

“The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell”. (Random excerpt from Sinners in the Hands of an Angry God by Jonathan Edwards)

“Religious engagement and practices encourages and supports "clean living." Research has consistently found that religious people are less likely to engage in criminal behavior, marital infidelity, alcoholism, unprotected sexual activity as well as being more likely to engage in pro social behaviors such as volunteerism and charity. In a nutshell, people in the church choir usually don't rob banks. Religion and spirituality encourages ethical behavior in their sacred scripture readings, in their models or exemplars for behavior (not only well known religious figures such as saints and founding members of religious traditions but also among religious elders, pastors, teachers, and congregants).

My point really is that overall, research supports the view that spiritual and religious practices (e.g., meditation, Church sponsored social justice ministries, religious service attendance) have certain physical, mental, community health, and ethical benefits. There are exceptions, but the overall trend suggests that religion does assist and support people in living more ethically.” (Do we need religion to be Ethical?, Thomas Plante, Ph.D., Psychology Today)

Interesting. As to the latter “finding” by Plante who appears to have actually earned, rather than bought his Ph.D., he states that the dastardly acts of heathens will magically disappear upon their conversion to Christianity. He is a foolish liar and I will waste no further words on him. As to the former, Old John Boy is happy to describe what will happen to us if we don't convert. It is alleged that several followers committed suicide after hearing him, but only two suicides were verified, one being his uncle, Joseph Hawley. I don't have the inclination or the stomach to do battle with this imbecile or his evil god, John Calvin. I'll let John Wesley speak in my stead.

“Thus manifestly does this doctrine tend to overthrow the whole Christian Revelation, by making it contradict itself; by giving such an interpretation of some texts, as flatly contradicts all the other texts, and indeed the whole scope and tenor of Scripture; — an abundant proof that it is not of God. But neither is this all: For, Seventhly, it is a doctrine full of blasphemy; of such blasphemy as I should dread to mention, but that the honour of our gracious God, and the

cause of his truth, will not suffer me to be silent. In the cause of God, then, and from a sincere concern for the glory of his great name, I will mention a few of the horrible blasphemies contained in this horrible doctrine. But first, I must warn everyone of you that hears, as ye will answer it at the great day, not to charge me (as some have done) with blaspheming, because I mention the blasphemy of others. And the more you are grieve with them that do thus blaspheme, see that ye “confirm your love towards them: the more, and that your heart’s desire, and continual prayer to God, be, “Father, forgive them; for they know not what they do!”

1. This premised, let it be observed, that this doctrine represents our blessed Lord, “Jesus Christ the righteous,” “the only begotten Son of the Father, full of grace and truth,” as an hypocrite, a deceiver of the people, a man void of common sincerity. For it cannot be denied, that he everywhere speaks as if he was willing that all men should be saved. Therefore, to say he was not willing that all men should be saved, is to represent him as a mere hypocrite and dissembler. It cannot be denied that the gracious words which came out of his mouth are full of invitations to all sinners. To say, then, he did not intend to save all sinners, is to represent him as a gross deceiver of the people. You cannot deny that he says, “Come unto me, all ye that are weary and heavy laden.” If, then, you say he calls those that cannot come; those whom he knows to be unable to come; those whom he can make able to come, but will not; how is it possible to describe greater insincerity? You represent him as mocking his helpless creatures, by offering what he never intends to give. You describe him as saying one thing, and meaning another; as pretending the love which he had not. Him, in “whose mouth was no guile,” you make full of deceit, void of common sincerity; — then especially, when, drawing nigh the city, He wept over it, and said, “O Jerusalem, Jerusalem, thou killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, — and ye would not;” EthelEsa — kai ouk EthelEsate. Now, if you say, they would, but he would not, you represent him (which who could hear?) as weeping crocodiles’ tears; weeping over the prey which himself had doomed to destruction!

2. Such blasphemy this, as one would think might make the ears of a Christian to tingle! But there is yet more behind; for just as it honours the Son, so doth this doctrine honour the Father. It destroys all his attributes at once: It overturns both his justice, mercy, and truth; yea, it represents the most holy God as worse than the devil, as both more false, more cruel, and more unjust. More false; because the devil, liar as he is, hath never said, “He willeth all men to be saved:” More unjust; because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, for continuing in sin, which, for want of that grace he will not give them, they cannot avoid: And more cruel; because that unhappy spirit “seeketh rest and findeth none;” so that his own restless misery is a kind of temptation to him to tempt others. But God resteth in his high and holy place; so that to suppose him, of his own mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or no, to endless misery, is to impute such cruelty to him as we cannot impute even to the great enemy of God and man. It is to represent the high God (he that hath ears to hear let him hear!) as more cruel, false, and unjust than the devil!”

Wesley has much more to say. This includes just 2 out of 7 statements directed only at Calvin's concept of predestination. One can sense his level of righteous indignation in every sentence. I lack that emotion. Edwards simply makes me mad as hell. Ironically, these two men were born just 3 months apart but on separate continents. I doubt they ever met, but certainly knew of each other through a mutual colleague, Calvinist George Whitefield.

Do I have a dog in this fight? Only to the extent that CPC, outside subtleties occasionally nuanced, is not forthcoming in its beliefs. I continue to learn more and more about it in spite of the church. The Morning Prayer is not Calvinistic in any matter; it follows Arminianism and Wesleyanism. I attended the Beginners' class. Render discussed faith, works and grace, but it was far from a thesis nailed to the door. When I gaze at the parishioners, two questions come to me. How many of them truly understand Calvinism and the Reformed faith? How many of them realize that the person sitting to their left and right are most likely headed to eternal torment based on nothing they did or didn't do? Edwards maintains that they, through their anguish, will provide entertainment for God, Jesus and all the country club members. We will watch our loved ones in that awful place and laugh.

Paris was attacked last night resulting in well over 100 deaths. All our presidential candidates have publicly offered their prayers. Why? What are they praying for? I have to assume they do not adhere to Reformed Theology. These acts did not take place with the permission of God. That is blasphemy. These acts took place as a result of god's divine will. Calvin makes this quite clear. God bends the mind of those chosen by him in order that they can impart vengeance in his name while he continues free from every taint. He may use man, Angels, even Satan himself as his instrument. In the short span of hours since the Paris incident, more than 1,500 infants departed this world to begin their intended destiny of eternal torment at the hands of a angry God.

Should we offer prayers for the Paris victims and the suffering infants? Only if you dare to think God should not be glorified. Do you not see beyond your feeble minds that these so-called tragedies are acts of perfection for a perfect God? That most certainly is not to say that those responsible will be held blameless. They will pay a dear price. God's hardening of the hearts of these reprobates provides no defense for their actions, nor does it justify anything less than Glory be to God. It is our duty to praise God, glorify God, give everlasting thanks to God that he, in his infinite loving, merciful, and benevolent ways allowed us to be vicarious witnesses of these most perfect acts. Would Zeus allow this? Apollo? Dionysius? Baal? Does any lesser God see the divine truth? None. Many who label themselves Christians denounce these acts. Unless they come to understand Calvinism and Reformed faith, they will never come into communion with the Godhead.

Tomorrow, my wife and I will attend church services at CPC. It should be quite a spiritually uplifting liturgical exercise, not for the recently doomed infants; that is just more of the same old, same old. Paris is fresh news. The entire service should be one of celebration for the victims.

While we acknowledge that it would be best if they had never been born, we may nevertheless celebrate the next best thing. We will lift up our prayers of thanks to God for at least cutting short the lives of these people and in the process glorify himself. We will offer thanks that God is not subject to man's criminal law which would charge him with 1st Degree Murder or, at the least, Conspiracy to commit. They don't understand the principles of Divine Wrath and Vengeance and have hardened their hearts against His Divine Perfection.

I, over the course of the last 2+ years, have diligently tried to learn about Reformed Theology. The answers I sought were not to be found during CPC Bible study. The pulpit was silent as well. By that I mean silence on the true answers and teaching the "difficult" sections of the Bible. The pulpit is by no means silent in reiterating the obvious, what Paul might call "milk feeding".

Researching the Presbyterian church is akin to a constant diet of Alphabet Soup. CPC is of the PCA denomination which broke with the PC(USA) over 40 years ago. OPC and BPC had split from PC(USA) some years before that. The PC-US remained intact. In 1982, PCA merged with the RPCES. PCA invited OPC, RPCNA and RPCES to join them. OPC accepted but now for whatever reason, PCA voted to nullify their invitation. RPCES was the only sect to join PCA. I can eat no more soup.

I defy anyone outside the teaching Elders to describe the dogmatic differences in each of the above. Permit me to develop one. The GA of the PCA, unlike the OPC, endorses many amendments to their BCO at each annual session, often more than 10. Yet they maintain that Christianity does not change. We have over 43,000 Christian denominations, each with its own take and teachings. We have over 22 denominations for each page in the Bible.

The advent of vast information available via the WWW has made research much easier so long as one realizes this is not necessarily reliable information. Do not employ the stance that, like the Bible, information found is self affirming. I would also advise the total avoidance of Christian Apologetics. To be blunt, they for the most part false prophets and the truth is not within them. Bearing false witness appears to be a requirement. My sources are those which my church, CPC, has endorsed, tacitly or otherwise. The following question and answer given uses CPC as its source:

Dear Sir,

I hope I'm correct in thinking that you believe in post millenarianism or the belief that there will be a time when the whole of the world will be converted to the gospel?

If so can you help me understand how you interpret Jesus words in which he state that few will be saved and many enter destruction in another scripture he states that many will try to enter but will not be able to.

Thanks,

Dear Friend,

I suppose you have in mind these four places: Matt. 7:13, 14; 20:16; 22:14; Luke 13:23, 24. These, as far as I am aware, are the texts upon which pre- and a-millennialism tries to erect their doctrine of the fewness that shall be saved.

If you have listened to the series I am doing on this topic, you have heard me recite many passages throughout the Bible that confirm this teaching of Jesus. Christianity began with a crucified Savior and all men (apostles included) denying him and, I believe Scripture teaches, it will toward the end of time have a millennium wherein the kingdom of God has become a great tree and leavened the three lumps (mixing parables).

Matthew, more so than Luke, has emphasized the wideness of the way to destruction, Luke only mentions the narrow, or strait, gate. This is a warning contrasting Christianity with other approaches to God. The word translated "broad" in Matthew 7:13 means "spacious" or "roomy" and carries with it the idea of living comfortably and without troubles. The words "narrow" and "wide," describing the gates are relative terms. In other words, these only derive meaning in contrast to one another. There are two paths, and the two gates, or doors, standing at the head of each, the straight and narrow and the comfortable and wide. In Luke's account, he uses the same word for "gate," as John uses in 10:9 to give a metaphorical description of Jesus, "door." So, Jesus is contrasting salvation through him with other paths of salvation. It is through much tribulation we enter the kingdom of God (Acts 14:22).

There are two other contrasting terms used in these passages, "many" and "few." Again, these are relative terms and give no real information as to the actual number of those saved. In Luke's account (which is the chronological Gospel, cf. Luke 1:3, he writes "in order"), this question is raised immediately after we are told that Jesus taught that the kingdom of God would fill the earth. Yet, at the time Jesus spoke, the church was still a "little flock" (Luke 12:32) waiting to receive the kingdom. In Matthew, the warning has been placed in a block of teaching expressing the difficulty of being saved and the ease with which men deceive themselves in this matter. The warning is for men to avoid taking the path that attracts the most and easiest attention of men.

At the time that Jesus spoke these words, it was historically true that neither had most of mankind been saved nor would most of the Jews to whom he preached then be saved. However, it shall always remain true that the preaching of Christianity will be wider than its reception.

The passages in Matt. 20:16 and 22:14 both rely upon the previous teaching. However, in these passages, there is an explanation offered. "Many" are called but "few are "chosen." The

difference between the many and the few is that between calling and election. The call of the Gospel is always wider than its reception. Hence, the contrast. The reason is because not all who hear the outward preaching are elect of God. The Greek literally reads, "many are called, but few are elect." Throughout most of history, the contrast between the "many" and the "few" has been numerically significant. Yet, the contrast is what we might express by the words "more" or "less." More people are called, or bidden, less people are chosen. Even during the millennium, though the vast majority of men will be saved, the hearing of the Gospel will still be wider than the election of God. The difference is that during the millennium, though fewer will be elect than hear the Gospel, the number of the elect will be greatly increased so as to fill all the world. "The earth will be full of the knowledge of the Lord as the waters cover the sea" (i.e., everywhere).

If you consider that there are more people alive today than throughout all of human history and, presumably, this will continue to be the case during the millennium, then, if most people living during the millennium are saved, most people in history will be too. One thousand years of ever increasing mankind numerically being brought to faith is layering of twenty generations of men, each larger than the previous, being redeemed. Thus, in heaven, the number of the elect is a number no man can number (cf. Rev. 7:9). During the millennium, Satan will be bound so as not to deceive the nations (sy are biblical and eschatologically important). Nations, in their national capacity, with their natural majorities, will be converted to Christ then. Until then, the church goes through great tribulation. And, after the millennium, the church will endure a short period of tribulation before the end.

More always hear than are saved. This is not, however, a concept that necessitates thinking the final number of the saved will be few. Less will be saved than heard the Gospel but, in the end, the overarching theme of Scripture is that Christ came to save the world not just a few scattered individuals. Just as all die in Adam, so all are made alive in Christ. Paul's point challenges credulity if he meant by "all" a number so significantly smaller than the number of people who ever shall exist that the mass of mankind is reprobate and counted for naught. It is clear the tree of humanity is to be pruned of its diseased branches but pruning does not entail cutting off the vast majority of the branches of a tree. If Adam was saved, then we should expect most of his offspring to share in the election of grace (a point to be determined eschatologically, in time; cf. 1 Tim. 2:6).

The importance of missionary endeavor is that this point cannot and will not be testified in due time, until all the nations hear the Gospel. When the seventh trump sounds, "the kingdoms of this world" shall become "the kingdoms of our Lord and his Christ."

To paraphrase William G.T. Shedd, we should avoid two errors: first, that all men shall be saved; second, that only few men will be saved. Living in the time in which we find ourselves, it is easy to fall into the second error. During the millennium, men will likely fall into a variation of the first error and the short apostasy at its conclusion will remedy that. In glory, it will be a great multitude of mankind, in contrast to the whole of mankind, that will join in the praises of God to

eternity (cf. Rev. 19:6).

The preponderance of Scripture teaches the universal spread and acceptance of the Gospel at some point in history (for proof, listen to my survey of the eschatology of the Bible). Four passages, which represent two teachings, and the second of which is founded upon the first, seems to be a slender thread upon which to erect the doctrine of the paucity of the saved.

As a supralapsarian Calvinist, who believes in limited atonement, I place the sincerity of the Gospel offers in two considerations: First, in the fact that the entire action behind and constituting the incarnation is salvific, men were already condemned apart from Christ coming. Second, in the eschatological reality that most men will be saved. The idea that there is a sincerity, when you really intend most men will be lost, is contrary to all the universalistic passages in the Bible. God so loved the world but saved only a tiny number of men?!? The divine intention is stated throughout the Bible to save innumerable multitudes, nations of men, of which individual believers represent the first fruits. Christ did not die for every individual of mankind but he evidently died for a large enough portion of mankind that it could be considered the "all," "the whole world," "all men," etc. These terms make no sense, from an Augustinian point of view, without adopting some kind of "doublespeak" wherein "all," "the whole world," "all men," etc. mean only a small, even parochial, portion of humanity. It appears that no more than one third of the angels fell (cf. Rev. 12:4; it may be less, this may not refer to the whole). Should we suppose that God, who made man in his own image, and the Son of God, who took upon himself not the nature of angels but the seed of Abraham, should have purposed to redeem a lesser percentage of men than angels were kept from apostasy? This seems to belie the claim that God's redemption of men is more exalted than his upholding and confirming of the elect angels (cf. 1 Pet. 1:12).

The problem you perceive in a single teaching, and its implication, may arise from a failure to perceive the part through the whole. The meaning of the individual text is determined by its relation to and context in the whole. This is why, in the series I have been pursuing on eschatology, I have attempted to give an overview to demonstrate that the overwhelming teaching in the Bible contravenes the notion that only a numerical few shall be saved. Less will be saved than hear, or even profess the true religion, but that does not mean the number of saved will be small or even smaller than the total number of the lost.

Grace and peace,
Jim Dodson

Plowing through and attempting to understand this fool is next to impossible. He dares to mention doublespeak when his answer contains circular argument after circular argument. More people alive today than throughout history? Is this cumulative or singular? He's the only "scholar" I'm aware of who concludes that the saved will outnumber the lost. Who is this man? Reformed Presbyterians in Pennsylvania can tell us:

“The following warning is hereby issued at the desire of Reformed Presbyterian brethren among our fellowship who for several years have been convinced of the dangerous nature of Jim Dodson’s pretensions as an advocate of the Reformed Presbyterian religion in its historic purity.

Facts Relating to Mr. Dodson’s Manner of Assuming the Role of Preacher, and the Consequent Division among Reformed Presbyterians in Pennsylvania.

In 2001, Mr. Dodson encouraged efforts among some of those with whom he was then in fellowship, to advance him to the role of a regular preacher without Presbyterian ordination. These motions were promoted while known to be contrary to the approval of other brethren then meeting as fellow Reformed Presbyterians in Morgantown, PA, for fellowship on a regular schedule. An examination of the historic standards of the Reformed Presbyterian Church and Covenanter societies, including the Informatory Vindication, the Renovation of the Covenants at Auchensaugh, and the Act, Declaration, and Testimony, will quickly show that these motions were also in direct opposition to any real historic Reformed Presbyterian testimony. They were also contrary to Holy Scripture, and to the will of the Lord Jesus Christ, revealed therein. They were dangerous motions, and they were divisive motions.

Accordingly, some resisted the motion. A pretension of a remarkable change or repentance in the life of Jim Dodson was argued, by himself, on his behalf. No such repentance was observed at the time, although Mr. Dodson was convinced it was at work in his life, and ought to involve his entering into the ministry to care for the souls of several individuals he imagined were in need of his preaching.

After those who opposed his measures had observed his treacherous manner of advancing his own interests, other defects in his character, and evident dishonesty in his claim to being necessitated to this new course, they had no choice but to account the man entirely void of credibility. Mr. Dodson’s reasoning having already assumed a claim of necessity and some form of divine direction, division naturally ensued.

Some were resolved to maintain fellowship with Mr. Dodson, and attend what preaching he would offer. A minority resolved to maintain a Reformed Presbyterian fellowship following an order similar to that observed before. They met without Mr. Dodson and those who adhered to him, but with the same ends as formerly, hoping for a day of more general reformation in the Church of Jesus Christ. There were others also, who being stumbled by the controversy, chose not to fellowship with either of the resulting bodies.

Mr. Dodson professed to be convinced that the work he intended was necessary in light of the current backslidden state of the Christian Church. All hope that others would come forward to uphold the Testimony and Cause of the Lord Jesus, according to historic Reformed Presbyterian principles, was to be set aside. Future help was not to be expected from the RPCNA. Future help was not to be expected from more conservative Covenanters, such as Greg Price. At least, this was Mr. Dodson’s position as asserted in a meeting in early 2002,

wherein both sides of the controversy had opportunity to express their respective intentions and concerns. In the weeks which followed, Mr. Dodson began his preaching career with apparent confidence that he was doing the work of the Lord.

The Sinful End of Mr. Dodson's Schismatic Ministry.

It was not long, however, before personal scandals began to come forth in the life of Mr. Dodson, to the disappointment of those adhering to his presumptuous ministry. These seemed to evidence that the repentance which Mr. Dodson had recently professed, was not so authentic as was pretended, and that the Lord was not really the mover in this new work. For a while, those who adhered to him exercised Christian patience, and sought a remedy to these troubles. But within a year's time, further scandals came to such an unexpected height that there was no possibility nor desire of finding a remedy that would either preserve Mr. Dodson's career, or the fellowship which was shared between him and others.

These things, which we present to the public, are such as already have some public knowledge, and we hope will tend to vindicate the Reformed Presbyterian cause which we uphold from the wrong impression that some may have of Covenanters in Pennsylvania. Among us there are those who have a first-hand acquaintance with the circumstances of these events, and we choose to abstain from circulating details unnecessary to our present purpose. We hope that those who have occasion to read this Warning will take seriously our desire to divert them from danger and trouble. If they desire to speak with us personally in order to obtain better acquaintance with our own sincerity, or the weightiness of some things we express in general terms, we will be happy to satisfy them as much as possible concerning the danger of entertaining Jim Dodson in Christian Fellowship. Were he ever to give satisfying evidence of his repentance, we might be less concerned about the safety of any who would admit him to their fellowship. But in this we face a dilemma: How he can sufficiently give evidence of such repentance, after using a false profession of repentance to pursue desperately selfish ends, is beyond our guessing. In any case, we are not aware that it has been endeavoured, and were it done in its perfection, it remains certain that the man should never be received in the capacity of any sort of teacher or leader, formally or informally, permanently or temporarily.

If any who are otherwise acquainted with the man desire to reply in his defence, we wish them to know that we will be happy to hear whatever good reports they have of the man, and the amendment observed in his life. We did not make ourselves his enemies, and it is not our intention to do so by this Warning. But we are sad to say, that we have not heard reports of his amendment or willingness to declare his repentance. Instead we hear that his scandals are extenuated either by himself or others, and a proportion of blame lifted from himself that it may lie upon another. We have not heard that he regards any of these circumstances as evidence that the Lord was not with him in his preaching, or that he was given over to such a course to hasten the end of his work. What we have heard from second-hand reports suggests otherwise, but we forbear to circulate that to which we are not witnesses ourselves.

Scripture Warnings Against such Dangerous Workers.

Consequently, our advice and brotherly admonitions at the present time can only be the same as we find in the Holy Scriptures: Romans 16.17-18, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Likewise, although it is a weighty thing to apply to any man, we are more afraid to not apply 2 Tim. 3.4-8 to Mr. Dodson, than to apply it, because we perceive the danger he poses to the souls of men, is more weighty than the little hurt it may give him that these words would be read against him: "Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

General Warnings & Exhortations for all our Christian Brethren in these Dangerous Times.

Let no Christian think these words spoken only for a time long ago, or for churches which have degenerated from sound doctrine. Let every brother guard himself and his brethren against high-mindedness, vain boasting, pretentious learning, and ostentatious teaching. Let none think himself so holy, or his repentance so strong, that no temptation shall ever carry him away with the love of pleasures. These things are written for a purpose, and it is because, (of ourselves,) we are all capable of losing our footing in the paths of holiness and righteousness into which we are entered. By means of such admonitions, as well as the effectual influences of the Spirit of Grace, we are kept on in the course to which we are called. But if we once conceive high thoughts of ourselves, or allow our brethren to please themselves with a vain confidence of their own virtues or of ours, then we are already departed from those paths to which the Lord has called us, and there is no telling, (on our part,) when we shall be brought back to the right way again, or how far we will go on first in a course of spiritual backsliding and moral recklessness.

Also, as a preventative of all tendencies to (1) self-isolation, which exposes individuals to the abuse of others, and (2) self-admiration, which is the harbinger of innumerable temptations, we exhort every believer to entertain a disposition of Christian Charity towards all Christian brethren, even those who are not wholly of the same mind and profession in Christ's Truth; that they despise not those who are beloved of the Lord Jesus, nor become so proud of their identity with the Witnessing Church that they lose the essential character of a good witness for the Lord: for He disowns all such, "Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." Isa. 65.5. It is true we must abstain from fellowship with churches which are turned aside into divisive courses, but it is not true that we are to set aside all hope for them. It is only cults and deadly heresies that are known to take their birth from a conviction that all other religious communities are corrupt beyond recovery. But like our first Reformers, Covenanters have always believed in

Reformation, and anticipated that the glorious kingdom of Christ in this world will be composed mutually of new plantings of the Lord's work, as well as the Reformation of churches formerly declined into paths of defection.

We hope therefore that our present Warning and testimony may be helpful not only to preserve brethren from the dangers we perceive in Mr. Dodson, but from all other persons and occasions of the same sort. And we also hope that, whereas former warnings against Mr. Dodson over the years may have seemed less worthy of attention or credit, yet this present may be regarded as weighty and reliable. For although some had earnest things to say in the past, we conceive their doctrinal errors and opposition to the Reformed Presbyterian testimony gave occasion to suspect they spoke against the man with prejudice to the cause for which he professed to stand. But we hope this present Warning will be more regarded, because on our part there is no opposition to the Reformed Presbyterian faith which Mr. Dodson pretended to admire, but only his arbitrary and hypocritical way of promoting the Covenanted Reformation through means explicitly condemned by those who went before us as witnesses for this cause.

Our prayer is that Mr. Dodson may be brought to repentance in sincerity; that if he may never be useful to the Church of Jesus Christ, she may yet be useful to him, according to her proper uses; that the Dodson family may be blessed with grace and joy in our Saviour's forgiveness as well as the victory and undying hope of our Lord and his glorious kingdom; that the dishonors done to our Lord and to his bride may be eclipsed by the wonder of God's grace, and the incomparable skill of his hands to turn the evil occasions devised by men into the most excellent works of his mercy; and that those who have been stumbled by the misdoings of professing Covenanters may be helped to stand again, and set examples of righteousness that may abundantly counteract the examples of others' unrighteousness.

In the meantime, we only desire to do our Christian duty, and for that reason adopt the above Warning, and appoint that it be published immediately by such means as will serve as a useful notice to those who might be misled into dangerous paths, and also as an exoneration of the principles of Covenanters residing in Pennsylvania.

The following brethren approve and subscribe this Warning in their own persons as primary witnesses to the events described:

Jeremy Kerr
Gerald M Waybright

The remaining brethren approve and subscribe this Warning in their own persons as either witnesses to the character of Jim Dodson, or those who are persuaded by credible Christian testimony that such warning is due and needful.

Brent Gensler
Jeffrey Dohner

Ryan Kelly

The above Warning was originally drafted in 2012. At the end of 2013 and beginning of 2014 it was circulated for examination and discussion. In the month of April it was signed by the above members of our societies. About this same time, Still Waters Revival Books began uploading to SermonAudio.com recordings of Mr. Dodson giving catechism instruction in his home, and eventually engaging in other teaching, including “messages” or sermons on various topics. These new developments add considerable weight to the needfulness of the above document and its circulation in public. It is needed both as a warning to those who may be misled, hurt, or stumbled by Mr. Dodson, as well as a testimony against his repeated attempts to encroach upon the Christian ministry unauthorized, and against those who countenance him in such very un-biblical and anti-Covenanter practices.”

We all should be saddened and embarrassed. Not because he is evil; but because we as a church endorse his heresy. Our church is responsible for the spread of blasphemy by this man. Lack of awareness on our part constitutes no defense.

Truth

I have philosophy locked away. It has no place here on this topic. Truth is that which I am morally obligated to speak and pen. Truth is that which I have a right to hear and read. Omission of truth violates my right as surely as an outright lie. If that omission or blatant lie comes to me through the mouth or action of a personal representative of the Deity, the sin is 1,000,000 fold greater. Science can often provide only an approximation of truth, but they are ethically bound to disclose this. The church does not, as a rule, distinguish between truth and belief.

As already stated, I routinely peruse Covenant Presbyterian’s website as my starting place for research rather than unnecessarily muddy the waters with a second source. While listening to earlier sermons I missed, I heard the following statement: “Even if you weren’t already indoctrinated in the scriptures and already a Christian, you would recognize...” This was spoken from the pulpit by our new pastor, Jesse Pirschel. As this was spoken to the entire congregation present, it is a lie. We are not all brainwashed with scripture. I am neither brainwashed, or indoctrinated by scripture or any other creed or confession. We are not all Christians. Many of us have no idea what we are. I spoke with an elder about issues I have with John Calvin, Paul and others too numerous to mention. His advice to me was to use a different version of the bible. I decided not to mention that I had read about 50 different versions and changed the subject to football.

I am suspicious of our new pastor. He appears to fall in the omission of truth category. Profiles of our two subordinate pastors and our recently retired Pastor Emeritus include their education beginning with undergraduate studies. Jesse lists his MDiv. Just an oversight I hope. I listened

to some of his sermons this year before his removing to Chattanooga. One in particular, The Head and Body delivered May 31, 2015 got my attention. It dealt with children on the road to adulthood. "I'm a creep and a weirdo. What the Hell am I doing here?" I think "what am I doing here" would have worked just as well and have been much more respectful to his church, his parishioners and to God. 2 Timothy 2:16 - But shun profane vain babblings: for they will increase unto more ungodliness.

I don't see Paul and John Calvin in the same light. Who and what Paul was is like most of the bible; based on self affirmation. A wannabe Pope. An opportunistic parasite. He was to Christianity what Col. Parker was to Elvis, what Don King was to boxing. I think Paul would be satisfied knowing how successful his Pauline Christianity became.

Calvin and Paul shared a number of traits; ambition, intelligence, narcissism to name a few, but I in good conscience cannot label Paul evil. Jacques Gruet left an unsigned note on Calvin's pulpit which read "When too much has been endured, revenge is taken". Gruet was arrested, tortured over a month to confession and beheaded. The more infamous event that of Michael Servetus. Servetus was not a good man and seemed to be quite content in making Calvin thoroughly miserable, but he pushed Calvin too hard. Upon conviction he was sentenced to be burned at the stake. Green wood was used to prolong his agony.

Calvin dismissed his involvement with the Gruet beheading but had a fanatical impulse to defend the burning of Servetus. Calvin mentions Servetus over 90 times in his writings.

Hence the impiety of Servetus was the more detestable, when he maintained that God was never manifested to Abraham and the Patriarchs, but that an angel was worshipped in his stead.

Servetus again insinuates that God personated an angel; as if the prophet did not confirm what had been said by Moses, "Wherefore is it that thou dost ask after my name?" (Gen. 32: 29, 30.)

But as in our day have arisen certain frantic men, such as Servetus and others, who, by new devices, have thrown everything into confusion, it may be worthwhile briefly to discuss their fallacies.

The name of Trinity was so much disliked, nay detested, by Servetus, that he charged all whom he called Trinitarians with being Atheists.

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But before I proceed further, it is necessary to advert to the dream of the Manichees, which Servetus has attempted in our day to revive.

II. A refutation of the profane dream of Servetus, that the promises are entirely abrogated, sec. 3.

Here we must guard against the diabolical imagination of Servetus, who, from a wish, or at least the pretence of a wish, to extol the greatness of Christ, abolishes the promises entirely, as if they had come to an end at the same time with the Law.

This discussion, which would have been most useful at any rate, has been rendered necessary by that monstrous miscreant, Servetus, and some madmen of the sect of the Anabaptists, who think of the people of Israel just as they would do of some herd of swine, absurdly imagining that the Lord gorged them with temporal blessings here, and gave them no hope of a blessed immortality.

But in our age, also, has arisen a not less fatal monster, Michael Servetus, who for the Son of God has substituted a figment composed of the essence of God, spirit, flesh, and three untreated elements.

Servetus calumniously charges us with making the Son of God double, when we say that the eternal Word before he was clothed with flesh was already the Son of God: as if we said anything more than that he was manifested in the flesh.

Nor is there anything in the assertion of Servetus, that this depends on the filiation which God had decreed with himself.

But if his filiation (if I may so express it) had a beginning at the time when he was manifested in the flesh, it follows that he was a Son in respect of human nature also. Servetus, and others similarly frenzied, hold that Christ who appeared in the flesh is the Son of God, inasmuch as but for his incarnation he could not have possessed this name.

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Nor are we more embarrassed by another cavil of Servetus, viz., that Christ, before he appeared in the flesh, is nowhere called the Son of God, except under a figure.

I could cite another 75 or so references by Calvin, but for what purpose? As the old adage goes, For those who understand, no explanation is necessary. For those who do not, none will suffice. I believe that by going back and editing his Institutes to include his Servetus references he is vicariously burning his nemesis over and over. I would gain no pleasure from the continual spitting on one's grave, but I am not John Calvin.

I am blessed. I was born with an innate ability to think. The main drawback is that I cannot turn it off at will. I was also blessed in that I can arrive at a logical conclusion from an examination of the data. Christians are denied this ability or have suppressed it so long that it has been rendered useless. I lack the information needed to confirm or deny the existence of God.

And now, the end is near, and so I face the final curtain. My friend, I'll say it clear. I'll state my case, of which I'm certain.

I've lived a life that's full. I've traveled each and every highway. But more, much more than this I did it my way.

Regrets, I've had a few, but then again, too few to mention. I did what I had to do and saw it through without exemption.

I planned each charted course, each careful step along the byway, and more, much more than this I did it my way.

Yes, there were times, I'm sure you knew, when I bit off more than I could chew. But through it all, when there was doubt, I ate it up and spit it out. I faced it all and I stood tall and did it my way.

I've loved, I've laughed and cried. I've had my fill my share of losing. And now, as tears subside I find it all so amusing. To think I did all that! and may I say, not in a shy way, oh no, oh no, not me, I did it my way.

For what is a man, what has he got? If not himself, then he has naught. To say the things he truly feels And not the words of one who kneels. The record shows I took the blows and did it my way.

My Way was written by Paul Anka with Frank Sinatra in mind. Frank didn't like the song. He found it self-serving and self-indulgent, but with his career in the toilet he agreed to record it in 1968.

Beyond all controversy you are confronted with God.

Observe that he directs his voice to them but in order that they might become even more deaf; he kindles a light but that they may be made more blind; he sets forth a doctrine but that they may grow even more stupid; He employs a remedy but so that they may not be healed (p. 980).

In addition, Calvin asserts (which he had not stated in 1536) that God decreed the Fall:

Again I ask, whence does it happen that Adam's fall involved so many peoples, together with their infant offspring, in eternal death unless because it pleased God? Here their tongues, must become mute. The decree is dreadful indeed, I confess ... For the first man fell because the Lord had judged it to be expedient: why he so judged is hidden from us (pp. 955, 957).

21 So he brought him into his house, and gave the asses fodder; and they washed their feet, and did eat and drink.

22 As they were making their hearts merry, behold, the men of the city, certain base fellows, beset the house round about, beating at the door; and they spake to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, I pray you, do not so wickedly; seeing that this man is come into my house, do not this folly.

24 Behold, here is my daughter a virgin, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not any such folly.

25 But the men would not hearken to him: so the man laid hold on his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, with her hands upon the threshold.

28 And he said unto her, Up, and let us be going; but none answered: then he took her up upon the ass; and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider it, take counsel, and speak.

Genesis 19

Genesis 18Genesis 20

Genesis 19American Standard Version (ASV)

19 And the two angels came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth;

2 and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

3 And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter;

5 and they called unto Lot, and said unto him, Where are the men that came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out unto them to the door, and shut the door after him.

7 And he said, I pray you, my brethren, do not so wickedly.

8 Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing, forasmuch as they are come under the shadow of my roof.

9 And they said, Stand back. And they said, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and drew near to break the door.

10 But the men put forth their hand, and brought Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place:

13 for we will destroy this place, because the cry of them is waxed great before Jehovah: and Jehovah hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, who married his daughters, and said, Up, get you out of this place; for Jehovah will destroy the city. But he seemed unto his sons-in-law as one that mocked.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters that are here, lest thou be consumed in the iniquity of the city.

16 But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, Jehovah being merciful unto him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my lord:

19 behold now, thy servant hath found favor in thy sight, and thou hast magnified thy lovingkindness, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest evil overtake me, and I die:

20 behold now, this city is near to flee unto, and it is a little one. Oh let me escape thither (is it not a little one?), and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot came unto Zoar.

24 Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven;

25 and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he had stood before Jehovah:

28 and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he knew not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

3 And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

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