

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

There are many among the saints, whether they be the tares or the wheat (we cannot always tell) who seem to be “contenders” for the faith. They love religion, desire to manifest an outward conformity to what they often describe as the “moral law”, (usually placing great emphasis on carnal sabbath keeping) and are intent upon laying the demands of such upon all that they come in contact with. In many cases they declare the truth concerning CHRIST and HIM crucified, yet seem to desire to find a place in which to glory by setting themselves apart as those who would not stoop to the low levels of others who they deem to be “lawless”. They are much like those whom Paul says, “*preach CHRIST of contention*”. “*Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*”

Paul writes to the saints in Philippi with much affection, “*Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*” “*Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.*” His continual concern was that the brethren be built up in the most holy faith, love one another without dissimulation (i.e.; hypocrisy, or two-facedness), and walk among the men of this world as the sons of GOD. “*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*”

Where such an attitude and characteristics are seen, brotherly love must of necessity continue and a quiet and meek spirit is the rule rather than the exception. Even as the LORD instructed HIS disciples; “*Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*” “*Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*”

The LORD prayed for this unity to be apparent among HIS children, “*Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*” Paul describes this unity when he writes, “*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” “Let brotherly love continue.” “*Be kindly affectioned one to another with brotherly love; in honour preferring one another.*”*

It is this “*brotherly love*” that moves the saints to be their “*brother’s keeper*” and is that which caused Paul to continually warn the saints to beware of those who came preaching some other message than JESUS CHRIST and HIM crucified. His concern was the welfare of his brethren and not simply that he might be regarded as a great “contender” for or a “defender” of the faith. There are some who walk among the saints, in sincerity, with whom we have disagreements due to various levels of understanding and revelation. There are others, however, whose message strays from the declaration of “*CHRIST and HIM crucified*”, who must be considered as “*enemies of the cross.*” “*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*” No place of glorying in the flesh is to be found among the saints, whether it be in an adoption of the world’s values and ungodly practices or in promoting the notion that men can be considered “holy” by any means other than the completed work of CHRIST in their behalf. “*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?*” CHRIST is ALL.

So, we are not sent to lay burdens upon those who are convinced of being sinners, but rather to declare the freedom which CHRIST has purchased for them by HIS fulfillment of the law and satisfaction of their sin debt. What could a man possibly add to that which is finished?

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