

Welcome friends to another broadcast of “Morsels for Zion’s Poor”

When the LORD appeared to Moses on Mount Sinai, HE described HIMSELF in this fashion, *“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.”* The LORD would make it plain to him that HIS mercy and longsuffering are etched into HIS character so much that it is impossible to speak of HIM apart from it. If a man should fail to declare the “mercy” of GOD, he would present a caricature of that ONE who rules in the army of heaven and among the inhabitants of the earth.

The word mercy (which literally means loving-kindness or goodness) appears in the scriptures over three hundred times. Most often its mention relates to the mercy of the LORD though sometimes as an exhortation to the sons of GOD to demonstrate mercy even as their heavenly FATHER. The Psalmist uses the term over one hundred times in recounting the abundance of kindness which the LORD demonstrates unto men, most especially to those who are the *“apple of HIS eye.”*

The scriptures indicate that there is a demonstration of HIS mercies to all of HIS creation. *“The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works.”* The fact that the *“he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”* is a manifestation of HIS “merciful” character to all creation. The LORD is not obligated to provide anything at all for HIS creation, yet HE even clothes the lilies of the field and feeds both the thankful and the unthankful according to HIS purpose. No man can ever say that he has never enjoyed the mercy of GOD.

Yet as we study the scriptures it becomes clear that there is a “mercy” which is not general in nature but is particularly reserved for those who are in a covenant relationship with HIM. *“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”* *“That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant.”*

Since the LORD has revealed HIMSELF as ONE *“whose mercy endureth forever”*, most are confident that their sinful ways will somehow be forgotten or overlooked by HIM who has shown HIS provisional kindness towards HIS creation. In this they do greatly err, since justice is as much etched into HIS character as mercy is. There can never be any conflict in this nor is there ever any change that occurs in HIM. In the same breath in which the LORD described HIMSELF as *“merciful and gracious, longsuffering, and abundant in goodness and truth”*; HE also said, HE *“will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”*

While we are sure that HE will show mercy we are also convinced that HE will demand “judicial satisfaction” for the sins of all who transgress HIS law. HE has never forgiven any sin simply by being “merciful” and overlooking it as if it never occurred. *“The LORD is slow to anger, and great in power, and will not at all acquit the wicked:”* HE does not simply forget about sin by a decree or act of kindness. Rather HIS justice demands that those who have sinned must die. This puts man in a great dilemma from which he cannot extricate himself. *“For all have sinned, and come short of the glory of God.”* He cannot even expect that he shall influence the GOD of heaven in any manner. *“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”*

GOD has reserved the right to bestow HIS mercy upon whom HE chooses since HE is under no obligation to forgive any, and all are equally worthy of destruction. Yet even then HE only does so in keeping with HIS own justice. A broken law demands satisfaction and an entrance into HIS presence requires absolute holiness. None of Adam’s fallen race can supply either one. So we find that according to HIS abundant mercy HE has provided a means whereby HE declares HIS own righteousness and is both *“just, and the justifier”* of all of those HE manifests as HIS own children by causing them to believe in the righteousness of CHRIST. Truly, *“Mercy and truth are met together; righteousness and peace have kissed each other”* when the LORD JESUS CHRIST was revealed from heaven as the SURETY and SUBSTITUTE of all of those whom the FATHER has loved with an everlasting love. *“Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.”* Have you heard that joyful sound?

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