

“The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them; But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away that he hath (or, rather, that he seemeth to have; or, that he thinketh he hath - see, Lk. 8:18.). Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive; For this people’s heart is waxed gross (i.e., repulsively fat, outrageous, sluggish, glaringly slow to respond due to morbid conditions), and their ears are dull of hearing” – (See, “But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.” Zech. 7:11. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 4:3,4.). – “And their eyes they have closed; lest at any time they shall see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Mat. 13:1-15.)

Thus it is clear that not only is the Arminian heresy about the Almighty God portrayed as a poor old god waging a losing struggle to get all mankind to please, please, please come to Jesus and be saved – but – just the opposite; to wit: God is pickling the non-Elect sinners in their sins. The Lord knows how to do such things, ala Sodom and Gomorrah; to wit: *“And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked; (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) THE LORD KNOWETH HOW to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”* 2 Pet. 2:6-9. Which is to say, First, that the Lord is pledged to see his Elect safely through all the vicissitudes of life; and HE CERTAINLY KNOWS HOW, AND MOST ASSUREDLY HAS also PLENTY OF POWER TO DO SO; and, Which is also to say, Secondly, contained within the words of the same verse (2 Pet. 2:9) is another promise; to wit: *“THE LORD KNOWETH HOW, to reserve (or, preserve; or pickle) the unjust unto the day of judgment to be punished.”* This constitutes another iron-clad promise by the Godhead, that the Lord God will assuredly see each of the non-Elect, yielding to a full regimen of temptations, all the way to his promised landing in the Lake of Fire and Brimstone. That, my rebellious friend, is God Almighty’s faithful promise to you; as it was with Pharaoh; to wit:

***“And the Lord said unto Moses, Go in unto Pharaoh; FOR I HAVE HARDENED HIS HEART, and the heart of his servants, that I might show these my signs before him; And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.”* (Ex. 10:1,2)**

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(Note here that God has chosen the promulgation of the Calvinistic doctrine of reprobation – [i.e., hardening Pharaoh’s heart to his utter destruction] – by which to exalt His glory throughout the world, and throughout history.) The Lord God had earlier declared to Pharaoh – and through Pharaoh, to every individual of the Adamic race – how the preaching of the doctrine of the absolute omnipotence of God is His choice of methods of declaring His Name universally to all mankind; to wit: **“And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.” Ex. 9:16.** Think of it, Beloved. A sovereign God has a little Egyptian baby born, survive the perils of infancy, grow to manhood, escape the perils of bloody Egyptian politics, become the mightiest man on earth, and defy God Almighty in his contest with Moses, and perish in the Red Sea together with the entire Egyptian Army – all to the worldwide glory, honor, and praise of the Lord God Almighty; to wit:

“What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” (Rom. 9:14,15)

Beloved. We are now in the mystery of mysteries, as fathomed by Moses when he asked God, in a moment of tender exchanges regarding the glory of God; like the Mountain of Transfiguration experienced, called: **“the (more) excellent glory;”** (2 Pet. 1:17.)

“For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. (Think WBC.) And the Lord said unto Moses, I will do this thing also that thou hast spoken; FOR THOU HAST FOUND GRACE IN MY SIGHT, and I know thee by name. And he said, I BESEECH THEE, SHOW ME THY GLORY. And he said, I will make ALL MY GOODNESS pass before thee, and I will proclaim the name of the Lord before thee; AND WILL BE GRACIOUS TO WHOM I WILL BE GRACIOUS, and WILL SHOW MERCY ON WHOM I WILL SHOW MERCY.” (Ex. 33:16-19)

(There follows here a contextual aside filled with spiritual gems; to wit: **“And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, THERE IS A PLACE BY ME, and thou shalt stand upon a rock; And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.” Ex. 33:20-23.** The usual commentators are of little help here in my experience. But I have found much joy considering the words just as they appear in context. The Great God is passing by in every aspect of life, in all His goodnesses, and we sense His presence, as His Spirit bears witness with our spirit that we are His and He is ours. Then He takes away His blessed hand that covers us in the Rock, **“and thou shalt see my back parts;”** which I take this gesture to mean that when we are in the midst of the battle in the Wars of the Lord, we oft times are unable to see Him clearly in all His glory, and the Beauty of the Lord may not be properly appreciated except in the aftermath of the struggle when we have rest and leisure to see what glorious things are, and have been, taking place on our behalf. Lesson? Be patient. **“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” Heb. 10:36).**

Now see how Paul handles the grand old doctrines of election, reprobation, predestination, limited design in the atonement, etc.; as those doctrines emerged in the contest of Moses vs. Pharaoh; to wit: **“For the scripture saith unto Pharaoh, (i.e., or, rather, God saith unto Pharaoh according to the scripture), EVEN FOR THIS SAME PURPOSE HAVE I RAISED THEE UP, THAT I MIGHT SHOW MY POWER IN THEE, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, (Election, Salvation), and WHOM**

HE WILL HE HARDENETH (Reprobation, Damnation). *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, WHY HAST THOU MADE ME THUS? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9:17-21.*

Dr. William Elbert Munsey: (1833-1875), was a famous Southern Methodist preacher, and I use him here as a fair example of Arminian heretics and heretical Methodists everywhere – I say they are rank and blatant heretics on the most important doctrines of our most holy faith; and Dr. Munsey does not hesitate to attack the holiest of Christian doctrines head-on. It is breathtaking, and I have often thought that the dear Lord removed him from the ministry at an early age because of his talented brilliance in sermonizing as Satan's minister rather than God's; to wit:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."
(2 Cor. 11:13-15)

Munsey was only 42 years old when he died – a broken man – having blasphemed his way to short-lived fame. The following editorial appeared in the *Richmond Christian Advocate* at the time of his "premature death;" to wit: *"The death of this remarkable man was sudden at Jonesboro, Tenn., on the 23rd of October (1875). This much the lightning flashes to us, and nothing more. We are sad, but not surprised. We looked for the silver cord of his life to snap in a moment. It was kept in full tension for years, and the wonder is that it bore the heavy strain so long. And now that the troubled, suffering, nervous man is dead, and the clods lie cold upon his heart, let us draw nigh, reverently, and study the lesson of his life. As a self-cultured man he stands, we think, quite alone in this generation; at least, we can now recall no man, who, against such odds, climbed to such a height. Few men are self-made in the true sense; but if any man might claim to have cut and cleared his own way, Dr. Munsey was that man. He was born amid the mountains of Southwest Virginia, and grew up a hardy son of toil. He was familiar with all the heavy work of a mountain farm, and often, after a hard day's labor, carried wood on his back for nearly a mile to make the evening fire. It is marvelous that such a toil-worn boy should burst out into such a wonderful man. He early felt that mysterious longing for knowledge which sometimes seizes the young mind when under the heaviest disadvantages, and any book that fell in his way was eagerly devoured. His fame as a preacher spread far and wide, and huge crowds attended his sermons, which stimulated him to the last degree of mental exertion. Such was his physical prostration, after the two Sunday sermons, that he tossed on his sleepless bed for two or three nights. The life of Dr. Munsey has a lesson of the greatest value. It is this: he labored for and secured a high reputation as a pulpit orator, and he was never willing to fall below his own standard in preaching or lecturing. This brought him into a bondage from whose hard yoke he never escaped until death freed him. Sick or well, with nerves strong or weak, with head throbbing with pain, with spirits gloomy and cast down, whatever his mental and physical condition, if he came before the public he must maintain his reputation as a pulpit orator. He must not disappoint them. Nothing is more difficult to nurse and protect than a great reputation as a preacher or lecturer; and he that will enslave himself to such work must pay the penalty. Our deceased friend shone in dazzling splendor as a pulpit prodigy for*

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years; but we are convinced that if he had been content to move in a narrower or less brilliant orbit, his light would have been steadier and perhaps more beneficial to run his race."

Dr. Munsey's was indeed the face of Methodist Blasphemy and Arminian Heresy. God loves everybody; Jesus died for everybody; and, man is a free moral agent with a free will. In Sermon XV of Munsey's Book of Published Works, entitled "Why Hast Thou Made Me Thus?" Munsey takes his text from **Rom. 9:20**, thusly:

"O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20)

Wherein, Dr. Munsey gives the whole Methodist farm away, – and then some – as they say. Dr. Brilliant-Pulpit-Orator-Munsey says: *"The Lord preferred Jacob to Esau, and it had nothing to do with their personal salvation. Really, Esau, in many essential respects, was a nobler man than Jacob. Jacob was guilty of fraud, and then ran away, yet Esau forgave him upon his return. If, however, God did really hate Esau, and consigned him to eternal punishment, before he was born, and that without reference to Esau's works; THEN ESAU HAD THE RIGHT TO ASK GOD, 'WHY HAST THOU MADE ME THUS?' (!)(!)(!"*

Beloved. This is the face of Arminian heresy and raw Methodist blasphemy! Munsey was Methodism's fair-haired boy – as they say – their giant Goliath sent forth to do theological battle with God's Little David. Do you wonder that the Lord God Almighty struck Munsey dead at 42 years of age? Munsey also said: *"As to the case of Pharaoh, God did not fit him for destruction, but he was already a vessel of wrath 'fitted to destruction.' (Same old tired sophistry) God didn't make Pharaoh a vessel of wrath; he was already a vessel of wrath because of his sins. Like, God didn't send the killer tornado, or tsunami, or volcanic eruption – Mother Nature did it."* More Munsey blasphemy. ***"Why hast thou made me thus?"*** Munsey: *"If that means that God condemned Esau and Pharaoh to eternal punishment, before the birth of both – that he hated Esau before he was born, and that he raised Pharaoh for that purpose, or that God from a mere prerogative in himself condemned any other man, or set of men, then all the condemned have a right to challenge God's Justice, and to ask the question, 'Why hast thou made me thus?' If formed for eternal condemnation, they have the right to ask the question, and, if possible, resist the power of such a God. That God who made Esau, should hate Esau before he was born, and send him to Hell, and then try to hush Esau's mouth in asking a reason for it, by the sentence, 'Who art thou that repliest against God?' is irreconcilable with any idea of Justice possible to conceive of in any mind. If this, in defiance of all our ideas of Justice, be justice with God, then we can never form any idea of any moral quality, and we are unprepared to understand any requirement in the Bible. If this be justice, then lasciviousness may be chastity, as far as we can form any idea of it. God has no right to make a thinking, feeling man, for the purpose of making that man unhappy in order to show forth his power in doing so – and he has not done it." I repeat; this stuff is raw, breathtaking blasphemy – the face of Methodism, Arminianism, and Catholicism.*

We say: 1) Absolute Predestination of all things; and, 2) Absolute human Responsibility in all things.

"I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes." (Lk. 10:21)

Luther: *"Your thoughts of God are too human."* I love you. Amen.