

Meeting God's Heart Need 8 of 8

Moses—God's Friend, Too

#0235

Study Given by W. D. Frazee—May 4, 1972

This evening, let's begin with Revelation 15, verses 2 and 3. Here is the song of victory up in Heaven when the battle is all over, the victory won:

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” Revelation 15:2–3.

Notice that the redeemed are going to join in singing the song of victory, spoken of here as the song of Moses and the song of the Lamb. It is especially the last generation that gets the victory over the beast, the image, and the mark. It is to them, especially that this song relates. And I thought, dear friends, if you and I are going to sing the song of Moses, it would be a good thing to learn something about it. What do you think? I suppose Moses will be there to help us sing it.

But I want to tell you something, friends. In Heaven, the songs we sing will be the songs of our experience. Concerning this same group, notice Revelation 14:3:

“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth”
Revelation 14:3.

You know, here men write songs. They may be from their experience. Somebody else can learn that song and memorize the words and music, and get up and sing it. They may know nothing about it. But in Heaven, the songs we will sing will be the songs of experience, and the experiences we are going to sing out of and from will be the experiences we have had here. And those who sing the song of Moses will have some experiences such as he had.

I want to go to Exodus 33 and notice something beautiful in the life of Moses. You will see as soon as we get to this text why I like it:

“And the LORD spake unto Moses face to face, as a man speaketh unto his friend” Exodus 33:11.

Somebody says, "Brother Frazee, it looks like you are back on the same subject."

Yes, we are right back on it. You know, I was telling somebody once, if somebody would give me a dollar bill and I would turn it over and lo, it would be a ten-dollar bill, and then I would turn it over again, and it was a hundred dollar bill, do you know what I think I would do? What would *you* do? Wouldn't you turn it over again? Sure. It is bigger every time.

What does this say about Moses?

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend" Exodus 33:11.

Notice, this does not indicate so much that God was Moses' friend, but *Moses* was *God's* friend. Of course, both are true, but as you have heard me say already in these studies, it is natural to think of what God can do for us, but few people realize how much God needs them. It is easy to think, "Oh, how wonderful it is to have God for a friend," but what about *you* being a friend to *God*?

"Oh, He doesn't need me. What would He do with me? I need Him. I need Him badly. But does *He* need *me*? No, He doesn't need me."

I tell you, you will never know the sweets, the extra special sweets of Christian experience until you understand how necessary you are to God, how much He values you, your friendship, your fellowship. He looks forward to the time when you can talk to Him, and He can talk to you. He gets lonesome if other things keep you busy, and you forget Him. Yes, He gets lonesome. Wouldn't you, if you had a close friend, and you just enjoyed fellowship with that friend, and something happened, and they got so busy with something and largely ignored you, wouldn't you feel it just a little?

Well, thank God, Moses did not treat God like that. In fact, we are told in Hebrews 11 that Moses endured as seeing Him who is invisible. How do you see an invisible thing? Well, by faith. That is what faith is for.

In World War II, they came out with this radar invention; it is quite a thing, a ship can go right through the fog. With that radar, they can see ships out there that you can't see with your naked eye at all. How foolish a man would be, looking at the radar screen, to say, "Well, I know the screen says that, but I can't see it looking out through the window, so I don't know whether it is there or not." It could run into it and find out that way. That has been done, hasn't it?

We are talking tonight, not about seeing something dangerous; we are talking about seeing something beautiful and wonderful and sweet and precious—and that is our Lord. He is our friend, but oh, He wants *you* for a friend. And Moses knew that. He learned that in those 40 years out in Midian herding sheep. And if the only way you and I can learn it is to go out somewhere in the mountains and herd sheep, we had better get going. I don't say that is the only way to learn it, but I say it would be better to learn it that way than not learn it. What do you say?

And may I say right on that point, it is so easy to suppose that our first job is to make a living, and do several other things that people think have to be done to keep up with the Joneses, and then sigh and wish for the time when we will have time to get with God. But the Master says:

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” Matthew 6:33.

But it is not alone in periods of devotion, as we speak of it, that we are to get acquainted with God. We were studying not long ago in this series about Enoch. He was a friend of God, too. The Bible says that Enoch did what? Walked with God. And God is walking, not merely to church on Sabbath. He is walking to work on Tuesday morning, and Wednesday and Thursday and all the other six working days. He is going to work. And if we will get in step with Him and go to work with Him, friends, we can have a fellowship with Him. It is not just in prayer that we are to have that fellowship. Thank God, dear ones, we are to have a fellowship with God in everyday labor.

And in order that we might sense that and know that it is possible, Jesus, God’s Son, came down to this world, 2,000 years ago and tabernacled among us. Most of the time, He spent in this world was spent as a carpenter working for His daily living.

Imagine we see Him some weekday morning. There He is in the early morning. He has had His breakfast, and He is on His way to work. Who is that young man, 18 years old, 24 years, 27? Who is He? Well, that is Jesus. But did the people recognize Him as God’s Son? No, they thought He was just another man there. Well, what is He doing? He is going to the carpenter shop.

And suppose that I know that He is God’s Son, and I say, “What in the world is He doing? What is He doing out there, working with a hammer and a saw and a plane? God’s Son doing that? Yes. What for? To show us how to live, my friends. To show us how God can get right down to the common things of life.

Oh, that we may have a walk with God, as Enoch did, every day of the week. Oh, that we may live the life of Heaven on earth, as Jesus did in Nazareth, in the common things of life.

We read that Enoch *walked* with God. Here we see that Moses *talked* with God. This is fellowship, friends—walking with God, talking with God. How does it say that God spoke to Moses? Face to face “as a man speaketh unto his friend.” That means *understanding*. That means *fellowship*. That means *joy*. That means *satisfaction*. Oh, to be a friend of God.

But do you know what it takes to be a friend to anyone? It takes time to get acquainted. Some of the very best friends I have, 20 years ago—I didn’t even know their names. But oh, how much their friendship means to me now. What happened? Well, I got acquainted. That took time talking back and forth, sharing problems,

sharing joys, sharing sorrows, sharing opportunities. This is the way Moses and God did. They shared the problems of a great movement, a great mass of people, for 40 years. But before that, God and Moses had shared the problems of a flock of sheep out there in the desert in Midian. God is interested in your problems. You ladies, with your dishwashing and your sewing, and your cooking, the training of your children, God is interested in all that. He likes to have you talk to Him about it. He likes to talk to you about it. He wants it to be a friendship, a fellowship that brings joy and satisfaction to the soul.

May I be very practical with this, men, women, and children? You know one of the things I found that helps me to sense the presence of God and get help in my periods of devotion? It is just to get down on my knees with the open Bible, and close my eyes, and say (not necessarily these words, but this is the thought), "Dear Lord, speak to my heart through these pages. Help me to get the message You put into this Book for me."

Then I open my eyes and read, maybe a verse, maybe two or three verses. Then I close my eyes and think about that and talk to God about what I have been reading. And then when I have said what I want to say to Him about it, that may lead me into some things I want to ask Him about. It may lead me into the names of people that I am praying for—people whose names I carry before the Lord, trusting that they will surrender their hearts to Jesus. It may be the names of fellow workers that I am praying for, that God will help them in bearing their burdens.

Well, then I come back to this Book and read some words again, close my eyes and pray again. Thus, you see, it is a dialogue, not a monologue. God is speaking to me through His Word, and I am speaking to Him in prayer.

There is usually more friendship in two people talking together than in one doing all the talking, whichever way it is, isn't it friends? Yes. Now, it is all right to just sit in your easy chair and read the Bible chapter after chapter, nothing wrong with that. I do it at times. I enjoy it. But for a close fellowship, I like this mixture of prayer and Bible study. I do the same with *Steps to Christ* or *The Desire of Ages*, or some other inspired book, where Jesus is speaking to my heart, for the testimony of Jesus is the spirit of prophecy, isn't it? (See Revelation 19:10.)

This fellowship with Jesus, of God talking to us and us talking to God—this, I repeat, is what Moses experienced. After he had 40 years of it there in Midian, he had 40 more years of it in the exodus movement.

Now, once Moses lost sight of God's face. Do you remember that? Do you know what caused him to do it? Do you want me to be honest with you, and tell you what happened? He got to feeling sorry for himself. That's right. Now, the people were not any meaner that day than they had been 40 times before. But Moses was tired; maybe he needed some sleep, I don't know. But he was not as close to God as he had been. And as the people murmured and complained, and complained and murmured, just as they had over and over again, this time Moses just felt sorry for himself. And he thought, "Oh my, do I have to listen to this again?"

He called those people rebels—which they were, no question about it. But he showed irritation, just once in 40 years. That is one time too many. And for that one failure, he lost the opportunity to lead Israel into the promised land, and he would have been translated. Now, he repented right away, and God forgave him, thank the Lord. He got into Heaven. He had to go the grave route instead of translation.

God loved that man. And I want to tell you, it hurt Moses when he couldn't go into the promised land, but it hurt God a lot worse. In fact, it hurt God so badly that He said, "Moses, don't pray anymore to me about this matter."

If I were speaking of it in the language of men, I would say, God was afraid He would yield, if Moses kept pleading with Him. Now, you notice, I say if I were speaking in the language of men. My point is: God has a heart for those whom He loves, and that love Him. God hated to disappoint Moses.

But God had a beautiful plan "up His sleeve," as we would say. He didn't tell Moses about it. That would have spoiled it. But Moses was not there in the grave very long until Jesus came down with the angels. And brushing aside the challenge of Satan, He brought Moses from the grave, the first one to come from a dusty bed. And away they went to glory, and he has been there ever since.

And do you know something wonderful? When Christ was here on earth and He was approaching the hour of greatest sorrow—in Gethsemane, the tragedy of the judgment hall, and the suffering of Calvary—as He went up there on the mountain at His Father's command, Heaven sent two messengers to talk with Jesus. Do you know who one of them was? Moses. And who was the other one? Elijah. I am sure both of them comforted Jesus. But, if I may just say, I rather think that Moses could have given Him some special comfort. You see, Moses had been through the grave. Elijah never had. Moses could say, "Be of good cheer, Jesus. You are going to die, but I have died, and I have been raised, and You are going to be raised."

Oh friends, it is a wonderful thing to have this fellowship with God. What do you say? Now I want to show you something else about Moses, and this will help us to understand why God appreciated him so much as a friend.

You remember that the Lord came down there on Mount Sinai and gave His law. The children of Israel promised to be faithful and keep the commandments. Then Moses was called up into the mountain again, to get the instructions for the sanctuary that was going to be built. And while He was up there during those 40 days, the camp of Israel got filled with restlessness, and finally, the multitude came up to Aaron, who had been left in charge and said what? "Make us gods to go before us. We don't know what has happened to Moses. Maybe that cloud has swallowed him up. Maybe the fire has consumed him. At least here the weeks have gone by, and we have not seen or heard from him. Who knows whether he will ever come back? We have to get going. We have to do something."

And so Aaron yielded to their demands. Pretty soon, they had a golden calf, and they were dancing around it with few clothes and less modesty, entering into all the terrible experiences of music and dancing and gluttony and immorality that were characteristic of the Egyptian pagan worship.

And, of course, Moses on the mount, didn't know anything about this. He was up there having a wonderful time with God. He and God were in fellowship.

Finally, God broke the news to Moses. He said, "Moses, I want to tell you something. Those people down there that you brought out of the land of Egypt have corrupted themselves. Quickly they have gone out of the way. They have made a golden calf and are down there, this minute, dancing around it saying, 'These be thy gods, Israel.' I am going to destroy these people and their heathen idolatry. And I am going to take you, and I am going to make of you a great nation."

This is God talking to Moses. What would you have said? Now, notice it was not the Devil that said this to Moses. It wasn't Moses that said this to himself. God said this to Moses.

There is many a man that would have said, "Well, Lord, that is too bad, but if that is what You say, probably that is the best thing to do. So, I will be willing to accept the assignment of being made a great nation."

But friends, God knew who He was talking to. God and Moses were heart to heart. God was testing Moses, His friend, as He had tested Abraham, His friend, centuries before—in a different way. But as the great test that came to Abraham's heart brought him into a close fellowship with God, I want you to notice how this test brought Moses into a great fellowship with God.

What did Moses say? At once, he fell down on his face before the Lord. Read it here in the 33rd chapter of Exodus. He fell down on his face and started to plead with God for Israel. "Oh, Lord," he said, "We cannot do that. You must not do that." And he began to marshal the arguments as Abraham had pled for the righteous that might be in Sodom, and prayed that Sodom might be spared.

So Moses becomes a pleading intercessor, and with tears and supplication, he pours out his heart to God. He reminds God of His promise to Abraham, Isaac, and Jacob. He reminds God that if Israel is destroyed, the heathen will all say God couldn't carry out His promise to take them from Egypt to Canaan, so He just destroyed them. "And what will happen to Your name?" Moses thought of every argument he could get. And He pled with God.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" Exodus 32:31–32.

Oh, what a fellowship that a man, a mere man, could talk to God in such a close way and offer his own life to be blotted out rather than Israel should be blotted out. In fact, he said, "Lord, unless You cannot find some way to save Israel, if You are going to blot them out, blot me out, too."

And so, as you read on in the 33rd chapter, you see God's response as He offers to pardon the people and entrust Moses once again with leading them from Egypt to Canaan. And it is in that setting the text we have read:

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend" Exodus 33:11.

Oh, dear ones, if we will enter into a fellowship with God as Moses did, we will have a love for the church, God's people, such as Moses had. And one of the greatest experiences we can have, of fellowship with God, is in intercession for the church. This is what Daniel did in Babylon. This is what Moses did there on the mountain. This is what Jesus did in Gethsemane.

Those who triumph with the remnant will sing the song of Moses and the song of the Lamb. They will love God so much, and love His church so much, that they cannot bear the thought of being saved without the church—impossible. With one hand on the throne of God and the other on the church, they will draw together what the Devil is trying to separate. These are the remnant that sings the song of triumph.

I want you to go from these early beginnings of the scriptures to the very last book. Let's go to Revelation 3. You know this book of Revelation is selected by God Himself to be the capstone of the scripture. Of the 66 books, it is placed at the end because here is the focal point of all the messages of the Bible. In the 14th chapter (we are going to the third now) we have God's threefold message which His people are to give to the world. But in the third chapter of Revelation, we have Christ's special message to His people, to His remnant church. What is the name of the last church? The Laodicean church. That's right. And it is Jesus talking to him because you notice the 14th verse says:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning..."

That is, the one who makes or begins.

"... the creation of God" Revelation 3:14.

So it is Jesus who is speaking.

I want you to notice verses 20 and 21. Here is the climax of the last message to the last church:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne" Revelation 3:20–21.

Who is this? Jesus. Where does He want us? He wants us with Him up there. Why does He want us up there with Him? Because He loves us. He likes our fellowship.

But meanwhile, before we can be up there with Him, He wants us to let Him be down here with us. Before we eat with Him, He wants to eat with us. Before we sit with Him, He wants to sit with us. Before we go in that door, He wants to come in our door.

And so in this picture, we see Him standing where? At the door. And doing what? Knocking.

Now I want to ask you something, friends. Let's see if we can make it really practical. Suppose I came to your door tomorrow evening along about 5:00 or 5:30. You hear a knock. You look out the window and say, "Well, there is Brother Frazee. We are just going to have supper. I wonder if he would like to have supper with us?"

Tell me, if you asked me in for supper, who do you think would furnish the supper? Would *you* furnish it, or would you expect *me* to furnish it? Some good friends invited me to dinner today, but I didn't bring a thing, except for a good appetite. I enjoyed it. They said they did. You know, food and fellowship are a wonderful combination, aren't they friends? Jesus wants to come and sup with you. That means eat and drink with you in fellowship. Who is going to furnish the supper?

"Oh," you say, "I haven't anything to feed Him. I haven't a thing in the house."

Well, what do you suppose He came for, then? He has got plenty to eat up in Heaven, of food and fellowship both, hasn't He? There is no one starving up there. There is plenty to eat. And I repeat, plenty of fellowship. What on earth is He doing down here, walking from door to door in Laodicea, poor, sleepy, lackadaisical Laodicea? What is Jesus knocking at the door for?

Why, my dear friends, He is hungry for something. I am going to read to you from this wonderful book, *Desire of Ages*. Listen. And this isn't hyperbole. It isn't exaggeration. It is just plain fact:

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood" *The Desire of Ages*, page 191.

Jesus hungry? Yes. What for? Your love, your recognition, your friendship, your telling Him that you love Him, that you like the way He does things; your thanksgiving and praise—just to talk with Him and tell Him what He means to you. Friends, He is hungry for that. That is what He says. And that is why He has left Heaven to come down here. And it isn't that they do not treat Him well up there. They treat Him fine. They tell Him how much they appreciate Him.

But friends, do you know what I have noticed as the years go by and I get acquainted with life? Here a father and mother can have three or four, six or eight,

ten or a dozen children. I visited a family, not long ago, that had a dozen children. Quite a number, isn't it? But do you know what I found? Whether people have a small family or a big family, if there is one child in that family that is what people call a "black sheep," a wanderer, the father and mother do not say, "Oh well, we have eleven left. And really, according to the law of averages, that is better than our share, so we ought to be thankful." They don't say that, do they? Why, no, not if they are a real father and mother.

What do they do? Why friends, they spend more time thinking about that black sheep than they do the rest, don't they? What is the matter with them? Well, there is just one thing the matter with them. That is love. That is the way love is. People may think it is crazy. People that think it is crazy don't know what it is; that is why. People that know what love is do not think it is crazy.

And if the other brothers and sisters know what love is, they do not get jealous. They don't say, "What in the world is the matter with dad and mom, anyway? All the rest of us behave ourselves, and they don't pay much attention to us, but there is that rascal that is making all kinds of trouble, and they just think about him and pray about him and weep over him, and act like he was the most important one in the family." The other brothers and sisters don't get jealous about that if they know what love is. If they do get jealous, they don't understand love. Am I correct?

Now, do you begin to see what is the matter with Jesus, as He stands at the door and knocks in Laodicea? He is hungry for love, for fellowship, for understanding. His heart goes out to those who have gotten occupied with other things, busy with the things of this world, and Jesus has been largely shut out, largely forgotten.

Why, my dear friends, we have come to a time when there are multitudes of people who claim to be expecting Jesus in just a little while in the clouds of Heaven, who don't even have time in the morning to stop and visit with Him, between the time they wake up and the time they go to work. There are multitudes of others who have found out how to crowd it in, so they snatch a morning watch verse and family worship and the blessing for food, all wrapped up in one package in about three minutes. That is efficiency, isn't it?

Well, I say that is better than nothing, wouldn't you? I suppose Jesus thinks it is better than nothing. And yet, I am sure that there must be times when it only makes Him more lonesome than ever. If there was somebody you loved so much, you were just hungry for a visit with them, and you couldn't see them at all, that would be one thing. But if you got a chance to see them and they would visit with you three minutes, and then run off to look after something else, might it not make you a little more lonesome than you were before? Might it not? Do you see what I mean, friends?

Oh, the thing that made Moses such a friend of God was this: he took time to visit with God. He took time to talk things over with God. He took God into his daily work, his daily problems. And when the problems flooded in on him, he cried to God, and God answered him.

Friends, let's let Jesus in. And let's not wait until we get everything cleaned up and supper on the table. He might even have a few suggestions of what to have for supper, if we would ask Him in. One way or another, let's let Him in, and let's feed Him. What do you say?

It might be all right to just ask Him what He would like for supper. What do you think? Wouldn't that be a nice thing to do? And I will tell you what He will say. I'll read it here:

"He hungers for the sympathy and love of those whom He has purchased with His own blood" *Ibid.*

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