

FOURTH DAY
NOVEMBER 22, 1979

2:00 P.M.

PROPOSITION: The Scriptures teach that God, in his sovereign purpose, has decreed all things that happen.

Affirmative: R. Lawrence Crawford

Negative: J. R. Alexander

CRAWFORD'S FIRST AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators and my honorable opponent, I come before you with a heart filled with gratitude for God's providential care to bring us again to study God's precious word. The proposition read in your hearing is: The Scriptures teach that God, in his sovereign purpose, has decreed all things that happen.

Let me say this at the outset of this session, that I did not write these propositions, my friend wrote them out and I signed them to stop endless quibbling over words. And therefore, I make that because some grammatical errors in that stating of these propositions. And for some things that I would have said in the proposition that my friend did not put there. But that's neither here nor there and I affirm the proposition.

OPENING REMARKS

I shall define the terms used in the proposition:

1. By the Scriptures, I mean the sixty-six books known as the Bible as it was originally written in Hebrew, Chaldee and Greek.
2. By teach, I mean the Bible sets forth by precept and conveys in words to instruct, to cause to know; to impart the knowledge of the fact that "God worketh all things after the counsel of his will," Eph. 1:11.
3. By the phrase "God in his sovereign purpose decreed all things that happen," I mean what the American Baptist Association has published in "The Work of Christ Consummated in Seven Dispensations, By Dr. J.R. Graves on p.53: "This purpose of God necessarily precedes all other acts, and is therefore, called God's eternal purpose (Eph. 3) "the determinate counsel of God, (Acts 2:23), God's foreknowledge, election, decrees, etc. all root themselves on his pre-determination, "determinate counsel" and foreknowledge. It is impossible for God to foreknow anything that he has not predetermined shall be, or determined for wise purpose to permit to be neither, or either as cause or effect; nor can he decree anything that was not embraced in his purpose, or elect to do or choose agents to accomplish anything he had not previously purposed. Unless this fundamental principle is apprehended by the student of divine truth, all must appear dark and contradictory to him. God's determinate counsel underlies all his acts."

Notice: What the American Baptist Association has gone on record as their doctrinal conviction in this:'

1. "It is impossible for God to foreknow anything that has not predetermined shall be."

2. Nor can he decree anything "that was not embraced in his purpose."
3. Nor does he "elect to do or choose agents to accomplish anything he has not previously purposed."

Has the American Baptist Association gone on record that they believe p.53 of Dr. J.R. Graves' Seven Dispensations?

Dr. I. K. Cross now president of the A.B.A., but on December 24, 1970 he was the Promotional Public Relations man and he wrote the introduction to this edition that I hold in my hand. Dr. Cross said: "Our reason for bringing out another edition of this book is twofold. First, there is a demand for it, people continue to want Dr. Graves' Seven Dispensations. Second, there has been nothing new published which we feel so completely covers the field of thought treated in this volume, or in a more scholarly manner. We, trust that this work may continue to indoctrinate men and women in this day when so many theologians have cast aside their compass and are drifting very much at sea. (signed) I.K. Cross, Director; Promotion Public Relations, A.B.A."

ARGUMENT #1

True Baptist churches have always held the position that God in his sovereign will has decreed all things.

FIRST PROPOSITION: The Philadelphia Confession of Faith states in Chapter III that God has decreed all things from all eternity.

1. The Philadelphia Confession of Faith, Chapter III:

"God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; (Isa. 46:10; Eph. 1:11; Heb 6:17; Rom. 9:15, 18); yet so as thereby is God neither the author of sin (James 1:13, I Jn. 1:5) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, (Acts 4:27-28; Jn. 19:11) in what appears his wisdom in disposing all things, and power and faithfulness. Num. 23:19; Eph. 1:3-5) in accomplishing his decree."

SECOND PROPOSITION: The Philadelphia Confession of Faith was the standard by which all Baptist Churches in America were judged scriptural or unscriptural.

Dr. I. K. Cross, President of the American Baptist Association says that Philadelphia Confession of Faith was adopted by the United Baptist of Kentucky before the regular Baptist would acknowledge them as true churches. In his book, *The Truth About Conventionism*, p.7

SUMMARY OF ARGUMENT #1

Syllogism #1

1. The Philadelphia Confession of Faith states in Chapter III: "God hath decreed all things whatsoever shall come to pass."
2. But all true Baptist churches adopted the Philadelphia Confession of Faith to prove they were scriptural.
3. Therefore, all scriptural and true churches believe God has decreed all things that shall come to pass.

Syllogism #2

1. All scriptural churches in America at one time believed that God had decreed all things that shall come to pass.
2. But our Missionary Baptist churches received their baptism and ordination from the churches which believed God had decreed all things that shall come to pass.

3. Therefore, to say this is heresy is to declare the baptism and ordination of Missionary Baptist churches to come from heretical Baptist churches.

Syllogism #3

1. The Philadelphia Confession of Faith Chapter III states: God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably all things whatsoever should come to pass; yet so as thereby is God neither the author of sin, (James 1:13; I Jn. 1:5) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away (Acts 4:27-28; Jn. 19:11) but rather established.
2. But if violence is not offered to the will or liberty and contingency of second causes taken away then man acts freely and without compulsion.
3. Therefore, the decrees of God whereby all things come to pass as he decreed does not rob man of his free agency.

ARGUMENT #2

The Particular Baptist churches of England and Wales believed that God had decreed all things whatsoever shall come to pass.

FIRST PROPOSITION: The London Confession of Faith of 1646 states in clear terms that God decreed all things that shall come to pass.

1. London Confession of Faith, 1644:

“God hath decreed in himself before the world was concerning all things, whether necessary, accidental or voluntary, but with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of his own will, to his glory: (Yet without being the author of sin, or having fellowship with any therein.)

2. Scripture: Isa. 46:9-10,

- a. “Remember the former things of old: For I am God and there is none else; I am God, and there is none like me declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.”
- b. Eph. 1:11, “In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”
- c. Rom. 11:33, “O the depth of the riches both of the wisdom and knowledge of God? How unsearchable are his judgements, and his ways past finding out.”
- d. Ps. 115:3, “But our God is in the heavens: he hath done whatsoever he hath pleased.
- e. Ps. 135:6, “Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.
- f. Ps. 33:11, “The counsel of the Lord standeth forever, the thoughts of his heart to all generations.”

NOTE: The Hebrew word translated ‘counsel’ in Ps. 33:11 is the same word which is translated ‘purpose’ in Isa. 14:26 (ASAH)

SECOND PROPOSITION: The London Confession was put forth by the Particular Baptist churches of England, and they said, “God hath decreed in himself before the world was concerning all things, whether necessary, accidental or voluntary with all the circumstances of them, to work, dispose and bring about all

things according to the counsel of his own will, to his glory: (Yet without being the author of sin, or having fellowship any therein).” The Particular Baptist were Missionary Baptist.

Dr. Roy M. Reed in his Presidential address to the A.B.A. in 1976 said, this is on p. 19, “The Particular Baptist were Missionary Baptist. “Minutes of the American Baptist Association, p.19, 1976)

SUMMARY OF ARGUMENT #2

Syllogism #1

1. The Particular Baptist Confession of London (1644) clearly states “God hath decreed in himself before the world was concerning all things.
2. But Dr. Roy M. Reed said these were Missionary Baptist and Scriptural churches of our forefathers.
3. Therefore, Missionary Baptist believed God hath decreed in himself all things before the world was.

Syllogism #2

1. Scriptural Missionary Baptist believe God hath decreed in himself all things before the world was.
2. But some people have called this heresy and churches that preach it are not true churches.
3. Therefore, whoever calls this heresy is calling the true and scriptural churches heretical.

Syllogism #3

1. The Particular Baptist Churches of England and Wales are the forefathers of our Missionary Baptist churches in America, and these churches believed God had decreed in himself all things before the world was created.
2. But some have called the churches who preached this same doctrine heretical and unscriptural.
3. Therefore, to repudiate the doctrine of the churches who taught that God had “decreed all things” is to repudiate their baptism and leaves those modern churches without scriptural baptism.

ARGUMENT #3

God’s foreknowledge covers all events which shall ever come to pass upon the earth, but God’s foreknowledge is based upon his decrees.

FIRST PROPOSITION: God hath decreed all things that shall come to pass.

1. Isa. 14:24, “The Lord of host hath sworn, saying surely as I have thought so shall it come to pass: and as I have purposed, so shall it stand.
2. Notice: The things which come to pass are the things which God hath decreed or sworn that shall come to pass.

SECOND PROPOSITION: Nothing will come to pass on the earth if God had not commanded it.

Lam. 3:37, “Who is he that saith, and it cometh to pass, when the Lord commanded it not.”

THIRD PROPOSITION: The American Baptist Association has gone on record saying they believe God’s foreknowledge is based upon his decrees.

The Work of Christ Consummated in Seven Dispensation by Graves’, p. 53:

“The purpose of God necessarily preceded all other acts, and is therefore called God’s eternal purposes (Eph. 3) the determinate counsel of God (Acts 2:23), God’s foreknowledge, elections, decrees, etc., all root themselves in his predetermination, “determinate counsel” and foreknowledge. It is impossible for God to foreknow anything that he has not predetermined shall be...”

SUMMARY OF ARGUMENT #3

Syllogism #1

1. The Bible teaches that God has sworn and decreed all things that shall come to pass (Isa. 14:24)
2. But nothing comes to pass when the Lord has not decreed it. (Lam. 3:37)
3. Therefore, whatsoever comes to pass upon the earth is according to the decrees of God.

Syllogism #2

1. God's foreknowledge covers all things from the beginning to the end Isa. 46:10, "Declaring the end from the beginning and from the ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."
2. But God's foreknowledge is based upon what he has decreed as Dr. J.R. Graves said in *Seven Dispensations*, p.53: "It is impossible for God to know anything that he has not predetermined."
3. Therefore, everything that God foreknows will happen and can only come to pass because he has decreed it shall come to pass.

ARGUMENT #4

The Bible does not teach that God elected those to be saved whom he foreknew to repent and believe on Christ, but for argument sake, we will just suppose that is true; however, since God's foreknowledge is based upon his decrees, it follows that those who repent and believe do so because God decreed that this would be a fact; Therefore, God decreed who would repent and believe, and thus he decreed who would be saved.

FIRST PROPOSITION: The elect are chosen according to the foreknowledge of God.

I Pet. 1:2, "Elect according to the foreknowledge of God the Father through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

SECOND PROPOSITION: "It is impossible for God to foreknow anything that he has not predetermined." Seven Dispensations (J.R. Graves), p.53

SUMMARY OF ARGUMENT #4

1. God elected all his people according to his foreknowledge (I Pet. 1:2)
2. But the foreknowledge of God is based upon his decrees.
3. Therefore, God has decreed the salvation of all those he elected.

ARGUMENT #5

God has decreed all things according to his "most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin nor hath fellowship with any therein...for the manifestation of his glory." Philadelphia Confession, Chapter III.

FIRST PROPOSITION: God has decreed all things according to his most wise and holy counsel.

1. Matt. 10:29-30, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are more value than many sparrows."
2. Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called, according to his purpose."

SECOND PROPOSITION: Because God hath decreed all things, the people of God are protected.

Lk. 21:18-19, "But there shall not a hair of your head perish. In your patience possess ye your souls?"

SUMMERY OF ARGUMENT #5

Syllogism #1

1. God has decreed all things according to his most holy and wise counsel for the manifestation of his glory (Philadelphia Confession of Faith, Chapter III).
2. But all things work together for good to them who are the called according to his purpose.
3. Therefore, God has decreed "all things" that shall happen in the lives of his elected people.

Syllogism #2

1. The Bible declares that a little sparrow cannot fall to the ground except God wills it to fall (Matt. 10:29-30).
2. But the people of God are of more value than sparrows (Matt. 10:29-30).
3. Therefore, nothing can come into the lives of the people of God except God has decreed it shall be.

ARGUMENT #6

Although God decreed all things; yet so as thereby God is neither the author of sin (James 1:13; I Jn. 1:5) nor hath fellowship with any therein.

FIRST PROPOSITION: God is not the author of sin.

James 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust and enticed."

SECOND PROPOSITION: God is not the author or cause of sin.

I Jn. 1:5 "This then is the message which ye have heard of him, and declare unto you, that God is light and in him is no darkness at all."

SUMMERY OF ARGUMENT #6

Syllogism #1

1. God is not the author of sin, nor does he tempt any man to sin.
2. But the lust in the heart of man causes him to sin. James 1:15
3. Therefore, sin comes from man and his wicked nature and not because God is the author of it.

ARGUMENT #7

God has a will, and all things are worked out according to his holy will, yet he is not the author of sin.

FIRST PROPOSITION: The Bible is God's declared will.

1. I Thess. 4:3, "For this is the will of God, even your sanctification, that ye should abstain from fornication."

2. II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

SECOND PROPOSITION: God has a permissive will; in other words, he will permit people to do things which are against his declared will.

1. Jn. 19:11, "Jesus answered to Pilot thou couldest have no power at all against me, except it were given to thee from above: Therefore, he that delivered me unto thee hath the greater sin."

Notice friends:

1. God's permissive will is seen as Pilate is permitted to crucify Christ.
2. God permits man to sin against God because he even permits the sinner to live and move and have his being. (Acts 17:2)

THIRD PROPOSITION: God has a secret will which is known only to God.

1. James 4:13, "Go to now, ye that say today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain: Whereas ye know not what shall be on the morrow...For that ye ought to say, if the Lord will, we shall live, and do this or that."
2. Deut. 29:29, "The secret things belong unto the Lord our God, but those things which are revealed belong to us and to our children forever."

SUMMARY OF ARGUMENT #7

Syllogism #1

1. The Bible clearly declares God worketh all things after the counsel of his will. Eph. 1:11
2. But the Bible declares that God has (1) a declared will, (2) a permissive will and (3) a secret will.
3. Therefore, all things are working according to God's declared will, or his permissive will, or according to his secret will.

How much time do I have please? (About twenty minutes) Thank you sir.

ARGUMENT #8

From eternity God foresaw all the events of the universe as fixed and certain. This fixity and certainty could not have had its ground in either blind fate or in the variable wills of men, since neither of these had an existence. It could have had its ground in nothing outside of the divine mind, for in eternity nothing existed besides the divine mind.

FIRST PROPOSITION: The divine mind is eternal, and it is perfect in knowledge.

1. Rm. 16:23, "...according to the everlasting God."
2. Psa. 90:2, "...from everlasting to everlasting, thou art God."
3. Duet. 34:27, "The eternal God is thy refuge."

SECOND PROPOSITION: The mind of God is perfect and without flaw; therefore, the mind of God knows all things that the nature of God put into it.

1. Isa. 46:9-10, "I am God, and there is none like me, declaring the end from the beginning, and from the ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."
2. Isa. 14:24, "The Lord hath sworn, saying, surely as I have thought, so shall it come to pass."

SUMMARY OF ARGUMENT #8

Syllogism #1

1. The mind of God is eternal, because God is eternal and it was the only thing in eternity. (Duet. 34:27; Rom. 16:26, Psa. 90:2)
2. But what God "thought" is what comes to pass. (Isa. 14:24).
3. Therefore, everything which comes to pass in time is according to an all wise, holy, and righteous God's thoughts.

Syllogism #2

1. God's decrees are hated by rebellious man but loved by the people of God. Dan. 4:35, "This matter is by the decree of the watchers, and the demand is by the word of the Holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."
2. But God's decrees are for the best and highest good. Psa. 18:30, "As for our God his way is perfect." Duet. 32:4, "He is the Rock, his way is perfect."
3. Therefore, people who hate the eternal decrees of God are guilty of hating the perfect works of God.

ARGUMENT #9

In eternity there could have been no cause of the future existence of the universe, outside of God himself, since no being existed but God himself; therefore, in eternity God foresaw that the creation of the world and the institution of its laws would make certain its actual history even to the most insignificant details which means this world is under the all wise supervision of a holy and righteous God.

FIRST PROPOSITION: There was only God in eternity, and no cause of the future existence of the universe, outside of God himself, since no being existed but God himself.

1. Isa. 46:9, "Remember the former things of old: for I am God and there is none else; I am God, and there is none like me."
2. Rom. 11:34, "For who hath known the mind of the Lord? Or who hath been his counsellor."

SECOND PROPOSITION: God's foreknowledge of all events is based upon his wise and holy decrees to create the world."

Isa. 46:10, "There is none like me, declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

THIRD PROPOSITION: God has decreed all things to make certain the history of the world even to the most insignificant details.

1. The insignificant sparrow cannot fall to the ground without God's permission. Matt. 10:29
2. The insignificant birth of a slave baby in the land of Egypt was to change world history. Acts 7:20, "In which time Moses was born and was exceedingly fair." By the way brethren that Greek word translated "exceedingly fair" is ASTEIOS and it means a child of destiny.
3. Eph. 1:11, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."
4. For the safety and his all wise and holy purpose all things come to pass. Rom. 11:36, "For of him, and through him, and to him, are all things: whom be glory forever."

SUMMARY OF ARGUMENT #9

Syllogism #1

1. In eternity there could have been no other cause but God, since he was the only being in eternity. (Isa. 46:9; 57:15)
2. But God's mind is eternal and for his Holy and all wise purpose the holy mind decreed all things. (Rm. 11:36)
3. Therefore, all things which were decreed in eternity are for the good, holy and all wise God of his righteous rule over his creation.

ARGUMENT #10

God's eternal purpose and decrees are for his glory, and to promote his holy and righteous will.

FIRST PROPOSITION: The will of God is perfect and eternal because God is perfect and eternal.

1. Rom. 12:2, "...that ye may know what is that good and acceptable will of God."
2. Rom. 16:26, "According to the commandment of the eternal God."

SECOND PROPOSITION: God uses wicked people to fulfill his eternal will which is based upon God's eternal decrees.

1. God's will is based upon his mind and its decrees. Ps. 33:11, "The counsel of the Lord standeth forever, the thought of his heart to all generations."
2. God has decreed to use wicked people to fulfill his holy will. Rev. 17:17, "For God hath put in their hearts to fulfill his will and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

SUMMARY OF ARGUMENT #10

Syllogism #1

1. God's will is perfect and eternal because God is perfect and eternal. (Rm. 12:2; 16:23)
2. The wicked people do many evil things such as killing the wicked. But the wicked people do evil things such as the killing of wicked people during the tribulation. (Rev. 17:17)
3. Therefore, God permits wicked men to promote his holy and righteous will.

ARGUMENT #11

God's secret will permits evil people to commit wicked acts because He has decreed the free acts of men in order to govern and control the supervision of his universe; otherwise, Satan would have more power to obstruct and defeat the purpose of God than God has to bring complete redemption to his people.

FIRST PROPOSITION: God's secret will permits wicked people to commit wicked acts.

1. God permitted Herod to slaughter the babies of Bethlehem: Matt. 2:16, "Then Herod...sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."
2. God permitted the King of Egypt to kill the baby boys in Egypt. Ex. 1:22, "Pharaoh charged all the people saying every son that is born ye shall cast into the river."

SECOND PROPOSITION: God has decreed the free acts of men in order to govern and control his world and fulfill his purpose.

1. Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are created."
2. Psa. 135:6, "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."

THIRD PROPOSITION: God has decreed all things in order to be a complete ruler over his universe; otherwise, Satan and his forces would overcome, and God's redemption would not be victorious.

(Ten minutes) Thank you sir.

1. God is perfect, and he does not change because he is perfect. James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights in whom is no variableness, neither shadow of turning."

2. Because God hath decreed all things the devil's defeat is certain. "Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are and shall be tormented day and night for ever and ever."

SUMMARY OF ARGUMENT #11

Syllogism #1

1. God has decreed to permit the free acts of men, even wicked men in order to protect his people from the devil. (Matt. 2:16, Ex. 1:22)
2. Wicked people do very wicked things such as killing people. (Rev. 17:17)
3. Therefore, God has decreed all things for his perfect and holy purpose to make sure the redemption of his people and the sure defeat of the devil.

ARGUMENT #12

We grant that God decrees primarily and directly, he governs his acts of creation, providence and grace; but we claim that his involves also a secondary and indirect decreeing of the acts of free creatures which he foresees will result therefrom.

FIRST PROPOSITION: God's decrees involve also secondary causes.

1. The Philadelphia Confession of Faith, Chapter III says: "Yet so as thereby is God neither the author of sin (James 1:13; I Jn. 1:5) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty of contingency of second causes taken away, but rather established."

NOTICE: The Philadelphia Confession of Faith, Chapter III states:

1. The liberty and contingency of second causes.

a. Acts 4:27-28, "For the truth against the holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and counsel determined before to be done."

b. Jn. 19:11, "Jesus answered, thou couldest have no power at all against me, except it were given to thee from above; therefore, he that hath delivered me unto thee hath the greater sin."

SUMMARY OF ARGUMENT #12

Syllogism #1

1. God had decreed all things as The Philadelphia Confession of Faith states in Chapter III, "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably all things whatsoever come to pass.
2. But this involves the free acts of free creatures and secondary causes. Acts 4:27-28; Jn. 19:11.
3. Therefore, the free acts of Pilate, Herod, and others were decreed by God.

Syllogism #2

1. The Bible states that Pilate, Herod and others crucified Christ because they actually wanted to crucify him. Jn. 19:10, "Then said Pilate unto him, speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee?"
2. But God decreed to permit Pilate and Herod to do what they wanted to do.
(Five minutes) Thank you.
3. Therefore, Herod and Pilate and the Gentiles were gathered together for to do whatsoever the hand and counsel of God determined to be done.

Syllogism #3

1. The Bible states Pilate, Herod, and the Gentiles acted freely in the crucifying of Christ.
2. But some people would put a force or power upon Pilate, Herod and the Gentiles to stop him.
3. These people then would seek to hinder free agency and force Pilate against his will to set Christ at liberty.

ARGUMENT #13

In the eternal mind of God (Isa. 57:15; 14:24) there is an eternal purpose or plan (Eph. 3:11) which is to redeem a people (Eph. 1:4-6) and bring them into glory (Rm. 8:28-30); since in the eternal mind of God all the conditions, causes, acts of free creatures with all the contingencies thereof also were known to exist, the almighty God in his wisdom decreed all things with the purpose of bringing his redeemed people home to glory.

FIRST PROPOSITION: God's mind is eternal and free, and it was not forced or coerced by any power because there was no power or being besides God in eternity.

1. God is eternal, and his mind is eternal. Isa. 57:15
2. Whatever God thought in his being, he decreed to be his purpose. Isa. 14:24

SECOND PROPOSITION: The eternal purpose was in God's eternal mind, and this purpose is the election of his people; it also provides for their births into the human family and their salvation in time; but this purpose never ends but brings His redeemed people home to glory and eternity future. They will bring glory to God which will be the zenith of his decrees.

1. Eph. 3:11, "According to the eternal purpose which he purposed in Christ Jesus.
2. Rom. 8:28-31, "And we know that all things work together for good to them that love God to them who are the called according to his purpose. For whom he did foreknow, them he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."
3. Eph. 1:4, "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Points to Consider:

1. In order for his redeemed people to be born into the human family, God decreed all things to protect his eternal purpose.
 - a. Jer. 1:5, "Before I formed thee in the belly, I knew thee; and before thou comest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations."
 - b. I Kings. 13:2, "A child shall be born unto the house of David, Josiah by name." (This was 300 years before the baby was born, yet God named him.)
2. In order to protect his eternal purpose, God has decreed storms, wars, death, earthquakes and whatever must be in order to bring his redeemed people home; Rev. 19:1-6 says, "And after this these things I heard a great voice of much people in heaven saying, Alleluia, Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are thy judgements: For he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

SUMMARY OF ARGUMENT #13

Syllogism #1

1. God's mind is eternal and free because God is eternal and free. (Isa. 57:15; 14:24)
2. But as God was not coerced or forced to do anything but from his own eternal "thought" came his eternal purpose. (Isa. 14:24)
3. Therefore, the eternal purpose of God is not dependent on any action other than the thoughts of God's eternal mind.

Syllogism #2

1. God's eternal purpose is to elect, redeem and glorify a people and bring them home to be with him. (Rom. 8:28-31; Eph. 1:4)
2. But for all these things to be certain, God had to decree the birth, the life, the salvation, the glorification of these people. (Jer. 1:5; Eph. 1:4; I Kings 13:2)
3. Therefore, all things as earthquakes, wars, floods and ten thousand second acts were planned in order to fulfill the certain glorification of the redeemed people of God. (Rev. 19:1-6)

How much time do I have? (Thirty seconds) And may I not begin a new argument at this time but just say dearly beloved in the closing thirty seconds; that one reason why God has decreed these things is so all of his redeemed will be brought home. There, it may take ten thousand wars, ten thousand storms, it may take everything, devastation, famine and flood but God will bring every one of his redeemed people home. (Time) Thank you.

ALEXANDER'S FIRST NEGATIVE

Brother Crawford, brethren moderators, ladies and gentlemen of the audience. I come before you to deny the proposition that has been read in your hearing: The Scriptures teach that God in his sovereign purpose has decreed all things that happen. I want first of all to try to get the issue between us clearly in the minds of the audience. The issue is not, did God decree some things, I believe he did. The issue is not, does God have a plan and a purpose, I verily believe he does from eternity. The issue is not, is God able to accomplish his purpose, thank God he is able to accomplish his purpose, otherwise we would have no hope. The issue is not, will those things which God decreed happen. They will happen, those things which God decreed will happen. But the issue is: Did God decree every act, every incident that does happen? Now my opponent is obligated to prove by the scriptures, not by confessions of faith but by the scripture that every act of every creature beginning with the sin of Lucifer and the sin of Adam to the last sin that will ever be committed; his doctrine lays at the very door of God's decree. Now my opponent has labored hard in his first speech to try and lay the groundwork for excusing from his doctrine the necessary consequences that if God decreed all things that happen then God is the cause of all things that happen. He quoted from the Philadelphia Confession of Faith and the London Confession of Faith where those confessions of faith after having said that God decreed all things that happen said yet God is not the cause of sin and so on. Now I want my opponent to come in his next speech and explain, I don't want him to go back there and read a confession of faith and say what somebody else said. I want you Brother Crawford to explain to this congregation how that God decreed a thing to happen and then he is not the cause of it happening. Now I want you to explain that. How that God decreed a thing to happen and yet he is not the cause of it happening. That back there in eternity when nothing else existed except God himself, that God in his mind decreed every act. Every incident that would ever occur and since no creature was in existence, yet God decreed every act and every incident that would ever occur, you can plead for man acting freely in his own will if you want to; but if God decreed an act to happen, God caused that act by his own design and decree. Now if he didn't, I want you to explain how that he decreed a thing to happen and yet he's not the cause of it happening. If you can't do that, if you divorce God from being the cause and the surety of that happening which God did decree then you can't prove that what he did decree will certainly happen. Now it doesn't matter to me which direction you take; I want you to explain to these people how God decreed something and then is not the cause of it happening. Now I've read the statements of Calvinists quite a number of times and my opponent has brought it out today. We read in the Bible about the foreknowledge of God and there are some scriptures that tell us about God's decrees. My opponent says and he quotes from a Baptist Confession of Faith that God could not foreknow anything except that which he had determined to be. Now here's another inconsistency of Calvinism. I want you to explain to these people Brother Crawford how God decreed a thing was going to happen when it wasn't even in the sphere of his presence. If it wasn't already within the sphere of God's knowledge how did he decree that it would happen. Now you've, you've got to explain it. I don't want you to go back and read what a confession of faith says; these people can read a confession of faith. But they want to know, and I want to know, how God could decree a thing that he, that was totally not within the sphere of his presence.

Now my opponent felt sorry for me the other day because I don't, I was a victim of the times and was taught by the wrong kind of men and I don't have the understanding of God's deeper things, the deeper things of God like he does. Well I appreciate your sympathy. But I want you brother to explain to me and these people how God decreed a thing that was not already within the sphere of his presence. Now don't forget that.

He stated early in his speech that the American Baptist Association went on record as endorsing some things that he read in The Seven Dispensations by J.R. Graves, and he quoted or referred to some statements Dr. I. K. Cross had made in writing a preface or something, or an introduction to that book. Now Brother Crawford you've been around long enough to know that Dr. I.K. Cross does not speak for all the churches of the American Baptist Association, he never has. Neither does any other man speak for the

churches of the American Baptist Association. The American Baptist Association has never gone on record as endorsing any, any Calvinistic doctrines. All right.

He went to the Philadelphia Confession of Faith and he went to the London Confession of Faith and that's all, I'm not going to pay attention to them because the scriptures say or the proposition says the scriptures teach that God in his sovereign purpose has decreed all things that happen. Now when he comes up with some scriptures to support his argument then we'll deal with those scriptures. He quoted several scriptures each of which declares that God does according to his will. God shall fulfill all his pleasure and that sort of thing. And I believe every one of those, I believe every one of them. But there isn't one of the, not one of them declares or infers that God decreed all things to happen. What you need to find Brother Crawford is a scripture that every man shall do all the pleasure of God for him. Now that I want you to find. I know God shall do his pleasure and I know God shall do all according to his will and I know that nothing can happen within God's, the scope of God's creation except God permits it. Toward the closing part of his speech he used this word permit and said that God permitted certain things. Absolutely. But there's a vast difference between God permitting a thing to happen and God decreeing it to happen. Now I preach to my people all along and this I think is one of the most comforting doctrines in God's word for children of God. I tell young Christians that you can be assured that there cannot anything happen in your life except God permits it. And if God permits it God can work it for your good. All things work together for good to them that love God. But for God to permit a thing does not mean that God decreed it. Now what my brother doesn't want to face up to, but this is what he's going to meet today and tonight; is that his doctrine, the necessary consequence of it is that God is the cause of every lie that's ever been told. Because God decreed it. His doctrine teaches that God decreed all things that happen and lies happen. He won't deny that lies happen and if a lie happens then according to his doctrine God decreed it. And unless he can explain to this congregation how, how that God could decree a thing and yet is not the cause of it happening then his doctrine necessarily teaches that God is the cause of every lie that was ever told, every murder, every rape. When David stood on his roof and saw that beautiful Bathsheba taking a bath and he took that woman to be his wife and sent her husband upon the battlefield where he'd be sure to be killed, according to my opponent's doctrine David did that because God decreed that he do it. Now don't shake your head you know that's the consequence of your doctrine. That he did it because God decreed that he do it. It happened, it actually happened unless you want to denounce the statement of the Bible. Because the Old Testament tells us that it happened. Those things actually occurred and if they occurred then your proposition requires you to teach that God decreed that they should happen. And so according to my opponent's proposition God is the cause of David lusting after Bathsheba. God is the cause of David breaking that home up. Taking that man's wife. God is the cause of David sending Uriah upon that battlefield where he would be sure to be murdered. Because according to my opponent's doctrine God designed it, caused it by his own decree. All right.

At this point I have some questions for my opponent, and I ask Brother Smith if he will hand my opponent a copy of these questions and I shall await his answers to them. I'll read these questions to the congregation.

Question #1, Are God's determinate will, his will of pleasure and his permissive will synonymous in meaning and scope? If not, which of these three is the broadest in scope.

Now I don't want you to treat this question lightly because if my opponent's doctrine is true then his determinate will, his will of pleasure and his permissive will are exactly equal. Exactly equal. If he makes either one of them broader in scope than the other his doctrine is ruined. Now I want him to tell us are they equal in scope and meaning, if not which one of them is broadest in scope.

Question #2 would the justice of God be completely satisfied in regard to the sin of the non-elect: Now let me pause to remind you my opponent didn't like for me to use the term non-elect. He didn't like that. But I'm going to use it anyhow. He may object to my grammar and I don't care about that. I think my grammar is passable, I think the grammar in the propositions is correct despite what my opponent dislikes about them. But by the non-elect I mean those whom God did not elect to

salvation. He knows what I mean. Now would the justice of God be completely satisfied in regard to the sin of the non-elect if God should send them to hell on the day of their birth, which would mean less punishment and suffering for them than if they are allowed to live to the years of accountable actions and even to old age and continue in sin which would necessarily increase their guilt and punishment due them.

Now don't treat this lightly. My opponent has already taken the position in this debate that a, that only elect infants can die in infancy. Now he got up here and apologized to you for me because I had said to you that on the grounds of his teaching if you parents want to find out whether your baby is an elect or a non-elect you try to kill him and if you can't kill him you know he's not elected to salvation. If you succeed in killing him then rejoice because he's heaven bound, according to my opponent's position he took the other day.

Now I want to know in this question would God's justice be completely satisfied in regard to the sin of those non-elect if he were to kill them and cast them into hell on the day of their birth rather than letting them grow up in this world and add sin onto sin and increase their guilt and their punishment.

Question #3, Were these people who were being hindered by the scribes and Pharisees from entering the kingdom of heaven as reported in Matt. 23:13 elect or non-elect?

Question #4, Does the expression, "all things" as it is used in Eph. 1:11 include every physical, mental and spiritual act of every creature?

Now you can tell us whether it does or not. Does the expression "all things" Eph. 1:11 tells us that "God works all things according to the good pleasure of his will." Now I want to know does that expression "all things" include every physical, mental and spiritual act of every creature. And,

Question #5 Does the Holy Spirit influence every member of the human race in such a way as to make certain that the individual shall do exactly what God decreed he shall do every day of his life and in every situation.

I shall await the answers to my questions. Now I proceed to present some negative arguments.

ARGUMENT #1

Argument #1 is based on the fact that sin, its fruits and its consequences are by nature contrary to the holy character of God and therefore he cannot be the designer nor in any way the cause of sin. God cannot lie. Tit. 1:2, "In hope of eternal life which God that cannot lie promised before the world began." Heb. 6:18, "That by two immutable things in which it was impossible for God to lie we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Num. 23:19, "God is not a man that he should lie neither the Son of man that he should repent, hath he said, and shall he not do it or hath he spoken and shall he not make it good." Furthermore, God commanded men not to lie. Now only is it true that God cannot lie but God commanded men not to lie. Ex. 20:16, "Thou shalt not bear false witness against thy neighbor." Lev. 19:11, "Ye shall not steal neither deal falsely neither lie one to another." But some men do lie. Now if my friend's doctrine is true that God decreed all things that happen, then God decreed a thing and then commanded men to do exactly what he decreed that they shall do. This is one of the inconsistencies of the doctrines of Calvinism. He's been bringing them up all through this debate and we're not through with them yet. God is the God of truth. Duet. 32:4, "He is the rock, his work is perfect for all his ways are judgement, a God of truth and without iniquity just and right is he." Psa. 136:6, "Which made heaven and earth the sea, and all that there is which keepeth truth forever." Now John wrote, "I have not written unto you because ye know not the truth but, because ye know it and that no lie is of the truth." That is as an origin I think my brother will not deny that. That's I Jn. 2:21. Now if God is the God of truth and no lie is of the truth, then no lie is of God. Jesus told some Jews one day, "You're of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning and abode not of the truth because there is

no truth in him. When he speaketh a lie he speaketh of his own for he is a liar and the father of it." Here Jesus declared the devil to be the originator of the lie. If that be true, then God did not decree the lie to happen. The devil originated it, Jn. 8:44, My opponents proposition makes God the father of every lie that has ever been told by his decree. But Jesus said the devil is the father, the originator of the lie. Which do you believe? I believe Jesus rather than my opponent's proposition. If the devil is the father, the originator, the progenitor of the lie then cannot rightly be charged with causing every lie that has ever been told by his own decree. Such a charge against God is blasphemous. But if God did not decree the lie then God did not decree all things that happen because lies certainly happen.

My next argument is based on Matt. 7:21-23. Now I have a question in that list of questions I gave you concerning the will of God and we're about to deal with the will of God. Matt. 7:21-23, "not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my father which is in heaven. Many will say to me in that day, in that day Lord, Lord have we not prophesied in thy name. And in that name have cast out devils and in thy name have done many wonderful works and then will I profess unto them I never knew you depart from me ye that work iniquity." If god's decrees express his will; now I want my brother if I'm misrepresenting him, I want him to correct me. I think that he believes that God's decrees express God's will. I don't think he'll deny that. Now if God's decrees express his will then it is undeniably clear from these verses that God did not decree some acts of some men. Jesus taught in verse 21 that whosoever does the will of God shall enter into the kingdom of heaven. But he had already stated that some men who say Lord, Lord shall not enter into the kingdom of heaven. Therefore. some men do not do the will of God. But if God's decree expresses his will and yet some men do not do his will then God did not decree the acts of some men and if God did not decree the acts of some men then he did not decree all things that happen.

I have a series of syllogisms and I want to hand my opponent a copy of them if you will. Listen carefully to these syllogisms.

Syllogism #1

God's decrees express his will. All things that happen are included in God's decrees. That's the substance of the proposition we're debating. All things that happen are included in God's decrees. Therefore, all things that happen are God's will. Further, proposition or

Syllogism #2

Every act of every man is included in all things that happen. Now my opponent can't deny this, I'll give him from now till Jesus comes and he can't deny this. Every act of every man is included in all things that happen. All things that happen are God's will. Therefore, every act of every man is God's will. Proposition, or pardon me:

Syllogism #3

Whosoever does the will of God shall enter into the kingdom of heaven. Whosoever does anything does the will of God For the simple reason that as the syllogism before stated, every act of man is included in all things that happen and all things that happen are God's will. So, whosoever does anything shall do, does God's will. Therefore, whosoever does anything shall enter into the kingdom of heaven. Now I want to read this last proposition again because I interrupted the symmetry of it. Whosoever does the will of God shall enter into the kingdom of heaven. Whosoever does anything does the will of God. Therefore, whosoever does anything shall enter into the kingdom of heaven. Or if you don't like that series of syllogisms, try this series.

Series of Syllogisms #1

God's decree express his will. Some things that happen are not God's will. Therefore, some things that happen are not included in God's decrees. And further:

Syllogism #2

All things that happen include every act of every man. Some things that happen are not God's will. Therefore, some acts of every man are not God's will. And further:

Syllogism #3

God decrees express his will. Some acts of every man are not God's will. Therefore, God's decrees did not include some acts of every man. And further the next syllogism: All who enter the kingdom of heaven are those who do the will of God. Some men do not do the will of God. Therefore, some men shall not enter the kingdom of heaven. I'll tell you the second series of syllogisms fits with this scripture that I've read. The first series does not. Now I want my opponent to deal with these, he has a copy of them.

My next argument is based on Jn. 6:38, and Lk. 9:56. Jn. 6:38 states, these are the words of Jesus, "For I came down from heaven not to do mine own will but the will of him that sent me." Lk. 9:56, "For the Son of man is not come to destroy men's lives but to save them." Now I want to put these two scriptures together. If my opponent's proposition is true, then the decrees of God express his will. Then there is no way that these two scriptures can harmonize. Because Jesus said on the one hand, I came down from heaven not to do mine own will but the will of him that sent me. And on the other hand, he said fore the son of man is not come to destroy men's lives but to save them. Yet some men's lives were destroyed while Jesus was here. Now I'll tell you that these two scriptures will not harmonize with my opponent's doctrine that god decreed all things that happen. Else he's going to divorce some things that Jesus did from the will of God.

According to God's decrees, pardon me, let me begin this sentence again. If the decrees of God express his will and I affirm to you, they do. If the decrees of God express his will then one of the following must be true. First, according to God's decrees it is his will to destroy the lives of some men but since Christ did not come to destroy men's lives, he did not come to do the will of God expressed in his decrees. This would put Christ, his purpose for coming into the world and his works in direct conflict with the will of God expressed in his decrees. Or else of that's not true then the second thing must be true. Every person in the Samaritan village who did not received Christ as recorded in Lk. 9:52, 53 was unconditionally elected to salvation and therefore could not perish in hell even if fire was called down from heaven and they were consumed in it. Now let me remind you of the context of this scripture. Lk. 9:56. Jesus was coming into a Samaritan village with the disciples and because his face was set as though he would go to Jerusalem the people of that village would not receive him. James and John said, "Lord do you want us to call fire down from heaven and consume them as Elias did? And it was on that occasion when Jesus said the Son of man is not come to destroy men's lives but to save them." Now Jesus had already said I came not to do mine own will but the will of him that sent me. Now either it is the will of God who sent Christ to destroy men's lives or else Jesus did not do what God sent him to do. (Ten minutes)

I introduce another argument. My next argument is based on Jer. 19:5 and Jer. 32:35 reads thusly: "They have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal which I commanded not nor spake it neither came it into my mind." Jer. 32:35, "And they build the high place of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech which I commanded them not neither came it into my mind that they should do this abomination to cause Judah to sin." Now my opponent is affirming the proposition that says the scriptures teach, not the Philadelphia Confessions of Faith and the London Confessions of Faith. But the proposition says the scriptures teach that God in his eternal purposed has decreed all things that happen. Now if the history given in these books of the Old Testament is true history then it verily happened that the people of Israel offered their sons and their daughters on altars. Burned them as sacrifices to Baal. Now if my opponent's proposition is true then they did that because God decreed that they do it but God denies it. God said I didn't command it neither came it into my mind that they should do such a thing. Now I want him to explain to this congregation how God decreed a thing that was going to happen when it never came into God's mind that they should do it. This is another thing you've got to explain Brother Crawford. Now don't go back there to the London Confession of Faith and the Philadelphia Confession of Faith and expect me to except their word for it. I want

you to tell us how God decreed it when it never came to his mind that they should do it. He didn't command it, he didn't speak it, it never came to his mind that they should do it.

I want to back up now and present some other arguments. Argument, my next argument is based on Hab.1:13, "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." Now if God's character is so pure that he cannot look on evil and iniquity then he cannot be charged with decreeing its existence. Yet iniquity does exist. Let my opponent explain how God who cannot look on sin decreed the existence and the occurrence of sin which is no abhorrent to him. In Gen. 1:31 we read, "And God saw, looked upon everything that he made and behold it was very good. And the evening and the morning were the sixth day." Now at this time Adam had not sinned but Lucifer had. Lucifer had already sinned. By the time Gen. 1:31 refers to it. "And God saw as he looked upon everything that he had made that it was very good." Now a sin in anything God had made. But Lucifer had already sinned. Hence God did not decree the sin of Lucifer. God was not the cause of the sin of Lucifer. (Five minutes) All right.

Argument, my next argument is based on Prov. 13:13, "Whoso despiseth the word shall be destroyed. But he that heareth the commandments shall be rewarded." I want to read that verse in the revised version. My opponent doesn't like for me to read in other versions even though he's gone to the Greek language and the Hebrew language and presented the cases of nouns and the mood of verbs and so on, he doesn't like for me to read from other translations. But I'm going to read the revised version of Prov. 13:13, "Whoso despiseth the word bringeth destruction upon himself. But he that heareth the commandment shall be rewarded." Now if God decreed all things that happen, he necessarily decreed that eternal destruction and punishment in hell of every sinner who goes to hell. Now I want to repeat that. If God decreed all things that happen, he necessarily decreed the eternal destruction and punishment in hell of every sinner that goes to hell. But more than that he decreed that that sinner should despise the word and reject his mercy in Christ and become an object of vengeance and eternal destruction. This is the old Arthur Pink type of Calvinism that teaches that God raised some men up just so he would have an object to reap vengeance on. That's what my opponent's doctrine amounts to. It is definitely true that some men of the human race will be destroyed in hell. And some Calvinists blame it on God and his decrees. My opponent is one of them. But the Bible blames it on the sinner's own stubborn will. "Who so despiseth the word bringeth destruction upon himself. But he that heareth the commandments shall be rewarded." The word of God is presented to lost alien sinners that they might be saved Brother Crawford, Jn. 5:34, Lk. 16:29, Jn. 17:20, and Rm. 1:16. The word of God warns them to repent, promises mercy and pardon to those who repent. Isa. 55:7, Prov. 1:23. And warns of eternal destruction for those who do not repent, Lk. 13:3, 5. The word of God calls upon men to the ends of the earth to look to God and be saved, Isa. 45:22, Isa. 55:1-3, Rev. 22:17. According to Prov. 13:13, any sinner who despises God's word treats it lightly and closes his ears to it so that he will not give heed to the word and repent; brings destruction upon himself. But if God decreed his sinfulness, his hardheartedness, his rebellion and final destruction then the man does not bring destruction upon himself, he is a victim of God's decree according to my opponent's doctrine. He couldn't help being hardhearted because God made him that way by his own decree. He couldn't help rebelling against God and despising God's word because God made him that way according to God's decree. God decreed that he should despise the word according to my opponent's doctrine. And so, the man is a victim of God's decrees. I'll tell you this doctrine lays the very sinful act of every sinful man, every act of rebellion and hardheartedness and the final destruction of every sinner who goes to hell right at God's own door of his own decrees. (Your time is up)

CRAWFORD'S SECOND AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators and my honorable opponent, I come before you with a heart filled with gratitude in God's love and mercy for the privilege of discussing these wonderful subjects before God's people. I've said this before, while people are seating, are being seated. I'm in my 27th year of pastoring this church and our people are enjoying this debate tremendously and I want to commend my worthy opponent and I have offered him all the kindness and courtesies that I can think of and I intend to do that to any Baptist preacher. I believe God's Baptist preacher are princes in the kingdom of God. And I do not intend to offend a one of them.

Now my opponent gave me some questions which I will gladly answer and then I'll take up his speech. While it's fresh on your mind he said I'm going to quote this, Prov. 13:13, "Whoso despiseth" and he said I'm going to quote this from the Revised Version. He said my opponent doesn't like the Revised Version. I just made the statement that there are 5337 corrections and revisions in the Revised Version which Nestle said were uncalled for, but he followed the Vaticanus transcript which my friend wants to quote from. It's all right with me. I know enough to let a man do what he wants to do, he doesn't have to keep bringing up those little things but if he feels like doing it that's perfectly all right. I just say that because some people probably have come in and said why Crawford's against the Bible. I'm not against the Bible,

Question #1, Are God's determinate will, his will of pleasure, his permissive will synonymous in meaning and scope? If not which of the three is the broadest in scope?

Dr. Alexander in theology we study the attributes of God and under the will of God he has one will and that will can take on and manifest itself in three different ways. I went over that, I thought I did. I said the Bible was God's declared will. And when a person disobeys the Bible, he disobeys God's declared will. It never was the will of God that a baby be baptized. It never was the will of God that a woman preacher would preach. It never was the will of God; declared will Brother Alexander. Now put this down. We don't want to be unkind to one another but please state things as I've stated them. I'll do the same to you. I will not put words in your mouth. Now beloved, let's just talk a little about that will and then I'll get on something else. It never has been the will of God that a Campbellite preacher preach and baptize people in order for the remission of sins. It never has been God's will; therefore, he permits the devil to call Campbellite preachers to preach that lie. Now get this straight Brother Alexander, don't go off here and say Crawford said that God willed for Campbellite preachers to preach. I never said it drunk, sober, asleep or awake. One of the things we learn in debating and I have a debate coming up with Guy N. Woods, it will be our fourth debate. We're going to have it down in a place in Texas. My friend needs to meet a high class Campbellite. It would straighten you out quick on this thing of not answering a man's arguments as he puts them out; hold you up to shame. I'm not going to do that; we're brethren. We may both be dead before the night is over and wouldn't it be a shame if I mistreated you some way and have to answer to my Lord up there. Besides it wouldn't be his will (Laughter). All right.

Let's talk a little about the will of God. James 4:15, 16 says "Go to ye that say tomorrow we will buy and sell, go into a certain city and buy and sell whereas ye know not what shall be tomorrow for ye should say if the Lord wills." I said amen to that.

Question #2, Would the justice of God be completely satisfied in regard to the sin of the non-elect if God should send them to hell on the day of their birth which would mean less punishment and suffering for them than if they are allowed to live to the years of accountable actions and even old age and continue in sin which would necessitate increasing their guilt and the punishment of them?

Otherwise what he's saying here: Wouldn't it be better if God just killed the non-elect or caused them to die when they're infants. Now you that have attended the debate know this, that my friend said he believed in election before the foundation of the world the other night. And he called people non-elect, I didn't use the term. Now if anybody in this discussion is a hardshell it's my friend. Now the tapes, and this is going into a book beloved, and isn't it going to look beautiful after those arguments I made and explained that God

is not the author of sin and I gave scripture and I gave the old Baptist stand that God is not the author of sin. But my friend said if God caused the death of the non-elect. Brother Alexander I said this and I say it humbly, that that's God's business and besides I affirmed to him the other night that no, non-elect baby dies in infancy and he tried to say get a gun and go out and blow the babies brains out if it doesn't die, well then you'll know that it is one of the elect. Such coarse language in a debate. And I apologize for him using it and I apologize for even using it now. My friend, if I had to resort to such as that to get my point over I'd get another issue. Let me say this. Job 14:1-2 says, "That the number of the days of a man's month is with thee." Now man is going to live as long as God wants him to live. Now if you want a scripture, turn over there to Ecc. 7:17, it says, "Be not over much wicked neither be thou foolish for why shouldest thou die before thy time." We read over in I Cor. 11th chapter where some Baptist got drunk at the Lord's supper and God killed them because they mistook the Lord's supper at Corinth. Now God is not the cause, that is God does not and I'll take this up in a few minutes but beloved about these infants, David said in II Sam. 12:24 he said that he could not bring his baby back but he said I can go to him. All of our dear brethren down through the ages that believed in predestination affirm that God takes infants in their infancy because it pleased him. Now Brother Alexander, let me tell you what we're dealing with here. We have a family that's probably here this afternoon that had a little infant that died last Monday of crib death. You listen to me, because T.P. (T.P. Crawford-Assistant Pastor), conducted the funeral while I was debating here with you Tuesday afternoon. I don't think we have to resort to such as that in the very presence of people that came to a debate to hear the word of God and not the sophistry of man. I did not put forth sophistry in my first debate. I quoted over 280 verses of scripture plus every Baptist Confession of Faith. I stand on it today. These people that don't believe Baptist doctrine have departed from the faith. And it's a shame and a disgrace, but this is all in our family, Baptist family I mean.

Question #3, Were the people who were being hindered by the scribes and Pharisees from entering the Kingdom of heaven as reported in Matt. 23:13 elect or non-elect?

Our Lord said that some of the Pharisees hindered those who were entering. Well how do you know, let's just deal on a supposition. That's what that is Brother Alexander. Do you know that all those people went to hell? Do you know that they went to hell? Why that's foolishness. I don't know what kind of an argument that is. He said:

Question #4, Does the expression "all things" as it is used in Eph. 1:11 include every physical, mental, spiritual act of every creature?

Eph. 1:11 says, "He worketh all things after the counsel of his own will." Now Brother Alexander I'm going to take up these lies and all these things in a moment. But I believe that scripture. That scripture doesn't contradict any other scripture. You people who may be unsaved here in this service; because Brother Alexander and I debate one another, that doesn't mean that the Bible is contradictory. If you think I'm contradictory or he's contradictory, don't you believe the Bible is contradictory. I assure you; I assure it isn't. It's in the brain of Alexander and Crawford it there's any contradiction. So, you remember that.

Now my friend a few minutes ago and I would like to say this, every argument that he's using came out of D. N. Jackson's book, The Doctrine of Divine Election. And I don't speak against the dead. And I don't have anything to say against Dr. Jackson. But he was wrong in that as he was in a lot of other things. So if you can have that and if you're a Jacksonite well all right. Just go right ahead and use Dr. Jackson, I'm going to deal with everything that Dr. Jackson said. First of all, he said the issue is not the things God decreed. Why he said if God decreed everything then the sin of every lie, the sin of every...and he went ahead with every murder everything else. He said everything and then he challenged me in a rhetorical sort of way. He said Crawford please explain how God decreed the free acts of men and yet he is not the author of those acts. Well Brother Alexander listen carefully, and I'll do that again, I did it in a speech a while ago. Jn. 19:10, 11 Pilate wanted to crucify Christ. Pilate said, "Knowest thou not that I have power to release thee, I have power to crucify thee and power to release thee." Jesus said, now listen to Christ. "Thou couldest have no power at all except it were given thee from above." Now Brother Alexander where did Pilate get his power to crucify Christ. He got it from God, didn't he? Thank you. Then God decreed Pilate to do what he wanted to

do, didn't he? That's his permissive will, Brother Alexander. I said God has a declared will, that's his Bible. I said God had a permissive will, he'll permit a Methodist to sprinkle a baby. He'll permit a Campbellite to preach his Campbellism. He'll permit people to rob banks. He permits, God has that part of his will that's a permissive will. But hear this, a bank robber robs a bank because James 1:13 says, "Let no man say when he is tempted to sin that he is tempted of God for God tempteth no man to sin." Now listen Brother Alexander, it says, "But every man is tempted when he is drawn away of his own lust and enticed." That's where his temptation comes from. Don't accuse me of being the author of that foolishness. Besides I read yesterday where Dr. Ben M. Bogard said, "The Philadelphia Confession of Faith is not responsible for the wild interpretation people put upon it." That's what Dr. Bogard said, Brother Alexander. We ought to go to school, I guess.

Then mentions Calvinism again. I'll say something about Calvinism tonight. Baptist were preaching the doctrines of predestination; in fact I'm going to give in argument in a minute that shows you before the Bishop of Hyppo Augustus lived I'll show you that Baptist were preaching absolute predestination and he tried to debate them. In fact, he did debate our people. We're dealing with some people today that have departed from the faith evidently.

Dr. I.K. Cross, he said he does not speak for the American Baptist Association. Well I thought he did. Here's what he said right over here. I'm going to read it from the book, If you brethren, you should go hungry and buy one of J.R. Graves book from the Baptist Sunday School Committee in Texarkana. Listen to what he said, he signed this. He said, I.K. Cross Director Promotion and Public Relations, American Baptist Association. He said he doesn't speak for them. Well why isn't your name in there Brother Alexander? Now I know he can't speak for this church. But look, the American Baptist Association is made up of churches and the churches send messengers and the messengers elect a man to fill the place of promoting the work. And so he can't speak for the churches? Well tell me who is he speaking for, Campbellites? He's not speaking for the American Baptist Association churches. Brother Alexander, is he speaking for heretics? You've classified everything that I've read out of here as heretical. According to Alexander the American Baptist Association prints heretical material. I deny that brethren. Now some of my brethren and it thrilled my soul a while ago to see my good friend Dr. D.S. ("Boots") Madden come in this building. I don't care who wins the debate. We may both be dead before tomorrow and I wouldn't have a thing against that man. But listen brethren, I deny that the American Baptist Association is printing heretical material. And I don't know whether Dr. Alexander is capable; and that's no slur against you or it shouldn't be. I don't know if he has the ability to understand what Graves said. I doubt if any of us know everything that Graves said. But I will say that the American Baptist Association was founded on the principles of J.R. Graves and Ben. M. Bogard and the Philadelphia Confession of Faith. (Twelve minutes)

Now he said, every lie and everything else, God decreed it. I deny that. (Now let me get, I can speak faster. I don't usually stand around and stammer I'm just taking it easy brethren. Get a little worked up once and awhile.) He said God is the cause of every lie. Why brother, my dear brother the Bible says over in I Kings 21:22, God is up before his throne and he says, "How should I persuade Ahab to go forth in this battle. And there was a evil spirit that come up and said I'll go forth and be a lying spirit in the mouth of all his prophets." The Lord said that's the way it will be done. You're going to read that to them after a while to show them how the devil went forth and the Lord permitted the devil to be a lying prophet. Or at least the demon spirits in the mouth of all those wicked prophets. You see beloved and then he turns right around and quotes Jn. 8:44, Christ said that the devil is the father of the lie. Now every lie that is told, from every counterfeit bill that's printed every lie that's preached in the pulpits and every lie, the father of it is the devil. Now how does the devil work? The devil can only do what God permits him to do beloved and that's why I know he's going to hell. And I made an argument a while ago, it goes unanswered to this day that the devil cannot thwart the work of God because God decreed that he can only do what God permits him to do. Take the case of Job. God had a fence built around Job. A hedge around his house and the devil couldn't touch a thing until god permitted it. I don't know why we go through all of this (Ten minutes) Thank you sir.

Hab. 1:13 cannot of pure eyes that cannot behold heaven. I don't deny that, I made an argument that shows that God does not fellowship with them. Then he comes on God cannot lie, he's trying to convince me that God cannot lie. That's why predestination is true. He can't lie. Now he did make one great argument. Now listen, I hope you got this. He skipped everything I said in order to get this thing in. I want to blast it to heaven or the other place, that's where it came from. Jer. 19:5 he said those people that burned their children out there he said, "Neither did I decree that, I did not decree it neither came it into my mind." You know why God said that, now listen beloved. It was because people accuse God of everything that happens, and God permits the devil to do some things. I just read a while ago. Brother Alexander I can find worse things than that. God has permitted, well I read Matt. 2:16 where he permitted Herod to go up and kill, he permitted Herod to kill the babies in Bethlehem, didn't he? Why? Now "known unto God are all his works upon the foundation of the world," Acts 15:18. I hate to see babies die but did you know Herod no doubt thought he had killed the Christ child. The Christ child had been taken into Egypt secretly and those precious infants that died up there in Bethlehem stopped the wicked search for our precious Lord Jesus Christ. God had a marvelous plan didn't he. Yet we have to bow to the will of God.

My friend brought up Matt. 7:21, 22 where only those who do the will of God are going to heaven. Well I don't deny that, and I'll tell you Brother Alexander these syllogisms, I want to wait to use those tonight because I want to use every last one of them. They teach my doctrine. I'm going to show you, I promise you tonight that I'll use these syllogisms. But since I'm in the affirmative and I have the obligation to present the subject and not to follow him, He should be following me, believe it or not. And it's my job to present the syllogisms. Now if he were in the affirmative, he would have something to do. I have how much time please (Seven minutes) I would like to skip over to my argument on #28 because I want to get this in and he's going to come and he's going to say, if he stands by Jackson's book he's going to say, the doctrine of predestination, absolute predestination can't be found before the Bishop of Hyppo. Now I'm going to take the wind out of your sails Brother Alexander, so you won't embarrass yourself.

ARGUMENT #28

Our Baptist churches came from the Novation Anabaptist of whom Robinson said, "a succession of them continued till the reformation" (Ecc. Res. P.126) Thereby refuting the false argument of the Arminians who say we got the doctrine of predestination from Augustine of Hyppo which is contrary to all historians of any standing, such as John Lawrence Mosheim, that noted Lutheran, who says our people were called predestinarians and Augustine of Hyppo argued against them.

FIRST PROPOSITION: The Novation Anabaptist taught the doctrine of election and predestination.

A Concise History of Baptist (C.H. Orchard) p. 61-62, "The Novationist were compelled to worship in private houses, in the most obscure places. A council was convened at Arles, and Lyons, France in 455AD in which the views of the Novationist on predestination was controverted, and by which name they were stigmatized."

SECOND PROPOSITION: Our people were preaching the predestination before Augustine of Hyppo was born, and Mosheim says he argued against us.

Our people believed, according to Mosheim. Now may I just add this, that Mosheim hated Baptist and let's take that in view. I don't believe our people taught everything Mosheim accuses our Baptist people of teaching but here's what he did say. (Five minutes) Thank you. Here's what John Lawrence Mosheim said. "That God" he said our people were preaching this. "That God not only predestinated the wicked to eternal punishment, but also to the guilt and transgression for which they were punished; and that both the good and the bad actions of men were determined from eternity by divine decree...those who embraced this opinion, were called predestinarians. Augustine vowed his utmost influence and authority to prevent the spreading of this doctrine." (An Ecclesiastical History, Mosheim, Cen. V. Part II, Vol. I, p.43)

SUMMARY OF ARGUMENT #28

Syllogism #1.

1. The true churches of Christ have a succession back to Christ (Matt. 16:18; Eph 3:21) and the Novation Anabaptist were part of that succession.
2. But the Novation Anabaptist preached and taught predestination before Augustine of Hippo came on the scene, and history says he argued against their views of predestination.
3. Therefore, the Baptist were preaching predestination and election before Augustine's time and anyone who credits the Baptist doctrine of predestination to Augustine is either ignorant or wicked.

Syllogism #2

1. Novation and his Anabaptist preached election and predestination.
2. But the only succession back to Christ must go through the Novation Anabaptist.
3. Therefore, to deny the doctrine of predestination and say it is heresy is to say the Novation Anabaptist were heretics and therefore all true Baptist churches are heretical.

All right, how much time do I have (Two and one-half minutes) I thank you. I wanted to get that in because I didn't want to do that tonight.

ARGUMENT #14

By decrees of God we mean that eternal plan or purpose by which God has rendered certain all the events of the universe, past, present and future; however, this purpose is singular in number which forms one eternal system with the whole universe which is all comprehensive and has for its goal the redemption and glorification of the elected people of God.

FIRST PROPOSITION: God has an eternal purpose or plan to elect, redeem and glorify a people.

1. Eph. 3:11, "According to the eternal purpose which he purposed in Christ Jesus."
2. Tit. 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began."
3. II Tim. 1:9, "Who hath saved us, and called us with a holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Note:

- a. God has an eternal plan or purpose. (Eph. 3:11)
- b. God promised eternal life to a people before the world began. (Tit. 1:2)
- c. God does all things according to purpose or plan. (II Tim. 1:9)

SECOND PROPOSITION: God's purpose or plan is singular in number which forms one eternal system with the whole universe which is all comprehensive.

1. Rom. 8:28-30
2. Eph. 1:11

Note:

- a. God has a plan for "all things" to work together for good for his people. Rom. 8:28
- b. God "worketh" all things after his will. Eph. 1:11

THIRD PROPOSITION: The goal or aim of God's eternal purpose is the birth of his people into the human family, their redemption and final glorification.

1. The whole concatenation of effects and contingent causes are according to his eternal purpose even the free acts of men.

a. Ps. 76:10, "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain."

b. Lk. 17:1, "Then said he unto his disciples, it is impossible but that offences will come: but woe unto him, through whom they come."

FOURTH PROPOSITION: God has decreed "the liberty or contingency of second causes" (Philadelphia Confession of Faith, Chapter III) in order to bring about his redeemed people and to bring them to final glorification and nothing can stop him.

1. Heb. 6:17, "Wherein God, willing more abundantly to show unto the heirs of the promise the immutability of his counsel (and that word counsel means purpose), confirmed it by an oath."

2. To promote and protect the eternal purpose of God that is the final and glorification of the redeemed; God destroyed the antediluvians of Noah's day; the Almighty sent Sodom and Gomorrah up in smoke; in order to bring his redeemed home to God, millions have perished in battles of blood and fire, but never forget God has put his honor under the eternal oath...(Time)

ALEXANDER'S SECOND NEGATIVE

Brother Crawford, brethren moderators, ladies and gentlemen I want to pay attention first to his answers to my questions that I presented to him in my first speech. Let me read to you again the proposition. The Scriptures teach that God in his sovereign purpose has decreed all things that happen. My first question was: Are God's determinate will, his will of pleasure and his permissive will synonymous in meaning and scope? If not which of the three is the broadest in scope. Now my opponent says God has one will and that will can be, can manifest itself in those three ways. And then he says it never was the will of God that babies be baptized and so on. That is he said it never was the declared will of God. Well if it isn't the declared will of God how do you know that it is the undeclared will of God that babies be baptized? This doesn't come even close to evidence that God decreed every act of every man. Doesn't come close to proving that God decreed that babies be baptized. Now I want to repeat as I said in my first speech that I believe with all my heart that nothing can happen that God does not permit. I repeat that. But there's a vast difference between God permitting a thing and God decreeing a thing. My opponent is obligated to prove by the scriptures that God decreed everything that happens. Now if God hasn't declared in his declared will that certain acts are his will then how do you know that God decreed those things to happen when he never declared it? This is some of the deep theological supposition that Calvinist do. They reason among themselves. And that which God did not declare in his word they suppose that God decreed it. Now I want him to show us how he knows that God decreed a thing that god never did declare.

I asked him: Would the justice of God be completely satisfied in regard to the sin of the non-elect if God should send them to hell on the day of their birth which would mean less punishment and suffering for them than if they are allowed to live to the years of accountable actions and even to old age and continue in sin which would necessarily increase their guilt and punishment due them? He said, that's God's business. Now that's an evasion Brother Crawford. That's an evasion. He pointed to Ec. 17, pardon me, Ec. 7:17, "Why shouldest thou die before thy time?" Well a person couldn't die before his time if god has everything fixed by decree my brother.

Question #3, he still hasn't told us whether God's justice would be completely satisfied concerning or regarding the sin of the non-elect if God should send them to hell on the day of their birth rather than increasing their guilt and punishment. What he really knows, he must try to do, is to avoid the necessary consequences of his doctrine; that the longer a non-elect person lives in this world and sins and rebels against God his guilt and the punishment due him is increased and according to my opponent's doctrine God decreed every sinful act he performs. God decreed that his guilt be increased. God decreed the punishment due him. He knows he's trying to avoid this. But my opponent's doctrine lays right at the door of God's own decrees every bit of the guilt and punishment that belongs to the non-elect who shall go to hell. They go to hell as the victims of God's decree according to my opponent's doctrine. Now he can't get out of that. No way in the world he can get out of it. He can stand up here and say oh, but I read to you the Philadelphia Confession and the London Confession that God is not the author of sin. Well I know God's not the author of sin, but you've got to fit that with your doctrine that God decreed everything that happened. You haven't explained to these people yet how that God could decree a thing and yet not be the cause of it happening. If in eternity before there were any creatures, before there was anything in existence except God. If God, then decreed everything that should ever occur then every creature is a victim of God's decree and God is the cause of that which he decreed. Now I want my brother, if he doesn't believe that God is the cause of that which he decreed, I want him to come up here and tell us that God isn't the cause of that which he decreed. But if god is the cause of that which he decreed, and he decreed every sinful act that occurs then god is the cause of every sinful act that occurs.

I asked him, question #3, were the people who were being hindered by the scribes and Pharisees from entering into the kingdom of heaven as reported in Matt. 23:14, elect or non-elect? I want to read Matt.

23:14, "But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men. For neither go in yourselves neither suffer ye that are entering to go in." Now if my opponent doesn't believe that this entering into the kingdom of heaven meant salvation. I want him to tell us what it did mean. And here was some of the scribes and Pharisees that Jesus said you are preventing some people from going into the kingdom of heaven. You're not going to yourselves and you're keeping others from going in, preventing them from going in. Now I asked him are those people, were those people who were being prevented from going into the kingdom of heaven elect or non-elect: Now let's see what his answer was. He said, do you know that all those people went to hell? Yes, I do. Now I want to read it to you in verse 15, to the same people. Jesus said, "Woe unto you scribes and Pharisees, hypocrites for ye compass sea and land to make one proselyte and when he made, ye make him twofold the child of hell than yourselves." Yes sir, they went to hell. The Son of God said so. Now I want to know whether those were elect or non-elect? He didn't want to answer that.

Now I had question #4 and #5 and my opponent got busy, I think he overlooked these. I'm not going to accuse him of ignoring them, I don't think he did. I think he got busy with some other matter and overlooked answering these. I'm going to read them and wait for him to answer these in his first speech tonight. Question #4, Does the expression "all things" as it is used in Eph. 1:11 includes every physical, mental and spiritual act of every creature? Eph. 1:11 tells us "that God worketh all things after the counsel of his own will." I want to know if the expression "all things" includes every physical, mental and spiritual act of every creature. And we'll wait for his answer.

Question #5 which he didn't answer: Does the Holy Spirit influence every member of the human race in such a way as to make certain that the individual shall do exactly what God decreed he shall do every day of his life and in every situation? All right.

Now I want to go over some other things. I asked Brother Crawford to explain how God decreed a thing to happen and yet is not the cause of that which happened, which he decreed. He referred to Pilate crucifying Christ and the words of Jesus to Pilate, "thou wouldest have no power at all except it were given you from above." Now if the people of this congregation can see in that an answer to my question, I confess to you that you can see far better than I can. My question was, how could God decree a thing to happen and yet not be the cause of it happening? Was God the cause of Christ being crucified? Was he the cause of Christ being crucified? I remember reading where Jesus said, "But for this cause came I into the world." I want to know was God the cause of Jesus being crucified. And I still want you to explain to this congregation how could God, could decree a thing to happen and yet not be the cause of it happening, you haven't explained that yet. He said the devil can only do what God permits him to do. Thank God that's the truth. I'm glad for that doctrine. But I'll tell you and I'll repeat to you that there's a vast difference between God permitting a thing to happen and God decreeing a thing to happen. My opponent is obligated to prove by the scriptures that God in his sovereign purpose did decree all things that happen. That's what the proposition says my brother.

Now he referred to Jer. 19:5, my argument on that. Now I want to go back to that argument if you will right now. "They have built also the high places of Baal to burn their sons of fire for burnt offerings unto Baal which I commanded not, nor spake it nor came it into my mind." And Jer. 32:35, "And they have built the high places of Baal which were in the valley of the son of Hinnom to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin." Now in answer to this my opponent says that God said that because people accuse God of everything. Boy, now that's answering something isn't it. Isn't that an answer. You listen to me. God doesn't have to justify himself before men. It doesn't matter what people accuse God of. In the first place in the context of that scripture I doubt if my brother can find anybody accusing God of doing this act. But on the other hand, suppose people did accuse God of doing it. God still said, "which I commanded not nor spake it, neither came it into my mind which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin." God still said that. I want to know did God tell the truth when he said it? If he did then he did not decree that these people offer their children as

sacrifices to Baal and Molech. God being his own witness. Now you can evade that all you want to. I didn't get this out of the Philadelphia Confession of Faith nor the London Confession of Faith, I got it in God's holy word. I got God's own word for it and this is what the proposition's all about. Now I want to know did God mean what he said. And I want you to explain to these people, not to refer to something somebody else said. But I want you to explain to these people how that these acts did not come into God's mind he didn't decree them that these people should do that sin, and yet God, or that God didn't command them pardon me, and yet God decreed them. I want you to explain that.

Now back to the argument in the 7th chapter of Matthew. "Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Now I affirm to you that if my opponent's doctrine were true, then a man could not do anything that were not God's will, because God's decrees do express his will. Now you stood up here a while ago God has one will. And what will can be expressed in three ways. I don't care which one of those expressions you take, God's decrees express his will. You want to deny that? I don't think you'll deny that. I don't believe for a half a minute you'll deny that. Now if God's decrees express his will and yet some men are not going to do or do not do the will of God then God did not decree every act of some men. Now you can't escape that. I'll give you from now till Jesus comes to work on those syllogisms. He's got from now till tonight, he may miss his supper working on them, but he's got enough weight to carry him for a while anyway. (Amen) He's got enough weight to carry him for a while. But look, I want him to deal with the syllogisms and with the principle of every one of them. I want him to tell us whether or not God's decrees do express his will. I want him to tell you whether there is any act, any act that any man can do that is not God's will. If there is and yet God decreed that act, God decreed something that he is not willing to happen. And it couldn't happen anyway because God's not willing for it to happen. You following me? Now I want you to tell this congregation if there's any act any man can do that is not God's will. And if there is and yet God decreed that act, God decreed something that was not his will. This is one of those gross absurdities of the doctrine of my opponent. But that's something that he's going to have to live with.

All right. (You've got ten minutes and about fifteen seconds) I look back over my other argument that I presented. I'm not going to present a new argument in this speech. I look back over my other argument that I presented. Jn. 6:38, Lk. 9:56. Jn. 6:38 Jesus said, "For I came down from heaven not to do mine own will but the will of him that sent me." And Lk. 9:56, "For the Son of Man is not come to destroy men's lives but to save them." Now I affirm to you that if the Son of God came into this world to do the will of the Father that sent him and yet he did not come to destroy men's lives. And if the decrees of God express his will either God did not decree the destruction of the lives of men or else he decreed something that was totally against his will. Because Jesus did not come to destroy men's lives. He said he didn't. Yet there were the lives of some men who were destroyed even during the ministry of our Lord on this earth. Now my opponent and all other Calvinist ride heavy on Eph. 1:11 that God "works all things after the counsel of his own will." Did God work the destruction of the lives of those men? That's the reason I want to know does that term all things include every physical, mental and spiritual act of every man. Some men's lives are destroyed. But Jesus denied that he came to destroy the lives of men. Jesus affirmed that he came to do the will of the Father that sent him. There's no way in the world my opponent can harmonize these two scriptures with his doctrine. If God decreed all things that happen then there was not the life of any man destroyed during the personal ministry of Jesus or any other time that God didn't decree, And if God decreed it and it happened and yet it happened contrary to the very purpose for which Jesus came into this world is in conflict with the will and the decrees which express the will of the Father that sent him. I want my opponent to deal with this argument, and with these facts. Well I'm going to be interested in seeing what he does with the will of God and he can divide it any way he wants to. I agree with him that it is expressed in three ways. There is the determinate will of God, I believe in the determinate will of God. There is the permissive will of God and there's the will of God's pleasure and I still want him to tell me are they equal, are they synonymous in meaning and scope. And I affirm to you that if the proposition be true that God decreed all things that happen then his determinate will, his will of pleasure, his permissive will are exactly equal. Else God's will is pitted against itself. One expression of it pitted against the other. Now don't you forget when you come back tonight brother to answer my last two questions and don't forget to tell this congregation, explain to this congregation

how could God decree a thing to happen and not be the cause of it happening. I want an explanation of that. (You have five minutes) All right. That'll give me enough time to present another argument. (Brother Alexander it can't be new material) All right, all right, I'll not present it. Wait a minute we have two speeches tonight brother we have two speeches tonight. (Brother Alexander no you have, you're on the same proposition tonight, legally it would be permissive but don't do it.) All right, I'll not do it, I'll not do it. All right, I don't want to displease my brother, my opponent in it. Let me go back to this Prov. 13:13. I presented that in my first speech. "Whoso despiseth the word shall be destroyed but he that heareth the commandment shall be rewarded." And I read in the revised version whoso despiseth the word bringeth destruction upon himself but he that heareth the commandment shall be rewarded. I read the revised version because it shows the reflexive idea of this bringing destruction. God doesn't bring destruction on him, the man who despises the word of God brings the destruction on himself. Now my opponent is either going to have to prove every individual who despised the word, that God decreed that that man should despise his word or else he's going to have to admit that God did not decree all things that happen because God does, or pardon me, some men do despise the word of God. Now if he can take the word of God and show that every person who despises the word of God does so because God decreed that he despised it, I'm ready to hear it. But that's what he's got to do. This proposition that my brother is affirming lays the blame for the rebellion and destruction of every sinner who goes to hell on God. But Prov. 13:13 denies that. Prov. 13:13 lets us know that if a man perishes in hell, if he comes to destruction it is because he despised the word of God. I pointed you a while ago to the fact that the word of God is presented to men that they might be saved. God issues warnings in his word. Repent. He warns men to repent. That warning would be worth nothing to those whom God has already fixed, whose destiny God has already fixed. Whose rebellion God has already fixed. God is intelligent and it doesn't sound intelligent to me for a sinner to be already determined, his attitude toward the word of God, his rebellion against God already fixed by God's decree and his eternal destruction already fixed by God's decree and then God came along and warn that sinner to repent when God's already fixed his rebellion by his decree. When God's already fixed his eternal destiny by his decree. That doesn't sound intelligent to me and I don't think it does to my opponent either. And I don't think it does to this congregation. No sir, let me tell you when God warns sinners in his word to repent they can repent as I told you in several speeches yesterday and the day before repentance is unto life and unto salvation. And when God warns men to repent it's because he has salvation for them. And if they are destroyed in hell, it is not because God decreed their rebellion and destruction, it is because they willfully despised the warnings of the word of God and willfully rejected the offer of salvation in his word and willfully trampled under their feet the blood of Jesus Christ and brought destruction upon themselves...(Your time is up)