

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

Seldom is the ire and rancor of man towards GOD stirred in greater measure, that when HIS absolute rule and authority is set forth before them. Paul recognizes this rebellious nature which is rooted in the heart of men when he takes away the grounds upon which men will protest against GOD’s sovereign right to fulfill HIS own purpose. *“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”*

Men in their natural religion considers that they can define and know GOD, according to several degrees of limitations which they consider they can place upon HIM. They are somewhat content in their knowledge and seldom question themselves about those dogmas and thoughts which have become sacred in their minds over time. Job was in a great measure in such a place. Yet GOD who is rich in mercy, designed his multiple trials, to bring Job to that place when he would confess that in reality he knew nothing at all about HIM who is the true and living GOD as the LORD revealed HIMSELF. The LORD confronted him saying, *“Who is he that hideth counsel without knowledge?”*(Job replied) *therefore have I uttered that I understood not; things too wonderful for me, which I knew not.* (again the LORD said)*Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.* (Job replied, quite meekly) *I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”*

The Psalmist declared the limitations of men in this regard. *“verily every man at his best state is altogether vanity.”* Paul said, *“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”* *“For if a man think himself to be something, when he is nothing, he deceiveth himself.”* At our very best we *“see through a glass darkly”*. Any time that we would seek to set forth the perfections of the ALMIGHTY, we must do so with our face to the ground and our hand upon our lips, for at our best, we are full of vanity and ignorance. Yet we are compelled to give glory unto HIS great and mighty name and to declare the unsearchable riches of CHRIST with what little understanding we may have.

Many tell us that we should not be quite so “extreme” in our desire to publish the glory of HIM who predestinates all things. That we should be somewhat “moderate”. We do confess that by nature we find this to be a wise course of action, yet when we read the Holy Scriptures we find that the LORD HIMSELF is quite extreme in HIS own declaration of the revelation of HIMSELF. *“I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.”*

Man is accountable for his actions to be sure, but GOD determines all things that come to pass. Thus, it is in the extreme that the LORD would have glory. HE admonishes the Church at Laodicea, to be either cold or hot, but not lukewarm. HE has revealed HIS “extreme” justice in sending forth HIS only begotten SON to die for sinners, “extremely” satisfying HIS own law in their behalf. *“To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”* This RIGHTEOUSNESS is in itself “extreme”, for there is no other RIGHTEOUSNESS in which a man may approach a HOLY GOD. The work of CHRIST in redemption is an “extreme” demonstration of the “extreme” love which HE has for that people which HE chose in CHRIST from before the foundation of the world. *“having loved his own which were in the world, he loved them unto the end.”* Nothing can be more “extreme” than the triumph of CHRIST over sin and death, as HE broke the bonds of mortality, rising from the grave in the same body in which HE walked among men in this world. Thus, HE has demonstrated the “extreme” measure to which HE would go in bringing many sons unto glory. HE has given HIS people an “extreme” inheritance, making *“them joint-heirs with Christ* HE will lose none of those which have been given to HIM. May we fall down together and worship our “extreme” SAVIOR. *“Thy free grace alone,”* #11 ***if you would like a free transcript of this broadcast email us at [fortheppoor@windstream.net](mailto:fortheppoor@windstream.net)***