

Welcome friends to another broadcast of "Morsels for Zion's Poor"

The writer of Hebrews speaks about some who heard the word preached but were no better off by it. *"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."* We can conclude from this that gospel preaching, per se, is of no profit in and of itself to those under its sound, if there is not an accompanying work of the SPIRIT of GOD attending it and granting the gift of faith whereby a man might both "hear it" and "believe it". Paul speaks to the Romans of this very scenario, *"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent."*

In the present day the skill of "oration" is very often mistaken for the "gift of preaching" even as an appointment by a committee is sometimes, confused with being "sent by GOD". When GOD is pleased to "send" HIS word it will accomplish the desired task to which HE directs it. *"it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."* The preaching of the gospel is never in vain even if it appears that none receive it. *"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"*

The primary purpose of preaching is not to produce "results" (which men can see or count), but is rather to magnify the Glory of GOD in the manifestation of CHRIST's redemptive work in the behalf of wicked sinners. Whenever the gospel is "sent" by GOD this will always be the central theme of that "preaching", and when it falls on ears prepared by GOD to hear it, men will believe. Even as Luke records for us in the book of Acts. *"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."*

Faith must have a beginning. Yet one would be in error to conclude that the initial "hearing" of the gospel by one who is "ordained to eternal life", comprises the sum total of his "belief" in it. True faith is not temporary nor is it confined to certain times and experiences which mark the beginning of belief upon CHRIST. Rather, it is an operation which is begun and carried out in the sons of GOD over a lifetime by the power of the SPIRIT of GOD. This operation produces a condition which Paul describes as knowing the "grace of GOD in truth". *"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."* That worship which the LORD described to the Samaritan woman is not that which can be learned by following religious traditions. Rather this sort of worship is that which is the result of the LORD seeking out HIS people and causing them to worship HIM, by making known to them HIS presence. Instead of being taught by men to repeat various shibboleths and liturgies; the work of the SPIRIT in HIS people causes them to be taught by GOD HIMSELF.

When a man knows "the grace of GOD in truth", he will hunger after that truth. He will seek it out and count its value above rubies and gold. The Bereans are an example of those who buy the truth and sell it not. When a man knows the "grace of GOD in truth" he will hunger after the grace of that truth. Paul said that he was in doubt about the Galatian's faith since many of them had seemingly turned away from the grace which Paul clearly preached and were gone back to religious tradition and law keeping. There can be no mixture of grace and works in the minds of those who have fled for refuge to CHRIST. The law is not of faith, and if a man has known the "grace of GOD in truth", how can he return to the beggarly elements of a fleshly religion.

If a man is ever taught the true condition of his natural heart by the revelation of the SPIRIT then he will have no confidence therein and will despair of any sort of salvation which is not owing one hundred percent to the grace of GOD. It is only then that he can be said to "know the grace of GOD in truth". To "know the grace of GOD in truth" is to embrace the gospel of JESUS CHRIST without pretense. The affectations of religion with all of its external pomp and show cannot be that "unfeigned faith" of which Paul speaks. It is also to confess a hope in CHRIST without presumption or boasting even as Paul declared "But by the grace of God I am what I am." Do you rejoice in the grace of GOD in truth or are you satisfied with free will religion?

"Thy free grace alone,"#11 If you would like a free transcript of this broadcast email us at forthe poor@windstream.net