said to the students, "Fellows, I am sorry. I have to make a confession to you, students. Half of the things that I've taught you this year aren't so. But I have another confession to make, that's worse than that—I don't know which half it is."

Oh yes, friends. There's no question but that there's a great deal of truth in these discoveries in all these different fields of science and research. And there was a great deal of truth in what Moses learned down in Egypt. Did you know that? You can read that in these chapters I'm referring to here. Moses' problem was that he had truth and the error mixed up. And that's the problem today. And it took him 40 years to get it sorted out, my friends.

Oh, do you know how he did it? When he got out there with the Word and the works of God, He wrote the book of Genesis under the inspiration of the Holy Spirit out there. And he was surrounded with those mountain peaks like Horeb and others of the Sinai Peninsula. He led his flocks to the green valleys, to the

springs. There, in those mountain solitudes, the grandeur of Egypt faded out as the grandeur of God became more and more real.

And I suggest, friends, that if we are to be delivered from the peril of rationalism, from the peril of exalting reason above faith, we too must have our minds saturated with the inspired revelations of the Bible and the Spirit of Prophecy. And we too must bring our souls in contact, not occasionally and spasmodically, but oh, my friends, as Moses did, we must bring our souls in contact with the works of God's creation. We must let the influence of these hills and valleys be strong upon our hearts.

Oh, I pray that we may know why we are where we are. And that we may take, not tiny little teaspoon doses, but that we may drink these things in by the gallon—the Word of God and the works of God.

I read:

“Moses was learned in all the wisdom of the Egyptians. He received an education in the providence of God; but a large part of that education had to be unlearned, and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs” *Ibid.*, page 360.

Now comes this next sentence which has impressed my heart:

“If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God” *Ibid.*

And so, friends, I submit to you that we need to be saved from the world's wisdom which is foolishness, and from that selfish use of force which is the Devil's substitute for Heaven's power of love.

May we bow our heads in prayer?

Dear Father, as Thou hast bidden us, we have considered the experience of Moses. And as we see that dear man taking those flocks with him through those hills and valleys, learning to care for the unruly, to nurse the sick, to nurture the old and feeble, to bear with the young lambs, and to care for all with a tender loving solicitude, we pray that Thou wilt help us to see Thy providence

in the humble and simple and burdensome tasks that Thou dost assign to us.

May we, like Moses, be so saturated with Thy word and Thy works that the wisdom and the influence of Egypt shall be blotted out of our lives. And may we come to the place where, like Moses, we can love as Jesus loves. May we learn to plead for Israel as Moses pled for them. And may we someday soon see that dear man and join with him in singing the song of Moses and the song of the Lamb. We ask it for Jesus' sake Who died for us. Amen.

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