

singing : "Thy mercy my GOD" #11

### **Welcome friends to another broadcast of "Morsels for Zion's Poor"**

We have all received mail that was placed in our mailbox by mistake. The way we discovered this error was by looking at the name of the person to whom it was addressed. There is certainly nothing wrong with receiving such mail, but it is definitely not proper to open it and read it. Most all of the Bible is addressed to the children of GOD and is specifically intended for them.

One of the gravest of errors that men make is in assuming that the Bible and its message is intended for all of mankind and that men can read it and comprehend it in the power of their carnal understanding and their free will. The LORD JESUS clearly declared that such is not the case. In fact HE even gave thanks that the truth was hidden from the multitudes. *"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."*

The book of The Revelation is specifically addressed to the LORD JESUS, *"The Revelation of Jesus Christ, which God gave unto him"* ((Rev 1:1). The purpose for which HE was given this Revelation was to inform HIS servants. *"to shew unto his servants things which must shortly come to pass"*. The messenger by which HE has delivered this Revelation is spelled out in the same verse, *"and he sent and signified it by his angel (i.e. messenger) unto his servant John:"* How foolish it is when men, then, take this book and dissect it according to their prophetic schemes and concoct all manner of wild interpretations designed to tickle the carnal fancies of their hearers.

Specifically, I believe that this introduction to this book, which is recorded by John, is to remind us that JESUS CHRIST is the REVELATION of GOD to men. Any interpretation of this book which does not center itself in JESUS CHRIST and the unfolding of HIS purpose to redeem HIS bride, is an aberration of the intent of this book and is akin to opening and reading someone else's mail.

The secrets which are hidden in its pages are for those who have an ear to hear *"what the SPIRIT saith to the churches."* The phrase *"ears to hear"* appears in the New Testament eight times, and each time it is spoken by the LORD JESUS. The purpose of HIS declaration is to differentiate between those who have spiritual life and those who do not. For each time, HE accompanied this phrase with, *"let him hear"* (or understand). Unless a man is given a hearing ear, he will pay no heed to those things spoken by the LORD, but will disregard it. This is confirmed by that which the LORD spoke concerning HIS sheep, *"My sheep hear my voice, and I know them, and they follow me:"*

The phrase *"let him hear"* is actually one word in the Greek and literally means, "understand". In fact the word "hear" just before the phrase is the same Greek word. In ancient times it was a custom to make an announcement, before a decree was read; saying "hear ye, hear ye", which was done to draw attention to the importance of that which was to be proclaimed. The LORD is saying "only those who "hear" shall "hear"

Thus the LORD makes reference to the ministry of John the Baptist. The significance of John's ministry, was not baptism nor locusts and wild honey, but rather that he pointed men to the LAMB which taketh away the sin of the world. *"He that hath ears to hear let him hear."*

The LORD uses that phrase to draw attention to the parable of the sower as some seed fell on good ground and some did not. HE used it when speaking of the tares which were sown among the wheat. The significance is not that the tares were sown by the enemy but rather to point out the preciousness of the wheat, which would not in any wise be sacrificed, regardless of the abundance of the tares. He also uses it in bringing attention to the fact that true righteousness is not defined by that which men do, outwardly, but rather is seen by that which has been imputed to them. *"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."* Do you have ears to hear?

*"Thy free grace alone," #11* **If you would like a free transcript of this broadcast email us at [forthe poor@windstream.net](mailto:forthe poor@windstream.net) ,**