

LOOKING INTO THE MANIFOLD WISDOM OF GOD

1. As a general unspoken consensus among our Holiness people, it seems that we collectively, have a "made up mind" that we will view "the manifold grace of God" in only a few of its *mani* theological dimensions. The dimensions which we refuse to look into, are the ones which contain the stronger meat of the divine counsel, seeing as this manifold grace, as spiritual food, offers varying degrees of strength to the spiritual digestion of the persevering Christian, see 1Pet.3:8.
 2. If the word *manifold* were paraphrased with the word *multi-dimensional* it would not greatly alter the meaning of the former word. We ourselves have no desire to change the wording of the Scripture, but only to edify the body of Christ in the rich spiritual nutrients hidden within the many folds of the divine Grace. However we are regularly compelled to deal with the rather unexciting realization, that the present day Church has no appetite for the "strong meat" elements of the divine wisdom, which are attainable only through growth "in grace, and in the knowledge of our Lord Jesus Christ" in which growth, the five-fold ministry was provided for a very significant role.
 3. Some years ago a certain preacher (in his zeal against a certain theology which he called *selective bride*) declared vehemently to the present congregation, that God "chooses them that chooses him". This is a nutshell summation of the diversionary theology called Arminianism, which the Holiness people brought with them out of Methodism, and it daubs the wall "with untempered mortar". This is the very best analogy (see Ez. 13) that we can see in the whole Bible, to illustrate the effect of Arminianism upon the Lords Church. (Under grace the wall daubers *who have built "upon this foundation"* will be handled differently than they were under Law, that is if you believe the Apostolic pronouncements recorded in 1Cor.3:13-15). The true teaching of the Scriptures is that God chooses whom he will out of his Sovereign Mercy alone, and although he has guaranteed that he will not to "cast out" any who come to him, this precious promise yet gives us no firmness of ground at all for an acceptance of this diversionary statement which the brother made in his zeal which was "not according to knowledge".
 4. Upon another occasion we heard a different Holiness preacher state plainly, truthfully and honestly, that we (the Holiness people, himself included) are "Arminian in theology", verbatim quotation.
 5. As long as one remains under the Arminian cloud-mass they will see only human decision and human choice, and naturally will emphasize only such things.
 6. Arminianism, which is truly is the theology of the Holiness movement, (retained from Methodism) seems to fail in its grasp of the fact that divine foreknowledge and divine fore-ordination are inseparably related in a manner very similar if not identical to the way that divine mercy and divine grace are inseparably related, the spiritual gifts of wisdom and understanding are inseparably related, faith and hope are inseparably related, and the fear of God and the Love of God are inseparably related. This is not to say that there is absolutely no degree of distinction between these things.
 7. While individuals most usually do not seem to know of, or rather cannot acknowledge their eternal election, our confidence nevertheless can be just as strong as is our souls commitment to the saving and keeping power of our Lord Jesus Christ. Our works do not affect our election as Jacob and Esau do so very clearly teach us, however they do testify either for us or against us as did Esau's selling of his birthright.
 8. In regards to the Calvinist tenet on the supposed impossibility of falling from grace, we say thus. The elect may fall (temporarily) from grace, but they cannot, for one moment, be separated, (this is where the foundation seal is so crucial) "from the Love of God, which is in Christ Jesus our Lord" and their eternal Salvation is as sure as his victory on the cross. The non-elect not only can enter grace and also fall from grace, but they also can and will be eternally separated from the love of God. This eternal separation (and their non-election, we say) results from their profane inability to appreciate the divine mercy and to value things sacred. Thus we further define "the election of Grace".
 9. The word "elect" means "elect" in every sense and in any construction which we can place upon this word. There are, we say, no upper limits of theological propriety which we must observe when dealing with this word, with its connotations of absolute sovereignty, but there are lower limits of such doctrinal propriety. Whenever we try to make the election completely or even partially dependent upon that which an individual does, (we violate these lower limits of propriety and) it proportionately ceases to carry any perceived weight in relation to divine sovereignty and any actual weight in relation to divine righteousness. When we are dealing (theologically) with "the election of grace" we are dealing (theologically) with the foundation of the eternal Godhead.
 10. Individuals cannot (by the use of any form or degree of sensual wisdom) look into themselves (as can the Master) and know of their election. On the other hand and in the divine "hidden wisdom" we say that one may reach a plane of such esoteric spiritual knowledge. In relation to this, it is impossible for us to overemphasize the danger of acquiring an (election) delusion, as so many of the Calvinist persuasion likely have done. This is where 11Cor.10:5, 1st unit has critical relevance as an antidote to such high thinking, and the exposition of this verse is very needful for those who are being taught the Scriptural truths of sovereign election and predestination.
 11. In regards to the admonition of the Lord that we should "strive to enter in at the strait gate, for many shall seek to enter in and not be able" we say thus; Even the elect fall far "short of the glory of God" and will be saved only by Grace, (study deeply the parable of the ten virgins as it relates to Eph.5:14 & Rom.13:11). This also is "the election of grace". We therefore need to be very careful in our testimony, always confessing ourselves as short comers, lest we denigrate the divine glory.
 12. Arminianism also falls short of the difference between the divine will "that ye sin not" and the divine purpose, in which purpose a desperate act of sin, (the spear wounding of the Lords side) opened the fountain "for sin" and uncleanness. While (as the Arminians assert) it is true that God is not the author of evil, he is (we say) still its sovereign master.
- 11Pet.1:10 has its proper theological rendering, but making man sovereign over his own destiny is not it. Does man not determine his own destiny? Certainly he does, but he is not sovereign in such determination. Holiness folks have this mentality. We love the spiritual milk, and that spiritual baby food, ...over>>>

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13. Once a man named Daniel Parker (grandfather of Quannah Parker) drew after himself a following of people who evidently regarded him as infallible in matters of faith and doctrine. It is also reported that the predestinarian teachings of Daniel Parker, caused some if not all of his followers to experience unreasonable fear that they might not be included in the number of the elect. This makes us to wonder if we need some Daniel Parkers in this day and hour whenever folks evidently think, (and are being led to believe) that they will be elect of the Lord through their own "power of choice" and you can't seem to get the fear of God stirred up in their hearts enough to have a ten minute altar service... We will now lay out an absolute rendering which is as true as the Scripture itself... (((If we say, that, It (the election) is going to *depend* on what folks do, this is not theologically proper. A proper rendering is thus, its going to be *revealed* in what they do))). However we would dearly love to have opportunity to preach to some folks like the Parkerites, for when the message of free-access for all was proclaimed to them they would most likely demonstrate a much more appreciative response than do some of our hardened folks of the present hour. This piece could have carried two subtitles; MORE KNOWLEDGE FOR THE ACQUISITION OF THE ETERNAL RICHES;;MORE WISDOM FOR THE STRUCTURING OF A FULLER ETERNAL REWARD.

14. Most of our preachers do not hesitate (at least through implicit) to shoot down the doctrine of the absolute sovereignty of God, as it is to be vindicated in "the election of grace", which thing would be as sinful as anything we could do, were we not under Non-imputative grace as plainly set forth in Rom. 4:8.

Most times when preachers and Bible teachers do this they likely see themselves as championing the righteousness of God, not realizing that in truth they are smearing the righteousness of God. We now say thus... Suppose the sinless Lamb of God had been sent into the world (to fulfill the unspeakable sufferings and death to which he was appointed) and this without a sovereignly predestinated elect, leaving open the prospect that nobody at all would accept him. The eternal Father (we say) owed a fallen humanity nothing at all, (in order to fulfill the demands of divine righteousness) but to his only begotten (sinless) Son he owed much, for his (the Sons) implementation of his (the Fathers) great Salvation plan. This dept will be paid in full (or at least to a great measure) by way of the bride, the elect of God, see all the Scriptures which speak of those whom the Father has given the Son. The dept which we say the Father owed his Son, by reason of the effectuation of the Salvation plan, now falls upon the shoulders of the world, see Jn.3:16, but the elect are redeemed from under it.

15. Considering the element of human free-will as it tempers the metal of absolute divine sovereignty, is somewhat comparable to looking into a thermometer. From one angle the mercury appears as a wide band running throughout, but from another more elevated angle, this broad band almost if not totally disappears from view. Thus we say that this said element of human free-will does not in any sense or to any degree nullify the absolute sovereignty of God in the eternal destiny of the individual.

16. Sometime ago we were in a service where the Pastor in the early remarks of his message stated thus, "none of us are eternally secure". As we thought on this statement we formed this conclusion. This Pastor, could have come closer to doctrinal correctness, if he had said, *there are none of us who know that we are eternally secure*... Feelings of soul Salvation insecurity are one element in the varied mixture of factors which (in the manifold wisdom) work together in the process of the eternal Salvation of Gods elect. The elect are eternally secure, even when they feel the most insecure. Although they may be temporarily separated from divine Grace by anything that is covered in the entities listed in Rom. 8:38,39 they cannot be separated from the love of God even temporarily and certainly not eternally. Those who are not elect, (not ordained to eternal life) will, by some element covered in Rom. 8:38,39 be eternally separated from the love of God and whenever this separation has occurred, the sentence of divine reprobation is put into effect. If and whenever we should deny, that self is covered in the entities listed in verses 38, 39 we do inadvertently wreak havoc on the divine counsel.

17. The main reason that almost all Christians seem to reject the concept of sovereign election and predestination, (although it is so plainly stated in the Scriptures) is that it naturally appears as a thing unrighteous to the spiritually immature or malnourished mind. Therefore, seeing as it naturally appears as an unrighteous thing, it is automatically rejected on the grounds that it mars the divine integrity. However, if God the eternal Father had ordained the immeasurable sufferings of Christ without a beforehand knowledge of the precise evaluation of that to be acquired thereby, hence risking (theoretically) no return on the priceless sacrifice which was accomplished by our Lord and Saviour Jesus Christ, this apparently would have been the supreme injustice of all time.

18. In regards to Rom.9:22 last portion, (this passage probably delivers the strongest dose of meat in all the Scriptures) we now say that God has through Adam, caused the conception, gestation, and birth of every soul of whom he knew their ultimate perdition, as well as those of whom he foreknew their eternal Salvation. Therefore in the former rank of individuals, everything contributes to the production of a vessel "of wrath fitted to destruction", especially the work of conviction. Paul addressed this issue in Jacob and Esau, therefore it is lawful grounds for discourse and such things constitute the "strong meat" of the word of truth.

19. None of us have done anything good enough to win the divine decree expressed in Acts 13:48 last clause. Friends, I don't expect us to rejoice in the "strong meat" of the word, but I do expect us to endure it. The Fire-baptized are the milk lovingest bunch of people that I have ever known.

20. Looking rather deeply in another fold of the divine wisdom, we will here set forth the thought that Adam and his wife would have come to an early realization of the sovereign arrangement for the fall, as a result of the merciful allowance of the Master, which thing would have helped them immensely in their ability to cope with the realization of the awful calamity which they had brought upon themselves and their descendants. Was the fall of man (from before) purposed of God? We will answer this question with a question. Was the obedience of Christ prefigured in the disobedience of Adam? Paul seemed to think it was, Rom. 5:14-19. If this is true, then there is no further question about the matter.

21. We say that this lesson is hidden in the messianic prophecy of Gen.3:15 and particularly implied in the immediacy of its pronouncement to them, which thing truly gave them to know that first, there was a means of escape from the sentence of eternal death which they had incurred and secondly; that God had intended them to fall in order that he might therein find an occasion for the supreme manifestation of love which he had to express in order to fulfill his deepest desires. We feel that even as the Lord God spoke to them the language of the curse, which language also contained the wonderful promise of Salvation and eternal life, that the realization of divine foreordination no doubt began to dawn upon their minds, alleviating the awful load of crushing despair which no doubt would otherwise have overwhelmed them. Please see our piece titled "THE SOVEREIGN ARRANGEMENT FOR THE FALL". Also note carefully that we did not say,

OF THE FALL.

22. We therefore say; Sin was the catalyst that moved man from the state of *having no need of redemption*, to the state of *needing redemption*, thus creating the conditions upon which the supreme manifestation of Love which ultimately was purposed could be displayed. Again we ask; Was it in the Sovereign will of God for man to fall?..If the disobedience of Adam prefigured the obedience of Christ (Paul in Rom.5:14-19 teaches that it did) then the matter is conclusively settled.

23. We fairly well know that the problem that many demonstrate with the acknowledgment of divine Sovereignty is based upon the fact that neither they, nor we, can completely reconcile the Scriptures which guarantee to all free access into this great fountain-head of eternal Salvation with the Scriptures that (in plain black and red letters) affirm the Sovereign election and predestination of those who "shall be" the heirs of this great eternal Salvation. The purpose of sovereign election and predestination, (and for which it is revealed in the Scriptures) is for the absolute vindication of the righteousness of the eternal Father in his dealings with the Lord Jesus Christ and with fallen humanity.

24. The thing which keeps the "hidden wisdom" of God inaccessible to "the god of this world" is this. In the state of justifying grace there are (at any given time) always residing, individuals who are, and who are not, "ordained to eternal life" which thing keeps the adversary guessing. The "foundation of God" is sealed with Christ's treasured knowledge, (see 1 Tim.2:19 & Col.2:3) of the identity of those who are, as opposed to those who are not "ordained to eternal life". Throughout the Scriptures different groups of elect individuals are numbered (see Rom.11:4 & Rev.7:4-8) but the identity of any is almost never revealed (other than posthumously). The elect identity is an element of the Fathers secret knowledge accessible only to the Lord Jesus Christ, and infallibly sealed against the possibility of any identity theft or error. Not only is it infallibly ordained that the Lord Jesus will save and keep his elect until the end of their earthly lives, but as one of our spiritual brethren, (Terry Baker) once said in our hearing, with God *its already done*, that is the calling, justification and glorification of the elect individual. One baptist preacher contended with us that the saying of Christ, "those whom thou hast given me I have kept" applied only to the Lords apostles. We will agree that it did apply specifically (but not exclusively) to the Lords apostles. We say that this rule of sovereign intervention will ultimately and finally apply to each and every one of the Lords elect, even as it did to the eleven (original) apostles who were "ordained to eternal life".

25. From time to time we have heard folks speak of slanted news, slanted by newscasters toward a particular political purpose or ideology. No doubt its true that they do this, but its also true that we (as a church org.) slant the Scriptures toward the particular doctrinal interpretation which we desire to establish and to maintain, in no area is this more evident than in the passages dealing with the universal Salvation invitation and the all transcending issue of divine sovereignty.

26. We believe that nearly all true Christians, whenever they sit down to study the Scriptures have in their hearts a hidden purpose, which even they themselves are not able to acknowledge exists, which is that they will only interpret the Scriptures in a manner that renders them supportive of the doctrinal system which they (by reason of their prevailing circumstances) have chosen.

27. So many times we spiritually analyse the testimony of our fellow brethren and sisters as they seem to glory in the concept that they have "made up" their minds and made a positive decision for the Lord. Dear friends; if that's the way you like to hear it you had better get your ears full of it now, for after you have landed on the shores of glory you will never be privileged to hear it that way again. All we will hear over there is praise and glorification of God for those all transcending and immutable decisions which were established in Christ Jesus before the foundation of the world and was (and is being) implemented in him throughout the generations of time. R. Corn 2010

P. S. We often hear said from the pulpit; we don't need anything new, we don't need no new doctrines. Friend, let us welcome you to the wonderful world of reality. In the wonderful world of reality there is nothing new, that "which hath been, is that which shall be". There is no such thing as new truth, neither is there any new lies. The deceiver may pull one out of the bag that we have never heard before, but that doesn't mean its new, its been in there all the time. Likewise there are elements of truth that have fallen in the streets, (the aisles of our churches) but they should not be regarded as new when they are resurrected and presented to the church. The fear of the new is to some degree what caused the religious people of former times to reject the Lord Jesus in his earthly ministry, also the preaching of Stephen was denounced on this same premise, Acts 6:14. This we say; give us the truth whether it seemeth to be old or new.

P. S. Looking back at paragraph 16, we now say thus. Commentator Matthew Henry says concerning Rom.8:39, "Nothing does it, can do it, but sin". We however say that Matthew Henry could find (if he is able to stand among the blood washed in the judgment) that he, nevertheless consigned his whole commentary to the fire with this one destructive statement, destructive not only to the intended import of Paul in Rom.8:35-39 but also to the whole plan of Salvation, for if Sin could separate the elect from the Love of God, then not only the elect but every person who has ever been born would have been separated for "all have sinned". The non-elect we say, will ultimately be separated from the Love of God, by reason of their own profane disposition to disrespect the mercy and grace of God and inability to reverence him as God. Some may say; but what about Heb.10:26? This dear friend, will not fall the lot of the Lords elect, for they are and will be kept by the power of God, see Jn.17:12. Kept from what? Sin.

P. S. Looking back at paragraph 14, last portion, we now say that the incalculable dept that was created by the immeasurable sufferings of Christ as he implemented the eternal Fathers great Salvation plan, is the main ingredient of the element which forms "vessels of wrath, fitted to destruction" of all them who ultimately reject the free invitation into this free grace wherein we (Gods people) stand. The statement of Christ on the cross, that "it is finished" conclusively proves that physical death is the fullest extent of punishment for the original Sin, eternal damnation being merited only by ones despising of the aforesaid immeasurable sufferings of the sinless Lamb of God.

P. S. Looking back at paragraph 7, we now say thus. Everything that God the Father has elected to do, (up to this present time) he has done see Rev.21:6 or yet will do. God is the only entity who possesses such absolute and immutable will and power that any thought or intent purposed is absolutely and immutably transformed into reality through whatever process of time and means he has elected to employ thereunto. He elected to prefer Jacob over Esau in the matter of the birthright and the blessing and that with eternal ramifications, and so that his purpose "according to election" might be clearly revealed he caused or allowed Esau to be born first. This necessitated an interruption of the established order of birthright inheritance and the transfer of the naturally obtained birthright blessing, from the one who was rejected to the one who God had beforehand elected to have it. If Jacob had been born first this would (naturally) have given him the birthright but "the purpose of God according to election" would have remained hidden. Being the strenuous acknowledgment test that it (sovereign election) is even with such a clear revelatory example, it is only a foregone conclusion that without such an explicit and enlightening illustration, acknowledgment and comprehension of this matter (sovereign election) would not hardly have been possible.

P. S. Referring again back to paragraph 16, we say that if Sin or any other thing could separate the elect from the Love of God, then Paul undoubtedly would have named it in this passage, Rom.8:35-39, for it surely was not in his purpose to leave us in the dark as touching such an important matter. We therefore conclude that he (Paul) had every intention of including Sin in the various adverse entities listed in verses 38 & 39 of Rom. 8 which cannot separate us from the "Love of God" but to do it in such a discreet manner as not to embolden unstable souls to carelessness. Sin can certainly be categorized as a "principality" under "the prince of the power of the air". It also ranks as a "power" also under "the prince of the power of the air", it also ranks among "things present" for when we would do good, "evil is present" with us, it also ranks among "things to come" for Paul said of "the man of Sin" that his coming was to be "after the power of Satan". Therefore we must analyse this passage in the light of the whole counsel of God in order to understand that Sin absolutely is included in the various named adversities which are challenged therein.

P. S. Again, as touching paragraphs 8 & 16, Jude verse 21 (with its exhortation to keep ourselves "in the love of God") might seem to complicate the matter, however verse 24 should make it plain enough that there is only one who is able to keep us "from falling" from the love of God. On the other hand the Scriptures never encourage us to sit passively while "looking for the mercy of our Lord Jesus Christ unto eternal life" but rather to "strive to enter in". Gods part is to keep, our part is to commit, but even this we would never do without sufficient stimulus (and that of divine origin), therefore God is not only our keeper but also the underlying cause of all our efforts toward himself.

P. S. We are now looking at the prospect of a future piece to be written under the title, THE GREAT MISTAKE OF ARMINIANISM; FAILURE TO RECOGNIZE AND ACKNOWLEDGE THE ELEMENT OF INSEPARABILITY WHICH EXISTS IN THE RELATIONSHIP BETWEEN DIVINE FOREKNOWLEDGE AND DIVINE FORE-ORDINATION, see paragraph 6.

P. S. We here advance that the curse (which is responsible for all the sufferings of this life and culminates in natural death) is the full extent of retribution for original Sin with all its motions. We therefore advance that the original Sin dept was cancelled in full on the cross of Calvary and that on behalf of every soul which would ever enter the world, Judas Iscariot included. However we also say, that those who ultimately reject the all-gracious hand of the Lord Jesus in the Salvation invitation, not only retain unto themselves all the ills of the original Sin curse, but also incur the immutable and eternal retention of the said Sin curse with all the added eternal torments which are described in the Scriptures.

P. S. As it yet concerns paragraph 10 we will here give an slightly revised excerpt from a previous article titled PREDESTINATION; A WORD TO BE RECKONED WITH... It is recorded (standard reference encyclopedia) that the strict Calvinist view is that "those elected to Salvation had already been chosen before Adams fall". We agree with this statement 100% as also do the Scriptures. It is also recorded (same article, Gomarus Franciscus) that Arminianism allows "for the possibility that every man" is "potentially a member of the elect". We agree also with this statement but with some reservation. For explanation study thoroughly our following triple parenthesized statement. (((While Calvinism reportedly states that Christ "died only for the elect" we say, that Christ, by his death, burial, and resurrection secured eternal Salvation not only for the elect, but (also secured the eternal Salvation of the elect, and) also secured eternal Salvation for the entire human creation, Judas Iscariot included))). We say also, that those who ultimately and eternally perish, will not do so according to their own will, but rather because of their own will.

P. S. In relation to paragraph 17 latter portion, we excerpt from a former piece titled PREDESTINATION; WAS IT COOKED UP BY CALVIN, OR WAS IT REVEALED TO HIS HOLY APOSTLES AND PROPHETS BY THE SPIRIT. "As long as we are determined to hold a line of clean separation between foreknowledge and fore-ordination, we are therein self constrained to remain in the present state of confusion concerning sovereign election and predestination". We now also declare upon the infallible authority of the Holy Scriptures, that the eternal Father absolutely would not have ordained such a critical mission, to be carried out by the Lord Jesus Christ, without a beforehand knowledge of those who would be saved as a result, this is "the election of Grace". It can be countered however, that there was already a great number of people, (the heroes of Heb.11 among them) who had died in a state of Old Testament justification by faith, and thus, (by the time Christ came) had already made their own election sure. The Scriptures however, tell us that the Lord Jesus was "slain from the foundation of the world" and we say again that the Father would not have purposed upon his Son, any task at all, let alone such an excruciating mission of intervention, without himself knowing and also ordaining in complete detail what the outcome would be.