

can be raised on the grounds that it denies the teaching of the Apostle Paul in I Timothy 2:11-12, “Let your women learn in silence with all subjection, but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence.” (See also I Corinthians 14:34-35.)

Our View of Evangelism

Primitive Baptists believe in Bible evangelism. As in the early church, “they went everywhere preaching the word” (Acts 8:4), so Primitive Baptists today go as the Spirit directs them. Whenever “effectual doors” (I Corinthians 16:9) are opened, Primitive Baptists will be found. It is recognized, however, that on one occasion the apostle was forbidden by the Holy Ghost to preach the Evangelistic effort, therefore, is at the direction of the Holy Spirit. Primitive Baptists believe that the Doctrines of Grace are the only true basis for Bible evangelism.

Our View of the Local Church

Primitive Baptists believe that God's house (the local church) is a resting place for world-worn travelers, born again believers in Jesus Christ who strive to lead a godly life and have given themselves to Christ and to one another. These, having been baptized on a profession of their faith in Christ Jesus, have bound themselves by this solemn ordinance to live in compliance with the doctrine which is according to godliness: to attend constantly upon the public worship services, to minister to the saints, and to be holy and just in their everyday dealings with their fellow men. Only by so doing can believers properly glorify their Father in heaven which is the true purpose for the church.

Finally

Primitive Baptists believe in the resurrection of the body, and a general judgment at the end of this present world, and that the punishment of the wicked and the joys of the righteous will both be eternal. (See Isaiah 26:19, Matthew 25:39-46, I Corinthians 15, I Thessalonians 4:13-18, Revelation 20:12-15.)

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More Information

*Need more information about what Primitive Baptists believe? Visit **MarchToZion.com** for more information on Primitive Baptist doctrine and practice. MarchToZion.com is a Primitive Baptist website featuring articles, poems, hymns, sermons, history, etc.*

*An
Introduction
to the*

Primitive Baptist Church

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*A Primitive Baptist ministry
proclaiming the Finished Work of Jesus Christ*

AN INTRODUCTION TO THE PRIMITIVE BAPTIST CHURCH

by
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Our Theology

Primitive Baptist theology is that set forth in the system known as the Doctrines of Grace. These doctrines are briefly stated: **(1) Total Depravity**, **(2) Unconditional Election**, **(3) Particular Redemption**, **(4) Effectual Calling**, and **(5) Divine Preservation of the Saints**.

TOTAL DEPRAVITY is a result of Adam's disobedience in eating of the forbidden fruit in the Garden of Eden. Because of this original sin, man fell in every faculty, thereby becoming dead in trespasses and sin and incapable of recovering himself from this fallen state by his own free will or ability. (See *Romans 5:12-21*, *Ephesians 2:1-5*, *Colossians 2:13*.)

ELECTION is unconditional on the part of the sinner and is eternal in its consequences. Before the world began, God elected, or chose, His people in Christ and predestinated them to be heirs of eternal glory. (See *Romans 8:28-34*, *1 Peter 1:2-4*, *Ephesians 1:3-6*.)

PARTICULAR REDEMPTION occurred when Jesus Christ died for His elect family. All for whom He died were completely redeemed, by virtue of which they will without fail live with Him in Heaven. (See *John 6:37-40*, *Romans 8:29-30*, *Hebrews 10:14*.)

EFFECTUALLY CALL is experienced by all the elect sometime between conception and death.

The Holy Spirit imparts eternal life (the new birth) to the dead sinner by the sovereign will of God alone. This call from a state of death in sin to a state of life in Christ is irresistible on the part of the sinner. (See *John 3:8*, *John 5:25*, *Romans 8:30*, *Ephesians 2:1*.)

DIVINE PRESERVATION insures that God will continue His work of grace in the lives of His children and that none of them will ever finally fall away. The saints, who are the foreknown, the predestinated, the called, and the justified, will also be glorified in eternal heaven after the toil and cares of this life are over. (See *John 10:27-29*, *17:24*, *Romans 8:28-30*, *38-39*, *Philippians 1:6*.)

Our History

Primitive Baptist doctrine is in harmony with the basic doctrines taught by the ancient Waldenses, Lollards, Albigenses, Novations, Donatists, and others who worshiped God independent of the Roman Catholic system all through the bloody centuries of Pagan and Roman persecution prior to the Protestant Reformation. During these times, these people were often described as Ana-Baptists, meaning "rebaptizers," because they refused to recognize Roman Catholic baptism.

The major doctrines which produced and emerged from the Reformation were those of the Doctrines of Grace. Our Baptist fathers, however, were never connected with the Roman Catholic system, and therefore were not protestants. That system of theology which came to be known as reformed theology of Calvinism closely resembled what our Baptist foreparents had been teaching since the days of the apostles and Jesus Christ Himself.

Although Martin Luther, John Calvin, and other reformers were defenders of the Doctrines of Grace, their practice soon under-mined their theology. Out of the Reformation came the denominational system as we see it today.

In the 1830's a major division developed in the Baptist family. Those Baptists holding to the general atonement theory and supporting missions as a means of saving lost sinners came to be known as New School or Missionary Baptists. Those Baptists holding the doctrine of particular atonement (or particular redemption) and salvation by free and sovereign grace came to be known as Old School, or Primitive Baptists.

Our Practice

Primitive Baptists believe in the simple New Testament pattern of public worship. Services consist of hymn singing, prayer, and preaching. Musical instruments are not used in the service since there is no New Testament command or precedent for their use. Furthermore, the use of instruments is undesirable in that it tends to bring carnal entertainment as a substitute for the real melody of the heart. (See *Ephesians 5:19*.)

Primitive Baptists do not have Sunday Schools or other auxiliaries, again, because of the absence of a New Testament command or precedent. Sunday School are modern in origin, not existing in the gospel church for almost 1800 years. Primitive Baptists believe that the gospel minister is the only public teacher of the word authorized of God in the New Testament era. Private instruction of children is the responsibility of the heads of households. (See *Ephesians 6:4*.) Further objections to the Sunday School system of today