

# More Marred Than Any Man's

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Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. (*Isaiah 52:13-15*)

<p><b>Words:</b> William Russell, 1861, Revised: Ebenezer Baptist Church, 2015.</p> <p><b>Music:</b> "Dedication (Gilding), SM," Edmund Gilding, 1762, modified by CM Droddy, 2015, Ebenezer Baptist Church.</p>	
<p><a href="#">(midi)</a> <a href="#">(mp3)</a></p>	<p><a href="#">More Marred Than Any Man's</a> </p>

More marred than any man's  
The Savior's visage see;  
Was ever sorrow like to His,  
Endured on Calvary!

Oh, hear that piercing cry!  
What can its meaning be?  
My God! My God! Oh, why hast Thou,  
My God, forsaken Me?

Oh 'twas because our sins  
On Him by God were laid;  
He who Himself had never sinned,

For sinners, sin was made.

Thus sin He put away  
By His one sacrifice.  
Then, Conqueror o'er death and hell,  
He mounted to the skies.

Therefore let all men know  
That God is satisfied;  
And sinners all who Jesus trust,  
Through Him are justified.

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# Begin, My Tongue, Some Heavenly Theme

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I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. (*Psalms 145:1-5*)

<p><b>Words:</b> Isaac Watts, Hymns and Sacred Songs 1707-09, Book II, number 69.</p> <p><b>Music:</b> "Farnham (Mason)", Lowell Mason, Carmina Sacra 1841.</p>	
<p><a href="#">(midi)</a> <a href="#">(mp3)</a></p>	<p><a href="#">Begin, My Tongue, Some Heavenly Thing</a></p> 

Begin, my tongue, some heav'nly theme  
And speak some boundless thing;  
The mighty works, or mightier name  
Of our eternal king.  
Tell of His wondrous faithfulness  
And sound His power abroad;  
Sing the sweet promise of His grace,  
And the Lord's changelessness.

Proclaim 'salvation from the Lord  
For wretched, dying men;'  
His hand has writ the sacred Word  
With an immortal pen.  
Engraved as in eternal brass  
The mighty promise shines;  
Nor can the powers of darkness rase  
Those everlasting lines.

He that can dash whole worlds to death,  
And make them when He please,  
He speaks, and that almighty breath  
Fulfils His great decrees.  
His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises.

Thou said, 'Let the heav'n wide be laid,'  
nd heav'n was stretched abroad:  
To Israel Thy promise kept,

She is with us alway  
To hear from thee, 'I'll not leave thee'  
Is Thy word to all saints  
I trust Thy all-creating voice,  
My faith desires no more.

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## **Why and How is the LORD God Able to Maintain His Righteousness**

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. (*Ezekiel 18:29-30*)

Why is it that the LORD God is able to maintain His righteousness, or the equality of all His ways in and of Himself.

To begin with, the LORD God is omniscient, that is, He knows all things. This is not merely having all knowledge, (which we typically think of as mere information) but includes all understanding of that information, and all wisdom to properly apply that information.

We must understand that having knowledge, which is information, is not merely enough, but one must know the significance of that information, which is understanding. One must also know how to apply the information to everything that concerns them. The ability to properly apply the information

and understanding one has, is called wisdom. The Scripture is express that the LORD God's understanding is infinite, which of necessity, means that His knowledge is infinite, or omniscient.

Great *is* our Lord, and of great power: his understanding *is* infinite. (*Psalms 147:5*)

Understanding in itself is a kind of knowledge. It does not simply deal with information, but deals with the significance of that information: that is what that information means and how it relates to everything else. Understanding is essential to wisdom, for without understanding, there is simply no way to determine the weight, or significance of one thing versus another: whether something is to be of concern, or whether it can be ignored, or is of lesser significance.

Hence, we are led to wisdom, which is essential for the construct of things. Wisdom in itself is a kind of knowledge. It is the knowledge of how information is to be applied and how it will work out as things interact. Without it, it would have been impossible for the LORD God to create anything that worked. And yet, so wise is the LORD in His creation that even in a corrupted state, it still is a wonder to behold and works quite well.

To him that by wisdom made the heavens: for his mercy *endureth* for ever. (*Psalms 136:5*)

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. (*Proverbs 3:19*)

Thus, when we say the LORD God is omniscient, it, in practical terms, means that the LORD God knows all that exists, and knows all the significance of everything, and is able to properly weight that information and thus apply it properly and correctly to every situation that exists or could exist, for all eternity.

In sum, the LORD God knows all things, and all out-workings that are and can be of those things and their interaction with all other things, for all time and eternity. Moreover, He knows that He knows all things which are, and knows that He knows all out-workings that are and will be. Additionally, the LORD God knows there is nothing else to know that can be known.

Without this knowledge and understanding, maintaining His righteousness would be impossible as He must know the end, and possible ends of everything that is or could be. Else, there exists the possibility of any action made by the LORD God that would be unequal in its end. This would yield unrighteousness, which is impossible with the LORD God.

But omniscience is not enough to maintain righteousness. It is not sufficient to merely have all knowledge so that in all workings accomplished, the end of all is known. Rather, one must also love equity or equality:

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that **I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight,** saith the LORD. (*Jeremiah 9:23-24*)

The LORD *is* in his holy temple, the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: **but the wicked and him that loveth violence his soul hateth.** Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. **For the righteous LORD loveth righteousness;** his countenance doth behold the upright. (*Psalms 11:4-7*)

(Here I speak as a man, from man's perspective): Without a

love for righteousness, there is no motivator to be righteous, though one may know all things which are, or could be, and the outworking of them all,

The LORD God delights in equity in all things, and in all His ways. It is His greatest pleasure to see things which are equal, balanced and true. Whether that equity, which is righteousness, is from the things He makes directly, or from His creatures, it is a delight to His soul to behold them.

Without this love for equity, righteousness and truth, which is in and of Himself, coupled with His omniscience, which is in and of Himself, righteousness would not be maintained.

This post updated and expanded – 07/21/2014

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## The Most Important Thing

In a rather contentious Bible study, I was asked what I thought the most important thing to tell someone was.

*If I were going to give them one thing out of the Bible, what would that one thing be?*

After a brief pause, (because that was all that was allowed) I turned to Jeremiah and read to those in the study, the following:

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight,

saith the LORD. (*Jeremiah 9:23-24*)

At which point I was promptly argued with, and told that the most important thing was to tell them that Jesus died for their sins. I was not surprised. I knew before I read Jeremiah that I would be set upon because I was not "telling them about Jesus" and "giving them the gospel." However, the accusation results from a failure to understand some basic facts about the passage above, and the logic of it. It has very much to do with understanding how the LORD God works and how human nature works. The passage above addresses both those issues in a very powerful way, that will, if the person has any love of the truth at all, lead them straight to the Lord Jesus Christ. Moreover, it will lead them there, not in ignorance, but in understanding, and enable them to trust the Lord Jesus fully.

In understanding how this is, it is essential to understand that it is the LORD God who seeks us, not we who seek Him:

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: **for the Father seeketh such to worship him.** (*John 4:23*)

The Scripture confirms this by giving us the converse of the above:

As it is written, There is none righteous, no, not one: There is none that understandeth, **there is none that seeketh after God.** They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

(*Romans 3:10-12*)

Whether we like it or not, the issue of someone coming to know and understand the LORD and subsequently trust the Lord Jesus Christ, is not actually left in the hands of man. Rather, it is the word, the Scripture, in which the LORD has invested the power to work in the heart and lives of men:

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.** (*Isaiah 55:8-11*)

And so it is that all men can ever be, are mere messengers – ambassadors of the LORD and His word. The one simple duty of those who have been born again is to faithfully deliver that word of truth to everyone around them. It is the LORD and His word that will do the heavy lifting of working in the heart and soul of man. Ultimately, through the work of the Lord Jesus Christ on the cross, the LORD God reconciles man to Himself. This also, Scripture confirms:

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath **given to us the ministry of reconciliation;** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation.** Now then **we are ambassadors for Christ,** as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. (*II Corinthians 5:17-21*)

Seeing then that we are merely messengers, what message does the passage from Jeremiah bring that would be more important than "*telling them about Jesus?*"

To begin to understand this, we must understand that man has

two significant problems in his nature that stand in the way of him ever coming to Christ. Those two things are addressed in the Jeremiah 9:23-24 in the following ways:

“Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:“

And:

“let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”

The first, which is addressed as glorying in oneself and what one has done, is pride. Pride is devastating to anyone’s ability to come to the Lord Jesus Christ for salvation. Pride is what destroyed Lucifer and caused his fall. Pride will cause the LORD to turn away from an individual and never offer them salvation. This the Scripture also confirms:

For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. (*Isaiah 66:2*)

And again:

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (*Isaiah 57:15*)

And yet again:

Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the

**humble.** (*I Peter 5:5*)

Hence, one of the most important messages that we, as individuals, must understand, is the fact that the LORD will not regard us, nor hear us if we are bound up in pride. Pride is insidious and perverse and will cause us even to be proud of being “humble” and “spiritual.” We must truly humble ourselves before we can even consider coming to Christ for salvation.

How critical is this? Consider the following illustration by the Lord Jesus Christ:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, **God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.** And the publican, standing afar off, **would not lift up so much as his eyes unto heaven,** but smote upon his breast, saying, **God be merciful to me a sinner.** I tell you, this man went down to his house justified *rather* than the other: for **every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.** (*Luke 18:9-14*)

The Pharisee demonstrated rank pride, and was rejected. The Pharisee believed he was justified before the LORD because of what he did. Consequently he was deceived of himself, by his own heart. Because the Pharisee did not know and understand the LORD God, he failed to realize that the LORD God had rejected him – all because of his pride. The publican on the other hand, knew he had no place to stand, and in all contriteness, humility and sincerity of heart, pleaded for mercy. To the publican, the LORD God looked, regarded, and accepted. This is because the publican did not come to the LORD demanding to be accepted. Neither came he expecting that

the LORD should accept him. Rather, he came knowing that he was not qualified to even ask of the LORD anything, but placing his trust in the LORD's mercy and grace, knowing the LORD God to be a merciful and just Lord and God.

In this, the knowledge of Jonah is illustrative:

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. (*Jonah 4:1-2*)

This leads us into the second trait of man's nature, which is intertwined with a very critical issue: The ability to trust and have that trust based on sure knowledge, rather than ignorant superstition. If we recall the Pharisee in the illustration from Luke, he thought he knew God, and was accepted of the LORD. However, he only thought he knew, but did not actually know the truth of the LORD God. Hence, for lack of knowledge and understanding, he trusted in error, and it failed him. In sum, he believed, but did so as he was ignorant of reality, not realizing his ignorance. This is not an uncommon problem. Most fail in understanding Who the LORD God is, and what He will accept and what He will reject. It is plain the LORD rejects superstition, which is the believing of something in ignorance or without concrete evidence in fact.

This failing of man, the apostle Paul addressed when he spoke in Athens at Mars Hill:

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this

babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (Acts 17:16-23)

Though Paul had preached the gospel to many in Athens, it bore little fruit as it seemed to the Athenians to be just another god, somewhat different from the gods they already had. But having no understanding or knowledge of what the God Paul preached was about, they were unable to come to any conclusion, and hence brought Paul to a place where they could hear more. Thus, the problem they had, Paul addressed directly on Mars Hill – declaring unto them that they worshiped without knowledge and understanding. They worshiped a God which they, in their present state, could not perceive. Having no real perception of Him, it was impossible for them to understand Who He was, and what He was about. Hence, the apostle Paul set about rectify that shortcoming by declaring the LORD God, and Who He is to the Athenians. The end he sought to achieve was their coming to the knowledge of the truth, and subsequent trusting of the LORD in truth, and not in ignorance and superstition.

This is exactly what the LORD requires, as the Scripture makes it very plain and clear:

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the

Father seeketh such to worship him. (*John 4:23*)

God is a Spirit: and **they that worship him must worship him in spirit and in truth.** (*John 4:24*)

It is manifestly impossible to worship in truth, if you have no idea, no concrete proof of whether or not you actually know the truth. If you are only guessing, then you do not have the truth. If you actually do not know and understand the LORD God, you are only guessing. I am sorry. That is an unacceptable basis for coming to the Lord Jesus Christ for salvation.

This, the Lord Jesus Christ made quite plain to the woman at the well in Sychar: That you must come in spirit and in truth:

Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee,** Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (*John 4:10*)

We should note that the Lord Jesus tells the woman plainly and clearly what is required BEFORE she asked for it, not after. The Lord Jesus told the woman:

- if you know what the gift of God is
- and you know who is offering it

... then you will ask, and He will give.

**Which brings us to the issue of trust.**

It is the inherent tendency of every person to trust themselves before they will trust anyone else. In fact, we learn at an early age to not depend upon someone we do not know and do not trust. Hence, to place our eternal destiny in the hands of someone of whom we know little to nothing, is ignorance and foolishness. If we are honest with ourselves at all, we will admit that we have difficulty trusting even those we do know. How then can we trust someone we cannot see, and

have never met, and do not know?

*The short answer is: We don't.*

However much outwardly we may say differently to placate those around us and not hurt their feelings, we reserve judgment and withhold trust. Since no one can see our heart, we “*get away with it*” and no one is the wiser. However, the LORD God knows different:

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for **man looketh on the outward appearance, but the LORD looketh on the heart.** (*I Samuel 16:7*)

Hence, we will not fool the LORD God. If we choose to believe, deciding to “trust,” yet not fully, we are reserving part of ourselves from the LORD and not allowing Him liberty in our hearts. To do so, is to say that we hold the LORD no differently than anyone else. This the LORD God will not abide, and will reject as it is inasmuch to say that He is not totally and completely worthy of our trust. In short, it is an insult and an offense. Additionally, if we do choose to trust in ignorance, thinking it is the Lord Jesus we are trusting in, what is to insure that it is actually the Lord Jesus Christ in whom we are trusting? After all, the Scripture is express that Satan has insured there is a false Christ, a false gospel, and a false spirit that he uses to snare men with.

This also the Scripture advises us of:

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if **he that cometh preacheth another Jesus,** whom we have not preached, or *if ye receive another spirit,* which ye have not received, or **another**

**gospel**, which ye have not accepted, ye might well bear with him. (II Corinthians 11:3-4)

And again:

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. **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. (II Corinthians 11:12-15)

There is but one way to prevent such deception from occurring:

*To learn, from the Scripture, the person of the LORD God – before you decide to “trust and believe.”*

This is not to learn about Him – that is, His attributes; but through seeing how He deals with individuals and nations, we learn His character, His nature, His Person – those things which are essential for trust. This we find throughout the entirety of the Old Testament. It is to see in the Gospels, how the Lord Jesus Christ, Who is the “fullness of the Godhead bodily,” dealt with individuals from all social and economic strata, and from all walks of life, and perceive how His Person is. Then, and only then, can one trust truly and completely.

*Can this be done by one who is lost, and not saved – not born again?*

Absolutely. However, it does require the instrument of faith, which the LORD has promised to grant to anyone who will truly hear His word. Faith is not something one generates within themselves so that they may “believe.” Rather, faith is an

“it,” an instrument well able to reveal the truth and make the Person of the LORD God perceivable and understandable. In many ways it is no different than any other instrument of perception, such as a telescope, binoculars or radar. Those instruments enable us to perceive physical things beyond normal vision. In like manner, faith enables us to perceive spiritually, that is, in the spiritual.

However, the attainment of faith does not come simply because one demands or expects it. Rather, it comes as a result of being granted it by the LORD God upon hearing of His word. This “hearing” does not mean that the sound fell upon the ear, or that one merely listened and it went in one ear and out the other. Rather, it is that one heard, and considered in the heart, the word of God, the Scripture. Upon this hearing, that instrument whereby anyone can clearly and accurately perceive the truth of things, which is faith, is granted:

**So then faith cometh by hearing, and hearing by the word of God.** (*Romans 10:17*)

But be forewarned, lest we think faith not really necessary or essential to knowing and understanding the LORD God:

**But without faith it is impossible to please him:** for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. (*Hebrews 11:6*)

Hence, it cannot be that false faith which one gins up within themselves, making themselves see something which they do not actually see. It is not the “faith” which is born of pride that states “*If others are able to perceive and know, I can to.*” No. It is that faith which allows one to perceive, and reveals in surety of knowledge and understanding:

*“This is the truth. I actually see this truth.”*

It is very much like getting proper eyeglasses to see with

when your vision is bad. That is why the Lord in the Book of Revelation, calls it “eyesalve.”

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, **and blind**, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; **and anoint thine eyes with eyesalve, that thou mayest see.** (Revelation 3:17-18)

This now brings us right back to the question:

*How then can we trust someone we cannot see, and have never met, and do not know?*

The answer is obvious and really doesn't need to be repeated. Therefore, when the Lord Jesus Christ gave the commission to the apostles, He stated it thus:

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:19-20)*

***Teach** – Teach them Who the LORD God is, and what He has done for them in and through Jesus Christ. Teach them to the point where they can know Him and trust Him in truth and honesty. That point is different for every person, including some who will never come to the point of being able to trust. For them, there is no hope. Nonetheless, those who are in covenant with the Lord Jesus Christ are duty bound to teach all who will receive it. **Baptize** – Upon belief in the Lord Jesus Christ as their personal Savior, and desire to follow Him as His disciple. **Teach** – The doctrines of the LORD God so that they may grow in grace and be conformed to the image of Christ in all they are and do, to the end that they also may*

*be able to teach others.*

Unfortunately, one of greatest barriers to someone coming to the LORD actually comes from a number of those who profess Christ. They will tell you that you cannot understand the LORD God. After all, they reason that the LORD is infinite and we are finite – we cannot possibly understand Him. However, the LORD states differently:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. (*Jeremiah 9:24*)

Thus it is obvious that when the LORD says that we can understand Him, and someone else tells us we cannot, the LORD's argument wins every time. Quite obviously, those who would contend the point do not know and understand the LORD God. But their lack of understanding should not be allowed to preclude anyone else from knowing and understanding Him.

Hence, the most important thing that I can say to someone from the Scripture, if I only have one thing I can say, and that limited, is this:

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. (*Jeremiah 9:23-24*)

Come, put away your pride, humble yourselves and learn of LORD God. It will lead you to Christ, and you will find rest for your soul.

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# He Hideth My Soul

Citation, lyrics and music are copied from [The Cyber Hymnal](#) and are public domain. Midi file is generated with [Music Publisher 8](#), and is modified using [Anvil Studio 2013](#), and is piano only. Lyrics may be modified for doctrinal accuracy. This version is not copyrighted. If you find it a blessing, please feel free to use it. – *In Christ, Paul W. Davis*

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. (*John 10:27-30*)

<p><b>Words:</b> Fanny J. Crosby. Modified by Paul W. Davis, Ebenezer Baptist Church, 2012</p> <p><b>Music:</b> "He Hideth My Soul", William J. Kirkpatrick.</p>	
<p><a href="#">(midi)</a> <a href="#">(mp3)</a></p>	<p><a href="#">He Hideth My Soul</a> </p>

A wonderful Savior is Jesus my Lord,  
A wonderful Savior to me;  
He hideth my soul in the cleft of the rock,  
Where rivers of mercy I see.  
*He hideth my soul in the cleft of the rock  
That shadows a dry, thirsty land;  
He hideth my life with the depths of His love,  
And covers me there with His hand,  
And covers me there with His hand.*

A wonderful Savior is Jesus my Lord,  
He taketh my burden away;

He holdeth me up, and I shall not be moved,  
He giveth me strength as my day.

*He hideth my soul in the cleft of the rock  
That shadows a dry, thirsty land;  
He hideth my life with the depths of His love,  
And covers me there with His hand,  
And covers me there with His hand.*

With numberless blessings each moment He crowns,  
And filled with His fullness divine,  
I sing in my rapture, oh, glory to God  
For such a Redeemer as mine!

*He hideth my soul in the cleft of the rock  
That shadows a dry, thirsty land;  
He hideth my life with the depths of His love,  
And covers me there with His hand,  
And covers me there with His hand.*

When clothed in His brightness, transported I rise  
To meet Him in clouds of the sky,  
His perfect salvation, His wonderful love  
I'll shout with the millions on high.

*He hideth my soul in the cleft of the rock  
That shadows a dry, thirsty land;  
He hideth my life with the depths of His love,  
And covers me there with His hand,  
And covers me there with His hand.*

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# III. Of the Father

I believe that God the Father is a divine person, fully equal with the Word and the Holy Ghost, and is of the same essence, and thus of the same nature, will and intent. The Father is infinite in power, presence and knowledge, and is from everlasting to everlasting. The Father was present and active in the creation, and is the first person of the Godhead.

The totality of evidence demonstrates that the vast majority of Scriptural references to the Father are in the context of the covenant of salvation which exists between the persons of the Godhead, in which the Father took an office of supreme authority and power, with the Word taking an office of subordination as the Son, and the Holy Ghost taking an office of active agency at the direction of the Father.

In the work of redemption, the Father took the office which is called by His name and operates to provide the authority under which the Word became Christ and took upon Himself the form of a man, thus appointing Christ as the Mediator between God and man. In this work, the Father sets Himself apart and will not look upon any iniquity, wickedness or sin of any kind. Hence, the Father will not look upon, nor hear fallen man, and can only be approached through and in Christ. It is the Father who sets the standard of righteousness that the Word, as Christ, the appointed Lamb of God and only begotten Son of God must meet while living among men as a man.

In the work of redemption, it is the Father to whom the Lord Jesus Christ sacrifices Himself in the place of fallen man in payment of the debt man owes the LORD God for unlawful opposition and rebellion: And by this, purchasing all who come for salvation. Because the Father takes the position of LORD and possessor of all things, it is He who grants the Son the right of inheritance as a result of the Son's work of redemption. It is the Father who determined by the set

standard of infinite righteousness, that the Son hath fulfilled all His will. It is by the commandment of the Father that Christ took His life up again, was raised from the dead and consequently defeated Satan and the death wrought by Satan's rebellion. Thus it is the Father who appointed Christ as Judge of all, and who gave the Son the earth and all things therein as an inheritance, taking the dominion of the earth away from Satan.

It is the Father who exalts the Son, drawing all who learn of God to the Lord Jesus Christ for redemption, and at the request of Christ, sends the Holy Ghost to comfort, guide, and instruct those born again in the Son. It is to the Father that the Lord Jesus Christ will confess all who belong to Him for their justification, and whom the Father accepts in Christ Jesus as being made righteous by the offering of sacrifice of the Son on the cross. Finally, it is the Father to whom all are to pray in the name of the Lord Jesus Christ for their prayers to be accepted and honored.

## **Scripture References**

*I Corinthians 15:24-28, II Corinthians 1:2-4, John 2:13-17, Habakkuk 1:13, Roman 3:21-26, John 1:18, John 17:24-26, Psalm 91:14-16, I Peter 1:1-2, I John 2:15-16, Hebrews 1:1-7, Isaiah 48:16, Isaiah 53:6, Psalm 22:1-5, Hebrews 9:11-14, Hebrews 10:4-10, Psalm 2:7-8, John 3:34-35, Isaiah 49:1-6, John 6:37-39, John 17:11-12, Isaiah 8:18, Matthew 16:15-17, John 8:17-18, Isaiah 53:10-12, John 6:57-58, Isaiah 50:4-9, Acts 17:30-31, I Thessalonians 1:9-10, John 10:17-18, John 5:26-30, John 17:1-2, John 6:43-46, John 15:23-27, I John 2:1-2, Revelation 3:5, Matthew 6:9-15.*

## **Scriptures**

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till

he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (*I Corinthians 15:24-28*) Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (*II Corinthians 1:2-4*)

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. (*John 2:13-17*)

*Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? (*Habakkuk 1:13*)

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his

righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (*Roman 3:21-26*)

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. (*John 1:18*)

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them. (*John 17:24-26*)

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: *I will be* with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation. (*Psalms 91:14-16*)

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (*I Peter 1:1-2*)

Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (*I John 2:15-16*)

God, who at sundry times and in divers manners spake in time

past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (*Hebrews 1:1-7*)

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me. (*Isaiah 48:16*)

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (*Isaiah 53:6*)

My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou *art* holy, *O thou* that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. (*Psalms 22:1-5*)

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into

the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (*Hebrews 9:11-14*)

For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. (*Hebrews 10:4-10*)

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. (*Psalms 2:7-8*)

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. (*John 3:34-35*)

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou *art* my servant, O Israel, in

whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment *is* with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (*Isaiah 49:1-6*)

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (*John 6:37-39*)

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. (*John 17:11-12*)

Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. (*Isaiah 8:18*)

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. (*Matthew 16:15-17*)

It is also written in your law, that the testimony of two men

is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. (*John 8:17-18*)

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (*Isaiah 53:10-12*)

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (*John 6:57-58*)

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. (*Isaiah 50:4-9*)

And the times of this ignorance God winked at; but now

commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. (*Acts 17:30-31*)

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come. (*I Thessalonians 1:9-10*)

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (*John 10:17-18*)

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (*John 5:26-30*)

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (*John 17:1-2*)

Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last

day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (*John 6:43-46*)

He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. (*John 15:23-27*)

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*. (*I John 2:1-2*)

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (*Revelation 3:5*)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (*Matthew 6:9-15*)

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# Changes

Back in 2003-4 time frame, I penned a statement of faith that was based upon the statement of faith of the first true New Testament church I was in. What I did was essentially corrected and amended their statement as there were (and to this day still are) typographical errors, citation errors, and statements which were either nonsense, or were arcane enough so the average person could not actually understand what was expressed. Primarily, I did this to more fully express what I believed, and to solidify in my own mind how best to do that. Nothing accomplishes those purposes quite like writing.

In 2009, Ebenezer Baptist mission undertook the task of writing its statement of faith, which resulted in some changes to my statement, as I am under the authority of the mission. Most of the changes were not significant or substantial, but clarifying of held doctrines. A couple of articles were split for clarification, and one new was added ([Of Liberty of the Conscience](#)). With those basic changes the statement of faith was pretty much complete.

However, that was four years ago, and much teaching has gone on since then. There is a far better understanding of certain doctrines, and for the first time, an valid, defined, testable understanding of iniquity, transgression and sin. There is also a far better understanding of how man is made in the image of God. These things and others warranted looking again at the statement of faith to see what needed to be changed and/or clarified. This time, there are significant changes.

Do these changes alter the doctrine? Actually, no, they do not. What they do is clarify the foundations of the belief and add significant information to the doctrine, which strengthens

the doctrine. Additionally, gaps and ambiguities are removed so there is no misunderstanding as to what is believed. To illustrate what I mean, article six (VI) is set forth below. First is the statement from 2009, and below it is the newly agreed to statement.

***VI. Of The Creation (5/31/09)***

*I believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after his own likeness. I hold that all of creation was not, and is not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was and is, that they should bring forth only "after their kind." Moreover, that the earth is approximately 6000 years old, and that the creation of the entire physical universe occurred in six, twenty-four hour days, and that on the seventh day the LORD rested.*

Some things to note in the original statement from 2009 are a lack of specificity as to where everything came from, and whether the twin errors of the Gap theory and day/age theory are allowed. Moreover, only the minimum is mentioned about the creation of man. Since the majority of the rest of the statement of faith deals with man and the LORD's provision of salvation in Christ, it is rather odd that so little is mentioned about man and how he was created, and why he is accountable.

You are free to judge, but I believe that is fixed with the following statement:

***VI. Of The Creation (9/25/13)***

*I believe in the Genesis account of the creation of the physical universe; that it is to be accepted as factually and*

*literally true: That all things which are, were created ex nihilo, or out of nothing, by the infinite knowledge and power of the LORD God. I reject any assertion that the account is allegorical or figurative as pertaining to the events of creation and their sequence. I reject as spurious both the "Gap" theory and "Day/Age" theory of the creation account. I hold that all of creation was not, and is not, a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms. I believe, as Scripture plainly expresses, that all animal and plant life was made directly, and God's established law was, and is, that they should bring forth only "after their kind." I believe that all of creation was formed fully functional, or "in-process," as if it had always existed; that all life was created in a mature state. I hold, in accordance with the Biblical timeline, that the earth is approximately 6000 years old; that the creation of the entire physical universe occurred in six, twenty-four hour days, and that on the seventh day the LORD rested.*

*I hold as true, that man was created directly by the LORD God, and in the similitude of God. That this likeness is found in five distinct aspects: That man is a tri-unity of parts: soul, spirit, and body; That man has the innate ability to judge; That man has free-will within the parameters of his given existence; That man is creative, being able to bring forth out of that which exists; That man has the moral imperatives of mercy, compassion, forgiveness, grace, and love. Accordingly, man is the pinnacle of the LORD's creation. I believe that the LORD God, having bestowed upon man such attributes, holds every individual accountable for the conduct of his existence.*

It is my prayer that the updated articles in the statement of faith are a benefit and a blessing as they are intended to clarify and answer why certain things are as they are. Additionally, there are three (3) new articles which are

identified as necessary:

[Of Righteousness and Iniquity](#)

[Of the Penalty for Sin](#)

Of the Father

Two have already been added, and the third will be shortly. These articles are necessary as these subjects are prone to error and very little is taught and/or understood about them.

May you be blessed,

*Paul W. Davis*

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## Stupidity – Writ Large

Of late, my time is consumed by many things which have prevented me from posting and writing the way I would like. However, the time is spent preparing lessons, conducting those lessons, and preaching. Between those things and working full-time, and trying to fix my house, my time to write is non-existent. Nonetheless, in researching and attempting to write, one of the subjects I am studying is the issue of righteousness: what constitutes it, what destroys it, et cetera, et cetera. In my apologetics research on righteousness I came across the following:

*Fundamentally, there are two opposite errors regarding original sin. One is an error of deficiency, in which original sin is treated as less damaging to human nature than it actually is. That is the error of Pelagius. The other is the error of exaggeration, in which original sin is treated as more damaging to human nature than it actually is. (([Protestant Objections to the Catholic Doctrines of Original](#)*

*Justice and Original Sin, Bryan Cross, Oct. 16, 2011; NOTE: It is unclear here whether Mr. Cross is quoting Professor Lawrence Feingold or simply building off his material.))*

So the Catholics mean to say that the effect of Adam's fall was/is a nuanced thing in which we have to understand precisely the effect it had, else we will either:

*A.) Not go far enough in assigning the effects of the fall.*

*or*

*B.) Go too far in assigning the effects of the fall.*

I am sorry, but this sounds like something I would shovel out of my neighbor's barn.

Why?

Because the Scripture could not be more plain:

Wherefore, as by one man sin entered into the world, **and death by sin**; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. *(Romans 5:12-14)*)

And again:

For since by man *came* death, by man *came* also the resurrection of the dead. **For as in Adam all die**, even so in Christ shall all be made alive. *(I Corinthians 15:21-22)*

And yet again:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear

of death were all their lifetime subject to bondage. (*Hebrews 2:14-15*)

I really do not know how you can “go too far in assigning the effects of the fall” as it were. After all, this death includes the following:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And **whosoever was not found written in the book of life was cast into the lake of fire.** (*Rev 20:12-15*)

I suppose there is something out there worse than eternity in the Lake of Fire, but nothing ever describes it or even alludes to it.

So then, how is it that one can “go too far” in holding that the effect of the fall upon man was utterly devastating, warping man’s perception and distorting man’s ability to understand?

I suppose it could be that most Baptists and Protestants hold that man is utterly depraved and incapable of righteousness at all.

Well, not quite:

*Here we find the opposite error with respect to original sin, namely, an exaggeration of original sin.*

### ***Martin Luther***

*Luther’s two principal errors with respect to original sin are as follows:*

(1) Treating original sin as the complete corruption of human nature, rather than as the loss of the preternatural and supernatural gifts.

(2) Treating concupiscence (i.e. the involuntary disorder in the lower appetites) as original sin. ([Protestant Objections to the Catholic Doctrines of Original Justice and Original Sin, Bryan Cross, Oct. 16, 2011](#))

Without going into all the convoluted arguments, let us examine what the Scripture declares about man's fallen state:

And you hath he quickened, who were **dead in trespasses and sins**; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of **disobedience**: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; **and were by nature the children of wrath**, even as others. (*Ephesians 2:1-3*)

The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. They are *all* gone aside, they are all together become filthy: ***there is* none that doeth good, no, not one.** (*Psalms 14:1-3*)

Behold, I was shapen in iniquity; and in sin did my mother conceive me. (*Psalms 51:5*)

Well now, if we are all the children of wrath by nature, dead in trespasses and sins, and exist in iniquity prior to coming to Christ, and there is nothing we can do about it outside of coming to Christ for salvation... How do you exaggerate that?

I find it hard to believe that anyone could think, especially

after the evidence of Scripture, that the depravity of man could be worse.

No, if you are borne with a nature to do wickedness, and the LORD God accounts you as dead in trespasses and sins, bound to do every evil work, it is kind of hard to top that. No, there is no exaggeration when it is stated that man is utterly depraved and incapable of any righteousness. That is, if you evaluate what the LORD God evaluates – the soul.

If, on the other hand, you ignore the soul and concentrate on the flesh, and concentrate on sin, rather than iniquity, then you could claim that declaring the soul utterly corrupt is in error and excessive. However, since it is the LORD God who is the sole determiner of who righteous and who is not, it really matters little what the Catholic Church believes and teaches.

The sad part is, the Catholic Church has had over 1500 years to get this teaching right – and they have not. Instead, they cling to a doctrine that is provably wrong.

That is the very definition of Stupidity – writ large.

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## Holy, Holy, Holy

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And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And

the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (*Revelation 4:6-8*)

<b>Words:</b> Reginald Heber, 1826. <b>Music:</b> "Nicaea", John B. Dykes, in Hymns Ancient and Modern, 1861.	
<a href="#">(midi)</a> <a href="#">(mp3)</a>	<a href="#">Holy, Holy, Holy</a> 

Holy, holy, holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee;  
Holy, holy, holy, merciful and mighty!  
God in three Persons, blessed Trinity!  
Holy, holy, holy! All the saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before Thee,  
Who was, and is, and evermore shall be.

Holy, holy, holy! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see;  
Only Thou art holy; there is none beside Thee,  
Perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!  
All Thy works shall praise Thy name, in earth, and sky, and  
sea;  
Holy, holy, holy; merciful and mighty!  
God in three Persons, blessed Trinity!

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# Come, Thou Almighty King

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For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (*Revelation 22:18-21*)

<p><b>Words:</b> Author unknown.</p> <p><b>Music:</b> “<i>Italian Hymn</i>”, Felice de Giardini, in The Collection of Psalm and Hymn Tunes Sung at the Chapel of the Lock Hospital, 1769.</p>	
<p><a href="#">(midi)</a> <a href="#">(mp3)</a></p>	<p><a href="#">Come, Thou Almighty King</a> </p>

Come, Thou almighty King,  
Help us Thy name to sing, help us to praise!  
Father all glorious, o'er all victorious,  
Come and reign over us, Ancient of Days!  
Jesus, our Lord, arise,  
Scatter our enemies, and make them fall;  
Let Thine almighty aid our sure defense be made,  
Our souls on Thee be stayed; Lord, hear our call.

Come, Thou incarnate Word,

Gird on Thy mighty sword, our prayer attend!  
Come, and Thy people bless, and give Thy Word success,  
Spirit of holiness, on us descend!

Come, holy Comforter,  
Thy sacred witness bear in this glad hour.  
Thou who almighty art, now rule in every heart,  
And ne'er from us depart, Spirit of power!

To Thee, great One in Three,  
Eternal praises be, hence, evermore.  
Thy sovereign majesty may we in glory see,  
And to eternity love and adore!