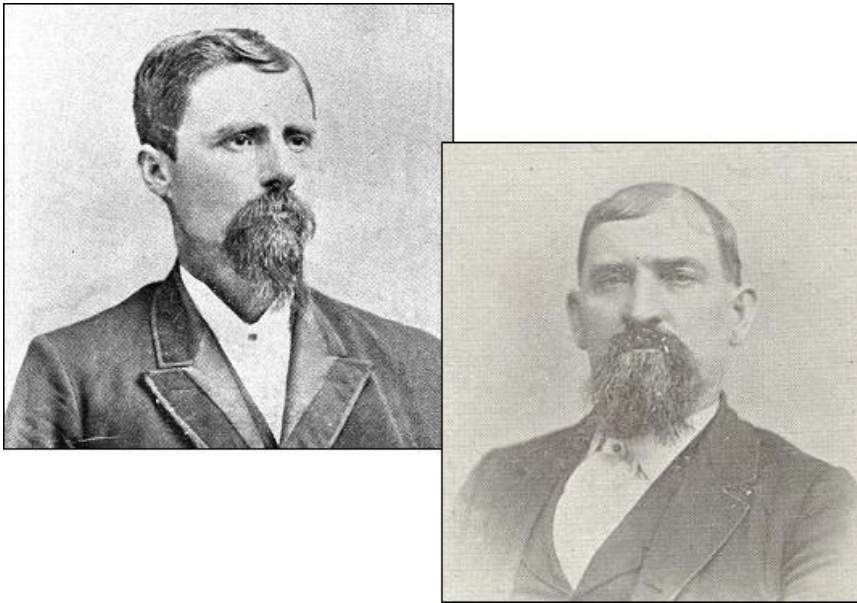


## Who Are The Primitive Baptists? By Elder Joseph Sylvester Newman (1903)

- Around the turn of the century, Elder J.S. Newman authored an article called "Who Are The Primitive Baptists?". It contained nine chapters and while I admit it is rather lengthy, I still thought it worthy to be shared over the next few weeks via this weekly e-mail. The "Preface" was written by Elder J.G. Webb, who was the Editor and Publisher of the "Baptist Trumpet" newspaper in Bonham, Texas. Elders Newman, Sikes, Paine, Harrell and others were Associate Editors in the early days. Elder Webb even produced the writing in pamphlet form.



Pictured. Elder Joseph Sylvester Newman and Elder James Gilliam Webb.

Elder Newman was a gifted writer and blessing to the Primitive Baptists during his life. In 1936, the Southwest Texas Association included in following in their Minutes: "*Elder J.S. Newman was one of the greatest men that the dear Old Baptist had. He gave his entire life to the cause of this dear Master that he loved better than he loved his own life. He was preaching or studying all of the time. We can truly say of him: "He studied to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." It was a sweet pleasure to be with this dear man of God. He was prepared to meet any opposition to the Primitive Baptist cause that might come up and was glad to meet it with meekness and love*".

Again, I realize this is a lengthy read, but maybe its a good time to have something to read and at least I'll be breaking it up in four different sections. I hope you are able to take something good from its basic, doctrinal truths.

# WHO ARE THE PRIMITIVE BAPTISTS?



## Chapters 1 through 3

### Preface

*The following pages contain the substance of articles written by Elder J. S. Newman. of Glenrose, Texas, and published from time to time in the BAPTIST TRUMPET. The author did not at the time expect to have them published in pamphlet form, but being solicited by brethren in different States to have them so published that they might be preserved, finally consented. This pamphlet contains much valuable information and we trust will be a blessing to our people. Elder Newman is well known to our people as a sound, able minister and vigorous writer, and while we do not claim perfection for the matter contained in this little book, yet we feel safe in recommending a careful perusal of its pages. We pray the blessings of God to attend it and to spare the author long to His people that he may comfort them with the things wherewith he himself has been comforted.*

Elder J. G. Webb, Publisher  
Bonham, Texas  
June 1903

## Who Are The Primitive Baptists?

### Chapter I

#### The Being, or Existence of God

"In the beginning God created the heaven and the earth.:" --Genesis 1: 1.

The above are the first words found in God's holy Books and in them we have a very important fact stated concerning the creation of the heaven and the earth. The existence of "the heaven and the earth" incontestably proves the existence of the Creator to be prior to the thing or things created. The being, or existence of God is the sublimest of all mysteries. His being is absolutely beyond the ken and conception of men or angels.

The existence of God has frequently been referred to as the profoundest of all mysteries, yet it furnishes a key to unlock a thousand other mysteries that would have been enveloped in the "unknowable." A knowledge of the being, or existence of God furnishes us a clue to account for the existence of other things. There is nothing that can be accurately accounted for only on the hypothesis that there is a God, If there is no God, the fool is right, and nothing can be truthfully or satisfactorily known; and all things, whether they exist by fate or chance, are in hopeless confusion and darkness. Speculative theologians may by searching attempt to find

out God, but to the humble, consistent children of God such a procedure is only an effort to be wise above what is written. "Behold, God is great, and we know Him not, neither can the number of His years be searched out."--Job 36: 26.

"Touching the Almighty, we cannot find Him out: He is excellent in power, and judgment, and in plenty of justice: He will not afflict."-- Job 37: 23.

There are heights and depths in the infinite Being that we cannot ascend to, neither can we descend to them; for we can now only see and know in part.

Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as the heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea.. "--Job 11: 7, 9.

If we could ascend into heaven .we could not find out the being, or perfection of. God, or if we could descend into hell, we could not find Him out, for He is "deeper than hel.1;"; or. could we explore the earth and all deep places, His being is longer than the earth and broader than the sea. God is such a being that." Hell is naked before Him, and destruction hath no covering. He hath compassed the waters with bounds, until the day and night come to an, end. He divideth the sea with His power, and by, His understanding He smitteth through the proud. LO, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?"--Job 26: 6, 10, 12, 14.

There is nothing out of the sight of the Lord Almighty. All things, good or bad, are naked before Him; they are all committed in His presence. He knows every act, thought or word we have ever had or spoken, or ever will have or speak. While it is true that we cannot find, out the being of God, it is also true that we need not try to tell God what is in man, for he knoweth man.

O Lord, thou hast searched me and known me. Thou knowest my downsitting; and mine uprising, Them understandest my thoughts afar off, Thou compasses my path and my lying down, and art acquainted with all my ways, for there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."--Psalms 139: 1-4.

Let us all confess as David. did that, "Such knowledge is too wonderful for me; it is high., I cannot attain unto it."-Psalms 139: 6.

While we are frequently lost in wonder and amazement while meditating and contemplating the existence of God, who has an eternal existence, the causes of whose existence are exclusively in Himself, we should welcome with all the earnestness and seriousness of our hearts the sublime and eternal truth that there is just such a Being-, and say as did Paul, "For of Him, and through Him, and to Him are all things: to whom be glory forever. Amen."--Rom. 11: 36.

When we ascend to the being of God, we can go no further, for He is the ne plus ultra of all our inquiries, or the great First Cause of all things. With this most precious truth in our minds and hearts we can know something about the world, and whence it came, and also about the universe, and why it exists. Without this most blessed truth all is vain, wild and a conglomeration of confusion and uncertainty. God is infinite in wisdom; justice and mercy are

the habitation of His throne. There is no-thing for God to learn. He does not know things successively, or as they occur. All that God knows now, He always knew; all that He sees now, He always saw; and all He hears now, He always heard. The christian's God does not change "But Thou art the same and Thy years shall not fail," Hob. I: 12. God is no older now than when He made the world, neither is He wiser, for He is the same. The enemies of God, and christianity, have persistently attempted to set aside a belief in the existence of God. Criticism has, with a death like tenacity, assailed His existence, and science and philosophy have also been invoked to discredit His being. Astronomy in its various disclosures has been consulted for some fact to disprove, and disparage this being. Geology in its deep researches in the earth has been importuned and asked for something that suspicion might be cast upon the being of God.

The God of the Bible is transcendently great, He is everywhere. The fact that we are in the presence of God should be an incentive restraining us from sin.

Oh, may these thoughts possess my breast  
Wherever I rove, wherever I rest;  
Nor let my weaker passions dare  
Consent to sin, for God is there.



Pictured: Elder J.S. Newman (left) and four of his sons – Leander, James and John.

## **Chapter II** **Predestination**

Did I not know that a great contrariety of opinions existed at the present time among the Primitive Baptists of the United States relative to the extent of predestination, I would not thus address you. It is not my intention to discuss men, or widen the breach that has been made by extreme positions occupied by "men of our own selves" producing distressing, alienating, and divorcing results.

I shall attempt to write in love and not anger; hoping that God will give repentance to those that have erred from the truth and thereby pierced themselves with many sorrows.

It is observable that the expression, "Absolute predestination of all things" is not found in the Bible. The use the above sentence has been put to, and the claim that it contained the doctrine of the Bible on the point mentioned has been a painful source of controversy and division of our people.

If we had followed the expressions of inspiration on the subject of predestination not a wave of trouble would have entered the family of the saints of God on that subject. But alas! men have arisen that love the expressions of men more than the fellowship of the saints; and by contending that God has decreed all things to come to pass as they have, do, or may, have sowed the seeds of discord in our hither-to peaceful Zion.

If this should be denied by any one I wish to call your attention to the fact, that those called "limited predestinarians" believe sincerely that God has purposed all His works and that He will consummate His works minutely, accurately and harmoniously. This idea of the predestination of God is also truthfully believed by the "unlimited predestinarians" but they further believe that God has just, as minutely, accurately and definitely purposed all the wicked acts of men and devils; but at the same time they claim that God does not do, or cause to be done, any of the wicked acts of men or devils. Still they believe that every wicked act, thought or impulse of the wicked hearts of men were embraced in the eternal purpose of God and could not have been otherwise than they have been? or may be.

The origin, and refutation of the doctrine embraced in the trite saying "absolute predestination of all things good and evil" is aimed at in these pages. The purposes of God are eternal; they are fraught with wisdom; they are free; they are unchangeable, and in God's purposes "violence is not offered to the will of the creature" as our English brethren taught.

When the purposes of God are so presented as to reduce man to a mere machine and to exclude the will of the creature altogether, then "violence is offered to the will of the creature." We have the creature beautifully referred, to in the expression, "And whosoever will, let him take the water of life freely." Rev. 22: 27. Just as well say that the "whosoever" of the text does not refer to man, as to say that the "will" does not refer to man's will. If the will of the text is God's will and God's will is a part of His being, then the "whosoever" of the text does not "take of the water of life freely."

The eternal purpose, or predestination of God extends to all of God's works in natural and spiritual creation causatively, efficiently and effectually, and to sin and wickedness permissibly. Not that God purposed sin and wickedness, but that He purposed to allow or to suffer man to sin. There are some things that God does not suffer, "He shall never suffer the righteous to be moved." Psalms 55: 22. David would have us to know, though we forsake His law and walk not in His judgements, "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Psalms 89: 30-33. The above Scriptures evidently belong to God's immutable and efficient purposes. There are things however that God suffers. The devils that entered into the Gadarene asked to be permitted or allowed to enter a herd of swine. "And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them, and He suffered them." Luke 8: 32.

In speaking of the Lord's national people Luke said: "And about the time of forty years suffered He their manners in the wilderness." Acts 13: 18. And concerning the same people the same

writer says again, "Who in time past suffered all nations to walk in their own ways." Acts 14: 16. The last texts as I understand belong to God's permissive decrees, and if this distinction had been observed by all who have preached or wrote on the subject, my opinion is all would have been peace so far as the controversy on predestination is concerned. The works of God in the creation of the world in six days, and in the salvation of sinners was and is so systematically arranged that we are forced to the belief that God works according to a systematic, accurate, and therefore a predetermined plan.

The works of God are the absolute, unavoidable and undeniable results of His predestination. He works all things according to a fixed and immutable determination of His own unchanging and unfrustrable will. God's works and commandments are in perfect harmony with His purpose. The purposes of God are wise and good and therefore cannot produce opposite kinds of works. Nothing can occur in conjunction with the eternal good purpose of God that is not profitable to man, or to God's glory.

God purposed to create the "heaven and earth." The creation of the heaven and earth were among the things embraced in the eternal purpose of God. God purposed to make the heaven, the earth, the day, the night, the sun, the moon, the stars, the living creatures in the waters, or that fly in the open firmament the whales, and every living creature that moves or lives in the water. God told them to be fruitful and to multiply and to fill the waters of the seas. He also commanded the earth to bring forth the living creatures after his kind, the cattle and every creeping thing, and beast of the earth after his kind, and it was so. Gen. i: 22, 23.

God decreed to create the heaven and the earth before He did the man. The proof of this is He made the heaven and earth before He did the man. The earth was made to be inhabited by man, and was therefore first in the order of God's creation. After God had created the earth it was without form and void, and darkness was upon the face of the deep. "The Spirit of God moved upon the face of the waters." Gen 1:2. God divided the light from the darkness and He called the light day, and the darkness He called night. God also made the firmament and said, "let it divide the waters from the waters," the waters were gathered unto one place and God called the gathering together of the waters seas, and the dry land He called earth. And He decreed for the earth to bring forth grass and it was so.

Thus far we plainly see that all that God created or made was good, and not only so but we see the Almighty fiat, or decree of God displayed in all that He had made or created. God is an Almighty Sovereign, and in the incipiency of time He only had to speak and it was done and to command and it stood fast. At His word the heaven and earth were instantly created. The day, the night and all created things exist according to His firm decree. "I have spoken it, I will bring it to pass; I have purposed it I will also do it." Isa. 46:11 God tells us of some things that never came into His mind. Mind means: Intention, purpose, design--Webster.

"But He is in one mind, and who can turn him? and what His soul desireth even that he doeth. For He performeth the thing that is appointed for me: and many such thing's are with Him." Job 13. 14.

God's desire is expressed in His purpose. If otherwise, then there is something in God's purpose that He did not desire. All He purposeth He doeth, what His soul desireth, even that He doeth, in speaking of the awful sins committed by which Jerusalem was estranged by burning incense in it to strange gods whom they nor their fathers have known, nor the kings of

Judah, "And have filled this place with the blood of innocents. They bare 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. 19: 4, 5.

It will be observed that: unlimited predestinarians claim that God's eternal mind, or purpose embraces all the wicked acts of men. or devils and not His revealed or written will. The above wicked acts of men in polluting the city of Jerusalem in burning their sons by fire, were not commanded by the Lord, neither came it into His mind. How the wickedness mentioned above could be a part of the eternal purpose of God and yet never be commanded by the Lord nor come into His mind is strange indeed, and "Whosoever heareth, his ears shall tingle." Jer. 19: 8. Whatever God has spoken He will bring it to pass, and whatever He has purposed He will also do it. "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?" Num. 23:19. Has God said anywhere in His word that the wicked acts of men and devils are embraced in His eternal purpose? if so "I will also bring it to pass; I have purposed it, I will also do it." It is plainly taught in the Scriptures-Chat whatever God purposeth that He doeth.

The manner or way God consummates His decree may not be understood by His people. Job said: "I would seek unto God, and unto God would I commit my cause: which doeth great thing-s and unsearchable; marvelous things without number." Job 5: 8, 9. Solomon, though a wise man, did not understand the works of God. He said, "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it; yea farther, though a wise man think to know it, yet shall he not be able to find it." Eccl. 8: 17.

We should be satisfied to deal with the plainly revealed truths of the Bible, as it is just such truths that belong to us and our children. The truths thus revealed to us in the Bible do not confuse and bewilder the dear children of God. In the language of Isaiah, "Come now, and let us reason together, saith the Lord." This exhortation of Isaiah, however, would be futile if the Lord has fixed all things by His firm decree. No reasoning could unfix what God has fixed. If any difference existed between the children of God in Isaiah's day, and the eternal fixedness of all things is true, reason nor no amount of it could unfix the disturbance that may have existed at that time.

In Genesis 1: 26 we have this language: "And God said, let us make man in our image after our likeness." This is one of the things God said; did He not bring it to pass? This is also one of the things God had purposed, and did He not do it? Verse 27 reads thus: "So God created man in His own image, in the image of God created He him, male and female created He them." The creation of Adam and Eve in the image of God was according to the purpose of God. When He thus created Adam and Eve He had just the kind of man and woman He wanted. If He did not have the kind of man and woman He wanted, then the Lord made the kind of man He did not want. I am confident that Adam and Eve as they came from the plastic hands of their Creator were beautiful, for they were created in the image of God. Solomon said: "He hath made everything beautiful in his time." Eccl. 3: 11.

When we say that God decreed to create Adam and Eve in His image, and at the same time say that God purposed that Adam and Eve should not retain that image, then we say that according to the same eternal purpose of God by which Adam and Eve were created also was embraced the decree of God, when consummated, destroyed what had been created by the

same decree. If such is true, then God purposed to destroy what He purposed to create and did create. If the sin of Adam was one of the things God purposed, "I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 11. To me it is plainly taught in the Bible that whatever God predestinated would not have come to pass but for His predestination.

Then if the Lord purposed the sin of Adam and of all his descendants, Adam and his descendants would not have sinned if it had not been for the predestination of God. If the thing purposed would have come to pass without the purpose of God, then the decree of God respecting that event, or thing, would have been superfluous, seeing that that very thing would have come to pass without the predestination of God. If the thing, or things, predestinated would not have come to pass but for the predestination of God, then the purpose of God caused the thing, or things, to come to pass, as they would not have come to pass if they had not been embraced in the decree of God. If God purposed for Adam to sin He certainly wanted Adam to sin, unless there is something embraced in God's purpose that He does not want. If God did not want Adam to sin and He purposed that he should sin, then the Lord purposed for Adam to do what He did not want him to do.

Again, if God purposed for Adam to sin, and he would not have sinned but for the decree of God, did not God cause Adam to sin by fixing it so he had to sin? And did not God do it (cause Adam to sin) since whatever God purposed, that He doeth? If Adam fulfilled the purpose of God when he sinned, then God told Adam not to fulfill His purpose, for the Lord told the man not to do what he did. If God purposed for Adam to sin could he have kept from sinning? If Adam could not have kept from sinning didn't he have to sin? If he had to sin was he responsible? If Adam could not keep from sinning because it was fixed by the decree of God, is it not true that God causatively, and not permissively decreed for Adam to sin? To me it is clear that if what God said to Adam was an expression of His will and what He wanted Adam to do, that if the Lord had fixed it so Adam had to sin then the Lord got what He did not want when His purpose was fulfilled in the fall of Adam.

If God desired Adam and Eve to sin, then He also desired to tell them not to do as He desired to have them do. So we have the desire of God against His desire, and His predestination against His predestination. God said to Adam: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." ,Gen. 2: 17. If God purposed for Adam to eat, then He purposed for Adam to die. If God purposed for Adam to die, then He purposed to tell Adam not to die, and at the same time fixed it so the man must die. If God predestinated for Adam to sin, and His predestination is an expression of what He does and wants others to do, then He wanted Adam to sin.

If otherwise, then God purposed what He did not want, and if He got what He did not want, then He would have got just; what He wanted but for His own predestination. If the sin of Adam was embraced in, and a part of the eternal purpose of God in Christ, and the will and desire of God is expressed in His eternal purpose in Christ, then God willed, wanted and desired for Adam to sin; and when God told Adam not to sin He did not express to Adam what He willed, wanted and desired him to do. Again, if Adam's sin was according to God's eternal purpose, or will, then sin entered the world in perfect agreement with the will of God. if God is displeased with sin, and God purposed sin, then He is displeased with what He purposed.

If it is argued that God decreed for Adam to sin, then it follows that the purpose of God has a two-fold relationship to Adam. First, God said, thou shalt not eat of it. Secondly, thou shalt eat

of it. The first part of God's predestination puts a "not eat" in the command, while the second part of the same purpose of God puts a "shall eat" in the same command. God will not hold His people guiltless who thus pervert His blessed Word.

### **Chapter III**

#### **Predestination-- Continued**

If the Lord purposed for Adam to sin He has nowhere said so, or recorded it in His Word; and as the Scriptures are a thorough furnisher unto all good works I conclude that it is not a good work to preach that God decreed for Adam to sin.

When Adam sinned he fell from God and immediately plunged himself and posterity into the vortex of sin. We are asked to believe that Adam is now just the kind of man and in the condition that the God of mercy, love and pity wanted him to be in. The statement is frequently made that as [the covenant of grace was made for sinners that if Adam had not sinned the covenant of grace would have been frustrated. Such a position involves us in the rankest kind of Arminianism. The position plainly is, that the good man God made had to do wrong in order to salvation. If it was necessary for Adam to sin that there be sinners for God to save, then sin was necessary to man's salvation, and as sin came by man, man was active in fulfilling the stipulations of the covenant of grace.

If Paul had preached such a doctrine I can't see but what the charge, "Let us do evil that good may come," was true. Paul said: "For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? Let us read the text thus: For if the purpose of God hath more abounded through Adam's transgression unto God's glory; why am I also judged as a sinner? "And not rather, (as we be slanderously reported, and as some affirm we say) Let us do evil that good may come? whose damnation is just." Rom. 3: 7, 8. If Paul preached that if Adam had not sinned the covenant of grace would have been a failure, and some one had reported that Paul said, "Let us do evil that good may come," would you think that Paul had been slandered?

God hates, detests, abhors, punishes, and will finally destroy sin, which incontestably demonstrates that God did not will it, desire it, want it, or purpose it.

With the divine persuasion of this wholesome and comfortable truth written in every chapter and verse in the Bible, yet we have brethren who foolishly charge God as having purposed sin. But reason, as well as the Scriptures, positively and loudly proclaims that God, who is transcendent in purity and absolutely holy in all His divine perfections, can not be so intimately associated with sin as to will it and to purpose it.

The Bible tells us plainly how sin came about, and I feel in my heart that the only safe way for anyone to preach or write on the subject is to be sure to stop with the Bible narrative and not speculate and theorize about something we know nothing about.

Please get your Bible and turn to the third chapter of Genesis:

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent contradicted what the Lord said. "And the serpent said unto the woman, Ye shall not surely die," and offered the following argument through which he beguiled Eve: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods .knowing good and evil," "And when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her; and he did eat."

Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day and they hid themselves among the trees of the garden. God said to Adam, Where art thou? Adam said, "I heard Thy voice and I was afraid because I was naked." Adam is now a poor naked sinner and he was afraid. God said to him, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Adam told the Lord the truth when he said, "The woman which thou gavest to be with me, she gave me and I did eat."

The Lord then asked the woman what she had done. She did not say, Just what you wanted and purposed for me to do, but she told the truth even on the serpent when she said: "The serpent beguiled me and I did eat." Adam and Eve nor the serpent did not even intimate that it was God's will and purpose for them to violate His law. But as Adam has multiplied and become more corrupt he can, and does assume the prerogative, without a particle of divine authority, to say that when Adam and Eve Sinned they did so in perfect harmony and conjunction with God's righteous purpose and will.

Adam and Eve did not even try to get behind the purposes of God to hide their nakedness but they hid themselves among the trees of the garden. The man who tries to hide behind the purposes of God by claiming that when he sins he only acts in harmony with God's secret and decreetive will, blasphemes the God of purity, imprecates the Holy Spirit, stultifies the Scriptures, and traduces christian experience.

Adam and Eve are now sinners and there is not a friend or foe on earth today, nor ever has nor ever will be who can prove by the Bible that God purposed they should be sinners, for the very good reason the Bible does not say so.

Paul refers to the entrance of sin into the world in the following language: "Wherefore, as by one man sin entered into the world, and death by sin- and so death passed upon all men, for all have sinned." Rom. 5: 12. When Adam sinned he disobeyed God, which would not have been true if he sinned according to God's will and purpose. Paul says, "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5: 19. If Adam did what God purposed and willed for him to do, how is it that Adam disobeyed God?

Strange as it may appear, some of the people of God are now contending that in order that it be sure for Adam to sin the Lord so fixed it that tie must do wrong. The Lord then fixes a sore punishment on the man for doing what He willed and purposed for him to do. The question

may be asked, Do you believe Adam could have kept the law? to which I readily answer, yes. Again it may be asked, Do you believe the Lord knew Adam would sin? to which I answer, yes. If God's knowing that Adam would sin did not disable him, then Adam could have kept from sinning as he was able to do so. If Adam was not able to keep the law, and all the ability he had was of God, then the Lord only gave Adam the ability to disobey Him; so Adam could not have acted right because the Lord did not give him the ability to act right. If it was right for Adam to keep the law and the Lord decreed for him to violate it. then Adam could not do right because the Lord predestinated that he should do wrong. The predestination of God fixes the things embraced in His decree, while the foreknowledge of God does not fix the things foreknown. To put God's purposes before His divine foreknowledge (and He has no other knowledge) means that His predestination was without knowledge. If God must predestinate a thing before He can positively know whether the thing will come to pass, then there is nothing certain in God's foreknowledge. If God knew a thing with more certainty after He purposed it than He did before, then His foreknowledge was imperfect and deficient until He purposed that man should sin.

If it is true that man must sin, as the covenant of grace was made to save sinners, then man by disobeying God put himself in a position that God could save him; whereas, if the man had obeyed the Lord could never have saved him according to the covenant of grace. So according to this theory the covenant of grace could never have been effectual in the salvation of man if man had not sinned.

Elder J. C. Sikes in speaking of the transgression of Adam said: "I suppose, however, that all who claim to be Primitive Baptists will admit that He had both. the wisdom and power to have had it different if he had wanted it different, but this would be an admission that He did not want it different, which would be to say that He wanted it to come to pass as it did. "--Advocate of Truth, April 1, 1901.



Pictured: Elder Jonas Christopher Sikes (1859-1949).

According to the philosophy of this extract God made man good but He did not want a good man long. God told Adam to obey Him but He wanted Him to disobey. God told Adam to do right but He wanted him to do wrong. God told Adam not to eat lest he die but He wanted the man to eat and die. God told Adam to dress the garden but He wanted him to sin that He might drive him out. Is it sound philosophy? Is it Scriptural to say, that because God has the power to prevent a thing and don't do it that He wanted that thing? I think not.

God had power to have kept Cain from murdering his brother but did not do it, therefore, God wanted Cain to murder Abel. He had the power to have kept Noah from getting drunk but He did not prevent it, therefore, He wanted Noah to get drunk. Indeed, if all things were fixed by the Lord in eternity, God Himself could not have prevented a single thing occurring as it has, without frustrating and thwarting His eternal purpose in Christ. Again, if the Lord before the world began by His eternal will purposed all things that ever has occurred or ever will occur, then if God wanted men and women to do better than they have done, or are doing or may do, God could not make them do better, or have had things different to the way they have been.

If all things were purposed in Christ before the world was made, and God should have prevented, or kept one thing from coming to pass, either good or evil, that has come to pass, He would by so doing have kept one thing from coming to Pass that He had predestinated to come to pass.

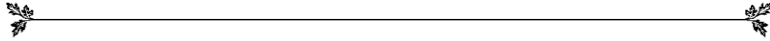
Again Elder Sikes says "if God had rather sin had not entered the world, then it follows that there has never been one single act, or creature, or thing, in this universe that has been as God originally would rather have had it." But as Elder Sikes believes that God wanted sin to enter the world, every act, creature or thing has been precisely as God wanted it to be.

In Gen. 6: 5, 6 we have this language: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." If the Lord predestinated for Adam to sin He could not have kept Adam from sinning without preventing His purpose from being fulfilled. So the man whose wickedness was great in the earth was just the "creature, or thing" God wanted. The man, the thoughts of whose heart is only evil continually, is precisely the kind of man God "rather have." It repented the Lord, though, and grieved Him at His heart that He made man on the earth. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, \*\*\* for it repenteth Me that I have made them." Verse 7. We are asked to believe that every "act, creature or thing" is exactly as God "originally rather" it should be, still God was grieved at His heart when "every act, every thing, and every creature" were as "God originally would rather have had it."

It is too bad to think that any child of God is so confused and wrapped up in vain philosophy as to claim that because God has the power to prevent a thing and don't do it that He wanted that thing.

My feeble feet aspiring climb  
The narrow, steep ascend to God;  
Onward I press, with hope sublime,  
Along the road the fathers trod.

The above philosophy was never taught by our fathers and we should shun it, for it genders strife and confusion.



**Who Are The Primitive Baptists?**  
**By Elder Joseph Sylvester Newman (1903)**

# WHO ARE THE PRIMITIVE BAPTISTS?



**Chapters 4 and 5**



## **Chapter IV** **Predestination-- Continued**

If it is so fixed that men must sin, and it must be if all things were eternally predestinated, who is it that will not exclaim, how foolish it is to deliver precepts to that man who is not at liberty to perform what is commanded, and how unjust it is to condemn him who had not power to fulfill the command? It is clear that this idea of predestination destroys man's responsibility and accountability. Man could not have acted different to the way he has acted for the very good reason the predestination of all things says that the way the man acted was the way God fixed for him to act. To say that man could have had one more evil thought than he has had, or committed one more wicked act than he has; or could have had less evil thoughts than he has, or done less wickedness than he has, is a denial of the predestination of all things efficiently. God does not purpose a thing and then give a man the POWER to NOT DO what He purposed for him TO DO.

The doctrine of the absolute predestination of all things is that God's national people had to trust in lying words. "Behold ye trust in lying words, that cannot profit." Jer. 7: 8. The theory is, the people had to trust in false words, and in something to no profit. We are asked to believe

that God had decreed for this thing to be, and that the people must murder and burn their children. If this should be denied I wish to call your attention to the fact that trusting in lying words and burning their children are things, and as it is claimed that God has predestinated all things, then the things occurred as they were purposed to occur. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before Me in this house which is called by My name, and say, We are delivered to do all these abominations?" Jer. 7: 10. The Lord's people could not have kept from stealing, murdering, committing adultery, swearing falsely, burning incense unto Baal, and walking after other gods, if the doctrine be true that the Lord purposed all these things.

The argument is that what God does not prevent He wants. So God wanted His people to steal, to murder, to commit adultery, to bear false witness, and to walk after other gods. Notwithstanding God had told His people NOT to do these abominations, yet we are asked to believe that what God said was not what He wanted. God said do not steal, yet it is said that God had secretly decreed for the people to steal; and as God has things as He wants them, He wanted His people to steal, fall down to stocks and stones, to enflame themselves with idols, under every green tree, and to slay their innocent children in the valleys under the cliffs of the rocks. "These were children of transgression, a seed of evil doers," (see Isa. 37: 4) yet we are asked to accept it as truth that the God of Israel had decreed all these abominations; still the Lord says He did not command it, neither did it enter His mind.

God told His people not to do these things; still we are taught to believe that God had secretly decreed the thing, or things He told His people not to do. If it is right to do what God said for His people to do, and He has decreed for His people to disobey Him, then the Lord's people can't do right unless they do different to what God has predestinated for them to do. The absolute predestination of all things good and evil antagonizes God's judicial law or government. One item in God's law says: "Thou shalt not kill." Ex. 20: 13. We are asked to believe that God's secret will is "Thou shalt kill," and also that His revealed will is "Thou shalt not kill." So God's secret will antagonizes and contradicts His revealed will. God Himself, according to such a theory, could not have kept Moses from killing the Egyptian without interfering with the consummation of His purpose. If it was right not to kill, and God fixed it so men must kill, then we must do wrong, unless we can do different to the way God has eternally fixed for us to do. Certainly some of our people have mingled themselves with the doctrines of the ancient schoolmen and have learned some of their trite sayings, and are unthoughtedly serving some of their idols, which is a snare unto them.

We frequently find in the Scriptures where the Lord was displeased with His people. In Deut. 9:7 we read: "Remember, and forget not, how thou provokest the Lord thy God to wrath in the wilderness." I am sure that if the eternal fixedness of all things is true, then it was fixed for the people to do as they did, and the people could not have acted otherwise, for God wanted it as it occurred, is what we are asked to believe. If the people had done as the Lord said for them to do they would have interfered with the consummation of God's eternal predestination relative to the matter. They disobeyed God's revealed will but minutely and accurately obeyed His will of purpose. If the people had obeyed God's revealed will the Lord would not have been "provoked to wrath." The people simply had to violate God's holy law; they could not have kept it for God had secretly decreed for them to break it, if all things are predestinated. "Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you." Deut. 9: 8.

Turn to the 32nd chapter of Exodus and you will see that while Moses was in the mount the people said to Aaron: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So Aaron told the people to get the earrings of their wives, sons and daughters; they did so and brought them to Aaron and he received them at their hands, "And fashioned it with a graving tool after he had made it a molten calf; and they said, These be thy Gods, O Israel, which

brought thee up out of the land of Egypt." Verse 4. When the Israelites got what they asked Aaron for they got just what we are asked to believe the eternal purpose and will of God provided for them to have. The gathering together of the people for the purpose of having "gods" of their own was in perfect harmony with the purpose and will of Israel's God, but was a positive violation of God's revealed will. "Thou shalt have no other gods before Me." Ex. 20: 3. Strange as it may appear we are asked to believe that what the people did was wrong and that while God told them to do right, He had decreed for them to do wrong. Thou shalt have no strange gods, is the revealed will of God. Thou shalt have strange gods, is the secret and irresistible will of God. The Israelites could not have obeyed God's revealed will which said, "Thou shalt have no other gods before Me," as God had purposed that they should make a molten calf and worship what He told them not to worship, and not only so, but if what I am writing against be true, God fixed it so the people He told to be truthful simply had to lie. After the Israelites got their molten calf made as God purposed (if He purposed all things) it should be, the children of Israel said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." In this the Israelites lied for the very good reason the "gods" were not made until after the Lord had brought them up out of the land of Egypt. The people had to lie, is the doctrine we are asked by a few to believe to be good Old Baptist doctrine.

"I hate, I despise your feast days, and I will not smell in your solemn assemblies." Amos. 5: 21. The people of God had to have the "feast days" mentioned in the text, if all things were purposed of God. So when the "feast days" the Lord had predestinated for His people to have were had by the people the Lord said: "I hate, I despise your feast days." So God predestinated to hate and despise what He predestinated to be. The eternal fixedness of all the events of time is incompatible with the plain statements of the Bible. To say that God's will of purpose is one thing and is revealed will is something else is wrong. If the eternal purpose of God in Christ embraces all things good and evil, as held to by some of our ultra brethren, then for a while, or at short intervals, the people obey God, and then for a definite time the same people disobey God, and not until they commit each and every sin the Lord purposed for them to commit, will they quit sinning.

If the absolute predestination of all things good and evil is embraced in God's secret will, then the doctrine does not belong to the children of God, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29: 29.

It is not the doctrine of the Bible, nor the Old Baptist doctrine, that God has fixed it so His people cannot obey Him. When His people get to where they cannot obey, it is because they have been misusing the grace of God, and it is not the voice of a prophet, Jesus Christ or a New Testament writer to say that the Lord predestinated for His people to neglect the gift that is in them. We do not fail to obey God because God wanted it, willed it or purposed it, or because the grace of God was not sufficient, but because we did not do as the grace of God in

our hearts taught us to do. He who would attempt to shield himself behind the foreknowledge and predestination of God and say we are delivered to do all these evil things, will find out some day that the vengeance of God is revealed from heaven against those who hold the truth of God in unrighteousness. It is simply ridiculous and shameful to think that we have men among us who claim to believe that God fixed each act and the beliefs of the myriad human beings on earth, and still such men fall out with the way the Lord has fixed the acts of men and what they should believe. Men certainly cannot act and believe different to the way they have acted or believe. If they acted wrong it was so fixed and they could not have acted any other way. If they believe wrong it had to be just that way,. for it is said God purposed it that way.

If your son. was murdered it was done, you. say, as God decreed it should be. If your daughter has been humbled, or seduced, you say God had power to have prevented it; He did not do it, therefore He wanted it. Brother, sister, friend or enemy, when you read this if your daughter has been seduced, your mother or wife outraged, your father, brothers or sisters murdered, will you say God willed it, God purposed it and it had to be. No, your heart would sicken at such a thought, yet that is just what you say you believe when you accept the doctrine of the predestination of all things. It matters not what kind of calamity happens to you or your family you are asked to believe that God purposed it..

Brother, sister, when this doctrine comes home to you; you will not be so willing likely to believe it and try to get others to believe it. Say father, do you want to tell your son that there is no cursing, or just so much profanity allotted him, or that there is none or just so much whiskey for him to drink, that there is no lying or just so much lying for him to do, or that there is no stealing or just so much stealing for him to do. If that is the doctrine you want preached to your son or daughter then you and I do not believe alike.

Well might Brother Neal say: "Oh hear the sad tale, see how Zion's oppressed While many, I fear, are with devils possessed; Saints persecuted, by these who seek applause, And thus we are hated and that without cause."

When we read of the abominations of the people both ancient and modern and then think we are asked to believe it all occurred as God had purposed for it to come to pass, our heart sickens and revolts at such a shocking doctrine. The pagans anciently worshipped a countless number of idols but Osiris and Isis were regarded as their chief gods; these were called the general gods of Egypt, which were worshipped

by the king and his courtiers. Some of the pagans worshipped dogs; others oxen; some hawks; some owls; some crocodiles; some cats; and others Isis, which is a sort of an Egyptian stork. These idolatrous people would fall out with each other over their idols and a bloody war would ensue as to whether a crocodile or a cat was a god. It is stated that a Roman soldier inadvertently killed a cat at Alexandria; the populace rose up and in an infuriated manner dragged the man from his horse and murdered him. We are called upon to believe that the idolatrous worship and unparalleled murders of these people were according to the secret will and eternal purpose of God. Such idolatry is condemned in God's word, and by all right thinking people. Just think, we are asked to believe that God purposed the above idolatry and murder; yes and all the idolatry and murder of earth, and not only so, but that God purposed for His people to condemn what He purposed for them to do and believe.

Dear little children of God, does it feed your poor hungry soul to tell you that should you lie, get drunk, steal, swindle and bear false witness, it is in agreement with God's secret will and purpose?

God hates sin, punishes sin, and will finally destroy it, which means that God did not will it, want it or purpose it.



Pictured: Elder Joseph Sylvester Newman (1857-1935)

## **Chapter V**

### **Predestination - Continued**

In this chapter I will succinctly notice some of the Scriptures relied upon to prove that the Lord has predestinated all the wicked acts of men and devils.

Proverbs 16:4 reads: "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." If the "all things" of the text includes sin and wickedness, then sin and wickedness did not come by man, for God made it, and that, too, for Himself. Such an idea would make God the author of sin and wickedness, unless God could make a thing and not be its author, or maker. The "all things" made for Himself in the text were made by the Lord according to His predestination. If this text proves that God purposed sin and wickedness, then it proves that God made sin and wickedness. Sin and wickedness is no part of the makeup of man. Man, in all his parts, or original make-up or creation, was a complete man before he sinned hence, God did not make a sinful, wicked man, but a good man; and by the disobedience of the good man God made, he became a sinner.

Amos 3:6 reads thus: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city and the Lord hath not done it?" If the evil of the text means sin and unrighteousness, and the purpose of God embraces it, then the Lord did it. "Shall there be evil in the city and the Lord hath not done it?" It will not do to say that the Lord purposed the evil

mentioned in the text but did not do it, for the text says shall there be evil in the city and the Lord hath NOT DONE IT? God is not the author of sin, for sin is not a creature, but a transgression of law.

Job 2:10 is relied upon to prove the predestination of all things. It reads: "But he (Job) said unto her (his wife) Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." If the evil of the text means sin and wickedness, then good and evil, righteousness and unrighteousness have precisely the same fountain, and of course come from the same source. Such an idea would unavoidably make God the author of sin. The evil of the text evidently means afflictions. Job was patient in his sore afflictions and did not sin with his lips. Job was a good man, none like him in the earth, a perfect and an upright man; one that feared God and eschewed evil. V. 3. The "boils" Satan put upon Job was the evil, or afflictions that Job received of God, and not sin and wickedness. God did not afflict Job because he had violated His law; in this Job was a type of Jesus. God did not afflict His Son because He was a sinner. Job said: "He breaketh me with a tempest, and multiplieth my wounds without cause." Job 9: 17. "In all this Job sinned not, nor charged God foolishly." Job 1: 22.

Isaiah 45:7 is also introduced to establish the universal predestination of God. It reads: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." If darkness and evil in the text signifies sin and wickedness, and the text proves that God purposed sin and wickedness, then the inevitable conclusion is, "I the Lord do all these things." The Lord fully explains the real meaning of the text in subduing nations by Cyrus, also in frustrating the tokens of liars, and making diviners mad, and turning wise men backward, and also in making their knowledge foolish. Isa. 44: 25. "That sayeth of Cyrus, he is My shepherd, and shall perform all my pleasure." Isa. 44: 28. It was the pleasure of the Lord to say of Cyrus: "Whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." Isa. 45: 1. The Lord went before Cyrus and made the crooked places straight, and broke in pieces the gates of brass and cut asunder the bars of iron.

The Lord also gave Cyrus the treasures of darkness and hidden riches of secret places. Isaiah informs us that God raised up Cyrus: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last (Cyrus); I am He." Isa. 41: 2, 3, 4. Now let us read the text: "I form light, and create darkness; I make peace, and create evil: I the Lord do all these things," through Cyrus. Isaiah 46: 10, 11 are parallel verses with Isaiah 45: 7, and read, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will bring it to pass; I have purposed it, I will also do it." What Cyrus did was right; he executed the counsel of God in subduing nations and thus freed the Lord's people. God had told of this long before; see Num. 23: 19. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." If sin and wickedness are the things not yet done mentioned in the text, then the Lord did the things mentioned in the text. "I have purposed it, I will also do it," which to my mind would make God the author of sin and wickedness.

"Remember this and shew yourselves men; bring it again to mind, O ye transgressors." Isa. 46: 8.

Isaiah 14:24 is also relied upon to prove the predestination of all things. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." The next verse plainly explains the verse just quoted. It says: "That I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. 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 hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

Psalms 33:11 is also introduced as a text supporting the predestination of all things, and reads: "The counsel of the Lord standeth forever, the thoughts of His heart to all generations." This text plainly teaches that the counsel of God is immutable and that His thoughts standeth forever to all generations.

Job 23:13 is also made to serve in support of the same doctrine. "But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." If this text proves that God predestinated sin, then it also proves that God desired it, and what He desireth "even that He doeth." If sin was the thing God desired and what He desireth even that He doeth, then God sinned, for that is what He desired and what He did. The next verse explains this text: "For He performeth the thing that is appointed for me: and many such things are with Him. Therefore am I troubled at His presence: when I consider I am afraid of Him. For God maketh my heart soft, and the Almighty troubleth me." This is what the Lord's soul desireth, "that is appointed for me," the thing the Lord "performeth," the thing "even that He doeth." Paul preached the same doctrine. He says: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." 1 Thess. 3: 3. "In all their afflictions He was afflicted." Isa. 63: 9.

"And many such things are with Him." Job 23: 14.

1 Kings 22:20-23 is also referred to for the purpose of demonstrating that God has purposed all the wickedness of according to this view of the matter, God's wills are at variance, they antagonize each other.



Pictured: Elder J.S. Newman with several of his children.

We are told that God's eternal will is always obeyed, which if true, then His second, or revealed will can only be obeyed as often as it was decreed in His secret will. So Ahab could not have obeyed God's revealed, or written will, because God had secretly decreed for him to violate it. God Himself could not have kept Ahab from doing any or all of the wickedness he did without violating, or causing some one else to vitiate, His eternal purpose in Christ. If it is argued that Ahab's conduct was embraced in the eternal will, or purpose of God, and God's eternal will cannot be violated, then God efficiently and causatively purposed for Ahab to do as he did. If the eternal purpose of God is in Christ, as Paul affirms, and that eternal purpose embraces righteousness and unrighteousness, then the two opposites have the same Predestinator, and are unchangeably fixed in the same eternal purpose; hence it must be true that a good fountain can send forth good and evil at the same time.

Judges 9:23 is likewise brought in to try to prove that God has purposed sin. It reads: "Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech." It will be remembered that the country was in quietness forty years in the days of Gideon. Judges 8: 28. "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baal, and made Baalberith their god." Judges 8: 33. Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren and there he entered into a conspiracy with all the men of Shechem, "And their hearts inclined to follow Abimelech; for they said he is our brother." Judges 9: 3. "And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him." V. 4. Peter in speaking of this very thing says: "But these as natural brute beasts, made to be taken (the Lord hath made all things, yea even the wicked for the day of evil) and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. And shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time.

Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Pet. 2: 12-15. Abimelech "beguiled unstable souls" who were "vain and light persons" and loved the wages of unrighteousness, and went into his father's house and slew or killed his brethren threescore and ten upon one stone. After this occurred the men of Shechem and all the house of Milo, gathered together and made Abimelech king, verse 6, which was told Jotham, who said: "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day," (who riot in the day, said Peter) "then rejoice ye in Abimelech, and let him also rejoice in you: But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Milo; and let fire come out from the men of Shechem, and from the house of Milo, and devour Abimelech." Judges 9: 19, 20. Jotham the brother of Abimelech ran away because he was afraid of his brother. "Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech."

The reason for this is plainly given in the 24th verse, "That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his

brethren." Thus we see that when Satan is divided against himself he cannot stand. The fire came out from Abimelech and devoured the men of Shechem and the house of Milo, and a fire came out from the men of Shechem and devoured Abimelech. After this Abimelech went to Thebez and took the city. But there was a strong tower in the city and thither fled all the women, "and got them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman east a piece of millstone upon Abimelech's head, and all to break his skull. Then Abimelech said to his armor-bearer draw thy sword and slay me, that men say not of me, a woman slew me. The young man thrust Abimelech through and he died. Thus God rendered the wickedness of Abimelech, which he did unto his father in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal." Judges 9: 36, 57. Instead of the text proving the absolute predestination of all things, it shows God's absolute sovereignty over all things and His absolute way in disposing of wicked men. Hosea in speaking of wicked men said: "And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face." Hosea 7: 2.

The wickedness of Abimelech and the men of Shechem was before the face of the Lord, and the Lord had purposed to condemn those wicked persons for their wickedness. "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalms 11: 6. God put a snare, or an evil spirit between Abimelech and the men of Shechem that aided Abimelech in killing his seventy brethren. This was the Lord's chosen and purposed way of destroying the house of Ahab and the house of Milo. This is the people, and kind of people "who were before of old ordained to this condemnation, ungodly men." Jude 1: 4. Ahab and his house were ungodly; Abimelech, the men of Shechem, and the house of Milo were also ungodly; it was not their ungodliness that was appointed, but ungodly men were ordained to this condemnation.

Shimei's cursing David is frequently referred to as proof that God purposed all things. It will be remembered that David had Uriah put to death, "but the thing David had done displeased the Lord." 2 Samuel 11: 27. If the thing David "had done" was purposed, then the Lord purposed that He Himself should be displeased, which evidently means that God was displeased with what He had purposed to be. When David had Uriah killed he despised the commandment of the Lord, which, if purposed, David had to despise the commandment of the Lord and thus displease the Lord. If David had kept the command of God he would have pleased the Lord, but David, if all things were purposed, could not please the Lord as God had purposed that David should displease Him.

David killed Uriah with the sword of the children of Ammon. "Now therefore the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hitite to be thy wife. Thus sayeth the Lord, behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of the sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun." 2 Sam. 12: 9-12. Read chapter 16, verse 22, and you will see the fulfillment of the above text, which was a part of the evil brought upon David for his sin in having Uriah put to death. When Shimei cursed David he did not do so by using profane language, for here is what he said: "And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial." 2 Sam. 16: 7. David felt that it was just that he should be thus cursed, or condemned by Shimei. He said, "And let him curse;

for the Lord hath bidden him." 2 Samuel 16: 11. Notwithstanding David was a child of God he did wrong and gave great occasion to the enemies of the Lord to blaspheme, and while the Lord "had put away his sin," yet David must be rebuked in the sight of all Israel. David afterwards said: "Who can understand His errors? cleanse me from secret faults." Ps. 19: 22.

If the Lord purposed for David to kill Uriah, then the Lord wanted Uriah murdered, and when the Lord got what He wanted and predestinated to be, the Lord was displeased and great occasion was given for the enemies of the Lord to blaspheme the Lord.

Psalms 105:25 is relied upon to prove the predestination of all things: "He turned their heart to hate His people, to deal subtly with His servants." God's people were in Egypt at the time the Lord turned the heart of Pharaoh and his people to hate His people. This text plainly shows that the Lord let, did not hinder the new king from setting taskmasters over them to afflict them with burdens; thus the new king dealt subtly with the Lord's people. Finally the Lord overthrew the king and drowned his people in the Red Sea; thus God raised up Pharaoh that He might shew forth His power in him. The text beautifully portrays God's sovereignty, and His righteous hatred for sin.

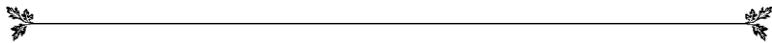
The crucifixion of the Lord Jesus Christ is said to be positive evidence that God has purposed all the wicked acts of men: "For of a truth against thy Holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before TO BE DONE." Acts 4: 27, 28.

The Scripture just quoted has reference to just one thing, which was the crucifixion of the Holy Child Jesus; and when Jesus was crucified that was the end of the counsel and determination of God relative to the matter. If the text means that God predestinated all the wicked acts of men and devils, then the parties whose names are mentioned in the mob met ,to do all the wicked acts of men and devils. If the mob did what it met to do, that is conclusive evidence that the wickedness of men since that time is no part of what the hand and counsel of God determined before to be done. No man with the Bible in his hand can prove that the hand and counsel of God, as mentioned in the text, includes more or less than was done on that occasion. When Jesus was crucified the thing was done that the hand and counsel of God determined before to be done. The time had fully come for Jesus to be cut off. "And after threescore and two weeks shall Messiah be cut off, but not for Himself," Dan. 9: 26.

This is what the Lord determined before hand to be done and when Jesus was cut off out of the land of the living that was the end, or fulfillment of the "whatsoever" God determined before to be done. It was certainly the purpose of God for His Son to die as He did. He died for sinners, according to the predestination of God. His death could not have been avoided and the Scriptures be true. Man had sinned and Jesus must die, the just for the unjust, that He might bring us to God. There was no other way for a poor sinner to be redeemed to God. The death of Jesus was God's ordained way of reconciling sinners to Himself. The crucifixion of Jesus is the most remarkable token of pure heavenly love for sinners I ever read, or heard of. The mother of Jesus and His aunt stood near the dying Jesus, and Jesus in all the tenderness of His heart said: "Woman behold thy Son."

Brethren, let us follow after the things that make for peace, and the things wherewith one may edify another. The doctrine of the absolute predestination of all things good and evil has been,

and is now a source of strife and confusion. Let us not preach a doctrine that confuses and alienates the Lord's dear children. Better it would be for all who believe the doctrine to not preach it, or contend for it publicly; hast thou faith, have it to thyself. It is not right for me to eat meat if it causes my brother to offend. It is wrong to offend one of these little ones who believe in Jesus. If we love Jesus as we should, and each other, we will willingly abandon that which is an offence to the children of God. To preach that God knows all things offends no one; to preach that Jesus has all power is not offensive. To preach that our God is a Sovereign and doeth all things well is a most wholesome truth and is not offensive to the poor and afflicted people of God. To preach that our blessed God predestinated to save poor sinners from all their sins is good and profitable to men. Such preaching is meat indeed and drink indeed. It is not the safest and the best for the children of God to positively affirm that a certain thing is true when the Bible does not plainly say so, Let us take the stones out of the way, and not put something in the way of some dear child of God.



**Who Are The Primitive Baptists?**  
**By Elder Joseph Sylvester Newman (1903)**

**WHO ARE THE  
PRIMITIVE  
BAPTISTS?**



**Chapters 6 and 7**



**Chapter VI**  
**Predestination - Continued**

Paul said: "But with many of them (the Israelites) God was not well pleased: for they were overthrown in the wilderness." 1 Cor. 10: 5.

If every act of man was purposed, then the Lord fixed it so that His people had to "lust after evil things," to be "idolaters," "commit fornication," "tempt Christ," and to "murmur." All of this

abominable wickedness we are asked to believe is a part of the eternal purpose in Christ, which, if true, had to occur just when it did and just as it did, and not only so, but if it was a part of the Lord's eternal will or purpose then when the Lord's will was done He "was not well pleased." Again, if the above was a part of the counsel of God, and He works all things after the counsel of His own will, as Paul affirms, then God was not well pleased with what He worked according to His own counsel and will. Paul said: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10: 6. If all things were purposed of the Lord, then the Lord predestinated for the Israelites to lust after evil things, and the same eternal purpose of God in Christ was for Paul to say? "Neither be ye idolaters, as were some of them;" "Neither let us commit fornication, as some of them committed;" "Neither let us tempt Christ;" "Neither murmur ye, as some of them also murmured." Paul concludes by saying: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

While we are lovingly and tenderly admonished in the above exhortations to do right, which is God's revealed will, we are unblushingly asked to unquestionably believe that the secret, immutable will of God was for them to do just as they did, which, if true, the people could not have done right, for the very good reason the Lord purposed for them to do wrong. The Spirit inspired and influenced Paul to say, "to the intent we should not lust after evil things as they also lusted." We are also asked to believe that the same Spirit had secretly fixed it so that some of the people should "lust after evil things as they also lusted." James said: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members." James 4: 1. The wars and fightings mentioned in the text are forbidden in God's revealed will, but we are asked to believe that it was a part of God's secret will for the children of God to have the wars and fightings condemned in the text. Indeed, we are asked to believe that while the Lord had secretly and unfrustratably decreed for the above wrongs to occur among His people He also purposed for James to rebuke His children for doing as He had purposed, willed and wanted them to do. If it is right for the children of God to NOT war and fight each other, is it not strange that the Lord would fix it so His people could not do right? Paul said: "But if ye bite and devour one another, take heed that ye be not consumed one of another." This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5: 15, 16; The above is an expression concerning God's revealed will; which is obeyed just as often as it is decreed in God's secret will, and is also disobeyed as often as it was decreed. So if the children of God bite and devour one another they are doing, as God fixed them to do, if they do not bite and devour one another they are doing as God predestinated for them to do.

The doctrine of the absolute predestination of all things is the most unconscionable doctrine I have ever met with. It dresses up with a medley of clothing. If its outer clothes are clean and neat its underclothes are filthy and ragged. There is absolutely an out of sight underground current about the doctrine that is obnoxious and uninviting. When the doctrine is undressed we have a loathsome, unhallowed, unpalatable spectacle to offer the dear children of God. The babble and incessant loquacity of some of the children of God over the unlimited predestination of all things presents an aspect that is not at all inviting.

James said: "My brethren these things ought not so to be." James 3: 10. If the "things" referred to in the text that "ought not so to be" were some, or a part of the all things predestinated, then the Lord by purposing it fixed it so that what "ought not so to be" had to be. If the eternal fixedness of all things be true, then the God of all grace fixed it in the ancients of eternity that

what ought not so to be had to be, and the same eternal Spirit of God inspired James to say, "My brethren, these things ought not so to be." So we can see, according to the predestination of all things, that God purposed these things to be, while the Holy Spirit moved James to say that these things ought not so to be.

Paul said: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2: 11, 12. From this text we observe several things. First, grace bringeth salvation; secondly, grace teaches us, or the saved, first, to deny ungodliness, secondly, to deny worldly lusts, thirdly, that we

should live soberly, fourthly, that we should live righteously, and fifthly, that we should live godly in this present world. Many of the Lord's people do not at all times deny ungodliness and worldly lusts, and live soberly and righteously in this present world. Peter did not deny ungodliness when he denied the Saviour by saying: "Woman, I know Him not." Luke 22: 57. The grace of God teaches us to deny ungodliness of every kind--sin in all its phases--while we are asked to believe that the eternal God secretly fixed it so His people could not do as the grace of God teaches them to do. We see, according to the doctrine, that the Lord fixed it in His secret and eternal will for the people to do wrong, also in the same purpose the Lord fixed it so that Peter must tell the people to do right. So, according to the theory, the grace of God must fail to get the people to do as it teaches them to do, because the Lord had fixed it so they could not do what grace taught them to do.



Pictured: Ministers at the Church in Stegall, Texas circa 1930's. Elder J.S. Newman is second from the right. Others pictures include Elder Jim Herriage, Elder R.B. Hester, Elder J.B. Hardy, Elder Parker Burgen and Elder J.H. Fisher.

Paul said: "Let no man deceive you with vain words." Eph. 5: 6. As many of the Lord's dear children are deceived by vain words it must be, as deception is a thing, that the Lord so purposed. If the Lord purposed for his people to be deceived, do you think it is possible for what the Lord purposed to be not to be? Do you think the Lord purposed for the people to be deceived and also purposed for Paul to tell them to allow "no man" to do what He

predestinated for the man to do? If the Lord purposed for a man or people to be deceived, do you think that it is possible for that man or people to avoid being deceived? If the Lord decreed for the man to be deceived, the man simply could not help himself without frustrating the eternal purpose of God in Christ. The man, or people, had to be deceived and Paul had to tell the man, or people, to let no man do what the Lord purposed for him to do. If what the Lord said in His revealed will was what He wanted and He purposed that His revealed will should be violated, then the predestination of God kept Him from getting what He wanted. If the secret will of God contains all the Lord wants, and this will cannot be violated, and it is decreed in this secret will for a man, or people, to be deceived, then His revealed will must be violated--a man, or people, must transgress in order for the Lord to get what He wanted.

Again Paul said: "But speak thou the things which become sound doctrine." Titus 2: 1. Many of the children of God are doctrinally unsound. If unsoundness is a thing, and all things are predestinated, then such as are unsound could not be sound, or speak the things that become sound doctrine, for the very good reason that the Lord fixed it so that they had to be unsound. If the doctrine that I am now combating be sound the people had to be sound or unsound. If it was fixed for them to be sound they could not be unsound. If it was fixed for them to be unsound they could not be sound. So it was absolutely impossible for such men as were unsound to speak the things that become sound doctrine without thwarting the purpose of God.

John said: "And the Spirit and the Bride say come." Rev. 22: 17. Some of the Lord's people disobey Him in not icing the church, and in various other ways. If the purpose of God fixed it so that all who do not obey Him could not obey, or come, is not the Spirit impressing or influencing men to do what He does not want the people to do? If the Lord wanted the people to come and He fixed it so they could not come, then the Lord fixed it so He could not get what He wanted. If the Lord predestinated all things, and disobedience is a thing, and we know it is, then the Spirit is powerless so far as being able to cause one of the Lord's children to obey that the Lord purposed should disobey. If the Holy Spirit says to a man, "Come," and God has decreed that the man should not come, then it is a very clear fact that the Spirit's work in saying "Come" is in olden rebellion and conflict with the purpose of God, seeing that the Spirit says come and the purpose of God has fixed it so he, or they could not come.

If it is true that God has purposed for so many of His people to obey Him and a definite number to disobey Him, then it is a fact that the Spirit of God could not have caused one of the number to obey that He had purposed should disobey. So the absolute predestination of all things renders the Spirit and grace of God powerless in every case of obedience on the part of the Lord's people. If anyone should deny this, then I ask you the question, do you think the Spirit or grace of God could cause a thing to be different to the way God predestinated for it to be? If you say the Spirit and grace of God did not want the man to obey, then you say that the Spirit and grace of God had no desire in the matter, or else the Spirit and grace of God wanted the man to disobey.

If the Spirit of God causes a man to want to obey, and the Lord has predestinated for him to disobey, is it not a fact that God is arrayed against Himself in His work? And is it not also true that the man might have obeyed if the Lord had not decreed otherwise? If God's predestination fixed it so he had to disobey and his disobedience was a sin, is it not true that God caused that man to sin, seeing he had to do just what God purposed and what God purposed was sinful?

Jesus said to His disciples: "Take heed and beware of the leaven of the Pharisees and Sadducees." Matt. 16: 6. Jesus was not warning His disciples against anything that the Pharisees and the Sadducees might have believed that was the truth. The disciples did not at first understand what Jesus meant, and of course according to the predestination of all things it was so fixed that they should not understand for the time being. Just as soon as the purpose of God relative to the disciples NOT understanding what the above text meant was consummated "Then understood they how that He bade them not to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." Matt. 16: 12. The Pharisees believed in absolute predestination of all things and tried to harmonize the doctrine with free will in an Arminian sense, while the Sadducees were non-resurrectionists and "free willers."

If God eternally purposed in Jesus all things that come to pass, then the people had to believe as they did. So we are asked to believe that according to the purpose of God some believe one thing and some another.

Paul said: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cot. 1: 10. It is a fact that the Corinthian brethren did not all speak the same thing, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cot. 3: 4. And not only so, but there were divisions among the Corinthian brethren, "For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" 1 Cot. 3: 3. We cannot be consistent and believe that a merciful God had purposed all that the Corinthian brethren did. If so, then the Lord fixed it so that Paul must tell them to do right and at the same time fixed it so that they must do wrong.

Paul said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." Rom. 6: 12. This text is an exhortation to God's people to do right, and I am quite sure that many of His people have not heeded the advice of Paul. If all things were predestinated they could not have obeyed the injunction of Paul, as it was otherwise fixed. We are asked to believe by the purpose of God that they had, or must disobey the exhortation. It is perfectly clear to my mind that such is not the predestination of Israel's God. Paul preached predestination just as it should be preached today. He said: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Rom. 8: 29. In this text we have a clear, lucid and concise distinction given between the foreknowledge and predestination of God. All that He foreknew are those that He chose in Christ before the foundation of the world. God purposed the eternal salvation of poor lost and ruined sinners, and nothing can hinder what God has purposed to be. The salvation of sinners by grace exclusively is the immediate, direct and irresistible work of God in Christ since the foundation of the world. God purposed that Jesus Christ should make an atonement for His chosen and foreknown people, which he did, and this atonement immutably secures the eternal salvation of all for whom it was made. To deny this is to deny the purpose and wisdom of God in making the atonement. God purposed to redeem sinners and in the fullness of time Jesus came and redeemed all the foreknown and chosen.



Pictured: Preachers under the brush arbor in Stratton, Texas circa 1910's. Elder Newman is in the bow-tie on the far right.

Paul said: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1: 7. God purposed to reconcile His people to Himself, and this He did. "For if, when we were enemies, were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Rom. 5: 10. It is plainly taught in the Scriptures that God also purposed for all His people to bear the "image of His Son" and this image He causes them to bear. He purposed to keep them by His power and He is not slack concerning what He has purposed or promised.

"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." Rom. 8: 30. Paul said nothing about God predestinating sin or any of its long chain of evils. As Paul nowhere preached any such doctrine, do you think a man can preach as Paul did on the subject and say that God predestinated all things good and evil? If Paul preached the truth on predestination and did not once say that God purposed sin, do you think it right for you or I to go further with predestination than Paul did? If you preach the doctrine of the absolute predestination of all things good and evil, and the Scriptures nowhere positively say so, how can you positively prove that God did what you positively affirm He did ?

Paul said again: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 2: 5. If the above texts are not a clear, concise and unmistakable elucidation of what Paul believed on the subject, then no one has any means of finding out what Paul did believe on the subject of predestination. If Paul believed the doctrine of the absolute predestination of all things good and evil he kept it to himself, or at least it is not recorded, and we simply have no way of proving that Paul believed the doctrine that I know of. Paul said: "Prove all things; hold fast to that which is good." 1 Thess, 5: 21, I for one am not willing to even try to prove that Paul believed in predestination of all things, as he never said he did, and none of the other New Testament writers ever said he did.

Again, Paul said: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph.

1: 11. Paul would have us understand, as well as the saints at Ephesus, that we obtained the inheritance upon the principle of divine predestination.

Peter said: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1: 3-5. This is evidently the inheritance unto which all the heirs of the eternal purpose of God were righteously appointed, and each heir is absolutely sure to obtain his blood bought, incorruptible inheritance, for it was so decreed in the counsel of His will."

It will not do to say that Paul did not preach all that was necessary to be preached on the sublime subject of predestination. If Paul preached all that was necessary on predestination and did not preach that God purposed all the wicked acts of men and devils, we should emulate his conservative example. Paul said: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." Acts 20: 20. What Paul preached on predestination was profitable, and he preached all that was profitable. He did not preach predestination of all things good and evil, he kept back nothing that was profitable, therefore predestination of all things good and evil is unprofitable.

Paul said again: Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20: 26, 27 As Paul nowhere said or preached the doctrine of the absolute predestination of all things good and evil, and as he declared all the counsel of God, therefore the absolute predestination of all things good and evil is no part of the counsel of God.

Paul said again: "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds: But the other of love, knowing that [ am set for the defense of the gospel." Phil. 1: 15, 16, 17. Paul Preached the gospel as it should be preached today, "in demonstration of the Spirit and of power." He nowhere preached the predestination of all things good and evil, hence the doctrine is no part of the gospel of the grace of God. If the doctrine of the predestination of all things good and evil is a part of the gospel, and as Paul was set for the defense of the gospel he somewhere in his writings would have defended it. The profound silence of Paul on that subject conclusively demonstrates that it is not the truth, and therefore no part of the gospel of peace.

Again Paul said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. 2: 16, 17. The Scriptures plainly mention every point of the doctrine of God our Saviour. The Scriptures nowhere say God has purposed all things good and evil, therefore the doctrine mentioned is not profitable, and as the doctrine of God our Saviour is profitable, the absolute predestination of all things is no part of the doctrine of God our Saviour. As the Scriptures abundantly teach us that preaching the gospel is a good work, and as Paul said and preached all that was right for him to say on the subject of good works, and as he nowhere said that he believed that God had purposed all things good and evil, therefore I conclude that it is not a good work to preach such a doctrine.

Paul said: "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again." Titus 2: 9. We know that some servants have disobeyed their masters and have not pleased them well in all things. This we are asked to believe is a part of the counsel and predestination of God. The Spirit of God inspired Paul to give the young men good advice, while the same Spirit we are taught to believe had secretly fixed it so the young men must reject that which was told them and do wrong. "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." V. 10. When the saints of God do what the Scriptures tell them to do they adorn the doctrine of God our Saviour in all things. We are also asked to believe that when a man lies, steals, bears false witness, gets drunk, commits fornication, murders, or commit any other sin, that all of this was predestinated and goes to make up the clothing to adorn the predestination of God. Joshua was once clothed with filthy garments (Zech. 3: 3) but the filthy garments did not belong to Joshua. Let us take the filthy garments mentioned off of the doctrine of predestination, for they do not belong to it.

## **Chapter VII**

### **Origin of Two-Seedism**

I shall endeavor to write a few articles on the origin of two-seedism and absolute predestination of all things good and evil. The two points of doctrine mentioned have precisely the same originators. This I feel quite sure no informed man will deny. The people who first preached the two-seed doctrine and absolute predestination of all things good and evil had no connection with the church of God. This being true the church should have nothing to do with either of the above named heresies. If the doctrines mentioned above have an heretical origin it is unsafe, unwise and unscriptural, and therefore wrong for the church to countenance the doctrine of heretics. These doctrines have not had a uniform name all the time. Calling the same doctrine by another name does not change the nature of the doctrine. Two-seedism in all of its various ramifications and deceptive appearances should be shunned, for it carries with its divergent make-up the elements of devastation, declension and division.

In the days of our Saviour there was a heresy which was opposed by John called by historians gnosticism. The teachers of this heresy were men who belonged to the schools of Egypt and of Alexandria, which were the very mud-sills of scholastic rottenness and vain philosophy. These men, who, from blending the philosophy of the East, or of Greece, with the doctrines of the gospel pretended to be wise and amply able to explain the doctrine of the New Testament, and even boasted of their revelations, new discoveries, and deeper knowledge of the Scriptures and theology than others. I have seen this same spirit among some of the "absoluters" of our day; they would say, we should not fall out with a brother because more has been revealed to him than to you or I. I do not object to revelations of the right kind, but when any one claims that God has revealed something to him and that man preaches that revelation to the Lord's people and they know nothing about it that man is mistaken in the source of his stupendous revelation. Secret things belong to God but revealed things belong to us and our children.

The origin of Gnosticism has been variously stated. The principal ingredients of this heterogeneous, divergent, Platonic, Pythagorean doctrine of Metempsychosis, or transmigration of souls, is much older than New Testament christianity. The Gnostics believed

that the body of Jesus Christ was only an imaginary body, and thus they strenuously contended that Jesus did not come in the flesh, and were therefore opposed by John. They believed in two antagonistic principles or spirits, one good and the other evil; and that the children of God were emanations from God and when they died returned to God from whence they came.

Among these ancient heretical Gnostics, two-seeders and absoluters there were various branches, just as there are among the modern two-seeders and absoluters, yet they all belonged to precisely the same family and corrupt origin. These doctrines in their incipiency had a corrupt and poisoning influence, and it is observable that age and even getting among the Lord's people and into the sacred precincts of the church of God has not rendered it respectable, or in the least removed its original devastating and offensive influence. There were the Cabalistics, Corinthians, against whom John Wrote. There were also the Nicolaitians mentioned in Revelation, and the Ebonites, all of which were branches of the same system and corrupt fountain. The Cabalistic system was said to be a kind of science held to by some of the Jews, and they pretended to get the doctrine by revelation. If we will only take time enough to read I think we will be thoroughly convinced that instead of the Jews getting this two-seed, nonresurrection doctrine by or through revelation that it is a tenet of the Pythagorean, Platonic, Oriental and Alexandrian philosophy of heathen origin, and therefore borrowed from the Egyptian schools. Just so with the absoluters, if they would read they would find that the Bible nowhere taught that God purposed sin. And not only so, but if they would read history they would soon find that it was the haters, malingers and inveterate enemies of Jesus Christ and New Testament christianity that first preached and taught in their schools the absolute predestination of. all things good and evil.

The following is an epitome of the tenets held by the Originators of the doctrine that is now called two-seedism, or non-resurrectionism: "Human souls are distant emanations from Deity: and after they are liberated from .their material vehicles will return, through various stages of purification, to the fountain from whence they first proceeded." Watson's Dic., p. 190.

The Cerdonians were an ancient sect of heretics who lived in the first Century and believed in two eternal principles. They also denied the incarnation of the Son of God and the resurrection of the body. Buck's Theo. Dic., p. 82.

The Carpocratians were a branch of the ancient Gnostics and lived in the second century.

The Encratites were also another ancient sect of the Gnostic kind, and they also lived in the second century.

The Marcionites were a very ancient and seemingly a popular sect of the same Gnostic fraternity. They also held to two principles, one good and the other evil. They also denied the real birth and passion of Jesus Christ and the resurrection of the body.

The Manicheans, so named from Manes who was a Persian and educated among the Magi, were another sect that believed in two eternal principles, one good the other evil. They also believed that at death the good spirit went back to God while the evil spirit went back to Satan. They also denied the resurrection of the bodies of the saints of God.

"Manes borrowed many things from the ancient Gnostics; on which account many authors consider the Manicheans as a branch of the Gnostics. \*\*\* They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; add therefore they denied His incarnation and death." Buck's Theo. Dic., p. 338.

Thus Manes who is said to have been born in Persia A. D. 240, and put to death about 277, revived the two-seed, non-resurrection doctrine held to by the Gnostics and other heretical sects, some of whom I have briefly mentioned above, who were the ecclesiastical ancestors of Manes and his followers.

"They denied the real existence of Christ's human nature, and supposed Him to suffer in appearance only.\*\*\* They denied the doctrine of the resurrection. Christ came, they said, to save the souls of men, and not the bodies. In many leading principles they thus evidently agreed with the Gnostics, of whom indeed they may be considered a branch." Watson's Theo. Dic., p. 658.

The above doctrine has been believed by a few among the Old Baptists. Some seventy or eighty years ago, to the detriment of the Old Baptists, especially in some parts of the United States, it developed that an Old Baptist preacher, Elder Daniel Parker, had revived and imbibed the old Manichean heresy that had been dead for centuries.

Elder J. M. Watson said: "Our exposition of the resurrection brought to view such a palpable difference in our tenets, that it will be useless to compare them here. Why, brethren, so great a difference between us? From whence came Parkerism, with its perverting tendencies? It was born of a Persian Magi, reared in the nursery of polytheism, about the year 277 was brought into parasitical union by Manicheans with the gospel; since then it has presented itself, in many new and changing forms, to the consideration of the christian world; of late years it has assumed the modification and name of Parkerism, and it is so adroitly aired in christian apparel as to deceive many real christians, who are now bewitched by its semi-pagan doctrines. Set up as it is, at this time, it invades the eternity of God's being, and then in pagan blindness attempts to set up an eternal, self-existent spirit of evil: rejects the great truth that God is the Great First Cause of all things; deifies the souls of the elect, in giving them an eternal existence and union actually with God, and withholds them from the non-elect; brings Adam up Out of the earth as a formation to receive those souls as an infusion from God, as a portion of divinity, and has him to fall in such a way as to exclude the non-elect from a participation it, then multiplied the woman's conception into bodies for the seed of Satan to dwell in; then at death annihilates the bodies of both the \*elect and non-elect. Nor is this all; it goes forth with a hard spirit here; has, of course, no sympathy or concern for the children of the Devil; hints that prayer is useless in our pulpits, or elsewhere; dries up the sincere milk of the Word; poisons the strong meats of the gospel; and confusion, contention, disunion and chilling winds follow in its serpentine wake! This is Parkerism, when stripped of its pagan patches, of its semi-christian garments, and made to stand forth in all its naked ugliness! Will you have it brethren, notwithstanding all this? Will you say we misrepresented it? If so, prove it, and we will retract anything of the kind." Old Baptist Test, pp. 296, 297.

**NOTE:** In 1867 Elder John McClaren Watson of Murfreesboro, Tennessee, submitted for publication his book called "The Old Baptist Test or Bible Signs of the Lord's People." Elder

*Watson, however, died before its publication and it was left to Elder R. W. Fain, a fellow medical doctor with Elder Watson, to edit and publish his book.*



Pictured: Elder John McClaren Watson (1798-1866)

Yes, and all the above can be said of absolute predestination of all things good and evil, for it is a scion of the same corrupt stock and the family resemblance is so striking that any unbiased mind will readily perceive the likeness. I will now give verbatim the first article of faith containing the two-seed doctrine among the Baptists: "We believe the Serpent has a seed also, and they are of their father, the Devil, whose work their well do, We believe both of these seeds to be spiritual, and have a spiritual existence in their respective fathers before they are manifested or developed in the flesh or in the world:" Old Baptist Test, p. 301.

The two-seeders will unblushingly tell you that they are the old stock of Baptists, still the above is the first article of the kind that ever appeared among the Baptists purporting to be Old Baptist doctrine. It is true that the Catholics accused the Waldenses of the two-seed heresy in the following language: "That with the Manicheans the Waldenses believed in two principles, one the good God, the Creator of good, and one evil, which is the Devil, the creator of evil." In reply the Waldenses said: "We believe that the Holy Trinity created all things, both visible and invisible, and that He is Lord of all things in heaven, earth and hell, as it is said by John, All things were made by

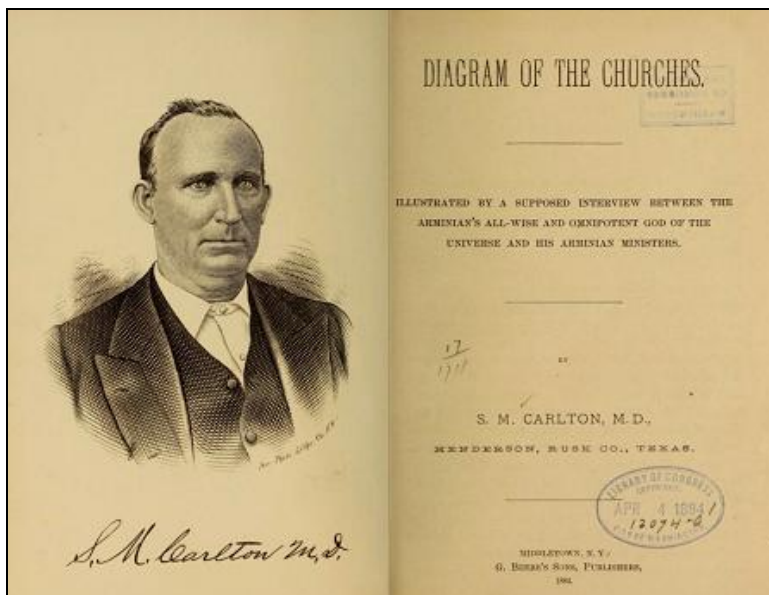
Him, and without Him was nothing made." Old Baptist Test, p. 802.

I will now give the first article that was ever put forth by the Baptists purporting to be Old Baptist doctrine that contained universal predestination. Elder Gilbert Beebe in his prospectus said: "2. The absolute predestination of all things." Editorials, vol. 1., p. 7. The Signs of the Times published the above article of faith as an expression of what its editor believed in 1832. The above is the first article of the kind ever put forth by the Baptists of any kind. I would kindly ask any one that now believes in the absolute predestination of all things to show any article of the kind put forth by the Baptists prior to the one above. Old Baptist history simply furnishes

nothing of the kind. It is absolutely new among the old Order of Baptists, and no man can trace the above expression farther back among the Baptists than the beginning of the "Signs of the Times," which was in 1832. It is a fact that the two-seed doctrine was introduced among the Primitive Baptists by Daniel Parker, and it is also true that the doctrine of the absolute predestination of all things was introduced among the same people by Elder Gilbert Beebe, the originator of the Signs of the Times, in 1832. The introduction of two-seedism among the Primitive Baptists marks a painful epoch in the history of our people, The same may be truthfully said about absolute predestination of all things. Its best and ablest admirers cannot, or have not yet explained it so the great body of Baptists have understood it or believed it.

I will now make a few quotations from history to show that the two-seed doctrine is still alive and advocated by men who claim to be Primitive Baptists.

Dr. S. M. Carlton says: "They are lost upon a principle of justice, and that justice is based upon the fact that the heirs of perdition (in a spiritual sense) are not God's. They come from the infernal regions, and they will return to Satan, the author of their spiritual existence. And in like manner the heirs of promise will return to Christ in heaven from whence they came, who is the author of their spiritual existence." Diagram of the Churches, pp. 10, 11.



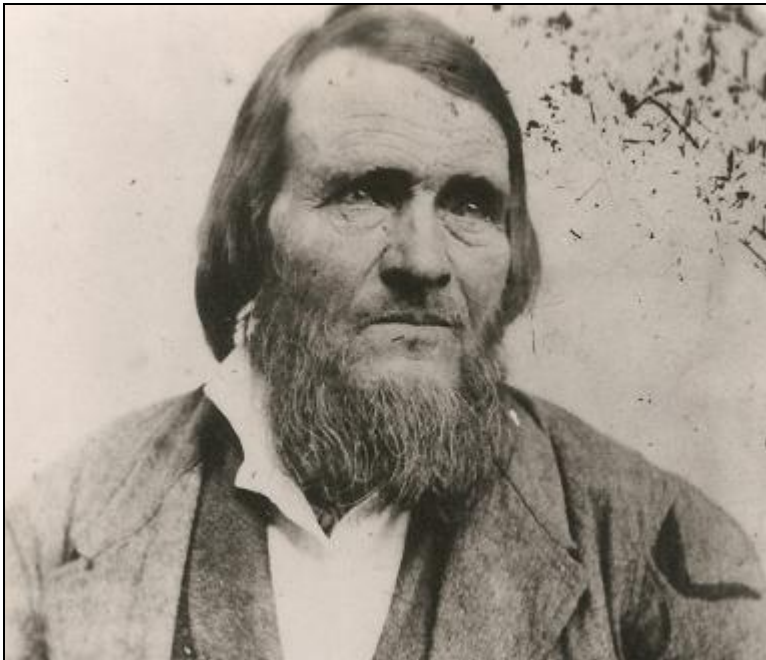
Here is the Gnostic, Platonic and Pythagorean doctrine. The Doctor says again: "It is therefore reasonable to suppose, from common sense, as well as from inference, admitting that the Scriptures were silent upon this subject, that all who were not embraced in this covenant were heirs of perdition, and that their spiritual existence hailed from the under world, and must by right return from whence they came." p. 11.

Again the Doctor says: "Suppose we say that the family of Perdition stood condemned in the mind of Jehovah before all worlds were, and that their spiritual existence was virtually in the loins of Satan .before God spoke into existence their natural beings, and that God made them for the very purpose that His foreknowledge comprehended for them, and that without them He could not have show, n His wisdom, power and goodness toward the children of mercy; for the terms 'good' and 'heaven' would have been vague terms, without meaning, if they had not had their opposites, 'evil' and 'hell'; and God Was compelled, according to the very nature of things,

to create inhabitants for both conditions and places, or the creation of such conditions and places would have been wholly unnecessary." p. 12.

On page 14 the Doctor says: "And so far as choice is concerned, God chooses the heirs of promise because they are His, and does not choose them to make them His; and He rejects the heirs of perdition because they are not His."

H. Hays, who was a Missionary Baptist preacher, in reviewing the above sayings of Dr. Carlton says on pages 50, 51: "But I know its father--Daniel Parker. It is not like the Babe that lay in the manger, but it is as one coming from the horrible pit from which the Doctor says a part of the human family came. I am astonished at Dr. Carlton, claiming to be an Old Baptist and believing such a theory. If I was an Anti-mission Baptist I certainly would sue Dr. Carlton for damages for publishing any such creed over my name."



Pictured: Daniel Parker (1781-1844)

A. Gordon said: "Now, my dear sister, we agree with you, that God has no partnership with the Devil or his children, or that the Devil draws upon Eve for bodies. We believe that every seed produces its own body." Potter on Election, p. 2.

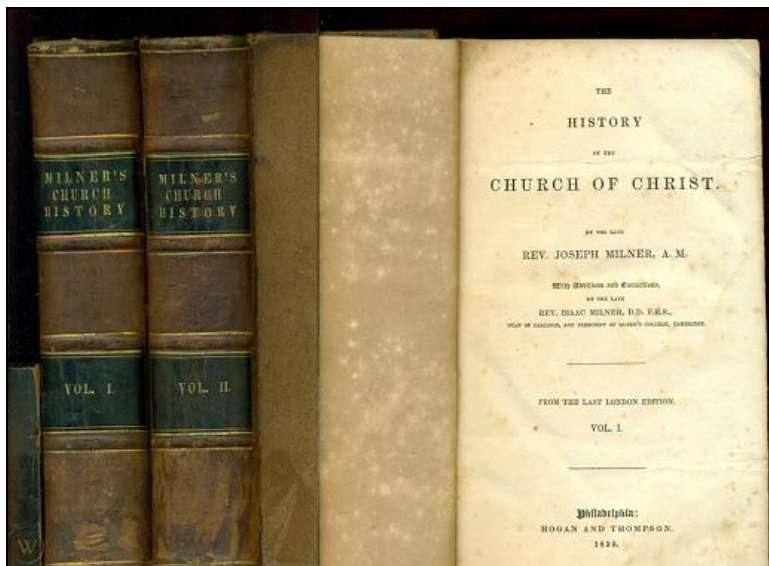
The editor of the "Herald of Truth," who was a "two-seed Baptist" said: "No man will be taken to an eternity of bliss, or sent to an eternity of woe for what he does in this world. But those that are accounted worthy of an eternity of bliss will receive it upon a principle of heirship, as an inheritance for what they are, and not for what they do. So, also, with those sent to the regions of misery will be sent there for what they are, and not for what they do. We say, without fear of successful contradiction that our doings in this life only effect us in this life." Potter on Election, p. 2.

Elder G. Dalby (George Wait Dalby) said: "The non-elect are no more related to the elect than the cockle-bur is to the corn, both growing in the same field." lbed, p. 3.

Martin Ellis said: "Then I ask the question: Which is the oldest in substance, Christ or his bride? The figure that Paul uses in the earthly Adam shows they were the same age," Ibed, p, 4.

The above quotations positively connect and identify in doctrine some claiming to be Old Baptist with the Gnostic heretics who were condemned by John and other New Testament writers.

When the Paulicians were accused of Manichean tenets they repeatedly denied the charge. In speaking of the Paulicians Milner said: "That this sect also despised the whole of the Old testament, is asserted, but on grounds which seem utterly unwarrantable. For they have said to have done this as Gnostics and Manichees, though they steadily condemned the Manichees, and complained of the injustice which branded them with that odious name. They are also charged with holding the eternity of matter, and the existence of two independent principles; and with denying the real sufferings and real flesh of Christ. It seems no way was found so convenient to disgrace them as by the charge of Manicheism. But I cannot believe," says Milner, "that they held these tenets; not only because they themselves denied the charge, but also because they unquestionably held things perfectly inconsistent with such notions." Milner's Church History, vol. 3, p. 204.



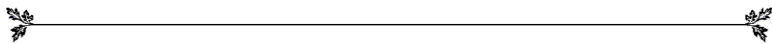
**NOTE:** *Joseph Milner (1744–1797), was an English evangelical divine who had a reputation particularly for his work on The History of the Church of Christ (1794–1809). He was born at Leeds (Northern England) and educated at Leeds Grammar School and Catharine Hall, Cambridge. On graduation he went to Thorp Arch, West Yorkshire as assistant in a school kept by Christopher Atkinson, the vicar of the parish, received holy orders and became Atkinson's curate.*

The modern advocates of the ancient dualistic two seed doctrine that are now separated from the old order of Baptists, it seems needs must dispute. The doctrine is continually being attired in a new dress, and When its new Clothing is taken off it is very perceptible that "it cares neither for the general peace of Zion, the union of associations, nor the order of Old Baptist churches." Watson.

In this chapter I have looked into the origin, in a brief way, of the two-seed doctrine, and shown how it surreptitiously connected itself with the old order of Baptists some seventy or eighty years ago through Daniel Parker. Since its serpentine introduction among us we have had a fight on our hands. Just so with its twin sister, or brother, absolute predestination of all things. These two doctrines are perverters of the truth, disturbers of the peace and happiness of God's people. Thank God the day of their rebuke and final rejection is at hand. I see daylight coming.

Come, O sweet day of rest. My soul longs for thee, for thee I live, for thee I sigh!

Oh, brother preachers, let us put on the whole armor of God, gird on the sword of the Spirit and cut those noxious, corrupting, hurtful and destructive doctrines down. Let us go forth in the Spirit. and meekness of Jesus and defend the sweet and precious doctrines of Jesus and the apostles against the defamers and defacers, who persistently and rigidly attempt a defense of the heresies mentioned in this chapter. But above all things let us have fervent and reverential charity for one another, and avoid both of the above extremes, for they eat as doth a canker. They live by disputation, and if we will quit disputing with these mythological, mutinous and ruinous doctrines they will die on their own feedings.



**Who Are The Primitive Baptists?**  
**By Elder Joseph Sylvester Newman (1903)**

**WHO ARE THE  
PRIMITIVE  
BAPTISTS?**



**Chapter 8 (Part 1)**



**Chapter VIII – Part 1**

## Origin of Predestination of All Things

In the preceding chapter I have succinctly shown the origin of what our people call the two seed, non-resurrection doctrine; also its connection with our people, and I am quite sure that no one who is acquainted with the history and origin of the doctrine will deny what I have said. In this chapter I shall attempt to show the origin of predestination of all things, and at the proper place show how, and when, and by whom it was introduced among the Primitive Baptists.

The absolute predestination of all things is an alien to God, a stranger in the camps of Israel; a perverter, a disputer, a foreigner, having no hope and without God in the world. Its origin is bad, its claims are false, vociferous and pretentious. It cries for admittance into the sacred precincts of the church of God; and when it gains the admittance sought for it wants to be recognized as of heavenly origin. The only way to satisfy this doctrine is to let it have its way in all things. It does not love to be opposed and exposed. It seems to have some knowledge of its internal deformity and ugliness, and therefore does not lovingly admire the man who exposes its rottenness and ugliness to public gaze.

Myers Outlines of -ancient History page 838, says: "Zeno, founder of the celebrated school of the stoics, lived in the third century before our era (about 362-264), He taught at Athens in a public porch (in Greek, stoa) from which circumstance comes the name applied to his disciples." Zeno was a philosopher of the Pythagorean school.

Pythagoras, who lived some 380-300 years before Christ and is claimed to be the originator of philosophy, taught "the doctrine of the transmigration of souls, an idea he had doubtless brought from Egypt." Myers, p. 330.

Zeno taught the doctrine of the predestination of all things, or fatality, in his school at Athens several centuries before the advent of Christ into the World.

Robinson in his history of the Bible, page 438, says: "Stoics, a set of fatalistic heathen philosophers, so named from the Greek word signifying porch, or portico; because Zeno, its founder, more than three centuries before Christ, held his school in a porch of the city of Athens."

It may be claimed that the Stoics were Atheists, or did not believe in a Supernatural Being and therefore that is the reason they are, and were called fatalists.

"They believed in the doctrine of fate, which they represented as no other than the will and purpose of God, and held that it had no tendency to looseness of life." Buck's Theo. Dic., p. 560.

Remember that Zeno first taught the doctrine in his school at Athens and also that the Stoics were philosophers and embraced the doctrine of predestination of all things from this stoical school, and were teaching it in the city of Athens in Paul's day. "Now while Paul waited for them (Silas and Timotheus) at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogues with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling

say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts 17: 17, 18.

Thus we see that Paul was not a Stoical predestinarian, or an Epicurean arminian, but occupied just where all Old Baptists should occupy today between the two extremes. Paul did not believe as the Stoic and Epicurean philosophers did. If he had they would not have "encountered him" or said he was "a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." So the Primitive Baptists of our day, like Paul did at the city of Athens, do not agree with those who are preaching fatality, or predestination of all things.

It may be said that there is a difference between fatality and absolute predestination of all things good and evil. "Fate. 1. Primarily a decree or word pronounced by God, or a fixed sentence by which the order of things is prescribed. Hence, inevitable necessity; destiny depending on a Superior cause, and uncontrollable. According to the Stoics, every event is determined by fate." Webster.

The eternal fixedness of all events good or bad is a "fixed sentence by which the order of things is prescribed." Surely if all things were fixed men cannot do otherwise than the way prescribed or fixed for them to do; hence, inevitable necessity. I understand the phrase absolute predestination of all things to mean that every thought, every act, either good or evil, was so minutely and definitely determined that all things have, and will occur just precisely as God fixed for them to come to pass.

The Jewish Pharisees also believed in absolute predestination of all things. Josephus the Jewish historian in Wars of the Jews, book 2, chapter 8, section 14, says of the Pharisees: "These ascribe all to fate, (or providence) and to God, and yet allow that to act what is right, or the contrary is principally in the power of men: although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment.

Fleetwood in his Life of Christ, page 250, is speaking of the Pharisees said: "A third tenet was, that all things were subject to fate; or, as some expressed it, to the heavens. It is not easy to conceive what they meant by this; Josephus, indeed, will have it that they designed to reconcile the fatality of predestination of the Essenes, with the free-will of the Sadducees."

Robinson, in speaking of the Pharisees said: "They believed with the Stoics, that all things and events were controlled by fate; yet not so absolutely as to entirely destroy the liberty of the human will." Bible Dic., p. 339.

Moshiem, in speaking of the Pharisees, said: "They held absolute predestination, and at the same time, with the Sadducees, they held free-will." Eccl. History, p. 164.

Jesus said to His disciples concerning the Pharisees and Sadducees: "When understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees." Matt. 16: 12. Jesus said again: "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

The phrase "predestination of all things" is of man, and not of divine origin or sanction, and those of our brethren that hold on to it are absolutely guilty, for "Thus have ye made the

commandment of God of none effect by your tradition." Matt. 15: 6. The phrase absolute predestination of all things violates this Scripture: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2Tim. 1: 13.

Paul said again: "If any man teach otherwise, and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6: 3-5.

Is the doctrine that God has predestinated sin and all ungodliness wholesome words, "even the words of the Lord Jesus Christ" and "according to godliness"? Is lying, stealing, idolatry, adultery, fornication, murder, falsehood and all the abominable wickedness of earth according to godliness? If so "These things teach and exhort." Verse 2.

The Essenes were also a Jewish sect and according Josephus were held in honor by Herod. Josephus in his Antiquities of the Jews, book 13, chapt. 5, sec. 9, of the Es-series says: "But the sect of the Essenes affirm that fate governs all things, and that nothing befalls men but what is according to its determination."

Again Josephus said: "The doctrine of the Essenes is this, that all things are best ascribed to God."

Fleetwood in his Life of Christ, page 253, says of the Essenes: "With respect to their faith, they believed in the existence of angels, the immortality of the soul, and a future state of rewards and punishments, like the Pharisees: but seem to have had no notion of the resurrection. They considered the souls of men as composed of a most subtle ether, which immediately after their separation from the body, or from the cage or prison, as they call it, were adjudged to a place of endless happiness or misery, · They were likewise entirely averse to the Sadducean doctrine of free will, attributing all to an eternal fatality or chain of causes."

Moshiem said of the Essenes: "They viewed the law of Moses as an allegorical system of spiritual and mysterious truths, and renounced all regard to its letter in the application of it. They held absolute predestination, and that only the soul would be punished in a future state."

The celebrated German critic, Michalis, defines the Essenes as "A Jewish sect, which began to spread itself at Ephesus, and to threaten great mischief to Christianity, in the time (or, indeed, previous to the time) of St. Paul; on which account, in his epistles to the Ephesians, to the Colossians, and to Timothy, he declares himself openly against them." Michalis, vol. 4. p. 79.

Moshiem, the great ecclesiastical historian, says: "It was in Egypt that the morose discipline of Asceticism (the Essenian or Therapeutan took its rise; and it is observable that that country has in all times, as it were by an immutable law or disposition of nature, abounded with persons of a melancholy complexion, and produced, in proportion to its extent, more gloomy spirits than any other part of the world. It was here that the Essence dwelt principally, long before the coming of Christ." Vel. 1, p. 196.

Here is what Gibbon, the infidel historian, says about one of the schools in which the philosophy of absolute predestination of all things was taught: "The groves of the Academy,

the gardens of Epicurus, and even the porticos of Stories, were deserted as so many different schools of skepticism or impiety." Ch. 16.

The primary and largest library that ever was in the world, was said in that day to be at Alexandria in Egypt. The first of all that most mischievous of all institutions or universities was the University of Alexandria in Egypt; where lazy, indolent and corrupt monks, wily and infuriated fanatics, first found the benefit of clubbing together to keep the privileges, benefits and advantages of learning to themselves, and concocting holy mythological mysteries and inspired legends, to be dealt out as the craft should need, for the perpetuation of vain philosophy, deceit, tradition, and Egyptian ignorance, superstition and consequently of the ascendancy of juggles and Jesuits, who were holy hypocrites and reverend rogues and defamers among men.

From this pandemonium we get the doctrine of eternal antagonistic principles, now called the "eternal children" doctrine, or two-seedism, also the absolute predestination of all things. Who can bring a clean thing out of an unclean. Job says, not one. These ancient schools were the treasure cities of Pharaoh and the senility of the schools and the age of absolute predestination of all things does not commend them to the children of God. The doctrine of absolute predestination of all things when separated from truth or the people of God, cannot live long, for, it carries within its makeup the very elements of starvation, and in a short while it will unavoidably die on its own feeding. The closer we rummage this doctrine the more incompatible will it appear to us. It does not exclusively, appear attired with the royal inwrought habilaments of the King of Peace, but also with the fixed the destiny and every act of men and devils before the highest dust of the hills was fashioned. The eternal purpose of God is in Jesus Christ, and we are asked to believe that the eternal purpose of God in Christ, which is full of grace and truth, does not only embrace truth and righteousness, but falsehood, unrighteousness and all the midnight crimes of men and demons. My heart sickens when I see so many of the Lord's people bewitched by this impetuous, implacable and importunate doctrine of pagan contrivance.

Watson in his Theological Dictionary, page 370, says of the Essenes: "From the account given of the doctrines and institutions of this sect by Philo and Josephus, we learn that they believed in the immortality of the soul; that they were absolute predestinarians."

This heresy did not originate with Christ and the twelve apostles, but among heathen and Greek philosophers who attempted to supplant and suppress the religion of Jesus Christ. Paul fought with those philosophers, two-seeders and absoluters at Ephesus. He says: "If after the manner of men. I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." 1 Cor. 13: 32. Paul said again to the Ephesian brethren: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, be not ye therefore partakers with them." Eph. 5: 6, 7. When a man comes along affirming that God purposed sin, ask him to prove it, and when he fails tell him that such are vain words and are calculated to "deceive the hearts of the simple." Rom. 16: 18.

Jeremiah said: "For thus saith the Lord of Hosts, the God of Israel; let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed, for they prophesy falsely to you in my name. I have not sent them, saith the Lord." Jer. 29: 8, 9.

The man who says that God purposed sin simply cannot prove it by God's Word, for it does not say so, and by it we are commanded to "prove all things (1 Thess. 5: 21) that we breach. It is as clear as the noon-day sun in its meridian heights that absolute predestination of all things is not of God. When the doctrine is preached it has a chilling, blighting, confusing, dividing and frost-like influence among the children of God. It does not bring peace, comfort and consolation to the weary and feeble of the flock of God. It does not bind up the broken-hearted, or give joy and gladness to the halting and feeble lambs of God. Isaiah said: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32: 17. Where this doctrine is preached churches are chilled, cold, lifeless, inactive, not prosperous hence, to preach it is not a work of righteousness. If the preaching of this doctrine was a work of righteousness its effect would be quietness. As this doctrine when it is preached has a turbulent, disturbing, dissatisfying and perplexing influence, it should be shunned and avoided by the people of God. It carries with it a spirit of apathy and antipathy for all those that essay to call in question its divine origin and Scriptural authenticity.

It is anxious to tell you that all your sins were embraced in the almighty fiat of God, and that all things must be just as they are, that if they were not just as they are and have been, no one could tell how things would have been; and when you reply that you do not believe any such stuff it turns and rends you and at once denounces you as being unsound in the faith. It will tell you that you are an Arminian, and at the same time, if the doctrine be true, your belief could not have been different without frustrating the eternal purpose of God in Christ. The doctrine is an enemy to God and to Jesus Christ, for it forestalls God's judicial government of His people. It antagonizes His laws, exhortations to obedience, and sets at naught His commandments. Ever since the entrance, by adoption, of this frantic, frigid, frolicsome child of the Dark Ages among the Old Baptists they have had a war on their hands. The advocates of this doctrine may furbish, scour, polish, embellish, ornament, illustrate and explain it, yet they can never so clothe it or explain it so that the Lord's people will have it.

It is a fact that the ablest and most careful advocates of this doctrine are in almost all they say or write on the above subject trying to explain it, and when their explanation of the doctrine passes into the hands of some brother who does not believe the doctrine he cannot, it seems, correctly represent what his brother believes on predestination of all things v/with his brother's explanation in his hand. The doctrine should be relinquished which needs everlasting explanation and will repine almost every time anyone says aught against it. It will rencounter you on the street, in the lane, in the church house, in the closet or on the house-top. It is a renegade, for it has deserted its original associates and comrades and come to live with the Old Baptists, and it seemed to know that the Old Baptists took the Bible as the mar/of their counsel, so it paints its face like Jezebel of old, with divine authority and sanction, and is upstairs and wants unmolested possession and preeminence in the household affairs.

Preaching that God has purposed all the murder, adultery, fornication, lying, cheating and every other evil act is not a work of righteousness, for when such is preached the church is disturbed, peace is destroyed, there is no quietness where the tenet is preached. It may be said that the doctrine of predestination of all things good and evil does not make God the author of sin. Just how sin and all its concomitants can be a part of God's eternal purpose and God not be the cause and the author of the things embraced in His eternal purpose is yet to be explained.

The Bardesanists is a sect so denominated from their leader Bardesanes, a Syrian of Eriessa, in Mesopotamia, who lived in the second century. They believed that the actions of men depended altogether on fate, and that God Himself is subject to necessity. They denied the resurrection of the body, and the incarnation and death of our Saviour. Buck's Theo. Dic., p. 45.

It may be objected that the doctrine of absolute predestination of all things subjects God to "necessity". If it was fixed by the Lord for Cain to murder Abel could God have kept Cain from murdering Abel without interfering with and keeping His decree from being fulfilled? If not God Himself is subject to necessity.

In speaking of heaven and hell Dr. Carlton says: "And God was compelled, according to the very nature of things, to create inhabitants for both conditions and places, or the creation of such conditions and places would have been wholly unnecessary." Diagram of the Churches, p. 12.

Compel means to drive or urge with force or irresistibly; to constrain; to oblige; to necessitate. Webster. Thus we see that the doctrine of absolute predestination of all things subjects God to the doctrine of necessity, compels Him to do certain things and will not let Him keep men from committing the awful crimes they are guilty of.

The Priscillianists held to a mixture of Gnostic and unitarian tenets. They denied the resurrection of the body and said that all men are subject to "necessity, to sin." Rutter's Church History, pp. 84, 85. Priscillian, the originator of this sect was put to death A. D. 384. If God purposed sin, men had to sin; hence under the necessity of sinning.

The Eunomians existed in the second century and were a branch of the Arians. They believed that "There is one God, uncreated and without beginning; who has nothing existing before Him, for nothing can exist before what is uncreated; nor with Him, for what is uncreated must be one; nor in Him, for God is a single and uncreated Being. This one single and eternal being is God, the Creator and Ordainer of all things, first, indeed, and principally of His only begotten Son; and through Him all other things." Buck, p. 172.

The reader will please note the fact that all who believed absolute predestination of all things in the centuries of which I now speak were called heretics, and therefore had no connection whatever with the church and people of God. It is strange, indeed, if this doctrine was taught by the apostles that they never recorded it. The reason why they never recorded it is because they never preached it, and the reason why they never preached it is because it is no part of the gospel of the grace of God. And is it not strange that some historian has not told us and proved it that the Novatianists, Donatists, Paulicians, Waldenses, or the Ana-baptists believed in the absolute predestination of all things good and evil, if they believed such a doctrine. No, those in early times who believed in the doctrine did not belong to the church of Jesus Christ. And as long as it remained where it belonged it was not an intruder, it was harmless, but when it got footing among us it has harmed us, for it has put at variance churches and associations and disturbed the peace and happiness of individual families.

Mohammed was born at Mecca, in Arabia, about the year 570, A. D., began preaching his religion in 610, died in 632. Hassell, p. 414. Mohammed believed in God, in angels, in his scriptures (the Koran), in his prophets, in the resurrection and judgment, in God's absolute

decrees. He said: "The heavens and the earth are His own, and there is nothing in all their copious furniture but what invariably obey Him." Smucker's History of all Religions, pp. 173, 174.

This is what extreme predestinarians are now claiming to be Old Baptist doctrine.

Again the historian said: "The doctrine which they call orthodox is that whatever doth or shall come to pass in the world, whether it be good or bad, proceedeth entirely from the Divine Will, and is irrevocably fixed and recorded from all eternity in the preserved table; and that God has secretly predetermined not only the adverse and prosperous fortune of every person in the world, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is impossible by any foresight or wisdom to avoid." Smucker p. 178. The above is predestination of all things straight. Historians tell us that Mohammed was born on Monday, began his apostolic functions on Monday, fled from Mecca on Monday, made his entry into Medina on Monday, took Mecca on Monday, and at last it is said he died on Monday.

For over eight hundred years have we traced this heathenish, dualistic doctrine of two-seedism and the absolute predestination of all things good and evil, and not once have we found the least vestige of it among the Lord's humble poor, neither can any man on earth do such a thing during this period.

Brother Hassell said: "Mohammed was a licentious, ambitious and vindictive man; and his religion was a strange compound of truth and error, of Judaism, Rabbinism, Christianity, Heathenism and Fatalism, p. 415.

If Mohammed preached absolute predestination of all things good and evil and that was fatalism in his day, how is it that the same sentiment is not fatalism yet?

Here is Brother Hassell's definition of fatality: "Fatalism is the doctrine that all things, great or small, mental and material, were eternally and inexorably predetermined by an eternal, irresistible fate, or destiny, or necessity, an endless and adamant chain of causes and effects, so that nothing, not even any thought, or feeling, or word, or action of any human being can, by any possibility, in the slightest respect, be different from what it is, and thus no man is really to blame for anything he does, because he cannot help it." Messenger, 1894, p. 181.

If all things are embraced in God's eternal purpose and the "all things" thus embraced should fail to come to pass then it would follow that the thing God decreed to be failed to be. The eternal fixedness of all things by the purpose of God is exactly the definition of fatality as defined by Elder S. Hassell in the above quotation. If it was predestinated for Adam to sin do you think Adam could have kept from sinning? If he could not keep from sinning didn't he have to sin? If this is not exactly what the phrase absolute predestination of all things means and asserts, then I am honestly mistaken in what the expression means. If there is one thought, emotion, or pulsation of heart or nerve, good or bad, or one act, good or bad, that was not eternally purposed of God, then the oft repeated expression is positively untrue. If the purpose of God is eternal, and we know it is, (Eph. 3: 11) and the purpose of God includes all events of time, good or bad, then just so many good acts were definitely fixed for us to do, and let come what may, we must do just that many good acts, while on the other hand we must do just so many bad acts, and let things be as they may, nothing can be brought to bear to cause a

failure along this line, for our destiny and every intervening act was minutely, definitely, accurately, effectively, indubitably, immutably and indomitably fixed by the eternal and inexorable purpose of God.

So, according to this doctrine, God's people had to do just as they have done, for it was effectually thus fixed in eternity, we are asked to believe, by the God of heaven, and the Wicked and vile had to do as they have done, for the same eternal purpose Of God, we are taught to believe, also fixed all the mean things that have been, or may be done. Yes, if it is fixed for us to disobey we cannot obey, and on the other hand if it is fixed for us to obey we cannot disobey. If this be true then God does not and cannot control us even by the law of the Spirit of life which is in Christ Jesus, If the acts of men, both good and bad, were determined and fixed by the Lord before He made man, then that man cannot be governed or controlled by law, seeing that his acts and every movement are purposed and fixed and therefore controlled or governed by the purpose of God. The judicial and moral laws of God cannot operate or be in force under the law of the absolute fixedness of all things.

Elder R. H. Boaz says: "But if God is trying to get His children to obey Him and they will not do it, but disobey Him, then their course is independent of God. Yea more, this idea that God designed that a preacher should preach in a certain locality and that he should preach on a certain line, but the preacher refuses to go in said locality; or if he goes he preaches on a different line to what God intended or that God designed any obedience whatever on the part of His children, and has made an effort in that direction and has failed to reach the end designed, then I say this idea denies the existence of God; God the Supreme Being, \*\*\* the eternal and infinite Spirit, the Creator and the Sovereign of the universe." Boaz Pamphlet, pp. 47, 48.

**NOTE:** *Elder Richard Harris Boaz (1845-1918). Geneology.com states "He grew to manhood on the farm his parents had established by homestead rights in 1833. In the spring of 1861, though not yet sixteen years of age, he volunteered his service to the Confederate Cause and walked sixteen miles to Union City, TN, to enlist in a Tennessee regiment of cavalry under the command of General Nathan Forrest. At the end of the war, he returned to his father's farm and on November 10, 1867, he married Tennessee Olivia Slayden. He became a minister of the Primitive Baptist Church in early adult life and was intensely devoted to that faith. Boaz Chapel, near Fulton, KY, was named after him and he often presided in this area as "Elder R. H. Boaz." "Elder Boaz was the grandson of Elder Thomas Boaz III, who was licensed to preach by the Strawberry Primitive Baptist Church in Pittsylvania County, Virginia in August of 1806 and then ordained to the ministry on August 7, 1808.*

According to the above the preacher is under absolute and arbitrary law, which if true the preacher cannot disobey or obey, for he is under an unconditional law and not a moral law. This is about what Mohammed and his heretical ancestors taught on the absolute decrees of God. According to the above quotation the obedience of God's people was eternally, absolutely and, irresistibly fixed, just as the eternal salvation of alien sinners was fixed; just as the free will of the alien sinner is excluded in regeneration, just in precisely the same way is the will of the children of God excluded in their obedience to God. If the preaching of the gospel was purposed of God just as the salvation of sinners was purposed, then no preacher ever disobeyed God.

The preacher that is under this absolute and arbitrary law in order to disobey God would have to frustrate the eternal purpose and counsel of God; which Of course he could not do. So according to this theory the preacher had just so much preaching to do, and he had to preach on certain lines or just as the purpose of God had prescribed, and he will have to go just where and when and preach on just such a line as was eternally fixed for him to preach on. If the preacher stays at home the theory is, he had to stay at home, he did not have the ability to go to preaching that day. Certainly no "absoluter" believes the preacher has the ability to go to preaching when the Lord had purposed for him to slay at home. Do you think a man can do what God has purposed for him not to do? If so, what becomes of the eternal purpose and design of God?

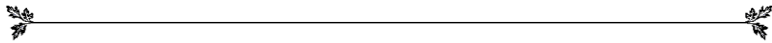
Again the same writer says: "The Baptists have held that foreknowledge can only be upon the principle of the fixedness, or the unchangeableness of the thing foreknown, that if there was any way possible for a thing to be one of two ways at the option of a thing, that there would be no way to determine how, or which way the thing would be beforehand, that this could only be determined by the thing itself at the time." Ibed, p. 19.

Thus we have in the above extract the eternal fixedness and unchangeableness of all things foreknown. The argument, or rather the idea of the text cited above is that the unchangeable foreknowledge of God fixed all things one way or the other. If the man obeys, that is the way it was fixed; if he disobeys, that is the way it was fixed; "which fate or predestination it is impossible by any foresight or wisdom to avoid." So said Mohammed and so say the absoluters of our day. What say you, brethren? And as the alien sinner is passive in regeneration, so the children of God are passive in obedience, for they are under absolute and unconditional law, if under law at all; therefore their wills are not consulted at all in the matter of obedience.

Boaz quotes Brother Kirkland as saying: "How many souls have hungered for the Word you were impressed and gifted to speak? How many hearts have longed for the comfort that :you were impressed to write in an article to your family paper? how many brethren have stumbled for want of the light you have smothered under the garments of your disobedience?" Here is Boaz's comment on the above humble and christian statement: "Now, may I ask in this connection, how long has it been that the Baptists of this court would have suffered such glaring blasphemy as the above to pass without rebuke? pp. 20,21. Boaz further says: "Who but a proud blasphemer would say so ?"

**NOTE:** *John Thornton Kirkland (August 17, 1770 - April 26, 1840) served as President of Harvard University from 1810 to 1828. As an undergraduate, he was a member of the Hasty Pudding. A religious minister like many of his predecessors, he is remembered chiefly for his lenient treatment of students. Kirkland House, one of Harvard's undergraduate "houses," or residence halls, was named in his honor and in recognition of his term at the school's helm. Kirkland served as pastor of the New South Church in Boston, 1794–1810. He was elected a Fellow of the American Academy of Arts and Sciences in 1799. Kirkland was a founding member of the American Antiquarian Society in 1812. His wife Elizabeth Cabot was the daughter of Congressman George Cabot. Oliver Wendell Holmes said of him "he threw his sermons into a barrel, where they went to pieces and got mixed up, and that when he was going to preach he fished out what he thought would be about enough for a sermon, and patched the leaves together as he best might".*

If Brother Kirkland said what he is quoted as saying he said right. It was only one of the many good things he has said, and Boaz believes that it was purposed of the Lord, and therefore taxed for Brother Kirkland to say it, .and when he said it Boaz thinks it was "glaring blasphemy." If Brother Kirkland had acted independent of the purpose and will of God in this matter, Boaz says that would have been fatalism, but as he acted according to the will and purpose of God it was only "glaring blasphemy." Who but a poor deluded mortal would say so? Think of the idea, when the will and purpose Of God are fulfilled or complied with a servant has glaringly blasphemed his God. God had the power to have had it different but as He did not have it different that is the way He wanted it to occur, is the unscrupulous philosophy of some of our modern philosophers.



**Who Are The Primitive Baptists?**  
**By Elder Joseph Sylvester Newman (1903)**

**WHO ARE THE  
PRIMITIVE  
BAPTISTS?**



**Chapter 8 (Part 2) and Chapter 9**



**Chapter VIII – Part 2**

**Origin of Predestination of All Things (Concluded)**

Dr. S. M. Carlton, whom I think well of and believe he is my friend and not my enemy, said, after quoting Dan. 4: 35: "Does this look like God has delegated permissive free agency to wicked men and devils, or does it look like was controlling all their actions by His sovereign and unchangeable decrees? but all for His own glory. All things wore created by Him, and for Him, and He is before all things, and by Him all things consist. 0ol. 1: 16, 17. Did He create

evil? If He did He created it for himself, out of which evil all sin emanates. I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Isa. 45: 7. Well He created evil for Himself, He had a special use for it or He would not have created it," Open Letter to A. P. Koen, Oct. 1, 1901.

Thus we see, according to the Doctor's philosophy, that God does not control His people by law, but by "Has sovereign and Unchangeable decrees." Such a doctrine absolutely and flatly denies and contradicts any judicial and governmental control of the people. There is no place in such a doctrine for the Lord to govern and control His people by law. I suppose that is the reason why the doctrine has in the last few years taken upon itself the garment Of unconditional enjoyment and happiness of the Lord's people in this life. If the statement of the Doctor is true, that God created ;evil, out of which all sin emanates, then sin proceeded, as Mohammed taught, from the Divine Will. Surely whatever God creates is God's creature. If God created evil, out of which sin came, then evil is a creature, and from this creature of

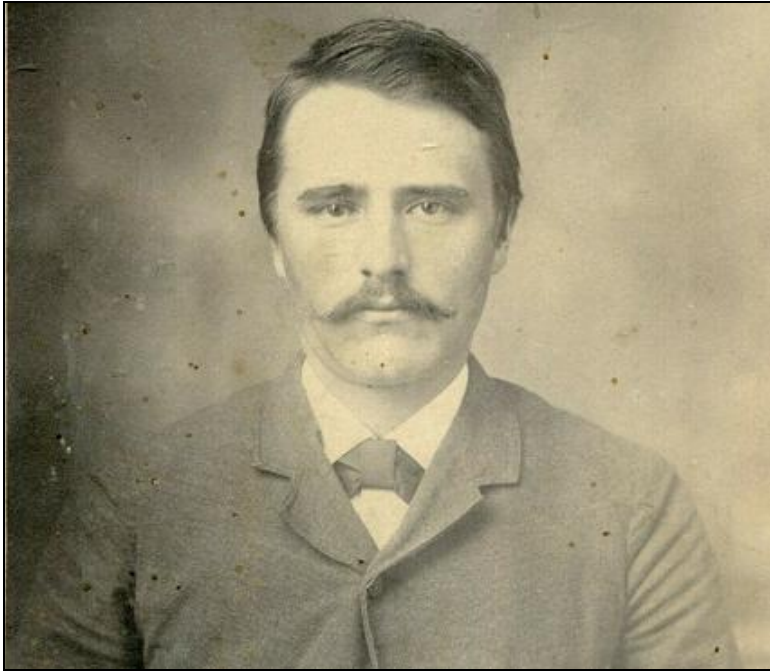
God sin came. If God created evil in the sense the Doctor claimed He did, then God created evil before man sinned, as sin emanates from evil. Paul said: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

It seems that we must have a few men among us today who will hear or read some such expressions as the last quotations, and that God predestinated the first sin and all other sins, and many other similar expressions, and then when the asserter of these things says, "I do not believe that God is the cause of sin, though He purposed it, willed it and wanted it, and the covenant of grace would have been a failure without it, and I do not believe God is the author of sin, or the influencer of sin," the offense is removed, the odium and odor is extinguished. Yes, a simple denial, that God is not the cause or the author of the thing He created for His own special use, is a sweet, soothing palliative, for by it the turbulent waves are stilled and the contrary, angry, cyclonic winds cease to blow. So along the lines of march there is occasionally the gentle sound or voice of some sentinel heard, or echoed, there is no vital difference, only a difference in expression.

I will quote from another absoluter: "And in every place Where he speaks of the goodness of His works He says, 'And it was good,' i. e. His work was good, not good in its nature, but the work was good. Like in natural things, and men's work here in this world. I may make a good ax handle out of pine timber; i. e. my work ,will be good, I have done a good job; and yet the ax-handle is not a good one in its nature because it is made of pine wood and pine is too soft and brittle to make a good, durable handle. If I had made it of hickory, or of some other tough, durable wood, it would have been a great deal better handle in nature, and yet the work done by myself no better, and maybe not so good. So if the reader will read the first chapter of Genesis carefully and thoughtfully, he or she will find that it was the work that was done that was good; and not essentially the nature of the thing made. God always does good work, He never does any but good work.\* \* \* He made the devil and He made him to be a devil, and so he is a good devil in his place for he has ever filled his place so well that his fame is very notorious." Five Books of Moses, pp. 1, 2.

From this we learn that William Ransom Welborn is a full blood "absoluter." He believes that the creation of Adam was like a man making an ax handle out of pine, the man's work was good and the handle would have been good also but for the fact that the nature of the material

was not good. So the reason why Adam was not a good man is, the Lord had bad material to make him out of. The work of God was all right, that was good. Was there any part of Adam that was not God's work? Suppose you subtract the work of God in the creation of Adam from Adam and then tell us what is left. And then suppose you tell us who created that part of Adam that was not God's work? And the devil was a good devil? Who told you so? It seems that Welborn believes that the Lord did a better job when He made the devil than He did when he made Adam. When the Lord made Adam the Lord's work was what was good, "i. e. His w6rk was good." "He made him to be a devil, and so he is a good devil in his place;"



Pictured: Elder William Ransom Welborn (July 31 1859 - April 15, 1931) - Surry County, North Carolina.

Jesus once said to the Pharisees who believed absolute predestination of all things: "Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in 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." John 8: 44.

None of the prophets, Jesus Christ nor the New Testament writers seem to have as good opinion of the devil as William R. Welborn. Is there not a cause ?

I will now quote from page 28: "My theory is that God created Esau and that He wanted him and gave him every principle which he possessed, for if He did not, then some one else had a part in Esau's formation." Yes, that is it, "my theory" that has lead so many of God's people away from the truths of the Bible. That is just what the whole thing is, "my theory," and "my theory" has no department in the gospel of peace. The etymological derivation of this "theory" is enough to condemn it in the minds and affections of all right thinking and peace loving people into perpetual oblivion.

A doctrine that depreciates and vitiates God's judicial government of His people should be shunned, for it has so fixed things that men, yes the children of God must be delinquents, and

until the doctrine is deodorized of its pagan, scholastic and theorizing aspects the children of God had better handle not and touch not the unclean thing. It is deleterious and delusive for the children of God to countenance any theory or doctrine that does not conduce to their happiness and well being. This doctrine seems to have an intoxicating, delirious and deplorable effect on many of the children of God. It seems as they delve into and penetrate this doctrine that it creates an irremediable relish for a reverie into the theorizing and speculative regions of unrevealed things. I feel sure that the genuine christian or child of God will not be ashamed or offended at the unvarnished truth, for he loves to be sincerely dealt with. And as for hypocritical perverters and pretenders, they I suppose ought to be offended, that either they may be humbled and made to repent of their pretensions or be allowed no right to the profession which they disgrace.

And now, my dear reader, in whose heart the love of God is shed abroad by the Holy Ghost, in whom this divine and energizing Spirit hath breathed His heavenly life, and whom He hath anointed with the holy unction and oil of gladness, what saith thy heart to this heavenly truth, that God by His Spirit and grace works in you the will and all holy desires or inclinations to right doing? We cannot have a right thought as a child of God, a wish, an affection, a work acceptable in the least degree without Jesus, for He plainly says "without me ye can do nothing."

The Spirit and the Scriptures are witnesses in us that this is true; indeed the christian's heart feels it true. Superficial christians may doubt this truth, but the real child of God cannot, for they have heard Him and been taught by Him, and also by His Word, that none but almighty and pulsant power could have raised us up from a death of trespasses and sins; and nothing but irresistible and invincible grace Could have protected us since we were thus raised. And since having been thus raised we have seen in manifold ways and instances how readily the Lord has come to our relief; when but for His delivering power we would have sunk under our temptations and environments. The blessed Jesus furnishes us with knowledge, not notional or speculative, but with such complete intelligence of indispensable and necessary truth which enables us to receive it as a most heavenly and priceless truth which belongs to us to relish and enjoy. He sanctifies our afflictions to our good and prevents our entanglement with things beneath that would lead to our ultimate destruction. He gives us, at least occasionally, a sweet and reverential complacency of heart or soul and many happy hours of sweet repose which no eye but His beholds, and no mind but a true christian's can conceive.

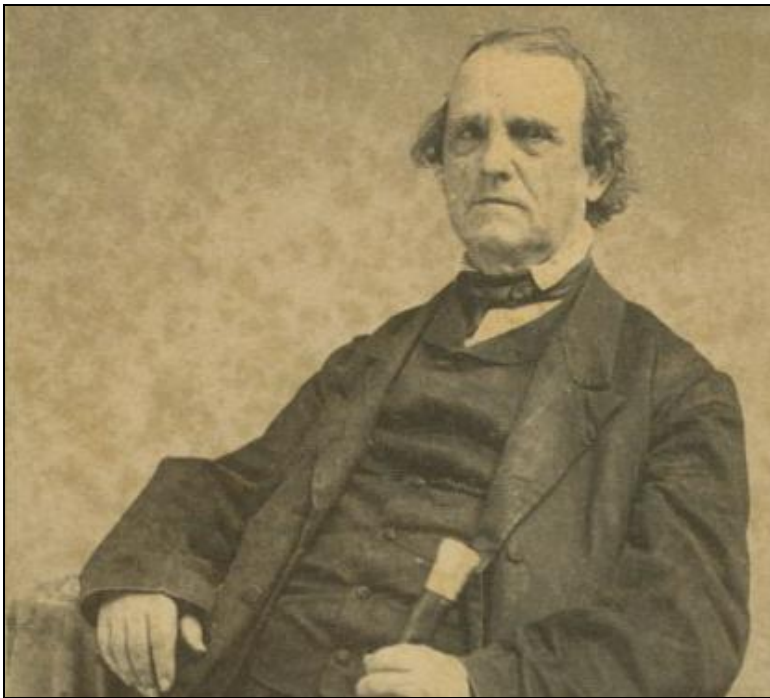
Oh, how kindly, tenderly and compassionately He subdues the emotions of sin in our mortal members, and checks those harsh and rugged dispositions which no strength belonging to the natural man could subdue. What meek and loving submission, what placid and serene contentment, what abstraction and loving separation from the world and from self doth it induct or introduce into a heart which was like a bullock unaccustomed to- the yoke. Oh, what a debtor, yes a daily debtor, we are to Jesus for His wisdom, power and grace to sustain and comfort and save us. This is indeed a salvation, a deliverance, which is a priceless gift, au almighty rich and free salvation which all the heavenly hosts and the redeemed family of God have to richly enjoy. We have a bad world indeed to live in for awhile, many are its snares, pitfalls and difficulties, but soon the joyful news will come, "Child, your Father calls, come home!" Grace is to be had here, yes in this world, and we receive grace for grace, and thus we grow in grace and in the knowledge of divine and heavenly things. Soon, yes, very soon shall the time come when the shadows shall all disappear, and the day of the Lord shall dawn, and the full effulgence of divine beatitude and glory shall irradiate in all its transcendent realities,

and fill and make unalterably and inexpressibly happy our redeemed spirits. Yes, soon we shall see Jesus and be just like Him.

Oh, brother, we have a wonderful Saviour and He has wonderfully saved us and wonderfully redeemed us from our sins to Himself. All things here are full of labor, pain and toil, but how surpassing it will be when the wonders and riches of God's grace for poor sinners shall burst forth upon our ravished souls in those realms of heavenly bliss, where mortality shall be swallowed up of life. O death, where is thy sting? O grave, where is thy victory? shall be on every heart when the great and notable day of the Lord shall have come. Then in the perfect illumination of the Spirit and grace of God and without one cloud to obscure our faith and confidence we can adopt the apostles words and proclaim the ineffable and unparalleled theme: "O, the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out." Rom. 11: 33.

We have successfully traced the doctrine of absolute predestination of all things good and evil for eight or ten centuries and have found no trace of it among the Baptists. We found it among the haters and despisers of the people and church of God. I conclude therefore that the reason why we fail to find it among them is because they did not believe it; and the reason why they did not believe it is because it is not in their Bibles; and the reason why it is not in their Bibles, God did not put it there; and the reason why God did not put it there was because He did not purpose to; and the reason why He did not purpose to was because he He did not purpose all things good and evil. The things, yes all the things, He has purposed He has plainly said so in His Word, and as He has not said in His blessed Book that He has purposed all things, I don't know how those that believe the doctrine can prove it. If we are to prove all things we preach by the Bible, and the Bible does not say that God has decreed all things, how are we to prove by the Bible that the predestination of all things is the truth? You may redress, restate and explain this doctrine and still it is a receptacle for the wickedness of earth, because it includes and embraces it. You may fashion and refashion it and still you will not get rid of its heathen origin and vindictive features. The only way that I can think of is to dig it up by the roots and cast it to the moles and bats. The doctrine is a kind of summer refrigerator, and its most prominent regalia is the spirit of disputation. It is indeed a xerophagy for the dear children of God to even try to subsist upon, and it is so hard and flinty that those seeking juicy and mellow fruit will be sadly deceived if they expect such fruit of this doctrine.

The doctrine of the absolute predestination of all things good and evil was not preached by our people before John Calvin's day nor during his day. If I am mistaken in this statement, will some one who reads this please give the history that teaches to the contrary of the above statement? Surely if our people believed the doctrine before, or during Calvin's day, some of them preached it. If a man must subscribe to the doctrine of absolute predestination of all things good and evil to be a sound Old Baptist, and the Baptists had no such article for 1832 years, was there any sound Baptists for 1832 years? The doctrine was introduced among the Old Baptists by Elder G. Beebe of New York in 1832. No church that I have any knowledge of in Elder Beebe's country, or any other state in the union, was constituted on such an article of faith.



Pictured: Elder Gilbert Beebe (1800-1881), New York.

While this hateful doctrine was among the reformers of the so-called reformation they were fussing, quarreling and fighting each other over it; and it is a painful and lamentable fact that since its introduction among the Old Baptists they have fussed, fought, and in some sections of the country divided over it. Like the false mother in Solomon's day, it had rather see or have the live child, or church, divided than to confess its true maternity or paternity. It was while the real mother of the live child slept that the exchange was made and when she awoke to give her child suck "behold it was dead." 1 Kings 3: 21. Yes, and while the Old Baptists slept the reformers who had overlaid the child of absolute predestination of all things "at midnight" exchanged the dead child into a new bed, and when morning came some few of the Old Baptists attempted to give it "suck" but "behold it was dead." If it is so important that the Baptists must believe in the doctrine of the absolute predestination of all things in order to be sound Old Baptists, will you please tell me why it is that the churches are not constituted on that article of faith?

There is absolutely no use in anyone denying the symptoms of fatalism being plainly seen in the sayings and writings of some now claiming to be Old Baptists. Elder S. Hassell says: "Like nearly all the other doctrinal errors among Primitive Baptists, a tendency to fatalism seems to have come in through the broad door of dualism (two-seedism) about sixty years ago." Gospel Messenger, 1894, p. 181.

Brother Hassell says again: "But I greatly regret that there is a growing tendency among some of our people to reduce the Bible doctrine of predestination to the pagan doctrine of fatalism."

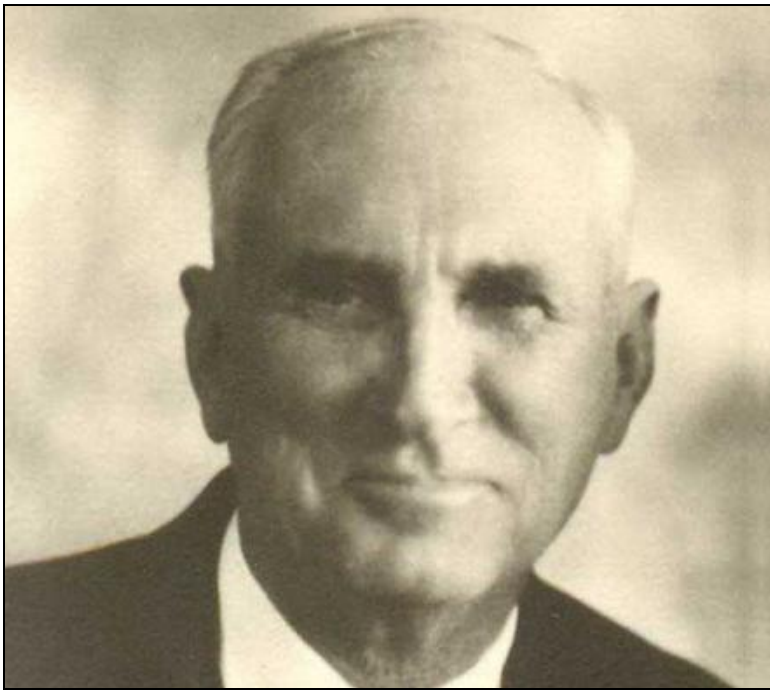


Pictured: Elder Sylvester Hassell (1841-1928) – Martin County, North Carolina.

Again the same writer says: "This unmoral tendency to fatalism and pantheism--to make God, and not man, the real author or cause of sin, and thus to destroy the distinction between right and wrong--appears in such unguarded and unscriptural expressions as the absolute predestination of all things without any explanation or qualifying phrase, 'God predestinated sin in the same way he does holiness,' 'sin is a creature of God, and a very good thing in its place,' 'God introduced sin into the world,' 'God prepares the evil heart as well as the good heart,' 'God was the sole cause of Adam's partaking of the forbidden fruit,' 'God's suffering sin is the same as His commanding sin,' 'Sometimes the spiritually enlightened child of God hardly knows which most to admire sin or grace,' 'Permissive decrees are permissive nonsense,' 'We are compelled to do everything we do,' 'Men are not accountable,' 'God is the moving cause of sin,' 'God is the sole efficient and responsible cause of all the wickedness in the universe.'" Gospel Messenger, 1894, p. 181.

Elder J. K. Holcomb said: "But we see here, that Sublapsarians were Arminians, and as the Primitive Baptists never were Arminians, they were Supralapsarians." Take Heed, p. 33.

Elder J. R. McCarty writes me that he heard a preacher claiming to be an Old Baptist say: "The transgression of Adam was as necessary as the crucifixion of Christ."



Pictured: Elder John Rice McCarty (1869-1943) – Texas and Oklahoma.

**NOTE:** *Elder James Rice McCarty was born May 22, 1869 in Bosque County, Texas. He was the son of James Madison McCarty, Jr. and Martha "Patsy" (Gollihar) McCarty. Bro. J.R. married Sis. Ursula Wade on 2 December 1891 at Meridian, Bosque County, Texas. They would be blessed with 12 children. He was ordained to the full work of the ministry on October 2, 1897 at Bosque Church in Erath County, Texas. He was instrumental in constituting the Salt Fork Church in Greer County, Oklahoma in 1901. This Church became a member of the Panhandle-Oklahoma Association. He attended and assisted in the constitution of the Cottonwood Church in Dickens Co, Texas on Saturday before the 3rd Sunday in September, 1904.*

A man who claims to be an Old Baptist, living at or near Cash, Texas, said in a letter of March 16, 1902, to his cousin who lives near Alexander, Texas: "Could Adam have kept the law? You may answer yes, but I say not so. The evidence is against you, my brother, for it is impossible for a man in nature as Adam, was of the earth earthy, and naturally a child of wrath, Eph. 2: 3, impossible I say. \*\*\* Did God have any purpose in the transgression? To be sure He did. That very act was the cause, the first great cause, on man's part of us receiving every blessing which we receive in time."

"Hence, if the transgression was not a part of God's eternal purpose, then it follows that the covenant of redemption owes its existence (not to the free and independent purpose of God outside of any extraneous influence, but) to the act of a man by which it was made necessary and a way opened up for it to enter." J.C. Sikes in Advocate of Truth, April 1, 1901.

We translate the sentence thus to get at its meaning. Hence, as the transgression of Adam was a part of God's eternal purpose, it follows that the covenant of redemption owes its existence to the act of a man by which it was made necessary and a way opened up for it to enter.

Again the same writer says: "If God had rather sin had not entered the world, then it follows that there has never been one single act, or creature, or thing, in this universe that has been as God originally would rather have had it," which by interpretation means: As God had rather sin would enter the world, then it follows that there has never been one single act, or creature, or thing, in this universe different to the way God originally would rather have had it. In the same article the writer further says: "But I will say this much more, if the logic contained herein is true with reference to the first transgression, it is also true with reference to every other event of time." Remember the idea is that everything is as God originally intended and purposed for it to be. God said do not kill, but He rather for them to kill. He says do not bear false witness, yet He rather for His people (some of them) to swear lies.

I tell you the Lord is to-day punishing His people for allowing those ultra or extreme views on predestination to be preached among them. To think that some of the dear children of God are contending that all the wickedness and meanness just had to be as it is. Yet they will try to get men and women to live better, still the doctrine is, let them live as they may they can do no less wickedness than was allotted them or placed to their account. If they live a life of virtue and rectitude it was thus fixed, and no persuasion or circumstance could in the least have swerved them from such a life. To deny this would be to deny the doctrine. On the other hand if they live a life of profligacy, shame and disgrace, that kind of a life, we are asked to believe, was fixed and marked out for them to live, and nothing can be brought to bear that would in the least mitigate their shame.

This is one of the most profuse and promiscuous doctrines I ever heard of. It will in one instance keep you from doing wrong by fixing it so you are bound by its iron and unrelenting clutches to do right, and then it also fixes it so you can only do wrong. If you say you do not believe such a doctrine, then you deny the eternal fixedness of all things good and evil. If a man attacks the doctrine he had it to do at the time he did and in the very way he did, for to attack a thing is one of the events of time, and it just had to be, for the doctrine says it had to be. And if the attack of the man on the predestination of all things, whether it be in the right or wrong spirit, fails to work for your good, then you don't love God, for one of your proof texts reads, "And we know all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8: 29.

Why all this ado and consternation about the churches declaring against the doctrine? they had it to do. What say you, brethren? Are you dissatisfied with what the churches did? If so are you not dissatisfied with predestination of all things or a part of it? I guess you are not satisfied with the purpose of God relative to having those bars put up. Your doctrine has come home to you, and it will stay with you. Will you stay with it? You are bound to know that putting up those bars was one of the many "events of time," and when the exact and therefore purposed time had fully come the Lord fulfilled His holy and righteous decree in putting up those bars, and it seems as if you were about fixing to discountenance and disown your doctrine, for you are wanting the churches to undo what you say the Lord predestinated for them to do. Don't you believe the Lord predestinated for the churches to put up those bars? Do you think they could have kept from it? If they could not have kept from it, is it not true that they had it to do? If they had it to do why do you censure them? You say you have been misrepresented; if so, that was one of the events of time, and you say that all events of time are purposed; you had to be thus treated if the doctrine be true. Are you dissatisfied? If so, are you not dissatisfied and objecting to your doctrine? "O man, who art thou that repliest against God?" Rom. 9: 20.



Pictured: Brothers and Sisters at the Zion Primitive Baptist Church in ZigZag, Texas on April 11, 1915, where Elder J.S. Newman was preaching.

When you say you believe in the predestination of all things, then you say you believe God predestinated for the churches to do as they have done. And the Lord is now bringing to pass just what you say is a part of His eternal purpose, and you are nearly dead, and some of you say you are killed, the Bible says a "time to kill," Eccl. 3: 3. Really, has your doctrine killed you? The doctrine is that the Lord predestinated for the churches to pass those resolutions and at the appointed time they did it, and now you say you just will not submit to, or live under, nor recognize as sound Baptists those who did just as you say God wanted them to do. And so you just get right up in conference and declare non-fellowship for what you believe the Lord predestinated for the church to do. Why not take the doctrine when it comes home to you? It will stay with you, and if it is a good thing why not stay with it? You say the Lord purposed for the church to pass the resolutions and at the same time predestinated for you to non-fellowship a part of what you say the Lord purposed to be done.

Do you say yes? Do you say no? If yes, take your doctrine; if no, quit your doctrine. If all things were predestinated by the Lord before the world was made, then all things are occurring precisely as the Lord willed, rather, wanted and desired, and it ill becomes any of His people to pray otherwise than, "Father, thy will be done." Why art thou so cast down? and why are you so offended at your Arminian brethren? (as you call us). We had to believe and do as we have done. Don't you think so? If yes, why not hold your peace? If no, they have passed no resolutions against you. You may say all this is of the flesh and only carnal reasoning. Well let that be as it may, it just had to be that way, for the doctrine is, it was thus fixed from all eternity and I just had to so reason. Don't you think so? Strange as it may seem you will contend that all things were unalterably fixed by the decree of God ere the world was made, and then try to get your Arminian brethren, as you call us, to see things as you do, when according to your doctrine God had put those things out of their sight and fixed it so they had to see differently to the way you do. If God purposed all things, then of course He decreed that some of His people should believe in the absolute predestination of all things, and at the same time fixed it by the same eternal purpose that some of His people should not believe the doctrine. What say you, brethren?

Do you think I can believe something God has purposed for me to disbelieve? If the doctrine be true, then in order for me to believe and act differently the decree of God would have to be altered or changed. Can you change the decree of God? Can God change it and still be unchangeable? What say you, brethren? Again, if the doctrine be true, then the Lord has a class of preachers who are preaching and writing that He has purposed all the wicked acts of men and devils; He has another class who are preaching, writing and contending against the first class; He also has a third class who contend against the first and second, and when this triumvirate meets there is no union, no sweet fellowship and communion in spirit. Why all this? It had to be, unless things can be otherwise than you say the Lord purposed for it to be.



Pictured: Ministers in Texas. Elder Newman is in the center of the front row with his hat in his left hand. I also see Elder J.G. Webb and Elder S.A. Paine Jr. This photo would have been taken around 1900.

Again, if two wicked men are shooting each other to death, (and we know such things frequently occur) and that is a part of the eternal purpose of God, and a part of the all things He worketh after the council of His own will, did God purpose more in that thing than He worketh? Was there anything good in the affair? If so, what was it? If it was all sinful and wicked, did not God work it? Did God purpose all of it? Did God work less than He purposed? or did God purpose it and then have nothing more to do with it? If so, is not that what you call fatality?

The predestination of God is a judicious and most wholesome doctrine of the Bible, but a few Old Baptist preachers have a strange way of adorning and embellishing it by including in it all the filthiness, wickedness, murder, rape and blasphemy of earth.

I wish now to subjoin a few extracts from some of the heretical sects that held to the absolute predestination of all things good and evil, and I want to specially ask the reader to notice the extreme sentiments and expressions used by some of the admirers of the doctrine while it was exclusively among the reformers, and contrast them with some of the ungodly, unholy, untruthful and unbaptistic expressions as quoted above.

The Materialistic philosophy and the Fatalistic philosophy are kindred heresies.

The Materialist says: "That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and everything else in the constitution of nature; and consequently that it is never determined without some real or apparent cause foreign to itself, i. e. without some motive of choice; or that motives influence us in some definite and invariable manner. So that every volition, or choice, is constantly regulated and determined by what precedes it; and this constant determination of mind, according to the motives presented to it, is what is meant by its necessary determination. This being admitted to be a fact, (don't that make you think of the absoluter?) there will be a necessary connection between all things past, present and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world. So that, according to the established laws of nature, no event could have been otherwise than it has been, or is to be, and therefore all things past, present and to come are precisely what the Author of nature really intended them to be and has made provision for." History of All Religions, John Hayward, p. 114.

The absolute and universal purposes of God means that nothing could have been otherwise than it has been, for the way it has been was as God intended it should be. If you have been lying, stealing, getting drunk, or if you are in jail for cold-blood murder you were only doing as God intended and purposed you should do, and it could not have been otherwise for God thus purposed and fixed all things to occur just as they have occurred. Have I misrepresented your doctrine? If so, was not that one of the all things God intended to be? If it is one of the all things God intended to be, and you are dissatisfied because I misrepresented you, are you not dissatisfied with your doctrine?

Here is what Elder D. Bartley said: "Then, certainly, every sin and all the iniquities of all His countless people were imputed to Christ, and God imputed them to His Son; therefore they were all definitely known to God, and positively determined and fixed in His unalterable counsel and purpose; so accurately determined in number and magnitude that not the least sin could possibly be omitted or left out, nor one more committed than Christ redeemed His people from." Advocate of Truth, June 1, 1901.



Pictured: Elder David Bartley – Indiana, Ohio and Tennessee.

**NOTE:** From Elder Redmon's book *"For a long period of his eventful life Elder Bartley was a citizen of Crawfordsville, Ind. He was the ninth child and sixth son of Elder John P. and Charity Bartley and was born in Ohio April 26, 1827. In his seventeenth year of age, he was deeply convicted of sin, but was not able to claim a personal hope in the Saviour until about ten years later. During this period of time many were his trials, temptations and deliverances; much his sorrow, sadness and darkness, but out of it all the Lord delivered him, gave him a sweet hope in Jesus and made him willing to be anything in the house of God; and in June, 1854, he united with Conn's Creek Church and in January, 1857, was ordained to the gospel ministry. Elder Bartley was not only a deep and instructive preacher, but was an able writer on spiritual subjects. He was a frequent writer for the "Signs of the Times," the "Monitor" and others of our periodicals and also wrote and published the following books: "Early Religious Life" (of himself), "Man Redeemed," and "Mercy Deering." These writings and others of like character manifest his deep spiritual nature and intimate acquaintance with the Bible — his chief text-book. Elder Bartley had the care of several churches, traveled and preached in many states and was extensively known among the Baptists of the United States, both as a writer and preacher, and continued active in the ministry almost until his death a few years ago, but the editor's failure to procure proper information forbids an extended notice of his life and labor."*

And thus we see that the absoluters and Materialists believe alike on the decrees of God. The absoluters believe that the people have a definite number of sins to commit and that it is impossible for the people to commit less sin than was purposed, or even one sin more than the Lord really intended or purposed. Is it possible that Old Baptists are going to allow some of their preachers to preach that the Lord has certainly, definitely, positively, accurately and unalterably fixed the number and magnitude of the sins of His people? Do I misrepresent you when I say you preach that God wanted His people to commit each and every sin they have committed or ever will commit? Do I misrepresent you when I say you preach that sin was an absolute and indispensable necessity in the salvation of human beings? Do you believe God could have saved Adam if he had not sinned? If no, then don't you believe salvation was conditional? Really, don't you preach that if Adam had not sinned that the covenant of grace would have been a failure? Don't you preach, or believe, that in order for the covenant of grace not to fail a good man had to sin?

Now let us read the following from Dr. Bartley: "Yea, heaven itself, holy, happy heaven, is peopled with a countless multitude of glorified saints through the ordained entrance of sin and death." Advocate of Truth, June 1, 1901.

According to this quotation from Dr. Bartley God's people go to holy, happy heaven through the ordained entrance of sin and death. Dr. Bartley believes that a good man (Adam) had to do mean or he could never go to "holy, happy heaven." If the Doctor says that I misrepresent him, and it is sinful for me to do so, the reader will please remember that the Doctor believes that the Lord certainly, positively, accurately and unalterably fixed the number and magnitude of all my sins, and the Doctor and all other unlimited predestinarians further believe that it is impossible for me to commit less sin than was allotted me or placed to my account, for the Doctor says, "they were all in God's infinite account." So if I misrepresent the absoluters, and it is sinful for me to do so, then I had it to do, for the Lord, you say, purposed for me to commit just so many sins. If I misrepresent you and you are not satisfied with it, is it not true that you are dissatisfied with your doctrine?

But let us hear the Materialist again: "To establish this conclusion nothing is necessary but that through all nature the same consequences should invariably result from the same circumstances, for if this be admitted, (Don't that make you think of the philosophy of the absoluters?) it will necessarily follow that, at the announcement of any system, since the several parts of it, and their respective situations, were appointed by the Deity, the first change would take place according to a certain law established by Himself, the result of which would be a new situation; after which the same laws containing another change would succeed, according to the same rules, and so on forever; every new situation invariably leading to another, and every event from the commencement to the termination of the system being strictly connected, so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was." Hayward, p. 114.

Thus we see that the Materialistic idea is that man is a necessary agent, and that in some irresistible and incomprehensible way every act

and thought of his life were unavoidably and unalterably fixed and determined so Positively "that not one past action could possibly not have come to pass or have been otherwise than it has been."

I am sorry indeed that some of the Primitive Baptists have run predestination into the fatalism of the Stoics, Pharisees, Essenes, Gnostics, Mohammedans, Materialists and the Necessarians.

The Necessarian says: "That everything is predetermined by the Divine Being; that whatever has been, must have been; and that whatever will be, must be; that all events are preordained by infinite wisdom and unlimited goodness; that the will, in all its determinations, is governed by the state of mind; that the state of mind is, in every instance, determined by the Deity: and that there is a continued chain of causes and effects, of motives and actions, inseparably connected, and originated from the condition in which we are brought into existence by the Author of our beings." Watson's Dictionary of all Religions, p. 747.

Thus we see a very striking analogy between Necessarianism and the absolute predestination of all things. If predestination extends to all events, then all things had to be as they have been or may be. If you deny the analogy, then you say that it is possible for a thing not to be as it was purposed to be.

Elder J. K. Holcomb, who has a name with the Old Baptists has this to say about the Primitive Baptists in his pamphlet, p. 33: "Now, a brother said once that the Primitive Baptists were Sublapsarians; but we see here that Sublapsarians were Arminians, and as the Primitive Baptists never were Arminians, they were Supralapsarians."

The Supralapsarians were a heretical sect that lived in John Calvin's day and had no connection doctrinally or otherwise with the Baptists. Here is an abridgement of their faith: "The Supralapsarians are persons who hold that God, without any regard to the good or evil works of men, has resolved by an eternal decree, supralapsary, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others: or in other words, that God intended to glorify His justice in the condemnation of some, as well as His mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall." History of All Religions, Milner, p. 482.

The doctrine in the above extract has never been the doctrine of our people, and I for one am not willing for it to be preached among us as Old Baptist doctrine.

I have before me a copy of Dr. Carlton's book and in it is a complimentary letter from Elders Charles Holcomb, J. K. Holcomb and Noah T. Freeman, and here is what they say of Dr. Carlton: "Our dear brother has harmonized the apparent contradictions (to the casual reader of the Scriptures) and has thoroughly established, to our minds, God's absolute predestination of all thing's good and evil, and all for His own honor and glory. He has shown beyond cavil why God chose His elect people in Christ before the world began, and did not choose others; why God created evil in opposition to good; the reason why God was compelled to have a hell, in order to have a heaven; and that He was obliged to have bad men, in order to have good men; and that good could not exist without its opposite, evil." Diagram of the Churches, p. 7.



Pictured: Elder Charles Holcomb and his wife Sis. Elizabeth (Jane Williams). Elder Holcomb was born in June 1823 in Simpson County, Kentucky, his father, Preston, was 38 and his mother, Polly, was 36. He had three sons and six daughters with Elizabeth Jane Williams. He died in 1905 in San Saba County, Texas, having lived a long life of 82 years.

Now, reader, please follow me while I quote some of the sayings of the haters, maligners and heretics of John Calvin's day, John Calvin said: "A wicked man, by the just impulse of God, doeth that which is not lawful for him to de." Watson's Theo. Dic., p. 202.

Zuinglins said: "When God makes an angel or a man a transgressor, He Himself doth not transgress, because He doth not break a law. The very same sin, namely, adultery or murder, inasmuch as it is the work of God, the author, mover and compeller, is not a crime; but inasmuch as it is of man, it is a wickedness."

Here is what Dr. Twisse said: "God can will that man shall not fall, by His will which is called voluntrus signi; and in the meanwhile He can ordain that the same man shall infallibly and efficaciously fall, by His will which is called voluntas beneplaciti. The former will of God is

improperly called His will, for it only signifieth what man ought to do by right; but the latter will is properly called a will, because by that decreed what should inevitably come to pass." Again the writer said: "God's will doth pass, not only into the permission of sin, but into the sin itself which is permitted." Ibed, p. 202.

Zanchius said: "Reprobates are compelled with a necessity of sinning, and so of perishing, by this ordination of God; and so compelled that they cannot choose but to sin and perish." Again the same writer said: "God works all things in all men, not only in the godly, but also in the ungodly."

Piscater, another writer of Calvin's day, said: "Judas could not but betray Christ, seeing that God's decrees are immutable; and whether a man bless or curse, he always doeth it necessarily in respect of God's providence, and in ~o doing he doeth always according to the will of

God." Again the writer said: "It doth or at least may appear from the Word of God, that we neither can do more good than we dos nor omit more evil than we omit; because God from eternity hath precisely decreed that both (the good and the evil) should so be done. It is fatally constituted when and how much every one of us ought to study and love it." Ibed, p. 202.

The historian from whom I am now quoting, in speaking of the time Baxter assailed the above extreme expressions, says: "From that time to the middle of the eighteenth century, those dogmas which are usually designated as ultra-Calvin or Antinomian, received no support, except from such divines as Dr. Crisp and his immediate admirers." p. 202. "These last were of the views of Tobias Crisp, whose sentiments had disturbed the churches in past years.\*\*\* The above churches met in assembly, April 17, 1704, at Larimore's Hall. \*\*\* This assembly disapproved Dr. Crisp's sentiments, and stated such for the government of the churches." Again the writer said: "The meeting regrets the irregularity of some professors, who had withdrawn from this association, probably from the censure passed on ultra-Calvinism. Among the brethren (40 preachers in the meeting) present, great unanimity prevailed." Orchard, vol. 2 pp. 881, 832.

Dr. Crisp's sentiments are disturbing the churches again and because some of the churches have censured Dr. Crisp's sentiments, some of his immediate admirers have withdrawn from the churches and associations. Such expressions as "predestination of all things," "God purposed sin," "God willed sin should enter," "God created evil," "God has a special use for sin," are borrowed, and the proverb is true, "And the borrower is servant to the lender." Prov. 22: 7.

Who are the Primitive Baptists? those among us who have borrowed from our enemies and refuse to say, "Alas, Master, and it was borrowed," or those who have not borrowed any of the Ashdodish language.

## **Chapter IX**

### **The Primitive Baptists Are Not Ultra-Calvinists**

We frequently hear some of our brethren saying that the Baptists in John Gill's day were ultra-Calvinists; and they are fond of repeating the saying of a Missionary Baptist that "the prevailing doctrine among the Baptists at that time was ultra-Calvinism." The Baptists of the old order, I am glad to know, are not now, nor never were ultra-Calvinists. The Baptists are not in debt to John Calvin for a single truth he may have contended for, for the very good reason that the Baptists had that truth before he was born. John Calvin was born at Noyon, in Picardy, July 10, 1509. He was raised a Catholic. After he embraced Protestantism he was forced to leave France; he settled at Basle. At this place he published his celebrated "Institutions of the Christian Religion. We next find him at Geneva, where Fatal and other reformers induced him to live.

At Geneva he was chosen as a minister of the gospel. John Calvin denounced the tyranny of Rome, but had Servetus put to death because he was an heretic according to his views. Michael Servetus was passing through Geneva and John Calvin saw him and immediately had him seized by the magistrate as an impious heretic. Forty heretical errors were said to be proven against the unfortunate Servetus; and because he would not give up his heretical views Calvin ordered the unhappy man to be burned. So on Oct. 27, 1553, Servetus was conducted to the stake where he was tortured for two hours before death relieved him. John Calvin of course believed that God had purposed for him to have Servetus burnt to the stake. Elder Bartley believes that very sin of Calvin was purposed of God, and one of the number God had fixed for Calvin to commit. Elder J. C. Sikes believes that God purposed for Servetus to go when he did, and just as he did, that God had ordained everything leading to the burning of Servetus.



Pictured: Elder Jonas Christopher Sikes (1859-1945) with his family in Sulphur Bluff, Texas.

In speaking of cold-blood murder Elder J. C. Sikes said: "But I have always claimed that that, together with all things else, were embraced in God's predestination, and comes to pass at the very time and in the very way God had determined for it, and I am astonished to think that anyone claiming to be a Primitive Baptist will deny it." Baptist Trumpet, March 27, 1902.

John Calvin was president of what is called by historians a "Consistory," which was composed of six preachers and twelve lay men. This Consistory was for the purpose of excommunicating persons of every age and sex. A child was beheaded for striking its father and mother. Another child for attempting to strike its mother was sentenced to death, but on account of its youth the

sentence was commuted. But the child was publicly whipped with a cord around its neck, and then the child was banished from the city. "A woman was chastised with rods for singing secular songs to the melody of the Psalms."

Oh, how sad and heart revolting to think that we have men among us today who boldly tell us that John Calvin and his hell-hounds beheaded the little child in conjunction and agreement with the will and purpose of God. Declare it not in Gath, publish it not to the world that this consistory or pandemonium presided over by the devil and his willing subjects had met to do whatever God had determined before to be done.

It is claimed that the "Catholics have murdered fifty million human beings, with every imaginable device of diabolical cruelty, thus shedding enough martyr blood to fill a stream ten feet wide, ten feet deep and twenty-five miles long." Hassell. All this, we are asked to believe, occurred in keeping with the will and predestination of God. Just think, a few Old Baptist preachers are now spreading and publishing it to the world that the Catholics anciently murdered, tortured, fined, imprisoned, whipped and put to death innocent men, women and children in agreement with the will and purpose of God.

I will refer to some of the sayings of John Calvin and ask those that delight to be called ultra-Calvinists to consider well his sayings: "Hence men will repent or not repent, be lost or saved; precisely as God has decreed from all eternity." Smucker, pp. 163, 164. This text is easy of solution. If you repent, God decreed it; if you do not repent, God decreed that you should not.

John Calvin, in his Institutes, book 3, chapter 5, said: "Predestination, we call the eternal decree of God, by which He hath determined in Himself what He would have to become of every individual of mankind. For they are not all created with similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man therefore being created for one or the other of these ends, we say he is either predestinated to life or death."

This is just what the absolute and eternal fixedness of all things plainly asserts, and Dr. Carlton so understood it. He said: "And what a wise provision in God's eternal purposes, and how moralizing in its tendencies, for man not to know that he is doomed to hell by the eternal decrees of heaven." Diagram of the Churches, p. 18.

Again John Calvin says: "Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one desirous of the credit of piety dares absolutely to deny." Book 3, ch. 21, sec. 5, vol. 2, p. 144.

Again John Calvin says: "But though I concede to them, that Paul softens the asperity of the former clause by the difference of phraseology, yet it is not at all consistent to transfer the preparation for destruction to any other than the secret counsel of God." Book 3, chapter 23, vol. 2, p. 164.

In speaking of the Divine will Calvin says: "Which is in fact, and is justly entitled to be, the cause of everything that exists." Book 3, ch. 23, p. 165.

This is what Mohammed taught and that is where Calvin got it, and the Baptists who believe it got it from John Calvin. In speaking of the finally impenitent Calvin says: "But though I ever so often admit God to be the author of it, which is perfectly correct." Ibid, p. 166.

The reader has doubtless heard some of the asserters of the absolute predestination of all things try, after saying that God's eternal purpose embraced all things and that all things are precisely as God originally intended them to be, to show that God is not the author or cause of all He predestinates. Have they ever explained that point to your satisfaction? I venture the assertion that they have not.

In speaking of life and death John Calvin quotes Valla approvingly, who says: "Both life and death are acts of God's will, rather than of His foreknowledge. If God simply foresaw the fates of men, and did not also dispose and fix them by His determination, there would be room to agitate the question, whether His providence or foresight rendered them at all necessary." Ibed, p. 169.

John Calvin said again: "The Scriptures proclaim that all men were, in the person of their father, sentenced to eternal death. This not being attributable to nature, it is evident must have proceeded from the wonderful counsel of God." Vol. 2, p. 170.

Again: "Nor should it be thought absurd to affirm that God only saw the fall of the first man and the ruin of his posterity in him, but also arranged all by the determination of His own will." Vol. 2, p. 170.

Again John Calvin said: "For the first man fell because the Lord had determined it was so expedient." Yes, some one has said the covenant would have been a failure without it; hence the doctrine, let us do evil that good may come. "The reprobate wish to be thought excusable in sinning, because they cannot avoid a necessity of sinning; especially since this necessity is laid upon them by the ordination of God." Vol. 2, p. 172.

Augustine, who was a Catholic monk, said: "The whole mass of mankind having fallen into condemnation in the first man, the vessels that are formed from it to honor are not vessels of personal righteousness but of Divine mercy; and the formation of others to dishonor is to be attributed, not to iniquity, but to the Divine decrees." p. 174.

Calvin quotes the above saying from Augustine approvingly. The only apology I offer the reader for the copious extracts I have made from John Calvin's Institutes is to show you what he believed on the subject that is now interrupting our peace and happiness. When you read all his sayings in this chapter will you please ask yourself the question, Do I believe in ultra-Calvinism?

The old London Confession of Faith is a partial transcript of the old Westminster Confession of Faith, which was gotten up by Old School Presbyterians. Here is what the Presbyterians said: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." Confession, p. 27. In regard to the above article here is what the English Baptists of 1689 said: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life, through Jesus Christ, to the praise of His glorious grace, others being left to act in their sin to their just condemnation, to the praise of His glorious justice."

**NOTE:** *The Westminster Confession of Faith is a Reformed confession of faith. Drawn up by the 1646 Westminster Assembly as part of the Westminster Standards to be a confession of*

*the Church of England, it became and remains the "subordinate standard" of doctrine in the Church of Scotland and has been influential within Presbyterian churches worldwide.*



*The 1689 Baptist Confession of Faith, also called the Second London Baptist Confession, was written by Particular Baptists, who held to a Calvinistic soteriology in England to give a formal expression of their Christian faith from a Baptist perspective. Because it was adopted by the Philadelphia Association of Baptist Churches in the 18th century, it is also known as the Philadelphia Confession of Faith. The Philadelphia Confession was a modification of the Second London Confession that added an allowance for singing of hymns, psalms and spiritual songs in the Lord's Supper and made optional the laying on of hands in baptism.*

Here is a good chart demonstrating the difference between the two.

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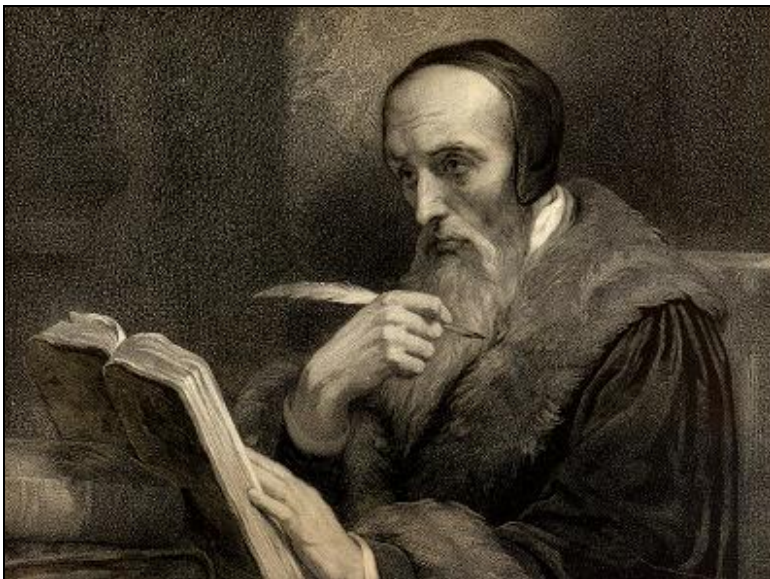
If the English Baptists believed, as the absoluters do, that some men were ordained to everlasting death, why did they change part of the article so as to have it read, "others being left to act in their sin to their just condemnation, to the praise of His glorious justice"? Again, when the English Baptists got to the 7th article of the Westminster Confession they left it out entirely. Here it is: "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." Presbyterian Confession, p. 30. The absoluters follow the Westminster Confession, and not the London Confession of Faith, on the decrees of God. Who are the Primitive Baptists on this point?

Again Calvin said: "In conformity, therefore, to the clear doctrine of the scriptures we assert that, by an eternal and immutable counsel, God hath once for all determined both whom He would admit to salvation, and whom He would condemn to destruction." Book 3, chapter 21. "Many indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation: whom God passes by He therefore reprobates; and from no other cause than His determination to exclude them from the inheritance which He predestines for His children." Book 3, chapter 23.

Brethren, are you ultra-Calvinists? If so, here is something else you believe: "They further object, were they not by the decree of God antecedently predestinated to that corruption which

is now stated as the cause of their condemnation? When they perish in their corruption, therefore, they only suffer the punishment of that misery into which, in consequence of His predestination, Adam fell, and precipitated his posterity with him." Ibid, p. 166.

Let us hear Calvin again: "I confess, indeed, that all the descendants of Adam fell, by the Divine will, into that miserable condition in which they are now involved; and this is what I asserted from the beginning, that we must always return at last to the sovereign determination of God's will, the cause of which is hidden in Himself." If a little ultra-Calvinism is good, I guess more is better. So here is more of it: "I say, with Augustine, the Lord created those whom He certainly foreknew would fall into destruction, and that this was actually so, because He willed it." Again: "For since God foresees future events only in consequence of His decree that they shall happen, it is useless to contend about foreknowledge, while it is evident that all things come to pass rather by ordination and decree." Again, the man the Old Baptists borrowed the doctrine of predestination of all things from said; "it is a horrible decree, I confess; but no one can deny that God foreknew the future fate of man before He created him, and that He did foreknow it, because it was appointed by His own decree."



Pictured: Likeness of John Calvin. (July 10, 1509 – May 27, 1564). Born in France in 1509, theologian/ecclesiastical statesman John Calvin was Martin Luther's successor as the preeminent Protestant theologian. Calvin made a powerful impact on the fundamental doctrines of Protestantism, and is widely credited as the most important figure in the second generation of the Protestant Reformation. He died in Geneva, Switzerland, in 1564.

Again Calvin says: "But what reason shall we assign for His permitting it, but because it is His will? It is not probable, however, that man procured his own destruction, and without any appointment of God." Book 3, chapter 23, sec. 8. In writing Castellio, John Calvin said: "You say Adam fell by his free will. I accept against it. That he might not fall, he stood in need of that strength and constancy with which God armeth all the elect, as long as He will keep them blameless. Whom God has elected He props up with an invincible power unto perseverance. Why did He not afford this to Adam, if He would have had him stand in his integrity?"

This is the man from whom the Old Baptists have borrowed the doctrine over which they are wrangling today. Let someone who thinks he is able show that the Old Baptists had the universal decrees of God in any of their confessions of faith before they adopted it, after it was formulated by the Old School Presbyterians in 1643. The Baptists had their articles of faith prior to 1643. Let me tell you now, no Old Baptist preacher will attempt to prove by history that the Primitive Baptists had an article in their confession of faith even favoring the unlimited predestination of all things prior to 1643. The inveterate enemies of the Primitive Baptists formulated the phrase "predestination of all things," while Elder G. Beebe added "absolute" to the phrase. So we have absolute predestination of all things good and evil as a bone of contention. As long as men insist upon the use of the above expression there will be trouble in Zion.

The Baptists made a compromise with the Arminians in 1787 (see Coffee's History, p. 100) and I for one am not willing to compromise with the "absoluters". This heresy has been wrapped up in the Baptist family until there is a stench in the Old Baptist camp. "And I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto Me, saith the Lord." Amos 4: 10. Indeed, the prophecy of Isaiah is true: "And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of clothing; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty men in war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." Isa. 3: 24-26. Yes, in many places the dear people of God are sitting upon the ground, their hands are feeble and their knees are weak.

Oh, that the dear servants of God would go forth in the Spirit and power of the God of Israel and strengthen the feeble hands and confirm the weak knees, and say to them Of a fearful heart, be strong, fear not, behold your God will come with vengeance and save you, and then the eyes of the blind will be opened, and the ears of the deaf unstopped, and your hearts will be filled with joy, and peace will flow like a river of water, you can drink and quench your thirst, yes, eat and be satisfied. Oh, that we could humble ourselves in sackcloth and get down on our bended knees at a throne of God's grace and confess our faults to each other. It certainly would be a day of rejoicing to see the dear people of God lay aside every weight and the sin that doth so easily beset them and run with patience the race set before them, looking unto Jesus the author and finisher of our faith. Any doctrine in which- we cannot see Jesus is false and should be shunned by the children of God.

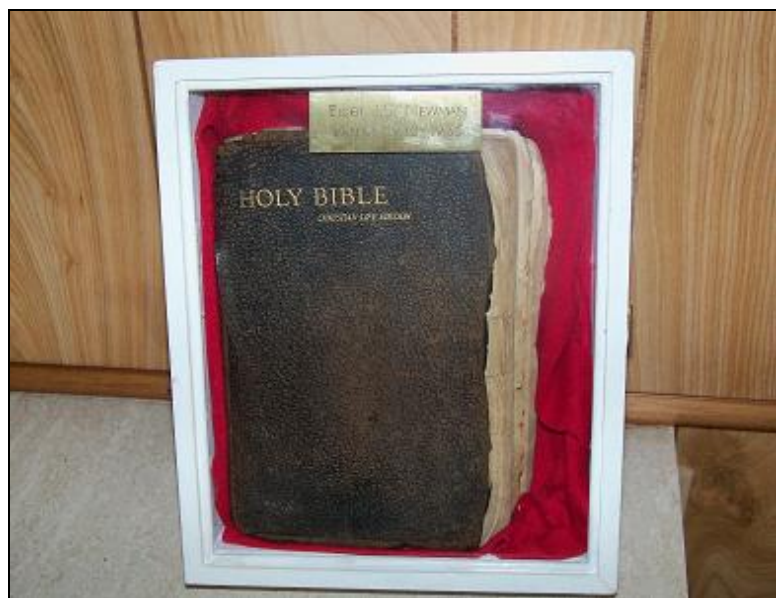
In conclusion let me kindly ask the reader to carefully compare what I have said with the Scriptures and christian experience and I shall be satisfied. Should it be the means of converting one, yes, just one, from the absurd notion that God has purposed his sins, I will be happily remunerated for all my trouble and expense in preparing this little volume.

To my children in the flesh I want to say that when you are called upon to pay the last tribute of respect to your poor imperfect father, will you occasionally get this little volume and read it that you may know where he stood on this great and marvelous question. Let me say to you plainly that there is nothing but grace that can save you and give you a home in heaven. May the robe of righteousness and the kind protecting hand of Providence be over you and around you. May His love be in your hearts to regulate your life in the way of righteousness and peace, and give you a sweet calm and repose when the curtains and stings of death are drawing near to thee. Each of you are near and dear to your father and mother, and we want to live with you

while we are here, and when we die we do not wish to be separated from you. May the peace of God which passeth all understanding keep your hearts and minds through Jesus Christ. Finally, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

I hereunto subscribe my signature this the 16th day of January, A. D. 1903.

Joseph Sylvester Newman Glen Rose, Somervell County, Texas.



Pictured: One of Elder J.S. Newman's bibles kept as a cherished keepsake in the dining room of the Pilgrim's Rest Primitive Baptist Church in Stratton, Texas.