

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

If you were going to pick out the most likely candidate for becoming the chief spokesman of GOD in the declaration of the Gospel of HIS glory in JESUS CHRIST, Saul of Tarsus would not have been mentioned at all. Yet we see the LORD demonstrate that HIS hand is not shortened to save by many or by few nor is HE in anywise hindered in calling one, whom HE has set HIS love upon, out of darkness and into the LIGHT of the glory of GOD in the face of JESUS CHRIST. HE is able, in a moment of time, to sweep away all impediments that might exist in the mind of HIS elect, even as the Psalmist said, *“Thy people shall be willing in the day of thy power.”* This is in keeping with Peter’s declaration on the Day of Pentecost, *“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”* *“My sheep hear my voice, and I know them, and they follow me.”*

The same LORD who spoke to HIM on the Damascus Road also directed him to a house in Damascus. The LORD sent Ananias to minister sight to the blind Saul of Tarsus. In this we are reminded that the LORD uses the gospel to bring *“life and immortality to light”*. How glorious are the works and ways of HIM who sits upon the throne of Heaven and shows mercy to whom HE will show mercy. Who is sufficient for such things?

Very soon after these events the LORD sent him away into the deserts of Arabia where the LORD gave him direct revelation of the TRUTH of the gospel. None could teach HIM but CHRIST who unfolded to him the mysteries hidden from many. One can only imagine the consternation that gripped his mind and heart as the LORD stripped away layer upon layer of the religious tradition which he so highly valued and followed with sincere zeal. Bringing him to see the utter folly of all that he had lived for up until that time. *“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”* His whole perspective changed in a short time.

He was not an immoral man (by man’s standards) and yet he came to understand that *“he was the chief of sinners”*. It is often difficult for naturally religious men to realize the separation between that which they might deem “morally upright” and the embracing of the true RIGHTEOUSNESS which is only found in CHRIST. Whatever a man values, promotes, and admonishes others to seek and follow which is not the righteousness of CHRIST is not the message which Paul preached. To preach any other message than JESUS CHRIST and HIM crucified is a “perversion” of the TRUTH, however morally upright those may be who declare it or how otherwise scriptural their teaching may be.

Paul admonished the Galatians for wavering from the message of free grace and entertaining the teaching of those who would bring them back under that from which they had been set free. His warning to them was that to go back to that from which they had been delivered was to deny the gospel which they professed to believe. There were those then and there are those today, who are fearful that the message of a full and free salvation in JESUS CHRIST will cause men to embrace their sinful flesh and promote its base desires. Yet he says, how can such things be? *“God forbid. How shall we, that are dead to sin, live any longer therein?”* The clearer that the born-again child of GOD, sees that all of his righteousness is found in CHRIST, the more desirous he becomes to be found *“in CHRIST”*. Those who trouble the sons of GOD in all ages are those who would seek to bring them back under the law from which CHRIST has forever set them free. Thus, Paul upbraids these Galatians for returning to the observance of times, days, and seasons which he describes as “weak and beggarly elements.” The observance of a time or a day is most certainly not a sin for the sons of GOD, but then neither is the disregard of such. The weak and beggarly aspect of such is when men seek to bind such observances upon those who rest in CHRIST alone. Carnal sabbath keeping is often pressed upon the children of GOD under the guise of “following the law”, yet Paul clearly says to do so is to press the children of GOD to walk in foolishness. *“Thy free grace alone,” #11 **if you would like a free transcript of this broadcast email us at forthepoor@windstream.net***