

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

Those who would oppose the preach of an absolutely sovereign GOD, are generally willing to believe anything but the fact that GOD is the decider of man’s destiny. *“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”* could not possibly be correct according to them. They don’t mind HIM being in charge of the weather, the planets, or even the outcome of the lottery or the football game but oh no HE can’t be in charge of the destiny of men. That’s un-American, its not what grandma believed, its (gasp) unfair. We are supposed to believe that it would be much better if GOD had chosen to save none and left the choice up to us. Yet the LORD plainly said, *“no man can come unto me, except it were given unto him of my Father.”* *“There is none that understandeth, there is none that seeketh after God.”* *“And ye will not come to me, that ye might have life.”* So the natural man is willing to *“strain at a gnat and swallow a camel”* by ignoring what HE said in *John 6:40*, *“No man can come to me, except the Father which hath sent me draw him*

In order to correctly understand any passage of scripture we must have four things;

1. The leadership of the HOLY GHOST.
2. An accurate copy of the scriptures.
3. A willingness to receive HIS truth.
4. An understanding of the context of the passage as it relates to the whole of scripture

In I Timothy 2:1-6 Paul gives instruction to Timothy that prayer should be made for “all” men. Now it is necessary that we understand who “all men” are. If he means “all men, individually and without exception” then it would be necessary to remove 1 John 5:16 from the bible because the LORD specifically said there are some not to be prayed for. Nor should we pray for those who are already dead nor give thanks for those who are false teachers, etc. Clearly the all is limited by the context in which it is given to all types and ranks of men, those in authority as well as those who are not. The LORD never instructed HIS disciples to be instigators of insurrection nor the overthrow of political systems, rather we are to pray for those in places of authority that we might be able to lead lives of quietness, peace, and worship.

When we clearly understand “all” in its proper context then we can see that the absolute purpose of GOD is to save men from all walks of life. Under an oppressive earthly regime (the Romans) like the early church was, we can see Paul’s wisdom in reminding them that the LORD’s hand is not shortened in any wise because it is HIS purpose to save men of every nation. Cornelius and the Ethiopian eunuch are good examples. GOD will save all of those whom HE intends to save. Not one more and not one less.

He goes on to say that CHRIST gave HIMSELF a *“ransom for all, to be testified in due time.”* If this meant that HE died to purchase everyone then it would have to follow that such would ultimately be manifested. If that were true then there would be no separation of the sheep and the goats on the day of judgement. So clearly the “all” includes only those who shall ultimately be displayed as the trophies of HIS grace.

In I Peter 3:9 the whole verse reads *“**The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**”* Those who roll this scripture out usually conveniently leave out the portion of the verse which clearly identifies all as “usward”, that is the sons of GOD. When it is included it is quite clear that there is a word “usward” that defines who it is that the LORD is not willing should perish. HE loves HIS elect people (us of usward) so much that HE is not willing that any of them should perish but shall bring all of them to repentance. None of HIS elect will be abandoned to die in a state of unrepentant darkness but HE will in mercy call each one according to HIS purpose. It is not possible that one should perish for whom CHRIST shed HIS precious blood. *“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?”*

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