

Fellowship 1 of 8

God Wants Your Fellowship

#0263

Study Given by W. D. Frazee—July 3, 1970

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Savior of mankind.

O hope of every contrite heart!
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! This
Nor tongue nor pen can show:
The love of Jesus—what it is,
None but His loved ones know.

I'm so thankful that we can be together tonight. I have something to share with you that's going to be worth more than all the money in the world to somebody here tonight. I mean this very definitely. And it may be you. It may be you. But I warn you about this, if this message is especially for you, tonight, the enemy will seek to keep you from feeling that it is for you. He'll make you think that it's too good to be true, as far as you are concerned—might be true for someone else, but not for you.

Now, let me tell you what it is that I want to study with you and then we'll study it. But I want you to know exactly what the message is. It's this: That God's love is not just pity, mercy, and forgiveness, feeling sorry for us, and trying to do something to get us out of sin and pain and misery. It's all that, but it is infinitely more than that. God loves you. He wants you. He has a particular desire for your friendship, your fellowship, for communion with you.

This isn't just some poetry; isn't just a song, although this theme is worthy of the best poets and the best songwriters. But this is real, just as real as anything in this world.

God wants your fellowship. And He wants you to feel that He wants you. He wants you to feel in His presence, not as a convict that has been pardoned, not as a stray dog that has been invited in for a meal, not as a tramp or a hobo that has been given a night's rest and a good breakfast. He wants you to feel like somebody that He has wanted to be close to Him for a long time.

Now, let's take a few examples of this. Let's go back to the first book of the Bible. Genesis 5:21–24. Who's the man spoken of in these verses? Enoch. Is Enoch dead? No? Do you mean he is still alive? Yes, born way back there in the days of Adam, and he's still alive. One reason he's still alive is that he got hold of what we're studying about tonight:

“And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him”
Genesis 5:21–24.

God took him where? Took him to Heaven. That's what Paul says in Hebrews:

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” Hebrews 11:5.

God enjoyed being with Enoch, and of course, Enoch enjoyed being with God. Some of us have heard this story as a little child told it. That Enoch and God used to take walks together. And they loved to walk together. And one day they had taken such a long walk that God said to Enoch, “It is closer to where I live than to where you live. Come on home with Me.”

Enoch walked with God for how long? Three hundred years. Since this was a voluntary matter on Enoch's part, and a voluntary matter on God's part, I'm very sure, friends, that both of them enjoyed it very much. It would have gotten very boring in one direction or the other if they hadn't, wouldn't it? But it got more wonderful all the time and closer all the time:

“...Enoch walked with God...” Genesis 5:24.

Amos 3:3 says:

“Can two walk together, except they be agreed?”
Amos 3:3.

So God and Enoch agreed. May I put it very simply, friends? Enoch liked

God, and God liked Enoch. Enoch enjoyed being with God. God enjoyed being with Enoch.

My point is that while there is in a sense an infinite and eternal gap between the Creator and the creature, between the infinite God and the thing that He has made, the person He has made, nevertheless that infinite Creator has made possible a fellowship between man and God, a wonderful fellowship.

We've been looking at Genesis 5. Let's go back to the first chapter. This book of beginnings begins with the beginning of all beginnings:

"In the beginning God created the heaven and the earth"
Genesis 1:1.

This first chapter gives us the story of the creation of light, air, water, land, grass, trees, sun, moon, stars, fish, birds, animals. And finally, we come down to Genesis 1:26, and we read:

"And God said, 'Let us make man in our image, after our likeness'..." Genesis 1:26.

Now, this was not true of all these other things. Trees and flowers and birds and animals and fish, they all show the glory of God in the sense that in their wonderful arrangement, they indicate the presence of a divine plan that a divine mind formed. But only of man is it written in this creation in this world that he was made, how? In the image of God:

"So God created man in his own image, in the image of God created he him; male and female created he them"
Genesis 1:27.

Yes, God made man in His image.

Man was to bear God's image not only in outward appearance. The important thing is: God gave him a mind that could think like God. I don't mean an infinite wisdom like God has. But, nevertheless, God created man with a capacity for sitting down with Him and talking things over face to face, mind with mind, heart to heart. You get the picture here in Genesis 2:7:

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" Genesis 2:7.

Get the picture? The Creator went to some pains in shaping this creation. He took the earth and formed, shaped a man in God's image.

With what love and interest the great Creator must have looked at that reflection of His own image. Still, there was no life. The heart was there, but it

wasn't beating. The lungs were there, but there wasn't any breath. The stomach was there, but there was no digestion. The eyes were there, no sight. The ears were there, no sound. The brain was there, but no thought. And then what did God do? He breathed into his nostrils the breath of life.

In my imagination, I can see the great Creator bending over that child of His, that son, and God, the infinite God, breathes into his nostrils the breath of life. The diaphragm and the other muscles of respiration begin to respond. The heart begins to beat, the eyes to see, the ears to hear. And back of it all, and most important of all, the brain begins to think. Man becomes a living soul.

What a wonderful thought must have been that first thought of Adam, as his intelligent eyes looked into the face of his Creator. From his first moment, he was conscious of fellowship with God. This is why it hurt God so much when Adam sinned. And you remember, as the third chapter describes, He came in the evening hours to visit with Adam as He had done before, but Adam is not there. He calls, "Adam, oh Adam, where are you?" What's He calling for? Ah, my friends, He's calling for that fellow, that one who shares with Him in fellowship. What a tragedy that the communion had been broken by sin.

But let me tell you this. While it was broken, as far as Adam was concerned, it never, never, never changed the heart of God in this matter. No, no. Man was too precious. And fellowship between man and God was so precious to God, that God would die to make possible a restoration of that fellowship.

Until we see this, friends, we will have one of two attitudes, either one of which is unfortunate. There're multitudes of people that look upon God as stern, unforgiving, dictatorial hard to deal with, hard to get along with. The Devil has painted Him in that way. It's all a lie, my friends. It's true, God is strict. But it's because He loves us.

But there's another misconception, or shall I say a partial conception. I alluded to it in our introduction. It's the conception that yes, God is merciful. He's so merciful that He will give Jesus to die in my place, and forgive my sins. He'll forgive me. He'll take me in as someone might a waif from the street, an orphan or some stray. He'll take me in because He's pitiful, because He's tender hearted, because He's so loving.

Someone may say, "Isn't that all true?"

Yes, it's part of the truth. But if you stop there, you will miss what I'm talking about tonight.

Perhaps I can illustrate it with that wonderful story that Jesus told about the prodigal son. You'll find it in Luke 15.

You remember that the younger son asked for his share in the father's estate. And the father let him have it. Off he went to the far country.

You remember how he finally spent everything and got hungry. Things were going bad. And he finally came to himself, and he began to think about earlier days. He began to wonder if his father—Mark the point!—might be merciful enough to forgive him, and let him have a job as a servant. He knew he didn't deserve a son's place. He had forfeited that. Was that true? Yes, it was true. Think of it, taken all his father's inheritance, left home forever, so he thought and said. Instead of his father disinheriting him, he had disowned his father—taken, gave nothing. Off he went. He didn't deserve anything; he knew it.

But he thought (Mark the point!) that his father might be merciful enough, might be pitiful enough to forgive him, and let him have a place out with the servants. That was what sent him on the road home:

“I will arise and go to my father, and will say unto him,
Father, I have sinned against heaven, and before thee,
and am no more worthy to be called thy son: make me as
one of thy hired servants” Luke 15:18–19.

Notice, he no longer looked upon his father as stern and hard. He'd gotten past that, but he did not know what I'm studying with you tonight. He hoped for forgiveness and for a servant's place.

How amazed he must have been at what he got. The father running down the road to meet him, throwing his arms around him in a welcome, calling the servants to get him fixed up and make ready a feast.

If you read the parable carefully, you'll notice that he never got a chance to ask for a servant's place. He sobbed out his confession, which he must do. He asked for forgiveness, but he got it so fast that the words never escaped his lips, “make me as one of thy hired servants.” That's what he said down in the hog pen as he thought it through, but back there with the father there was no time for that. There was no place for that. What was he? A son, *the* son on which the father's love had been poured out all the years that the boy had been gone.

God loves you, my friend. He loves you not for what you can do for Him. Bless your heart, He has ten million million angels who can run errands faster than you, and sing better than you, and talk better than you, and do anything better than you—except one thing. There's a fellowship that you and God can share that no angel knows. And for that, God is lonesome. And for that, God values you. For that, He gave His life on Calvary.

Turn to Exodus 33. Here's another man that entered into this fellowship:

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

Do you see? This is it, friends.

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

Have you ever had a good friend, a real friend? One you could sit down and talk to without measuring words? Just talking right out of your heart, or maybe just sitting without talking? God not only longs to be that kind of friend to you but—don't miss this!—He longs for you to be that kind of friend to Him.

“Ah,” somebody says, “Brother Frazee, you're just dreaming. You're way off from reality.”

No, friends, this is real. In fact, unless what I'm studying with you tonight is so, there's really not much sense to the plan of redemption. But once you get this concept, then the whole thing makes sense from beginning to end. This provides God a compensation for all the sacrifice He has made, all the outlay of divine love. If He can just get you to love Him, not as a dog loves his master, but as a friend loves his friend. Respect? Yes. Worship? Yes. But fellowship.

And you can never have this if you're scared of God. This was what happened to Adam. What were his words when he heard that voice calling him? “I was afraid, and I hid myself.” Oh friends, it's going to be a wonderful thing to look up through the sky and see Him coming, and love His appearing.

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

You know, there are going to be some people pretty soon who are going to sing the song of Moses. Do you remember that? John saw them on the sea of glass. The remnant in this last generation, they're going to enter into this experience that Moses entered into, of fellowship with God; communion face to face, as a man speaks unto his friend.

Now, we've been looking way back here of the beginning of things in Genesis and Exodus. Turn quickly now to the last book of the Bible, Revelation 3:20–21. This is the message to the last church, the message to Laodicea. And it's the same message. The same God that's calling Adam as the shadows fall in the Eden garden is calling in Laodicea:

“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” Revelation 3:20.

This is fellowship, isn't it? Yes. We not only walk with Him as Enoch did, and talk with Him as Moses did. We sit down and eat together. This isn't a quick lunch counter, friends. This isn't a snack bar. This is happy, relaxed communion, as we eat together, commune together, share together in fellowship. And friends, this is a thousand miles away from just kneeling down and saying, “Lord, will You please give

me this and give me that, and do this and do that.”

There’s nothing wrong with asking God for a thousand things. He invites us to. But friends, He’s so lonesome for some fellowship. And if all you’re getting out of prayer is a list, even a prayer list of people you are praying for—that’s good, nothing wrong with it; it has its place, important place—but remember, one of the greatest reasons God encourages us to come and ask for things, He’s hoping that while we’re there, we’ll stay long enough to visit with Him, for His sake.

When we read the next verse, you’ll see how much He values this whole matter, and what His plans are for you:

“To him that overcomes will I grant to sit with me in my throne...” Revelation 3:21.

What? Do you mean Jesus is planning for me to sit with Him in His throne? That’s what He says. And as I see it tonight, friends, this is not so much that He wants us to be kings. He just wants us there with Him. Oh, we’ll be kings, all right. That’s what it says in Revelation 5:

“And hast made us unto our God kings and priests...”
Revelation 5:10.

But when you see a little boy or a girl sitting on daddy’s lap with the hands on the steering wheel, the important thing to daddy is that the little one is where? Close by. But this is something more than the fellowship of a child with its parent. This is the fellowship of a friend with a friend; a king with a King:

“To him that overcomes 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 3:21.

Notice that expression, “even as I.” The fellowship (Don’t miss this!) between Christ and His Father, they’re both kings, that fellowship is taken as the representation, the pattern for the fellowship that Jesus offers you.

In that last message that the servant of God wrote for this people, occurs this wonderful statement. You’ll find it in the closing chapter of *Testimonies to Ministers*. Listen:

“He loves you... He ‘hath blessed us with all spiritual blessings in heavenly places in Christ.’ It would not satisfy the heart of the infinite One to give those who love His Son a lesser blessing than He gives His Son”
Testimonies to Ministers, page 518.

God wants you to have all that Jesus has. How does Paul put it in Romans 8?

“...heirs; heirs of God, and joint-heirs with Christ...”
Romans 8:17.

What's a joint-heir? One who shares in the inheritance. And the greatest inheritance is not golden streets, pearly gates, fruit from the tree of life, music, travel, all that is wonderful. The greatest part of the inheritance is fellowship. Just to know that you love Somebody and that Somebody loves you.

Not, I repeat, as some poor waif that was picked off the streets and brought in just out of pity and charity; not as some stray cat that was brought in and given a little milk because it looked hungry. Oh, no. God is pitiful. He's merciful, but He's infinitely more than that. And what He's doing for you is not just to show pity. It's not just to show mercy. He wants you. He loves you. He desires your fellowship, your communion.

Friend, can life ever be the same again? It can never be the same again for me, my friends. This is it. Long ago I read a statement which comes to me tonight with renewed meaning:

“The gospel is a wonderful simplifier of life's problems”
Ministry of Healing, page 363.

This is the Gospel—the good news that God so loves you that in Christ He gave Himself to win you back; to take out of the way the sin that forms the barrier, the gulf, the curtain that separates you from Him, to take that away, and to restore you to that sense of nearness to Him, fellowship with Him.

Wouldn't you like to kneel and pray with me?

Precious Lord, is this really true? Oh yes, it is true for we've read it from Thy Word, from Genesis to Revelation, one sweet story—God seeking man that the fellowship broken by sin may be restored. Oh, we thank Thee that Thou wilt have what Thou hast set Thy heart upon, and that through the ages of eternity, Thou wilt feast Thy soul upon the sweets of communion with Thy beloved.

We're so glad that it can begin here, that it does begin here, that it begins as we open the door and let Thee in. And while we confess our sin and acknowledge that we are unworthy of being treated even as servants, we thank Thee that we can make Thee happy by coming not into the barn or the dog house, but coming into the banqueting room, and entering into the joy, the celebration of reunion with Thyself.

And so tonight, our Father, in a very special way, oh, I pray that just now, Thou wilt bless the timid ones who have been reluctant to claim Thy blessing. I pray Thou wilt bless the unworthy who feel that they have not dared have this kind of fellowship. Help us to know that true humility is to accept Thy provisions. Help us to let Thee set the value on us. Help us to never say we are not worth anything when Thou hast said we are worth everything. Looking at Calvary, may we accept Thy estimate of the value of a soul, our own and others.

Oh, how wonderful Thou art, my Father. We love Thee, tonight, and we thank Thee in Jesus' blessed name, amen.

[Hymn 186 is sung followed by the appeal and a testimony service.]

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