

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Ezek. 36:25-27.

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” (Heb. 8:10-12)

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” (Gen. 17:7)

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; BUT AS OF ONE, AND TO THY SEED, WHICH IS CHRIST. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” (Gal. 3:13-17)

And so it is that all the promises of good things made to Abraham and **“HIS SEED”** were made in fact TO CHRIST AND TO EACH OF HIS ELECT ***“For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise (or, the thing promised). For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for a refuge to lay hold upon the hope set before us.” Heb. 6:13-18.***

A beautiful and profound picture is presented to us in this passage of Scripture. The scene takes place in the Great Counsel Hall of Eternity, in the eternal ages gone by, where a holy transaction between the three Persons of the Holy Trinity – God the Father, God the Son, and God the Holy Ghost is taking place. Each of God’s Elect from among the sons of mankind – without exception – is also there – in the Person of the Lord Jesus Christ, their Representative, and Advocate, and Surety, and High Priest, in all things pertaining to God. The Covenant of Redemption, that shall accrue to the everlasting glory and infinite, and immeasurable, and immutable benefit of each of God’s Elect.

In short, Beloved, our everlasting destiny is being resolved – PREDESTINATED – is the term of Heavenly choice; to wit:

“Having PREDESTINATED us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him; In whom also we have obtained an inheritance, being PREDESTINATED ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL.” (Eph. 1:4-11)

From the earliest days of the New England settlements of North America – especially amongst the English Puritans – groups of holy men from sound, Bible-believing churches met together and formulated beautifully and accurately worded Confessions of Faith. One such Confession was that of Christ Church North Carolina, which derived largely from the Westminster Confession of Faith of 1646 AD, wherein the grand old doctrine of PREDESTINATION is expounded as follows:

“God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, as that which would come to pass, upon such conditions. By the decree of God, for the manifestation of His glory, some men and angels are PREDESTINATED unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of His free grace and love alone, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice. The doctrine of this high mystery of PREDESTINATION is to be handled with special prudence and care, that men attending to the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation (calling), be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.”

Beloved, some of these very, very old books, creeds and Confessions – expounding God’s Holy Word – are valuable to us – when they are not in express conflict with Scripture. It was near the end of his life on Earth, when he was a prisoner in Roman shackles and bonds, temporarily abandoned by all but Dr. Luke, that the great apostle Paul wrote his son in the faith, young Timothy, pleading for such Scripture aids; to wit:

“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, AND THE BOOKS, BUT ESPECIALLY THE PARCHMENTS.” (2 Tim. 4:13)

And I just feel sure, that if Jerome Zanchius had lived in those days, and his little book entitled ABSOLUTE PREDESTINATION had been available, I say, I just feel sure that Paul would have sent for that little book. And Luther’s great, THE BONDAGE OF THE WILL, of which Henry Atherton said: *“This excellent work of that eminent servant of God, Martin Luther – one of the noble Reformers is acknowledged to be one of the greatest, if not the greatest of Luther’s productions. Luther himself considered it HIS BEST PUBLICATION.”*

Luther’s book, Bondage of the Will, has 419 pages, and is Luther’s side of a debate he was having with Erasmus of Rotterdam (1466-1536). According to the Encyclopedia Britannica, this man Erasmus was an intellectual and moral giant among men. Four huge columns are devoted to singing his praises, beginning like this: *“Erasmus was the greatest humanist of the Renaissance, theologian.”* But among all his other characteristics or attributes, is omitted the most important one of all; to wit: ERASMUS WAS A SODOMITE (!)(!)(!). I wonder why the really, really smart people running the Britannica left out that vital statistic.

Well, if Luther did not know of the sexual orientation, the consequent filthiness, and the sodomitical perversions of Erasmus before the debate, he certainly did by the time it was over; to wit: *“For it is my determination to leave behind me my true and faithful testimony concerning Erasmus; and thus, to expose Luther to be bitten and stung by these vipers, but not to be utterly torn in pieces and destroyed!”* – (p. 411). Throughout the debate, Erasmus engaged in conduct of slipperiness and deceit which we have observed as a common trait amongst the sodomite community when challenged by the truth; to wit; *“For my ‘Bondage of the Will’ proves to you how difficult a task it is to cope with that proteus (proteus. a blind, aquatic salamander, with a long body and permanent gills, found in caves in SE Europe) Erasmus, on account of his vertibility and slipperiness of speech; in which alone is all his confidence.”* Thereupon, Luther complains with a great passion that he is compelled to play on a field that is not level in his debate with Erasmus; to wit:

“Whereas, miserable I, am compelled to stand my ground in one position, and that upon unequal ground, ‘as a sign to be spoken against.’ For whatever Luther writes, is condemned before ten years are at an end. Luther is the only one who writes from envy, from pride, from bitterness, and in a word, at the instigation of Satan himself; but all who write against him, write under the influence of the Holy Spirit ! Before my time, it required a great to-do, and an enormous expense, to canonize a dead monk. But now there is no easier way for canonizing even living Neroes and Caligulas, than the declaration of hatred against Luther. Only let a man hate and bravely curse Luther, and that, immediately, makes him a saint, equal almost to our holy Lord. But who could ever believe that hatred against Luther would be attended with so much power and advantage? It fills the coffers of veritable beggars; nay, it introduces obscure moles and bats to the favor of princes and of kings; it procures prebendaries (prebendaries. fat salaries and handsome benefits for preachers in rich parishes) and dignities; it procures bishoprics; it procures the reputation of wisdom and of learning to the most consummate asses; it procures to petty teachers of grammar, the authority of writing books; nay, it

procures the crown of victory and of glory, eternal in the heavens (!) (as they vainly hope and pretend to). Nay, happy and blessed are all who hate Luther, for they obtain, by that one vile and easy service, those great and mighty things, which none of the most excellent of men could ever obtain with all their wisdom and their virtues; no, not even Christ himself, with all His own miracles, and the miracles of His apostles and all His saints (!) Thus are the Scriptures fulfilled. – Blessed are ye who persecute Luther, for yours is the kingdom of heaven ! Blessed are ye who curse and say all manner of evil against Luther; rejoice and be exceeding glad in that day, for great is your reward in heaven; for so persecuted they the apostles, the holy bishops, John Huss, and others who were before Luther ! – Wherefore, (says Luther on the last page of The Bondage of the Will, p. 419) I feel more and more persuaded, that I shall act rightly by answering Erasmus no farther; but I will leave my testimony concerning him, even for his own sake, that he might hereafter be unburdened from that concern which, as he complains, is completely death to him; viz., that he is commonly called a Lutheran (Note: In those days, and throughout most of Europe, people not called Catholic were commonly called Lutherans). And if I could have my will (said Luther), Erasmus should be exploded from our schools altogether; for if he be not pernicious, he is certainly useless; because he, in truth, discusses and teaches nothing. Nor is it at all advisable to accustom Christian youth to the diction of Erasmus; for they will learn to speak and think of nothing with gravity and seriousness,” – (Beloved, herein is a most damning indictment against all free-willism.) – “but only to laugh at all men as babblers and vain-talkers. In a word, they will learn nothing, but to play the fool (!) And from this levity and vanity they will, by degrees, grow tired of religion, Till at last, they will abhor and profane it (!) Let him be left to the Papists only, who are worthy of such an apostle, and whose lips relish his dainties ! May our Lord Jesus Christ, whom, according to my faith, Peter did not omit to call GOD; by whose power I know, and am persuaded, that I have often been delivered from death, and by faith in whom I have undertaken and hitherto accomplished all these things which excite the wonder even of my enemies; may this same Jesus guard and deliver us unto the end – for He is the Lord our God ! – To whom alone, with the Father and the Holy Spirit, be glory for ever and ever (!). Amen (!)”

Thus ends the last three or four pages of the greatest exposure of the evils of Free-Willism – theological and otherwise – ever penned by mortal man. Erasmus was an obscene and filthy man – as are all sodomites. But in the case of Erasmus, he does not hesitate to besmirch the very Godhead with his filthy sex-talk; a thing which outraged Luther and the whole of Christendom.

“For instance. In one of his epistles on the Incarnation of the Son of God, he uses a most abominable term, calling it ‘the intercourse of God with the Virgin’ – here he is to be judged, a horrible blasphemer of God and the Virgin ! For he well knew, that by this word, ‘intercourse,’ Christians could not but be greatly offended by a term so abominably obscene, in a matter so sacred; knowing that, an ambiguous expression of such a nature, is always taken in its worst sense, even though we be not ignorant that the term may have another meaning.” (p. 411)

Moreover, here is the impious idea of sex introduced, to perfect this monstrous sodomite sacrilege.

I love you.

Amen