

CRAWFORD'S THIRD AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators and my honorable opponent, I come before you with a heart filled with gratitude for the providential care of our God and I assure you that it has been a great debate. This is the last session. In the 27 years I have been pastoring this church we have had, this makes the seventh debate in the church building, this one. God has always blessed us. We have had additions after every debate, and we have had two excluded members who have attended this debate and they plan to come back in the church on Sunday. I praise God for that. Now a few minutes ago, I would be the first one to confess that I have not gotten rid of my old Adamic nature. A young man was passing out this resume. No one had asked me about it, and I had him to stop momentarily and then I saw what it was and then I permitted him to do it and you're welcome to have it. Dr. Alexander did not mean any slurring act toward me by that I'm sure he didn't. He's a high-class gentleman. He wouldn't do that. One of the things a debater never does is to make his opponent to appear in a bad light. One of the rules of debating is that you never embarrass your opponent. Now you can take his arguments and do all you want to, but you never personally embarrass anybody. That's poor taste. In the old Roman senate, where debating really began, if one would ever brought personal, a personal shameful attack upon his opponent, he was immediately expelled from that chamber. And we should have at least as much grace under our Lord Jesus Christ as those heathen Romans did. So, Dr. Alexander passed this out, he said that it was because I passed out this outline yesterday by G.W. Crawford. You people who weren't here a little incident arose. My opponent said that my grandfather or at least Brother Barr had told what he had preached, my grandfather had preached for Brother Barr in Hilton, Oklahoma. That he didn't preach election that Lawrence Crawford was preaching some kind of strange doctrine. Well that was in his last speech, I didn't have an opportunity to answer. So immediately after dinner I passed through the congregation an old outline of my grandfather's; it is a photostat in his own handwriting. And I'd like to get that in the record, it's on election. I'll do that in just a moment. My opponent said that Dr. Bogard didn't preach election and I referred to the Pillars of Orthodoxy and especially that chapter which is on the Defense of the Philadelphia Confession of Faith by T.T. Eaton here on page 195. I will not read it again. T.T. Eaton defended the Philadelphia Confession. Dr. Ben M. Bogard printed the Pillars of Orthodoxy. Now that was in 1905, but Dr. L.D. Foreman and Brother Ernest Pain came back and reprinted this, and they left the Defense of the Philadelphia Confession of Faith in there by T.T. Eaton. During that discussion of those things, Dr. Barr made the statement that he had been in the association longer than R.L. Crawford and I referred to the fact and I just want to get this out before the people, and it is no shame. I told Brother Barr that we're all sorry of some things that happened. I have been in the American Baptist Association longer than Vernon Barr. I love Vernon Barr, but I can remember when I was in the American Baptist Association, Brother Vernon Barr was with the Orthodox Baptist of Admore, Oklahoma. Dr. Lee Rector, great man, those are great people, I have nothing against those brethren. But during the process the accusation was the I'm not an American Baptist Association man, I guess or something. Although our church has represented from time to time and I plan to represent some more. I believe in the Baptist brotherhood, but I referred to the fact that I can remember when Brother Vernon Barr and Jack Rushing, pardon me for bringing up this thing, but this is part of the debate. That they split old Valleyview Baptist church in Oklahoma and went down the road and organized a church that was Anti-American Baptist Association. I've never split a church and caused it to fight the American Baptist Association. That's not on my record. There may be some other things, but that's not there. Now brethren without going into all these other things, let's just go forward. My proposition: The Scriptures teach that God in his sovereign purpose has decreed all things that happen.

Definition of Terms used in Proposition VI:

1. By the scriptures, I mean the sixty-six books known as the Bible as it was written in its original language, 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 knowledge of the fact God worketh all things after the counsel of his own 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 Dispensation, on p.53 by Dr. J.R. Graves. Now here is what he said, p.53:

"The purpose of God necessarily preceded all other acts, and is therefore, called God's eternal purpose, Eph. 3, "the determinate counsel of God" (Acts 2:23), God's foreknowledge, elections, decrees, etc., all root themselves on his predetermination, determinate counsel and for-ordination. It is impossible for God to know anything that he has not predetermined shall be, or determined for wise purposes to permit to be, either as a 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.

1. It is impossible for God to foreknow anything that he 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, President of the A.B.A, at this time, but on December 24, 1970, he was the Promotion Public Relations for the A.B.A., he said here in the forward:

"Our reason for bringing out another addition of the work is two-fold. 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 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

Now beloved, those are my definitions and I made some arguments today and we're making a book and the book will show that my affirmative argument was never touched and therefore, I'm not going to deviate from my affirmative position. I'm going ahead with what the affirmative should do, is to affirm. Argument #14, I ended up with this afternoon, but I did not completely end up that argument, and the argument was:

ARGUMENT #14

By the decree of God, we mean the eternal plan or purpose of God.

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

1. Heb. 6:17 says, "Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel (purpose) confirmed it by an oath."
2. To promote and protect the eternal purpose of God, that is, the final glorification of the redeemed; God destroyed the antedelvians 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; and never forget, God has put his honor under an eternal oath that not one of his precious blood bought saints shall perish. The purpose of God will stand.

SUMMARY OF ARGUMENT #14

Syllogism #1

1. God has an eternal purpose to elect, redeem and glorify a people. (Eph. 3:11; Tit, 1:2; II Tim. 1:9)
2. But in order to make certain his eternal plan did not fail; God decreed the final conclusion.
3. Therefore, if God did not decree all things, he could not know his plan would succeed, indeed it could fail, if for no other reason, it would fail because it was not sure.

Syllogism #2

1. In the eternal purpose of God even the free acts of men were decreed in order to protect his plan to bring his redeemed home. (Rom. 8:18-30)
2. But though the offences of men were by the permissive decree of God, that comes also. (Lk. 17:1; Matt. 18:7)
3. All things even the permissive acts of wicked people work together for good of God's purpose. (Rom. 8:28)

ARGUMENT #15

The eternal purpose of God is based upon his decrees as Dr. J.R. Graves states, "This purpose of God necessarily preceded all other acts, and is therefore, called God's eternal purpose, Eph. 3:11." Now he said, "It is impossible for God to foreknow anything that he has not determined shall be, or determined for wise purpose to permit to be, either as a cause or effect; nor can he decree anything that was not embraced in his purpose.

FIRST PROPOSITION: *"God's determinate counsel delivered Christ to be crucified by the wicked hands of the Jews."*

Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified.

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

Gen. 45:8 Joseph said, "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh..." (Gen. 50:20, He said to those same half-brothers, "But as for you, ye thought an evil against me, but God meant it for good, to bring to pass, as it is this day, to save much people alive.")

SUMMARY OF ARGUMENT #15

1. God has an eternal purpose (Eph. 3:11) which involves his foreknowledge and divine decrees.
2. But it is impossible for God to foreknow, elect or decree anything which he has not determined.
3. Therefore, God's determinate counsel underlies all his acts.

ARGUMENT #16

Christ promised his church perpetuity and continuity down through the ages until he returns, but without predetermination, Christ could not promise his church perpetuity or continuity.

FIRST PROPOSITION: *Christ promised perpetuity and continuity and succession to his churches.*

1. Matt. 16:18, "Upon this rock I will build my church: and the gates of hell shall not prevail against it."

2. Matt. 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and lo, I am with you alway, even unto the end of the world, Amen."

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

1. The churches consist of people who have been saved and scripturally baptized (Acts 2:41) "Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls."
2. Therefore, the membership of the churches were predetermined because Christ promised his church perpetuity which was based on his predetermination or predestination.

SUMMARY OF ARGUMENT #16

Syllogism #1

1. Christ promised his churches perpetuity and continuity. (Matt. 16:18; 28:19-20)
2. But Christ's foreknowledge would be "impossible" if God had not predetermined or predestinated the perpetuity and continuity of his churches.
3. Since the churches consist of people who have been saved and scripturally baptized it follows these must be predestinated to be saved and baptized or the churches would not have members and would fail to exist.

ARGUMENT #17

The decrees of God are all-comprehensive, that is no event is isolated, but "all things work together for the good" of the purpose of God which means the color of the flower and the nest of the bird are related to the whole of material universe, and in our ignorance we can trace a chemical fact as related to a myriad of other facts, classified under the heads of mechanics, electricity and light and life.

FIRST PROPOSITION: *The chemical composition of our chromosomes by amino acids produce our physical beings but God has decreed the substance of our beings.*

Psa. 139:14-17, "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."

SECOND PROPOSITION: *God's eternal purpose and decrees are behind all physical defects.*

1. Ex. 4:11, "And the Lord said unto him, who hath made man's mouth? Or who maketh the dumb, or the deaf, or the seeing or the blind? Have not I the Lord?"
2. Jn. 9:2-3, "And his disciples asked him, saying Master, who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned nor his parents; but that the works of God should be made manifest in him."

SUMMARY OF ARGUMENT #17

Syllogism #1

1. The decrees of God are all-comprehensive, and no event is isolated even the chemical composition of our bodies. Ps. 139:14-17
2. But this may mean physical defects as blindness, deafness, (Ex. 4:11, Jn. 9:2-3)
3. Therefore, all things are by his sovereign will even physical defects as blindness.

ARGUMENT 18

The Scriptures declare “all things” are included in the divine decrees in order that God’s eternal purpose (Eph. 3:11) which is the final redemption and glorification of his people might certainly and without failure be assured; therefore, God has decreed all things concerning the acts occurring in his churches.

FIRST PROPOSITION: God left nothing to chance in his plan of Redemption of his people but included all things in the covenant he made with the Son.

1. Heb. 13:20, “Now that God of peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant.”
2. II Sam. 23:5 David said, “God hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation...”

SECOND PROPOSITION: Christ became the surety or guarantor in the covenant before the world was created.

1. Heb. 7:22, “By so much was Jesus made a surety of a better covenant.”
2. In the covenant of redemption, a definite number of people were given to Christ, and Christ said he came to earth to give eternal life to as many as God had given to him back in eternity. Jn. 17:1-2, “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

(Ten minutes)

Notice: God gave Christ power over “all flesh” not to save them, but to assure the fact that those whom God had elected would be given eternal life.

SUMMARY

Syllogism #1

1. God made a covenant with his Son in order to assure the salvation of his people, and this is called the everlasting covenant in Heb. 13:20.
2. But “all things” were ordered in that covenant. II Sam. 23:5.
3. Therefore, “all things” which were ordered means God has predestinated all things in order to complete the redemption and glorification of his people.

Syllogism #2

1. “All things” are ordered in the covenant God made concerning our salvation in eternity. II Sam. 23:5.
2. But Christ said God had given him power over “all flesh” that he might give eternal life to everyone God had given him in eternity past.
3. Therefore, “all things are ordered and sure” over “all flesh” or all mankind that the purpose of God to save his people might not fail.

ARGUMENT #19

Since the reason all things have been included in the decrees of God for the sure redemption and final glorification of God’s people, it was necessary for a perfect God to execute a perfect plan of salvation

and because God is perfect, he left nothing to chance; therefore, all things were predestinated even the free acts of men.

1. The entire histories of nations were predestinated in order that nations would fulfill the will of God in his great plan of redemption.

a. Isa. 14:26, "This is the purpose that is purposed upon the whole earth and this is the hand that is stretched out upon all the nations; for the Lord of Host hath purposed and his hand is stretched out, and who shall turn it back."

b. The word translated "purpose" is the word translated "counsel" in Eph. 1:11.

2. Acts. 17:26, "He made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation.

a. God has determined (PROTETAGMENOUS – save word that's "ordained" in Acts 13:48) the time of the nations; otherwise, God had predestinated the people of the nations.

b. God has set the bounds "OROTHESIS" – that is the word translated predestinated in Eph. 1:4.

Syllogism #1

1. God says "this is the purpose that is purposed upon the whole earth and stretched out upon all nations" Isa. 14:26.
2. But to predestinate the course of all the nations means to write the history of the nation before it occurs. Acts 17:26.
3. Therefore, the entire histories of the nations have been determined by God in order that his perfect plan of redemption of his people should not fail.

ARGUMENT #20

How much time please. (Six minutes)

Since the eternal purpose of God (Eph. 3:11) is to redeem, glorify a definite people (Rm. 8:28-30), and since the eternal mind of God thought this purpose (Isa. 14:24); therefore, God has decreed to use all things in order; to bring that people into the human family; to redeem them by the blood of Christ; to glorify them, and to finally bring every one of his blood-bought children home.

FIRST PROPOSITION: God has decreed the births of people both wicked and his elected people because even as my friend says the non-elect have a place in God's eternal plan.

1. The heathen king of Persia was named 176 years before he was born because he was to have a power in God's plan, Isa. 44:28

2. Pharaoh was raised up in order for God to show his power to redeem, Ex. 9:16

3. The people God elected to be saved were born according to God's eternal purpose. Jer. 1:5, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

SUMMARY

1. God's eternal purpose (Eph. 3:11) is what the eternal mind of God thought (Isa. 14:24) in order to redeem a people and bring them to glory without a failure (Rom. 8:28-30).

2. But in order to assure the success of his perfect plan, God decreed all things (Eph. 1:11) even the births of people (Isa. 44:18; Ex. 9:16; Jer. 1:5) both for good and evil.

3. Therefore, the births of all people have been decreed by God in order that his plan of redemption should not fail.

ARGUMENT #21

That God has decreed the free acts of men is taught in the Bible. And yet the actors were none the less responsible and consequently none the less free in their acts all of which is clearly taught in the Scriptures.

FIRST PROPOSITION: The Jews freely crucified Christ, yet it was determined by the counsel or purpose of God.

1. Acts. 2:23 "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Also Acts 3:18)
2. Acts 4:27-28 "For of a truth against thy holy child Jesus, 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 thy counsel determined before to be done.

SECOND PROPOSITION: God's decree in no way destroys the liberty of free agency of man.

1. Matt. 11:13-14, "For all the prophets and the law prophesied until John. And ye, if ye will receive it, this is Elias, which was to come."

NOTICE: Malachi 4:5-6 says, "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord."

2. Matt. 17:10, "And his disciples asked him saying, Why then say the scribes that Elias truly shall come first and restore all things. Jesus answered and said unto them, Elias truly shall come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listen or wanted to. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

SUMMARY

Syllogism #1

1. God has decreed the free acts of men, Acts 2:23.
2. But if man acts freely, he is responsible for his acts, Acts 2:23.
3. Therefore, man is responsible for his acts because God says, "him being delivered by the determinate counsel of God, ye have taken and with wicked hands have crucified."

Syllogism #2

1. God's decree in no way destroys the liberty or free agency of man because God said, "Behold I will send Elijah before the great and dreadful day of the Lord." Mal. 4:5
2. But Christ said, "if ye will receive it, this is Elias" and he referred to John the Baptist, Matt. 11:13-14
3. Although Christ said the people were free to receive it or to reject it; nevertheless, God had decreed that John the Baptist fulfill the prophecy. Matt. 17:11-13.

ARGUMENT #22

The great Bible doctrine of foreordination and predestination is the fortress of God which protects God's people from the power and cunningness of Satan.

How much time do I have? (One minute) One minute, I don't have time to make that argument. Let me just say this that I plan in my next speech to finish this affirmative and answer my friend's questions and I intend to show dearly beloved this one thing: Predestination of all things is not a dangerous doctrine. It is God's plan to bring his redeemed people home. If it takes floods, death, car wrecks, train wrecks, anything else whatever it takes; God in his wise way knows how to bring his redeemed people home and the devil cannot thwart his plan. And if God didn't decree it, who knows, the devil may have a plan. And if God didn't decree it, who knows, the devil may have a plan down here that nobody knows about and therefore upset God and get his children and cause the downfall of the purpose of God. I hope and pray that you'll understand that God plans to bring his redeemed people home. If it takes death, floods, drought, whatever it takes. Wars, bullets, wars and bullets as far as that's concerned...(Time) Thank you.

ALEXANDER'S THIRD NEGATIVE

Brother Crawford, brethren moderators, ladies and gentlemen of the audience, I come before you once again to deny the proposition which my opponent has been affirming. That proposition reads: The Scriptures teach that God in his sovereign purpose has decreed all things that happen. I want at this time to read to you a paper that was passed out. I think my opponent when he first saw it being passed out became a little perplexed or angry. I'm glad he got ahold of himself and realized that I do not in this paper nor in any other way in this debate have I attempted to cast a reflection upon my opponent's character. My opponent has been very cordial to me all through this debate, and after the debates over tonight, I hope we'll each have an opportunity to express our gratitude for such things as that. But in the debate, I have pointed out some inconsistencies that I have seen in my opponent's doctrines. The propositions, all six of them that we have discussed in this debate, are written on this paper. I'll not take time to read those, but I want to read the rest of the paper.

Note: a few of the contradiction, inconsistencies and blunders that Calvinism drove its champion Brother R. Lawrence Crawford to hold in this debate. I maintain that when any man hold to and preaches and teaches a system of teaching that is not of the word of God, he will, you let him talk long enough he will contradict himself. He'll show inconsistencies in his teachings. Now listen to the reading of this:

First, though the proposition called for scriptural proof Brother Crawford took much of his time to quote uninspired men as histories and Articles of Faith to prove Calvinism

#2. Brother Crawford took the position that God the Father did in eternity unconditionally elect a certain number of men to salvation and that the Father did give all those whom he elected to Christ in eternity. And that all those whom God elected were in Christ from eternity. Ye he admitted that those elect people who have not yet been regenerated are under condemnation. Hence Brother Crawford has unregenerated elect people in Christ and yet condemned. I maintain that is a gross inconsistency.

#3. Brother Crawford read a statement not from the Bible that repentance and faith are the fruits of regeneration. But Lk. 13:3, 5 says, "Except ye repent ye shall perish." So, if an elect sheep dies before he believes he will perish, according to Brother Crawford's argument. But Jesus said in Jn. 10:28 that his sheep would never perish. Jn. 3:18 says, "He that believeth on him" that is Jesus, "is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." So Brother Crawford's argument is that elected sheep given to the Son of God and regenerated are condemned until they believe.

Jesus was not sent to save all, this is #4. Jesus was not sent to save all, but only such as were unconditionally elected according to Brother Crawford's argument. But the Bible, not Clement or Articles of Faith, says in Isa. 45:22, "look unto me and be ye saved, be saved all the ends of the earth for I am God and there is none else." I Tim. 4:10 says, "And therefore we both labor and suffer reproach because we trust in the living God who is the Saviour of all men especially of those that believe."

#5. Brother Crawford in answer to one of my questions said that God in his good pleasure willed that some be saved. Then according to his argument, God willed that some be reprobated in hell. Brother Crawford quoted a brother who taught reprobation in the quotation used.

Brother Crawford took the position, this is #6. Brother Crawford took the position that all true Baptist churches are Calvinistic and stated that if a church repudiates the doctrines of Calvinism, she repudiates scriptural baptism, the Lord's supper and scriptural church organization. He further said that the American Baptist Association has departed from what they had affirmed in J.R. Graves' book from which he quoted. To be consistent Brother Crawford must lead Landmark Church of which he is pastor to refuse to grant or receive letters from churches of the American Baptist Association. Another inconsistency of Brother Crawford. In the 1978 yearbook of the American Baptist Association on p.231 is listed the church Brother Crawford pastors and list R.L. Crawford as pastor. Why is this so if Brother Crawford believes the A.B.A.

churches to be false churches. If only Calvinistic Baptist churches are true churches as he has argued, then he must consider A.B.A. churches as false churches.

#7, Yet in spite of Brother Crawford's statements above in answer to one of my questions on Thursday morning, he said his church was listed in the yearbook of the American Baptist Association because he loves the churches of the A.B.A. He also said in answer to a question that the church he pastored grants and receives letters from A.B.A. churches. This is in spite of his position that all true Baptist churches are Calvinistic. And a vast majority of the A.B.A. repudiate Calvinism and according to Brother Crawford they thus repudiate scriptural baptism, the Lord's supper, and scriptural church organization. How can his church receive or grant letters to churches that repudiate these doctrines? Oh, consistency thou art a jewel.

#8, According to Brother Crawford regeneration necessarily precedes repentance and faith. If Brother Crawford is correct on this then when the Holy Spirit convicts the sinner that he is lost; he convicts him of a lie because according to Brother Crawford the sinner is already regenerated when the Holy Spirit convicts him.

#9, Brother Crawford took the position that Christ died in a modified sense for all men. Brother Crawford needs to tell the people if any are in heaven or will there ever be any in heaven for whom Christ died in a modified sense. We need to be cited to chapter and verse in the Bible not in a manmade book where Christ died for anyone in a modified sense.

#10, Has Brother Crawford told us just when the elect are regenerated? You'll remember yesterday I asked more than once that my opponent tell us when is it when is an elect person regenerated? He hasn't told us yet.

#11, Brother Crawford said in the debate that I could not pray for all men. Yet the Bible says in I Tim. 2:1, "I exhort therefore that first supplications, prayer, intercessions and giving of thanks be made for all men." Verse 3 and 4 says, "This is good and acceptable in the sight of God our Saviour who would have all men to be saved and to come unto the knowledge of the truth." But the Bible says to pray for all men. So, I urge us to do as God says even though Brother Crawford says we cannot do it.

#12, In the Thursday afternoon session Brother Crawford passed out an outline made by his grandfather the late Brother G.W. Crawford on election. I found nothing in the outline that suggested that the late G.W. Crawford, much loved and honored by his brethren, believed election as does Brother Lawrence Crawford. Now I haven't said that his granddaddy doesn't believe in election. I've said that I believe in election. And my opponent knows that. But I saw nothing in that outline that indicated that his grandfather believed in unconditional election as Brother Lawrence Crawford believes. I believe in election Brother Crawford. #6 in his outline wrote, "God in time calls and saves" II Tim. 1:7, 10; II Thess. 2:14; Eph. 1:3, 4. I believe God elected in eternity to save all who repent and believe in Jesus in time and that he calls and saves them in time.

#13, According to Brother Crawford's argument every child of God is in Christ in the locative case before he was born. That the sinner is born or made alive in the Locative case before he is born physically. But Brother Crawford has taught that one who is in Christ before the foundation of the world, belonging to Christ from eternity, elect, is condemned until he believes. So, should he die before he believes will he go to hell though he is in Christ in the locative case.

#14, On Friday afternoon Brother Crawford states that God decreed who would repent and believe. Previously he said that the elect are elected unconditionally. So, God decreed in eternity that some would be lost in hell. But Brother Crawford says only elect infants die in infancy. Would it not be better for those who are not elected to die in infancy?

All right. I wanted to get that in before you. This afternoon I asked my opponent some questions and he has not answered the last two. I think he said in the last minutes of his speech a while ago that he intends

in his next speech to answer those questions. All right so I'll pass that by. Now he quotes again, he presents the principle again as he did this afternoon that it is impossible for God to have foreknown anything except that which he determined should be. And so on. I asked him this afternoon and I want to ask him again to explain to this congregation how God decreed that a thing should happen if it was not within the sphere of his presence before he decreed it. And he hasn't, he hasn't explained that. I asked him also this afternoon and I want to renew this request that he explain to this congregation how that God decreed back in eternity before he created anything when there was nothing in existence except God himself. How that he decreed a thing to happen and yet he is not the cause of that which he decreed. Now I want to know how is it that he is not the cause of that which he decreed. My opponent has not answered that. He's not explained that. And right here is the crux of the whole matter. If God decreed a thing to happen God verily is the cause of it happening. I stated this afternoon that God decreed that his Son Jesus Christ would be crucified, and I verily tell you that God is the cause of his Son not only coming into this world but he's the cause of his Son having been crucified for us. God decreed that. And in the same line everything else that God decreed he is the cause of it happening. If not, I want my opponent to explain how it is that he decreed anything to happen and yet he is not the cause of it. Now don't forget to do that Brother Crawford.

My opponent has presented, has cited quite a number of scriptures. But he didn't read many of them. And he didn't make any scripture argument on them. He simply presented a series of syllogisms. What he called syllogisms and I've presented some series of syllogisms in the course of this debate and I've provided my opponent with a copy of each series of syllogisms so that he could look them over. I knew it would be impossible for him to set at his desk and write those syllogisms down as I read them. And it's impossible for me to set at my desk and write the syllogisms down that he reads. This is the reason that I have not responded to them, my mind's not big enough to remember all those syllogisms as you read them. He read rather rapidly so I passed them by. That's all I could do. Now if he had provided me a copy of each of them so I could look them over I would have gladly responded to them, but he didn't. All right.

Now he said, I refer to one other thing that he said in his last speech. He said God's decree in no way destroys the liberty and free agency of man. I want him to explain that. I know he says that, and I know Calvinists have said that many times. But I want him to explain how that God decreed that men should despise his word and bring destruction upon themselves and yet their freedom of choice and their will is not affected by his decree. Now if he can explain how that God decreed that every act of every man and yet God's not the cause of those acts let him do it. I want to proceed now with another argument.

Negative argument and this argument is based upon I Cor. 8:11. (You have eleven minutes) And II Pet. 3:9, I Cor. 8:11 reads, "And through thy knowledge shall the weak brother perish for whom Christ died." II Pet. 3:9, "The Lord is not slack concerning his promise as some men count slackness. But is longsuffering to us-ward not willing that any should perish but that all should come to repentance." Right now, I hand to my brother, if Brother Smith will be kind enough to hand it, a copy of a dilemma that I've written, on these two scriptures. Now listen to me carefully as I read the argument. The word perish, let me read the scriptures again. I Cor 8:11, "And through thy knowledge shall the weak brother perish for whom Christ died." II Pet. 3:9, "The Lord is not slack concerning his promise as some men count slackness but is long suffering to us-ward not willing that any should perish, but that all should come to repentance." The word perish used in both of these scriptures come from the Greek word APPALUMY which means to destroy utterly, to kill, to bring to naught. To make void, to lose, to be deprived of, to be destroyed, perish. To be put to death, to die, to be lost, to stray. This is the definition give in the Harper Brothers Analytical Greek Lexicon. Now it doesn't matter which meaning my opponent wishes to ascribe to this word. I don't care which meaning he wants to use. The fact is that the same meaning applies to this word in both of these scriptures. It doesn't matter which meaning he, he wants to ascribe to it. Furthermore, in I Cor. 8:11 it is shown that a weak brother might perish. "The law and through thy knowledge shall the weak brother perish for whom Christ died." But in II Pet. 3:9 it is shown that the Lord is not willing that any should perish. Now in this argument it does not matter whether the brother mentioned In I Cor. 8:11 is a brother in Christ or a brother in Adam. He can have either one of them he wants, I don't care. And it doesn't matter whether the word "any" in II Peter 3:9 refers to the elect or to all mankind. He can have it either way. I don't care. The fact is the Paul shows that a brother

might perish yet God is not willing that any should perish. The decrees of God express his will, I've said this several times in my speeches this afternoon. The decrees of God express his will. My, I don't think my opponent will deny that. My opponent teaches that what God wills must happen. And what God does not will cannot happen. This is the necessary accompaniment of his doctrine that God decreed all things that happen. Thus, in the light of these two scriptures my opponent's proposition presents the following dilemma for him. First, if God decreed even the possibility of the weak brother's perishing then he decreed that which he is not willing to happen. If he did not decree even the possibility of the weak brother's perishing, then he did not decree all things that happen for the possibility is certainly there. But either God decreed the possibility of the weak brother's perishing or he did not decree it. Therefore, either God decreed that which he is not willing to happen or else he did not decree all things that happen. Now my brother can have it either way he wants to, but these two scriptures ruin his doctrine. Either way he wants to go. Which horn of this dilemma will he take? According to my opponent's doctrine if God is not willing for any to perish then none can perish. Therefore, if God decreed the possibility of the weak brother's perishing it still could not happen because God isn't willing for it to happen. My brother's doctrine ends up with God decreeing something that he's not even willing to happen according to these scriptures. Now I want him to deal with this syllogism or this dilemma. But if God decreed something that could not happen then this would prove God to be unable to fulfill his own decrees. This is the ridiculous conclusion to which my opponent's doctrine and position forces him. (Five minutes) On the other hand if we recognize the Bible truth that God did not decree all things that happen and that some may perish for whom Christ died even though it is not God's will that they perish then we can see the harmony between these two passages of scriptures.

All right, let me, let me in these few moments present one other argument. Hos. 13:9, "Oh Israel thou hast destroyed thyself but in me is thine help." Now the revised version of this reads, "It is thy destruction Oh Israel that thou art against me, against thy help." Either of these versions denies my opponent's proposition. If God decreed the rebellion and destruction of Israel, then he was not their help as this verse declares. God could not be the determining cause of their destruction and at the same time be their help. God put the blame on Israel herself. "Oh Israel thou hast destroyed thyself." Or else the revised version puts it is "Thy destruction Oh Israel thou art against me against thy help." Now I'll tell you that God declared himself to be the help of Israel not her destruction. But if, if God decreed all things that happen then God decreed the destruction of Israel and if he decreed the destruction of Israel he was the cause of the destruction of Israel and if he was the cause of her destruction he could not be her help. And so, Israel did not destroy herself, according to my opponent's doctrine she was victim of God's decree. How, how was Israel against God if they were doing exactly what he had decreed they should do? But if God did not decree the rebellion and destruction of Israel then he did not decree all things that happen. I want to refresh your memory, your memories concerning these questions that my opponent is to answer. The two he has not answered.

#4, Does the expression all things as it is used in Eph. 1:11 include every physical, mental and spiritual act of every creature? You'll recall Eph. 1:11 tells us that "God worketh all things after the counsel of his own will." I'm asking my opponent does that expression all things include every physical, mental and spiritual act of every creature?

#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. Now give us a forthright answer to these questions Brother Crawford. My brother has pointed to quite a number of scriptures in his last speech. I could endorse and do heartily endorse every one of them. When my brother says that God decreed that which was necessary for him to work redemption. I agree with that. But where is it that sinful acts of men are necessary for God to work his work of redemption? What we're dealing with and what I'm disputing is that your teaching the necessary consequence of your teaching that God is the cause by his own decree of every sinful act. Every lie that was ever told, every murder, every rape, every sin...(Time)

CRAWFORD'S FOURTH AFFIRMITIVE

Ladies and Gentlemen, gentlemen moderators, and my honorable opponent, I come before you for my last affirmative and I want you to listen carefully because I intend to deal with everything my friend took up. First of all, the questions he asked me: #4, Does the expression "all things" as it is used in Eph. 1:11 include every physical, mental, spiritual act of every creature? It certainly does. I read in my arguments, Brother Alexander if you'd just notice. I said even the amino acids that go to produce our bodies in my last argument. Brethren it's in the book. The book will be, I plan to print this book. I quoted, I showed that even the amino acids that construct our bodies, the adenine, the cytosine, the thymine and the guanine. Those little things that you can't even see with your eye, that form a chain that form chromosomes. David said in Psa. 139:14, "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth." I showed him that the blind man in Jn. 9:2, Christ and the disciples walked by him, the disciples said, "Master who sinned this man or his parents that he was born blind. Christ said neither but that the works of God might be made manifest in him." I showed that Ex. 4:11 when Moses was at the burning bush. He didn't want to speak for God. God said, "Who made man's mouth, who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord." My friend since then he tunes me out. I want this to go into the book. It's going to look beautiful in the book. Brother Alexander everything you put in your resume. Thank you, sir. Because when the people read this book, they are going to see that you were doing something else besides listening. All right, we are going to have a delightful time, it's been an enjoyable week.

#5, Does the Holy Spirit influence every member of the human race in such a way as to make certain that individual shall do exactly what God decreed he shall do. Every day of his life and in every situation? I quoted this afternoon no one said a word about it, James 4:13, 16, "Go to ye that say we'll go into a certain city and buy and sell and get gain. Whereas ye know not what shall be on tomorrow, but ye should say if the Lord wills, we will do this and that." Now I'm not going to try and act like a know-it-all Brother Alexander, you've already accused me of quoting Greek. I can't help it because I can read the Greek New Testament and you can't. That was decreed before the foundation of the world. I don't flout in your face. I didn't mean that as a joke brethren. I don't, I've never ridiculed my dear beloved brother. He and I may both be standing before the Lord in the morning. Wouldn't it be a shame if I's said something that would be of a derogatory nature to one of my brethren and I would have to confess that I'd wrong one before God. You children of God be careful. I said in Jn. 3:27 the first opening, or the first day of the debate. That a man can receive nothing except it be given to him from above. And my friend will never understand what these Confessions of Faith, he'll never understand what those Confessions of Faith mean. He'll never know what David meant in II Sam. 23:5 when he said, "Thou hast made with me an everlasting covenant ordered in all things and sure this is all my salvation." He'll never know anything about that until God opens his blind eyes. And I didn't mean that in a derogatory sense either, I used it in a scriptural sense. And if it's in a derogatory sense I apologize now.

Now he said, does the Holy Spirit influence, let me just say this, I read Gen. 45:8; Gen 50:20 where Joseph said to those wicked brothers. Now he said where did God command that wicked acts of men? And he made a big display that God is the cause of lying and of thieving and raping, he said rape four of five times. I don't know why we have to, that's not going to look good in print coming from a Baptist preacher. But just in case you want to say something about it, why not deal with the facts Dr. Alexander. Joseph said, "It was not you that sent me hither, it was God to save your lives." All right. I guess he thinks that's really debating. But my dear friend will find out that this debate is going to press. You have had opportunities to reply to me and this book will show that the man has not said a word. In fact, he's used his own affirmatives, when he comes up here. Now I stand by the Articles of Faith and the Baptist WayBook. I have been preaching it and I have been teaching it in this debate. I asked him the first day of the debate, Dr. Alexander

since you don't want the Articles of Faith discussed what Articles of Faith, now he'll come up now when I don't have a chance to reply. You watch he's waited four days. This is going in the book see. Some men's sins go before them unto judgement. And the other men's sins follow after them. His sin is going to be when the book comes out. I've asked him four days: Dr. Alexander what Articles of Faith, since you don't want me to read from the Baptist Waybook. Since you don't want me to read from the Philadelphia Confession of Faith, since you don't like these Articles of Faith what does your church believe? He says I believe the Bible. That's what every Campbellite that I've ever met in the debate says. You've got it, I take the Bible. The Pentecostals say I take the Bible. I don't have any Confession of Faith. That's the old heretical move. Listen brethren now this is no shame on him if our Baptist people would get back to the Baptist WayBook, we could have unity in Baptist churches from one end of this country to the other. If they'd just get back to what we said we believed. Now let me go to his arguments. First of all, may I get my affirmative in because I don't feel like that I should just continually go through this. I have made my arguments and arguments; may I just get my affirmative in and then deal with his arguments.

ARGUMENT #22

The great Bible doctrine of foreordination and predestination is the fortress of God which protects God's people from the power and cunningness of Satan.

FIRST PROPOSITION: Satan is said to have powerful intelligence.

1. Eph. 6:11-12, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against the principalities and against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

SECOND PROPOSITION: The devil has preachers and false churches and cults to deceive people.

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

THIRD PROPOSITION: All the world shall be deceived, except those God has predestinated to share in his eternal glory.

Matt. 24:24, "For there shall rise false Christs, and false prophets, and shall shew signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

FOURTH PROPOSITION: God decreed in eternity past to save his people from the power of the devil and nothing can defeat his eternal purpose and in the mind of God all his redeemed people are in glory now.

Rom. 8:28-30, "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 predestinated to be conformed to the image of his son... whom he did predestinate, them he also called; and whom he called, them he also justified; whom he justified, them he also glorified."

SUMMARY

Syllogism #1

1. The Bible clearly states the devil has ministers and false cults to deceive the world. (II Cor. 11:13-15)
2. But the Bible says God has predestinated his people to be justified and glorified. (Rom. 8:28-30)
3. Therefore, predestination is a bulwark and a fortress against the devices of the devil.

Syllogism #2

1. The doctrine of predestination declares the fact that God has a plan to save his people and to keep them in safety from the devil.
2. But some people say it is a dangerous doctrine.
3. Therefore, according to those people it is dangerous to be safe from the devil.

ARGUMENT #23

Arguments on the History of Predestination: The churches of the Lord Jesus Christ have a continued existence from the days of Christ down to the present time; therefore the true doctrines were preached in those churches, and history declares plainly that the doctrines of election and predestination were preached by the persecuted flock of the Great Shepherd.

FIRST PROPOSITION: The testimony of scholars, who were not Baptist, on the perpetuity and continuity of Baptist should have some weight.

1. John Clarke Ridpath, Methodist, President of DuPaw University: "I should not readily admit that there was a Baptist church as far back as AD 100 though without doubt there were Baptist then, as all Christians were then Baptist." (Baptist Church Perpetuity, W. A. Jerrel, p.58)
2. Alexander Campbell in the Campbell-MacCalla Debate, p. 339 "From the Apostolic age to the present time, the sentiments of Baptist and the practice have had a continued chain of advocates, and public monuments of their existence in every century can be produced."
3. Cardinal Hosius, President of the Council of Trent, AD 1560: (Hosius Letters Apud Opera, 112-113, Baptist Magazine CVIII, p. 278, May 1826): "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptist since there have none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people."

SECOND PROPOSITION: Christ and the apostles preached unconditional election and predestination.

1. Jn. 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should not fail."
2. Lk. 22:22, "And truly the Son of Man goeth as it is determined." (HORISMENON as it has been predestinated a perfect passive participle of the same verb in Eph. 1:5)

Other scriptures proving Christ and the apostles taught election and predestination:

1. "He worketh all things after the counsel of his will." Eph 1:11
2. "He hath determined the times before appointed for all nations." Acts 17:26
3. The word elect, elected, chosen is used 44 times in the New Testament. Jn. 6:70; I Cor. 1:27-30; Eph. 1:4; I Thess. 1:4; II Thess. 2:13; Rom. 9:11; Rom. 11:5, 28 and other places.

ARGUMENT #24

The preachers and ministers who lived in the ages just after the apostles (which is called in history the Ante-Nicean Fathers) all preached the doctrine of election and predestination.

FIRST PROPOSITION: Clement of Rome who was a companion of Paul and is mentioned in the Bible in Phil. 4:3 wrote letters to Corinthians in which he boldly sets forth the doctrines of election and predestination.

1. Clement says we were predestinated before we were born to receive God's precious gifts. In his book to the Corinthians, Chapter XXVIII: "He who made us and fashioned us, having prepared his

bountiful gifts for us before we were born, introduced us into his world. Since, therefore, we receive all these things from him, we ought for everything to give thanks; to whom be glory for ever and ever.

Dr. Alexander, I'll stop right here between these propositions, do you ever get on your knees, this is a rhetorical question, do you ever get on your knees and thank God for salvation? You shouldn't do that because he didn't predestinate you to be saved. Why thank God for something he didn't predestinate? Thank the preacher. Thank mother, thank somebody else. Don't thank God. Get up off your knees and say God I'm sorry. I'm not going to thank you for saving me because you didn't predestinate me to be saved. I helped save myself. That is sad.

Questions:

1. Why thank God for your salvation if He did not predestinate it?

SUMMARY OF ARGUMENT #24

Syllogism #1

1. Scholars of other denomination have stated the fact that Baptist churches existed since the days of Christ and the apostles.
2. But the early churches preached election and predestination.
3. Therefore, to be identified with those churches and ministers, one must preach election and predestination.

Syllogism #2

(Fifteen minutes) Thank you sir.

1. Clement of Rome said in AD 69 that God prepared his bountiful gifts for us before we were born and because he had done this before we were born, he made us and brought us into the world.
2. But if a minister ridicules predestination and divine election he has no connection with Clement or any of the other apostolic churches.
3. Therefore, some of the Baptist churches of today cannot claim a succession or connection with the true churches of the Lord Jesus Christ because they say they do not believe the same doctrine as those early churches.

ARGUMENT #25

The doctrine of election and predestination were the major points of preaching among the immediate successors of the apostles.

FIRST PROPOSITION: Ignatius and Polycarp were acquainted with the Apostle John, the great preacher; their sermons and letters are full of the doctrine of election and predestination.

1. Ignatius (30-117) who was the little child our Lord set in the midst of the apostles to teach them humility in Matt. 18:3 later became an assistant to the Apostle John and served for many years as the pastor of the church in Antioch said:
 - a. "Ignatius, who is called Theophorus, to the church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fullness of God the Father, and predestinated before the beginning of time...and elected through the true passion by the will of the Father and Jesus Christ, our God." (The Epistle of Ignatius to the Ephesians)
 - b. Item: The Church at Ephesus was "predestinated before the beginning of time.

Say while I'm right here, did he say anything about church continuity and Christ said the gates of hell shall not prevail against my church. Baptist were predestinated to be in this world till Christ comes back. He never touched it.

2. Polycarp (65-155 AD) was the pastor of the church at Smyrna which is mentioned in the book of Revelation, and in his letter to the church while he was in prison awaiting the day when he would be burned at the stake, he speaks of predestination and election.

a. He says of his coming fiery death at the stake is a sacrifice which God had predestinated and foreordained: Here is his quote: "Among whom (those who had been martyrs) may I be accepted this day before thee as a fat and acceptable sacrifice, according as thou, the ever thankful God, has foreordained, and has revealed beforehand to me, and now has fulfilled." (The Encyclical Epistle of the Church at Smyrna by Polycarp Chapter XIV.)

b. In chapter XVI, he says there is a difference between the elect and others. "All the people wondered that there should be such a difference between unbelievers and the elect." Chapter XVI.

SUMMARY OF ARGUMENT #25

Syllogism #1

1. Scholars state the fact that Baptist having a succession of churches back to Christ and the apostles. Matt. 16:18; Eph. 3:21.
2. But those churches preached the doctrines of election and predestination of God to show that man could not take any credit for salvation.
3. Therefore, if churches do not preach and teach the same doctrine, they cannot claim a succession of connection with those true churches.

ARGUMENT #26

The Novation Anabaptist preached the doctrine of election and predestination.

FIRST PROPOSITION: Novation was the leader of the true churches in 251AD when a division occurred; the lax and corrupt churches departed from the true faith; However, many churches remained with Novation and continued down to the reformation under different titles or names.

1. Robinsons Ecclesiastical Research, p. 126, printed at Cambridge 1792: "Great numbers followed his (Novation's) example, and all over the Empire Puritan churches were constituted and flourished through two hundred succeeding years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names and a succession of them continued till the Reformation."

(Ten minutes)

SECOND PROPOSITION: Novation was a great preacher of election and predestination.

1. In his day some heretics were saying Christ was not the eternal Son and distinct from the Father but that when Christ prayed (Jn. 17:5) "Father, glorify thou me with the glory of thine own self, the glory which I had with thee before the world was" this meant he was predestinated to glory and had no glory before the world began; on the contrary, Novation says all the saints of god were predestinated to be saved because Christ had glory with the Father before the world was. Now here it is:

2. A Treatise of Novation Concerning the Trinity, chapter XVI, is it (Chapter XXIV According to the Pamalius translation) Here's what Novation said: "For if this glory was in predestination, Christ received that predestination to glory last of all, for prior to him Adam will be seen to have been predestinated and Able, and Enoch, and Noah, and Abraham, and many others. For since with God the order of all, both persons and things, is arranged, many will be said to have been predestinated before this predestination of Christ to glory. And on these terms Christ is discovered to be inferior to other man, although He is really found to be better and greater."

SUMMARY OF ARGUMENT #26

Syllogism #1

1. Novation Anabaptist were in the line of true succession of the churches of our Lord Jesus Christ.
2. But Novation and these churches believed in election and predestination.
3. Therefore, if a church or minister does not hold to the doctrines of election and predestination, they have no part in succession.

Syllogism #2

1. . Novation was a great preacher and led the churches to reject people who later became the Roman Catholic Church.
2. But Novation and his Anabaptist preached the doctrines of election and predestination.
3. Therefore, if the Baptist of today deny the doctrines of election and predestination, they are not the same churches and people; therefore, they have no succession, and therefore they have no baptism and are without church authority.

ARGUMENT #27

The true churches of Christ have held this doctrine, that is, all things are according to God's divine will and that God's predestination of all things was the eternal plan of God to protect his people from all dangers.

FIRST PROPOSITION: Christ promised perpetuity and continuity to his church.

1. Matt. 16:18

SECOND PROPOSITION: Christ promised continuity and succession to his church. There never has been a day since the days of Christ when there has not been a true Baptist church in this world.

1. Matt. 28:19-20

THIRD PROPOSITION: History proves our true Baptist churches have held the doctrine of predestination down through the ages.

1. A Concise History of Baptist (C.H. Orchard, p. 61-62) He says. "The individual hostility felt against the Novation's, was Celestines, one of the Innocent's successors, AD 432. He took possession of all their churches in the city of Rome, and compelled them to worship in private houses, in the most obscure places. A council was convened at Arles and Lyons, France in 455 AD in which the views of the Novationist on predestination was controverted, and by which name they are stigmatized."

SUMMARY OF THE ARGUMENT #27

Syllogism

1. Christ promised his churches perpetuity and continuity down through the ages until he returns, and these churches were called Novation Anabaptist in the dark ages.
2. But the Novation Anabaptist taught predestination and were condemned by the Catholics at the Council of Aries and Lyon in 455 AD.
3. Therefore, the true churches of Christ have continued to preach predestination and history records the fact that this is a historical fact.

ARGUMENT #28

Our Baptist churches came from Novation Anabaptist and Robinson's Eccl. Res. says "that a succession of them continued till the reformation" (Eccl. Res. P. 126) (Five minutes) All right. Thereby refuting the false argument of the Arminians who say we got this doctrine of predestination from Augustine of Hippo. I used this argument this afternoon, but he didn't pay any attention, but you're here tonight, and some of you never heard this argument. They say we got this doctrine from Augustine of Hippo. Bishop of Hippo, which is contrary to all historians of any standing, such as John Lawrence Mosheim the noted Lutheran who says our people were called predestinarians and Augustine of Hippo argued against us. Now get this:

FIRST PROPOSITION: The Novation Anabaptists taught the doctrines of election and predestination.

1. A Concise History of Baptist (C.H. Orchard) p. 60-61

SECOND PROPOSITION: Our people were preaching predestination before Augustine of Hippo was born, and Mosheim says he argued against us. Now listen to #1.

1. Our people believed, (According to Mosheim, now this is the one who hates Baptist), this is a Lutheran historian, but he says we believed, I doubt we believed all this, but anyway this is what he said: "That God not only predestinated the wicked to eternal punishment, but also to the guilt and transgression for which they are punished; and that thus both the good and bad actions of all men were determined from eternity by a 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 Ecc. History, Mosheim, Cen. V, part II, Vol. I, p 425)

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 our view of predestination.
3. Therefore, the Baptist were preaching predestination and election before Augustine's time and anybody 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 Anabaptists.
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 are heretics.

Now, how much time do I have please sir? (Two minutes) My friend said I said that people were elected before the foundation in the locative case. I never said that. I said that the great Greek grammarians Dana & Mantey, p. 87 in the Manual Grammar of the New Testament said that is in the locative of sphere, they, we were in Christ for his love and for his protection, till we are put in Christ in time. I Cor. 1:30 "Of him are ye in Christ." Have you ever heard him mention anything about that? I've used it in every speech. Dr. K.S. Weust as teacher of Greek for forty years in universities, Word Studies in the Greek New Testament Vol. I, Eph. P. 31-32 says that same thing. My friend keeps saying that thing thinking people are so ignorant

that they don't get my arguments. How much time to I have please sir? (One minute) Dear friends I want you to know that this man has put out this, this statement and I will truthfully say this to you, that the book will clarify every question that he read here and I am so happy we have had this debate in this church. I have been pastor here for 27 years. I invited this brother in here. I want my people to hear this doctrine. I want them to know why Baptist don't believe that; and that our succession goes back to Christ. His succession begins with John Smith in 1611. I've asked him time and time again for a Confession of Faith that has his doctrine, he hasn't had it. I'll tell you where you found it. I read it yesterday. It's the General Baptist. That man is a good man, he's a worthy man, he's my loving brother, but he's a General Baptist in a Missionary Baptist church. I hope and pray that you'll pray for him and I'm not saying that in a slighting Dr. Alexander. Why God bless you I tell you if I have one thought in my heart...(Time) Is that time? Thank you.

ALEXANDER'S FOURTH NEGATIVE

Brother Crawford, brethren moderators, and ladies and gentlemen of the audience, I come to present the last speech of this debate. And it has indeed been a good debate and I've enjoyed every part of it. And I'll say more after the debate is closed concerning our proposition. The proposition reads: The Scriptures teach that God in his sovereign purpose had decreed all things that happen. I emphasized in my first speech this afternoon that the issue is not, did God decree some things. Every Missionary Baptist that I know of believes he did. The issue is not, did God have an eternal plan and purpose. I want to affirm myself he did. The issue is, did God decree all things that happen every act, including every sinful act of every man. Now if he did according to my opponent's teaching then God is by his decree and design and decrees, the cause of every sinful act. My opponent did answer or present an answer to the last two questions that I had asked this afternoon. Let me notice these:

Question #4 was, does the expression all things as it is used in Eph. 1:11 include every physical, mental and spiritual act of every creature? And he said it certainly does. Then in the light of the fact that Eph. 1:11 reads and I want to read it. I want to read it into the record. "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." If this "all things" includes every mental, physical and spiritual act of every creature then God works every sin. Every crime, every kind of sinful act that ever occurred, God works it according to my brother's own answer to this question. Because Eph. 1:11 says, "God works all things according to the counsel of his will." The if "all things" means every act of every kind then God works every act of every kind. This clearly and indisputable puts the blame on God for every sinful act. That's everybody from Lucifer down to the last man that will commit a sin. God, this doctrine wants to blame for it upon God by his decrees. I'll tell you I do not believe that doctrine. I believe that God decreed some things, but I do not believe he decreed the sinful acts of men.

My next question was, 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? Well he pointed to James 4:13-16 where James warned saved people or maybe men in general not to be presumptuous about what you will do tomorrow. "Whereas we ought say if the Lord wills we shall live and do this today." Now it is certain, it is a certainty that if God isn't willing Brother Crawford neither you nor I will be alive tomorrow. I believe that. But that doesn't answer this question.

I want to know does the Holy Spirit every day influence every man on earth in such a way as to make certain that the man does exactly what God decreed that he should do? Now you didn't really answer that, but I concluded from his reference to Gen. 45:8 and his reference to Joseph when Joseph told his brothers after God in his providence had led Joseph over into Egypt, and years later his brothers had to come to him and buy grain. Joseph told them "You meant it for evil but God meant it for good. God sent me here." I believe that. But that doesn't tell us whether the Holy Spirit influences every man on earth every day of his life and make certain in such a way as to make certain that that individual does exactly what God decreed, decreed that he shall do. Well if he does then God is so directing men as to not only did he cause their sin by his own decrees, but he is so directing men in his leadership and influence of them as to see that they commit the sins that he decreed that they should commit. Now this is the essence of my friend's doctrine. And if a man commits a sin, it is because God decreed it in the first place. And God so influenced him as to make certain that he commits that sin that God decreed that he should commit. Now brethren while these Calvinist call their doctrines the doctrines of grace, that to me would be better called the doctrines of arbitrariness.

Now I want to go over some things that I've already, I cannot introduce any new material, but I want to go over some things that I've already introduced. I asked my opponent at least twice to explain to this congregation how it is that God could decree that a thing happen and yet not be the cause of it happening. I've kept that before him all during this discussion on his proposition. Now I may have been asleep Brother Crawford, but I did not hear you explain to this congregation how that God could decree that a thing happen

and yet not be the cause of that which he decreed. I maintain this is the very crux of our discussion. I maintain God is the cause of that which he decreed. I remind you again that God decreed that his son Jesus Christ should come into this world and God is the cause of his son coming into this world. God decreed that his son should go to the cross and die for the sins of men and God is the cause of his son going to the cross and dying for the sins of men. Now if God is the cause of those things that he decreed then pray tell me why he isn't the cause of everything else that he decreed. I wanted my brother to explain this. I've never heard a Calvinist attempt to explain it. I know he went to the Philadelphia Association Confession of Faith and they said that God decreed all things that happened, yet God's decrees didn't interfere with the free agency of man or the second causes and so on. But that does not explain how God could decree a thing to happen and then not be the cause of it happening. And because God is the cause of that which he decreed I avow to you that this preacher does not believe that God decreed the sinful acts of sinful men. Now in Matt. 7, I presented an argument on 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." I have repeatedly said to this congregation and my opponent has not denied it. I don't suppose he is disposed to deny it, that God's decrees express his will. And if that principle be true and God decreed everything that happens, then everything that happens is God's will. And if that be true then whatever a man does, he does the will of God. He does just exactly what God has decreed that he should do. That's the essence of my friend's doctrine. But Jesus said, "Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven." He indicated some men are not going to enter into the kingdom of heaven. But only those who do the will of the Father that sent me. Now if God decreed all things that happen, and his decrees express his will whatever a man does he's doing the will of God according to that principle every man would get into the kingdom of heaven. Jesus said won't be so. I'll tell you that Matt. 7:21-23 teaches and I presented some syllogisms to my opponent and I handed him a copy of them. I'll tell you that this scripture teaches that some things that men do are not God's will. And therefore, since God's decrees do express his will God did not decree some things that men do. And if God did not decree some things that men do, God did not decree all things that happen.

I made an argument on Jn. 6:38 and Lk. 9:56. Jn. 6:38 where Jesus said, "For I came down from heaven not to do my 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 let's put these two together. If you put them together, if God decreed all things that happen since some men's lives were destroyed even while Jesus was in this world then since Jesus said I came not to destroy men's lives, the very purpose for which he came into the world is divorced and is diametrically opposed to God's decree and God's will. But friend God doesn't cross himself up. Now men get themselves crossed up in their doctrines many times, but God doesn't cross himself up. Jesus came into the world to do the will of him that sent him. But Jesus did not come to destroy men's lives. Therefore, it was not God's will to destroy the lives of men. But God's decrees express his will. Some men's lives were destroyed therefore God did not decree all things that exist that happen. He did not decree the destruction of the lives of those men. Else the son of God came to do what God had willed not to be done. All right.

I made an argument on Jer. 19:5 and Jer. 32:5, both of these passages of scripture refer to those heinous sins which the people of Israel were committing. Offering their children as burnt sacrifices to Baal and Molech. Now I want you to know that my opponent's doctrine charges these acts, every one of them to God's decrees. God's decrees express his will. And my friend has been trying to affirm the proposition that in God's sovereign purpose he has decreed all things that happen. Well, according to the most violent history that's ever been written, the inspired word of God those acts verily did occur. Those Israelites verily did burn their children in the fire as sacrifices to Baal and Molech. Well, according to my opponent's doctrine God decreed it was already fixed before Israel ever became a nation, God fixed it that they should do those sinful acts. But let's see what God said about it. God said, "They have built also the high places of Baal to burn their sons with fire for burnt offering unto Baal which I commanded not nor spake it, neither came it into my mind." He never did tell us how God decreed a thing that never came into his mind for the people to do. And I'll give him from now until Jesus comes, and he will never tell us how God decreed for people to do something that never did enter his mind for them to do. Jer. 32:5, "And they built the high places of Baal

which are in the valley of the son of Himmon 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 friend at least intimated a while ago that he believes the Holy Spirit does influence men. Inasmuch as he referred to in his answer to my question, does the Holy Spirit influence every member of the human race in such a way as to make certain that that individual does exactly what God decreed that he shall do. If that's the case, then the Holy Spirit of God so influenced the people of Judah as to cause them to burn their sons and their daughters in the fire to Baal and Molech. Now this is the gross absurdity and inconsistency of my friend's doctrine. But I want you to know god said I didn't command it and it never came to my mind to cause Judah to do that sin. God denied being the cause of it. (Ten minutes) All right.

Let me go back to Hosea 13:9, "Oh Israel thou hast destroyed thyself but in me is thy help." I want you to know in all of the disobedience and rebellion of the nation of Israel against God, God never caused the least bit of it. But my friend's doctrine teaches he did. My friend's doctrine teaches that God decreed every act of rebellion, every hardhearted attitude of every Israelite against God and decreed that they should come to destruction. Now God denies that in Hos. 13:9, "Oh Israel thou hast destroyed thyself." I reaffirm to you that if God decreed their rebellion and their destruction then they were victims of God's decree and they did not destroy themselves. But God said, "Thou hast destroyed thyself but in me is thy help." I say again Brother Crawford that God could not be the cause of their destruction and at the same time their help. But he was their help therefore he was not the cause of their destruction.

Now I want to go to the last argument that I presented; this was the dilemma. Peter wrote in II Pet. 3:9, "The Lord is not slack concerning his promise as some men count slackness but is long suffering to us-ward not willing that any should perish but that all should come to repentance." I don't care what he wants to make of the us-ward mean whether it means toward the elect or whosoever he wants to make it mean. I don't care what he wants to make the term perish mean. I don't care about his definitions for these, the fact is that the term perish in II Pet. 3:9, "The Lord is not willing that any should perish." The same word is used in I Cor. 8:11 where Paul said, "And through knowledge shall the weak brother perish for whom Christ died." Now if God decreed even the possibility of that weak brother perishing whoever that brother is, whether he's a brother in Adam or a brother in Christ it doesn't matter. If God decreed that very possibility of that weak brother's perishing he decreed something that Peter said he is not willing to happen. (Five minutes) Now the decrees of God express God's will. And my opponent has taught in his speeches at least he has inferred that the things that god has decreed are certain to happen. He made some good points in his speech a while ago that God decreed the things that was necessary to accomplish the redemption and salvation and final glory of his people. God did decree the things that were necessary for that. I have no quarrel with that. But that's a far cry from saying that God decreed all things that happen. Now listen, if God decreed, if his will or his decrees express his will and yet there's a weak brother who might perish and God is not willing for any to perish then God did not decree even the possibility of that weak brother's perishing. If he did the he pitted his own decrees against his own will. He decreed something that he is not willing should happen. And if he isn't willing for it to happen it can't happen. Even though God decreed it. Now this, this is the absurdity of my friend's doctrine. If he decreed the possibility of the weak brother's perishing while he is not willing that any should perish he decreed something that he is not willing should happen and it can't happen because he's not willing for it to happen and therefore God decreed something that he's not able to fulfill. That's the consequence of my brother's doctrine.

Now in all of this, in all of this debate every proposition that we've discussed has required that he and I; he when he was in the affirmative and I when I was in the affirmative should go to the scriptures to prove our proposition. And every proposition that I have affirmed, I've made my arguments strictly on the scriptures. And when he was in the affirmative, every argument that I've made, every negative argument that I've made has been made on the scriptures. My opponent has chosen in every proposition to go to Baptist Confessions of Faith rather than to make his arguments on scriptures. Well that's his business, this is going in the book, it's going in the book. And folk will read it. I want you to know he has not proven that the scriptures teach that God in his eternal purpose has decreed all things that happen. I've showed the

absurdity of that doctrine, the impossibility of it, God cannot be the cause of sin. God is a God of truth and righteousness and God cannot be the cause of a lie. But if he decreed the lie to happen then he is the cause of the lie happening, God can't do that. God told us that the devil is the father, the progenitor of the lie; not God. God is a righteous God and all his works are truth and righteous. God does according to his pleasure but god doesn't have any pleasure in sin. God works his works, but God doesn't work the wicked acts of men. God causes the things that he decreed. But God did not decree the wicked acts of men and is not the cause of them. God is the cause of that which he decreed. But God did not decree the wicked acts of men, therefore God is not the cause of the wicked acts of men...(Time)

The Debate has now ended.