

1 John 5:7-8

Modern Translations of the Bible such as the N.I.V. Are unreliable and should be used with caution !

David Clarke

The study notes in this article were derived from Dr. Ken Matt's work

Published By Bierton Particular Baptist
11 Hayling Close
Fareham
Hampshire
PO143AE

www.BiertonParticularBaptists.co.uk

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1 John 5:7-8

The Concern

From reading the various translations of the English bible and by a comparison between four early translations of the bible such as the King James Version, 1611 King James Version, 1568 Bishops bible, and the Geneva bibles it becomes clear that modern rendering of 1 John 5:7-8 are not the same. They differ and do not say the same thing. And since it is important to have an accurate translation of the original text in order to establish Christian doctrine relating to God, and the persons in God, namely the trinity or persons in God. The father, the Son and the Holy Ghost. A correct translation of the New Testament is important in order to preserve and teach what the Apostles of Christ taught in respect to the being and purposes of God.

It is important to preserve the truths taught in the bible and to pass these truths on to the next generation of believers.

Moderns translations do not help in this objective.

So this is the object of this publication to demonstrate modern versions are not good and are misleading.

The Reading

(KJV) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. {8} And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

(1611 KJV) For there are three that beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one. {8} And there are three that beare witsesse in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

(1568 Bishops Bible) For there are three which beare recorde in heauen, the father, the worde, and the holy ghost, and these three are one.

{8} And there are three which beare recorde in earth, the

spirite, and water, and blood, and these three agree in one.

(1587 Geneva Bible) For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are one.

{8} And there are three, which beare record in the earth, the spirit, and the water and the blood: and these three agree in one.

Counterfeit Versions

(NIV) 7 For there are three that testify:

8 the Spirit, the water and the blood; and the three are in agreement.

(NASV) 7 For there are three that testify:

8 the Spirit and the water and the blood; and the three are in agreement.

(ESV) 7 For there are three that testify:

8 the Spirit and the water and the blood; and these three agree.

(CEV) 7 In fact, there are three who tell about it.

8 They are the Spirit, the water, and the blood, and they all agree.

(1901 ASV) 7 And it is the Spirit that beareth witness, because the Spirit is the truth.

{8} For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

(HCSB) 7 For there are three that testify:

8 the Spirit, the water, and the blood —and these three are in agreement

(RSV) [7] And the Spirit is the witness, because the Spirit is the truth.

[8] There are three witnesses, the Spirit, the water, and the blood; and these three agree.

(NAB-Roman Catholic) 7 So there are three that testify,
8 the Spirit, the water, and the blood, and the three are of one accord.

(NWT) 7 For there are three witness bearers,
8 the spirit and the water and the blood, and the three are in agreement.

(NKJV) Footnote - NU-Text and M-Text omit the words from in heaven (verse 7) through on earth (verse 8). Only four or five very late manuscripts contain these words in Greek. (The NKJV is a notorious version with their doubt casting footnotes which have the same devastating effect as if they just mutilated the text itself. Do you see they claim only 4 or 5 late manuscripts have the verse in them? We saw a lot more evidence than 4 or 5 which means they are deceiving their readers which means the NKJV also qualifies as a false version.)

Textus Receptus - Traditional Text

1 John 5:7 οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν

1 John 5:8 και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν

Hort Westcott - Critical Text

1 John 5:7 οτι τρεις εισιν οι μαρτυρουντες

1 John 5:8 το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν

Corrupted Manuscripts

These verses are corrupted in the following manuscripts:

Omits “in heaven, the Father, the Word, and the Holy Ghost: and these three are one. {8} And there are three that bear witness in earth

Byzantine Text (450-1450 A.D.)

Aleph 01 - Sinaiticus - Fourth century

A 02 - Alexandrinus - Fifth century

B 03 - Vaticanus - Fourth century

K 018 - Ninth century

L 020 - Ninth century

P 025 - Ninth century

Psi 044 - Eight/Ninth/ century

33 (Minuscule) - Ninth Century

048 - Fifth century

Manuscripts which agree with the Textus Receptus for this verse.

Stephanus (1550 A.D.)

Beza (1598 A.D.)

Published Critical Greek Texts with Corruptions

Omits “in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

{8} And there are three that bear witness in earth

Greisbach, Johann - 1805

Lachmann, Karl - 1842

Tischendorf, Constantine - 1869

Tregelles, Samuel - 1857

Alford, Henry - 1849 revised in 1871

Wordsworth, Christopher - 1856 revised in 1870
 Westcott and Hort - 1881
 Weiss, Bernhard - 1894
 Nestle - 1927 as revised in seventeenth edition in 1941
 Nestle-Aland - 1979 - Twenty Sixth Edition
 Nestle-Aland - 1993 - Twenty Seventh Edition
 United Bible Societies - 1983 - Fourth Edition
 Von Soden, Freiherr - 1902
 Hodges and Farstad - Majority Text 1982 as corrected in 1985

History

Aleph - Sinaiticus - Fourth Century
 B - Vaticanus - Fourth Century
 A - Alexandrinus - Fifth Century

These three manuscripts are the primary manuscripts where 1 John 5:7-8 have been corrupted. There are many other later manuscripts which are ancillary to these three because they were copied from them. Like begets like and when you copy from a corrupted manuscripts the lineage of corruption will continue. 1 John 5:7-8 has been attacked by the pro modern version crowd as being a scribal addition later on in years. However, 1 John 5:7-8 is found in the **Old Latin Vulgate** and **Greek Vulgate** (90-150 A.D.), plus the **Syriac Peshiito** (150 A.D.) It is also found in many first century church lectionaries. Lectionaries were used in churches for readings and liturgy for church services especially for special days of the year. They are akin to the responsive readings which we find in today's hymn books. Tatian's Diatesseron which was a harmony of the four gospels written about 150 A.D. When Tatian was writing the book of John, he had referenced 1 John 5:7 which proves that **1 John 5:7 antedates Vaticanus and Sinaiticus, by 200 years**, where the verse is omitted.

Dr. John Overall, who was one of the King James translators was a scholar in the teachings of the early Church Fathers. His

contribution concerning 1 John 5:7 was vital since manuscript evidence was lacking because of the Alexandrian school where it was mutilated. He knew that the early church fathers had referenced those verses quite frequently. The modern version proponents only look to Vaticanus and Sinaiticus as their authorities and reject the massive amount of other evidences such as the church lectionaries. If 1 John 5:7-8 did not exist in the originals, then how could they have been quoted by the church fathers if it was non-existent? A simple question of logic.

Erasmus was a Greek scholar who was used of the Lord mightily as a precursor to the Reformation. He printed a Greek New Testament in 1516 and the Reformation took place in 1517. There is no such thing as a coincidence in the Kingdom of God, only a God-incident. Now Erasmus in reference to 1 John 5:7 originally did not want to include that portion unless a Greek manuscript could be found as evidence of its authenticity. He claimed that Greek manuscripts and even some Latin manuscripts did not have this verse in it. In due time Erasmus was presented with **Codex Montfortianus** (Manuscript #61) which is in Dublin, Ireland, Codex Britannicus which both had contained 1 John 5:7 and with this proof, he confidently placed these verses in his third edition of the Greek in 1522 and his last one in 1535. Erasmus died in 1536 but God had set the stage for the translation of the final true Bible in the English language which would be used of Christians until the Lord returned on the last day.

Some of the other evidences where 1 John 5:7-8 can be found

Are as follows:

John Calvin in his Institutes of the Christian Religion (mid 16th Century) in Book 3, Chapter 1, section 1 mentions 1 John 5:7-8 without any doubt.

Some Syriac Peshitto manuscripts, The Syriac Edition at

Hamburg, Bishop Uschan's Armenian Bible, the Armenian Edition of John Zohrob, the first printed Georgian Bible.

Early Latin witnesses include:

- 1) Tertullian who died in 220 A.D.
- 2) Cyprian of Carthage who died in 258 A.D.
- 3) Priscillan who died in 358 A.D.
- 4) The Speculum - Fifth century
- 5) A creed called Esposito Fidei - Fifth or sixth century
- 6) Old Latin - Fifth or sixth century
- 7) A Confession of Faith of Eugenius, Bishop of Carthage (484 A.D.)
- 8) Cassiodoris of Italy (480-570 A.D.)

Nine Manuscripts which contain 1 John 5:7-8:

- #61 - Sixteenth century
- #88 - Twelfth century
- #221 - Tenth century
- #429 - Fourteenth century
- #629 - Fourteenth century
- #535 - Eleventh century
- #636 - Fifteenth century
- #918 - Sixteenth century
- #2318 - Eighteenth century

The evidence is overwhelming for the authenticity of 1 John 5:7-8. Keep in mind that it was Origen who was the father of the false manuscripts who removed this verse as he did verses like Acts 8:37 and Luke 24:40. The Alexandrian school was no friend of the true manuscripts which were taken from Antioch and mutilated according to Gnostic beliefs.

Affected Teachings

The mutilation of 1 John 5:7-8 in the second century was an attack upon the Trinity. The rejection of the Trinity is alive and well today in the Jehovah's Witnesses camp and is alive and well in the modern versions which agree totally with their New World Translation. Trinitarian theology is totally disbelieved by the Gnostics and many cult groups including the Jews. For any Theologian, Pastor, or Christian to endorse a version which attacks the Trinity, means they too disbelieve the Trinity or else they would not be defending the Gnostic view.

These verses are the most hotly contested by the modern version proponents simply because they disregard all the evidence that is available. This section of Scripture has been named the "Johannine Comma." 1 John 5:7-8 is as much a part of the original autographs as Jesus Himself was. Therefore, we can claim these verses as authentic without hesitation.

I would suggest that you print this information out and keep it as part of your library since 1 John 5:7-8 is a major bone of contention that the pro-modern version people tend to throw at us. If you have this information at hand, you will disarm them and cause them to go on the defensive and since most Christians are ignorant and refuse to do any research to combat their ignorance, you will have succeeded in proving your case and maybe winning over another Christian to the truth.

Dr. John Gill

1 John 5:7

For There Are Three That Bear Record In Heaven

That is, that Jesus is the Son of God. The genuineness of this text has been called in question by some, because it is wanting in the Syriac version, as it also is in the Arabic and **Ethiopic versions**; and because the old Latin interpreter has it not; and it is not to be found in many Greek manuscripts; nor cited by many

of the ancient fathers, even by such who wrote against the Arians, when it might have been of great service to them: to all which it may be replied, that as to the **Syriac version**, which is the most ancient, and of the greatest consequence, it is but a version, and a defective one. The history of the adulterous woman in the eighth of John, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the book of the Revelations, were formerly wanting in it, till restored from Bishop Usher's copy by De Dieu and Dr. Pocock, and who also, from an eastern copy, has supplied this version with this text. As to the old Latin interpreter, it is certain it is to be seen in many Latin manuscripts of an early date, and stands in the Vulgate Latin edition of the London Polyglot Bible: and the Latin translation, which bears the name of Jerom, has it, and who, in an epistle of his to Eustochium, prefixed to his translation of these canonical epistles, complains of the omission of it by unfaithful interpreters. And as to its being wanting in some Greek manuscripts, as the Alexandrian, and others, it need only be said, that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of various copies; and out of sixteen ancient copies of Robert Stephens's, nine of them had it: and as to its not being cited by some of the ancient fathers, this can be no sufficient proof of the spuriousness of it, since it might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they having Scriptures enough without it, to defend the doctrine of the Trinity, and the divinity of Christ: and yet, after all, certain it is, that it is cited by many of them; by Fulgentius F26, in the beginning of the "sixth" century, against the Arians, without any scruple or hesitation; and Jerom, as before observed, has it in his translation made in the latter end of the "fourth" century; and it is cited by Athanasius F1 about the year 350; and before him by Cyprian F2, in the middle, of the "third" century, about the year 250; and is referred to by Tertullian F3 about, the year 200;

and which was within a “hundred” years, or little more, of the writing of the epistle; which may be enough to satisfy anyone of the genuineness of this passage; and besides, there never was any dispute about it till Erasmus left it out in the, first edition of his translation of the New Testament; and yet he himself, upon the credit of the old British copy before mentioned, put it into another edition of his translation.

**The heavenly witnesses of Christ’s sonship are,
the Father, the Word, and the Holy Ghost.**

The “Father” is the first Person, so called, not in, reference to the creatures, angels, or men, he is the Creator, and so the Father of; for this is common to the other two Persons; but in reference to his Son Jesus Christ, of whose sonship he bore witness at his baptism and transfiguration upon the mount. The “Word” is the second Person, who said and it was done; who spoke all things out of nothing in the first creation; who was in the beginning with God the Father, and was God, and by whom all things were created; he declared himself to be the Son of God, and proved himself to be so by his works and miracles; see (Mark 14:61 Mark 14:62) (John 5:17) (10:30) and his witness of himself was good and valid; see (John 8:13-18) ; and because it is his sonship that is, here testified of, therefore the phrase, “the Word”, and not “the Son”, is here used. “The Holy Ghost” is the third Person, who proceeds from the Father, and is also called the Spirit of the Son, who testified of, Christ’s sonship also at his baptism, by descending on him as a dove, which was the signal given to John the Baptist, by which he knew him, and bare record of him, that he was the Son of God. Now the number of these witnesses was three, there being so many persons in the Godhead; and such a number being sufficient, according to law, for the establishing of any point: to which may be added, that they were witnesses in heaven, not to the heavenly inhabitants, but to men on earth; they were so called, because they were in heaven, and from thence gave out their testimony; and which shows the firmness

and excellency of it, it being not from earth, but from heaven, and not human, but divine; to which may be applied the words of Job, in (Job 16:19) ; it follows,

And these three are one;

which is to be understood, not only of their unity and agreement in their testimony, they testifying of the same thing, the sonship of Christ; but of their unity in essence or nature, they being the one God. So that, this passage holds forth and asserts the unity of God, a trinity of persons in the Godhead, the proper deity of each person, and their distinct personality, the unity of essence in that they are one; a trinity of persons in that they are three, the Father, the Word, and the Holy Ghost, and are neither more nor fewer; the deity of each person, for otherwise their testimony would not be the testimony of God, as in (1 John 5:9) ; and their distinct personality; for were they not three distinct persons, they could not be three testifiers, or three that bare record. This being a proper place, I shall insert the faith of the ancient Jews concerning the doctrine of the Trinity; and the rather, as it agrees with the apostle's doctrine in words and language, as well in matter. They call the three Persons in the Godhead three degrees: they say F4,

“Jehovah, Elohenu (our God), Jehovah, (Deuteronomy 6:4) ; these are the three degrees with respect to this sublime mystery, in the beginning Elohim, or God, created, (Genesis 1:1) ”

And these three, they say, though they are distinct, yet are one, as appears by what follows F5:

“come see the mystery of the word; there are three degrees, and every degree is by itself, yet they are all one, and are bound together in one, and one is not separated from the other.”

Again, it is said F6,

“this is the unity of Jehovah the first, Elohenu, Jehovah, lo, all of them are one, and therefore: called one; lo, the three names are as if they were one, and therefore are called one, and they are one; but by the revelation of the Holy Spirit it is made known, and they by the sight of the eye may be known, (dxa Nyla atld) , “that these three are one”: and this is the mystery of the voice which is heard; the voice is one, and there are three things, fire, and Spirit, and water, and all of them are one in the mystery of the voice, and they are but one: so here, Jehovah, Elohenu, Jehovah, they are one, the three, (Nynwng) , forms, modes, or things, which are one.”

Once more F7,

“there are two, and one is joined unto them, and they are three; and when the three are one, he says to them, these are the two names which Israel heard, Jehovah, Jehovah, and Elohenu is joined unto them, and it is the seal of the ring of truth; and when they are joined as one, they are one in one unity.”

And this they illustrate by the three names of the soul of man F8;

“the three powers are all of them one, the soul, spirit, and breath, they are joined as one, and they are one; and all is according to the mode of the sublime mystery;”

meaning the Trinity.

“Says R. Isaac F9 worthy are the righteous in this world, and in the world to come, for lo, the whole of them is holy, their body is holy, their soul is holy, their Spirit is holy, their breath is holy, holy are these three degrees “according to the form above”.-- Come see these three degrees cleave together as one, the soul, Spirit, and breath.”

The three first Sephirot, or numbers, in the Cabalistic tree, intend the three divine Persons; the first is called the chief crown, and first glory, which essence no creature can comprehend F11, and designs the Father, (John 1:18) ; the second is called wisdom, and the intelligence illuminating, the crown of the creation, the brightness of equal unity, who is exalted above every head; and he is called, by the Cabalists, the second glory F12; see (1 Corinthians 1:24) (John 1:9) (Revelation 3:14) (Hebrews 1:3) (Ephesians 1:21) . This is the Son of God: the third is called understanding sanctifying, and is the foundation of ancient wisdom, which is called the worker of faith; and he is the parent of faith, and from his power faith flows F13; and this is the Holy Spirit; see (1 Peter 1:2) (2 Corinthians 4:13) . Now they say F14 that these three first numbers are intellectual, and are not (twdm) , “properties”, or “attributes”, as the other seven are. R. Simeon ben Jochai says F15,

“of the three superior numbers it is said, (Psalms 62:11) , “God hath spoken once, twice have I heard this”; one and two, lo the superior numbers of whom it is said, one, one, one, three ones, and this is the mystery of (Psalms 62:11) .”

Says R. Judah Levi F16,

“behold the mystery of the numberer, the number, and the numbered; in the bosom of God it is one thing, in the bosom of man three; because he weighs with his understanding, and speaks with his mouth, and writes with his hand.”

It was usual with the ancient Jews to introduce Jehovah speaking, or doing anything, in this form, I and my house of judgment; and it is a rule with them, that wherever it is said, “and Jehovah”, he and his house or judgment are intended F17; and Jarchi frequently makes use of this phrase to explain texts

where a plurality in the Godhead is intended, as (Genesis 1:26) (Song of Solomon 1:11) ; and it is to be observed, that a house of judgment, or a sanhedrim, among the Jews, never consisted of less than three. They also had used to write the word “Jehovah” with three “Jods”, in the form of a triangle,

(ψ) (ψ ψ)

as representing the three divine Persons: one of their more modern F18 writers has this observation on the blessing of the priest in (Numbers 6:24-26) :

“these three verses begin with a “Jod”, in reference to the three “Jods” which we write in the room of the name, (i.e. Jehovah,) for they have respect to the three superior things.”

FOOTNOTES:

F26 Respons. contr. Arian. obj. 10. & de Trinitate, c. 4.

F1 Contr. Arium, p. 109.

F2 De Unitate Eccles. p. 255. & in Ep. 73. ad Jubajan, p. 184.

F3 Contr. Praxeam, c. 25.

F4 Zohar in Gen. fol. 1. 3.

F5 Ib. in Lev. fol. 27. 2.

F6 Ib. in Exod. fol. 18. 3, 4.

F7 Ib. in Numb. fol. 67. 3.

F8 Ib. in Exod. fol. 73. 4.

F9 Ib. in Lev. fol. 29. 2.

F11 Sepher Jetzira, Semit. 1.

F12 Sepher Jetzira, Semit. 2.

F13 Ib. Semit. 3.

F14 R. Menachem apud Rittangel. in Jetzira, p. 193.

F15 Tikkune Zohar apud ib. p. 64.

F16 Apud ib. p. 38.

F17 Zohar in Gen. fol. 48. 4. Jarchi in Gen. xix. 24. Vid. T. Bab. Beracot, fol. 6. 1. & Gloss. in ib. & Sanhedrin, fol. 3. 2.

F18 R. Abraham Seba in Tzeror Hammor, fol. 113. 2.

Mark 16 F.H.A. Scrivener, A Plain Introduction to the

Criticism of the New Testament, fourth ed. (London: George Bell and Sons, 1894), volume 2, pp. 337-344.

Mark 16. 9-20. In Vol. I. Chap. 1, we engaged to defend the authenticity of this long and important passage, and that without the slightest misgivings (p. 7). Dean Burgon's brilliant monograph, 'The Last Twelve Verse of the Gospel according to St. Mark vindicated against recent objectors and established' (Oxford and London, 1871), has thrown a stream of light upon the controversy, nor does the joyous tone of his book miscome one who is conscious of having triumphantly maintained a cause which is very precious to him.

We may fairly say that his conclusions have in no essential point been shaken by the elaborate and very able counter-plea of Dr. Hort (Notes, pp. 28-51). This whole paragraph is set apart by itself in the critical editions of Tischendorf and Tregelles. Besides this, it is placed within double brackets by Westcott and Hort, and followed by the wretched supplement derived from Cod. L (vide infra), annexed as an alternative reading (αλλως). Out of all the great manuscripts, the two oldest (Ⲙ B) stand alone in omitting vers. 9-20 altogether. 1 Cod. B, however, betrays consciousness on the scribe's part that something is left out, inasmuch as after εφοβουντο γαρ ver. 8, a whole column is left perfectly blank (the only blank one in the whole volume 2), as well as the rest of the column containing ver. 8, which is usual in Cod. B at the end of every other book of Scripture. No such peculiarity attaches to Cod. Ⲙ. The testimony of L, that close companion of B, is very suggestive. Immediately after ver. 8 the copyist breaks off; then in the same hand (for all corrections in this manuscript seem prima manu: see p. 138), at the top of the next column we read ... φερετε που και ταυτα ... παντα δε τα παρηγγελμενα τοις περι του πετρον συντομωσ εξηγγιλαν μετα δε ταυτα και αυτος ο ισ απο ανατολησ και αχρι δυσεωσ εξαπεστλεν δι αυτων το ιερον και αφαρτον κηρυγμα της αιωνιου σωτηριασ ... εστην δε και ταυτα φερομενα μετα το εφοβουντο γαρ ... Αναστασ δε, πρωι πρωτη σαββα κ.τ.λ.,,

ver. 9, ad fin. capit. (Burgon's facsimile, facing his page 113: our facsimile No. 21): as if verses 9-20 were just as little to be regarded as the trifling apocryphal supplement 3 which precedes them. Besides these, the twelve verses are omitted in none but some old Armenian codices 4 and two of the Ethiopic, k of the Old Latin, and an Arabic Lectionary [ix] No. 13, examined by Scholz in the Vatican. The Old Latin Codex k puts in their room a corrupt and careless version of the subscription in L ending with $\sigma\tau\eta\rho\iota\alpha\varsigma$ (k adding $\alpha\mu\eta\nu$): the same subscription being appended to the end of the Gospel in the two Ethiopic manuscripts, and (with $\alpha\mu\eta\nu$) in the margin of 274 and the Harkleian. Not unlike is the marginal note in Hunt. 17 or Cod. 1 of the Bohairic, translated by Bishop Lightfoot above. Of cursive Greek manuscripts 137, 138, which Birch had hastily reported as marking the passage with an asterisk, each contains the marginal annotation given below, which claims the passage as genuine, 138 with no asterisk at all, 137 (like 36 and others) with an ordinary mark of reference from the text to the note, where (of course) it is repeated. 5 Other manuscripts contain marginal scholia respecting it, of which the following is the substance. Cod. 199 has $\tau\epsilon\lambda\omicron\varsigma$ 6 after $\epsilon\phi\omicron\beta\omicron\nu\nu\tau\omicron$ $\gamma\alpha\rho$ and before Αναστας δε , and in the same hand as $\tau\epsilon\lambda\omicron\varsigma$ we read, $\epsilon\nu$ $\tau\iota\sigma\iota$ $\tau\omega\nu$ $\alpha\nu\tau\iota\gamma\rho\alpha\phi\omega\nu$ $\omicron\upsilon$ $\kappa\epsilon\iota\tau\alpha\iota$ $\tau\alpha\upsilon\tau\alpha$, $\alpha\lambda\lambda$ $\epsilon\nu\tau\alpha\upsilon\theta\alpha$ $\kappa\alpha\tau\alpha\pi\alpha\nu\epsilon\iota$. The kindred Codd. 20, 215, 300 (but after ver. 15, not ver. 8) mark the omission in some ($\tau\iota\sigma\iota$) copies, adding $\epsilon\nu$ $\delta\epsilon$ $\tau\omicron\iota\varsigma$ $\alpha\rho\chi\alpha\iota\omicron\iota\varsigma$ $\pi\alpha\nu\tau\alpha$ $\alpha\pi\alpha\rho\alpha\lambda\epsilon\iota\pi\tau\alpha$ $\kappa\epsilon\iota\tau\alpha\iota$, and these had been corrected from Jerusalem copies (see pp. 161 and note, 193). Cod. 573 has for a subscription $\epsilon\gamma\rho\alpha\phi\eta$ $\kappa\alpha\iota$ $\alpha\nu\tau\epsilon\beta\lambda\eta\theta\eta$ $\omicron\mu\omicron\iota\omega\varsigma$ $\epsilon\kappa$ $\tau\omega\nu$ $\epsilon\sigma\pi\omicron\upsilon\delta\alpha\sigma\mu\epsilon\nu\omega\nu$ $\kappa\epsilon\phi\alpha\lambda\alpha\iota\omicron\iota\varsigma$ $\sigma\lambda\zeta$: where Burgon, going back to St. Matthew's Gospel (see p. 161, note) infers that the old Jerusalem copies must have contained our twelve verses. Codd. 15, 22 conclude at $\epsilon\phi\omicron\beta\omicron\nu\nu\tau\omicron$ $\gamma\alpha\rho$, then add in red ink that in some copies the Evangelist ends here, $\epsilon\nu$ $\pi\omicron\lambda\lambda\omicron\iota\varsigma$ $\delta\epsilon$ $\kappa\alpha\iota$ $\tau\alpha\upsilon\tau\alpha$ $\phi\epsilon\rho\epsilon\tau\alpha\iota$, affixing verses 9-20. In Codd. 1, 250 (in its duplicate 206 also), 209, is the same notice, $\alpha\lambda\lambda\omicron\iota\varsigma$ standing for $\pi\omicron\lambda\lambda\omicron\iota\varsigma$ in 206, with the additional assertion that Eusebius "canonized"

no further than ver. 8, a statement which is confirmed by the absence of the Ammonian and Eusebian numerals beyond that verse in \aleph ΑΛΣΥ and at least eleven cursives, with am. fuld. ing. of the Vulgate. It would be no marvel if Eusebius, the author of this harmonizing system, had consistently acted upon his own rash opinion respecting the paragraph, an opinion which we shall have to notice presently, and such action on his part would have added nothing to the strength of the adverse case. But it does not seem that he really did so. These numerals appear in most manuscripts, and in all parts of them, with a good deal of variation which we can easily account for. In the present instance they are annexed to ver. 9 and the rest of the passage in Codd. CEKVII, and (with some changes) in ΓΗΜΓΔΛ and many others: in Cod. 566 the concluding sections are there (σλδ ver. 11, σλε ver. 12, σλς ver. 14) without the canons. In their respective margins the annotated codices 12 (of Scholz), 24, 36, 37, 40, 41, 108, 129, 137, 138, 143, 181, 186, 195, 210, 221, 222, 237, 238, 255, 259, 299, 329, 374 (twenty-four in all), present in substance 7 the same weighty testimony in favour of the passage: παρα πλειστοις αντιγραφοις ου κειται (thus far also Cod. 119, adding only ταυτα, αλλ ενταυθα καταπαυει) εν τω παροντι ευαγγελιω, ως νοθα νομισαντες αυτα ειναι αλλα ημεις εξ ακριβων αντιγραφων εν πλειστοις ευροντες αυτα και κατα το Παλαιστιναιον ευαγγελιον Μαρκου, ως εχει η αληθεια, συντεθεικαμεν και την εν αυτω επιφερομενην δεσποτικην αναστασιν. Now this is none other than an extract from Victor of Antioch's [v] commentary on St. Mark, which they all annex in full to the sacred text, and which is expressly assigned to that Father in Codd. 12, 37, 41. Yet these very twenty-four manuscripts have been cited by critical editors as adverse to the authenticity of a paragraph which their scribes never dreamt of calling into question, but had simply copied Victor's decided judgement in its favour His appeal to the famous Palestine codices which had belonged to Origen and Pamphilus (see p. 55 and note), is found in twenty-one of them, possibly these documents are akin to the Jerusalem copies mentioned in

Codd. Evan. A, 20, 164, 262, 300, &c.

All other codices, e.g. ACD (which is defective from ver. 15, *prima manu*) EFWGH (begins ver. 14) KMSUVXΓΔΠ, 33, 69, the Peshitto, Jerusalem and Curetonian Syriac (which last, by a singular happiness, contains verses 17-20, though no other part of St. Mark), the Harkleian text, the Sahidic (only ver. 20 is preserved), the Bohairic and Ethiopic (with the exceptions already named), the Gothic (to ver. 12), the Vulgate, all extant Old Latins except k (though a *prima manu* and b are defective), the Georgian, the printed Armenian, its later manuscripts, and all the lesser versions (Arabic, &c.), agree in maintaining the paragraph. It is cited, possibly by Papias, unquestionably by Irenaeus (both in Greek and Latin), by Tertullian, and by Justin Martyr 8 as early as the second century; by Hippolytus (see Tregelles, *An Account of the Printed Text*, p. 252), by Vincentius at the seventh Council of Carthage, by the *Acta Pilati*, the *Apostolic Constitutions*, and apparently by Celsus in the third; by Aphraates (in a Syriac Homily dated A.D. 337), the Syriac Table of Canons, Eusebius, Macarius Magnes, Didymus, the Syriac Acts of the Apostles, Leontius, Ps.-Ephraem. Jerome, Cyril of Jerusalem, 9 Epiphanius, Ambrose, Augustine, Chrysostom, in the fourth; by Leo, Nestorius, Cyril of Alexandria, Victor of Antioch, Patricius, Marius Mercator, in the fifth; by Hesychius, Gregentius, Prosper, John, abp. of Thessalonica, and Modestus, in the fifth and sixth. 10 Add to this, what has been so forcibly stated by Burgon (*ubi supra*, p. 205), that in the Calendar of Greek Church lessons, which existed certainly in the fourth century, very probably much earlier, the disputed verses were honoured by being read as a special matins service for Ascension Day (see p. 81), and as the Gospel for St. Mary Magdalene's Day, July 22 (p. 89); as well as by forming the third of the eleven *ευαγγελια αναστασιμα εωθινα*, the preceding part of the chapter forming the second (p. 85): so little were they suspected as of even doubtful authenticity. 11

The earliest objector to vers. 9-20 we know of was Eusebius (*Quaest. ad Marin.*), who tells us that they were not *εν απασι*

τοῖς ἀντιγράφοις, but after εφοβουντο γαρ that τα εξης are found σπανιως εν τισιν, yet not τα ακριβη: language which Jerome twice echoes and almost exaggerates by saying, ‘in raris fertur Evangeliiis, omnibus Graeciae libris paene hoc capitulum fine non habentibus.’ A second cause with Eusebius for rejecting them is μαλιστα επειρ εχοιεν αντιλογιαν τη των λοιπων ευαγγελιστων μαρτυρια. 12 The language of Eusebius has been minutely examined by Dean Burgon, who proves to demonstration that all the subsequent evidence which has been alleged against the passage, whether of Severus, or Hesychius, or any other writer down to Euthymius Zigabenus in the twelfth century, is a mere echo of the doubts and difficulties of Eusebius, if indeed he is not retailing to us at second-hand one of the fanciful Biblical speculations of Origen. Jerome’s recklessness in statement as been already noticed (Vol. II. p. 269); besides that, he is a witness on the other side, both in his own quotations of the passage and in the Vulgate, for could he have inserted the verses there, if he had judged them to be spurious?

With regard to the argument against these twelve verses arising from their alleged difference in style from the rest of the Gospel, I must say that the same process might be applied — and has been applied — to prove that St. Paul was not the writer of the Pastoral Epistles (to say nothing of that to the Hebrews), St. John of the Apocalypse, Isaiah and Zechariah of portions of those prophecies that bear their names. Every one used to literary composition may detect, if he will, such minute variations as have been made so much of in this case, 13 either in his own writings, or in those of the authors he is most familiar with.

Persons who, like Eusebius, devoted themselves to the pious task of constructing harmonies of the Gospels, would soon perceive the difficulty of adjusting the events recorded in vers. 9-20 to the narratives of the other Evangelists. Alford regards this inconsistency (more apparent than real, we believe) as ‘a valuable testimony to the antiquity of the fragment’ (N.T. ad loc.): we would go further, and claim for the harder reading the benefit of

any critical doubt as to its genuineness (Canon I. Vol. II. p. 247). The difficulty was both felt and avowed by Eusebius, and was recited after him by Severus of Antioch or whoever wrote the scholion attributed to him. Whatever Jerome and the rest may have done, these assigned the ἀντιλογία, the ἐναντιωσις they thought they perceived, as a reason (not the first, nor perhaps the chief, but still as a reason) for supposing that the Gospel ended with εφοβουντο γαρ. Yet in the balance of probabilities, can anything be more unlikely than that St. Mark broke off so abruptly as this hypothesis would imply, while no ancient writer has noticed or seemed conscious of any such abruptness? 14 This fact has driven those who reject the concluding verses to the strangest fancies: — namely, that, like Thucydides, the Evangelist was cut off before his work was completed, or even that the last leaf of the original Gospel was torn away.

We emphatically deny that such wild surmises 15 are called for by the state of the evidence in this case. All opposition to the authenticity of the paragraph resolves itself into the allegations of Eusebius and the testimony of ⲘB. Let us accord to these the weight which is their due: but against their verdict we can appeal to a vast body of ecclesiastical evidence reaching back to the earlier part of the second century; 16 to nearly all the versions; and to all extant manuscripts excepting two, of which one is doubtful. So powerfully is it vouched for, that many of those who are reluctant to recognize St. Mark as its author, are content to regard it notwithstanding as an integral portion of the inspired record originally delivered to the Church. 17

Scrivener's Footnotes (renumbered)

1. I have ventured but slowly to vouch for Tischendorf's notion, that six leaves of Cod. Ⲙ, that containing Mark xvi.2-Luke i.56 being one of them, were written by the scribe of Cod. B. On mere identity of handwriting and the peculiar shape of certain letters who shall insist? Yet there are parts of the case

which I know not how to answer, and which have persuaded even Dr. Hort. Having now arrived at this conclusion our inference is simple and direct, that at least in these leaves, Codd. \aleph B make but one witness, not two.

2. The cases of Nehemiah, Tobit, and Daniel, in the Old Testament portion of Cod. B, are obviously in no wise parallel in regard to their blank columns.

3. Of which supplement Dr. Hort says unexpectedly enough, 'In style it is unlike the ordinary narratives of the Evangelists, but comparable to the four introductory verses of St. Luke's Gospel' (Introduction, p. 298).

4. We ought to add that some Armenian codices which contain the paragraph have the subscription 'Gospel after Mark' at the end of verse 8 as well as of verse 20, as though their scribes, like Cod. L's, knew of a double ending to the Gospel.

5. Burgon (Guardian, July 12, 1882) speaks of seven manuscripts (Codd. 538, 539 being among them) wherein these last twelve verses begin on the right hand of the page. This would be more significant if a space were left, as is not stated, at the foot of the preceding page. In Cod. 550 the first letter α is small, but covers an abnormally large space.

6. Of course no notice is to be taken of $\tau\epsilon\lambda\omicron\varsigma$ after $\epsilon\phi\omicron\beta\omicron\upsilon\nu\tau\omicron$ $\gamma\alpha\rho$, as the end of the ecclesiastical lesson is all that is intimated. The grievous misstatements of preceding critics from Wetstein and Scholz down to Tischendorf, have been corrected throughout by means of Burgon's laborious researches (Burgon, pp. 114-123).

7. The minute variations between these several codices are given by Burgon (Appendix E, pp. 288-90). Cod. 255 contains a scholion imputed to Eusebius, from which Griesbach had drawn

inferences which Burgon (*Last Twelve Verses, &c., Postscript*, pp. 319-23) has shown to be unwarranted by the circumstances of the case.

8. Dr. C. Taylor, Master of St. John's College, Cambridge, in *The Expositor* for July 1893, quotes more evidence from Justin Martyr — hinting that some also remains behind — proving that that Father was familiar with these verses. Also he cites several passages from the Epistle of Barnabas in which traces of them occur, and from the Quartodeciman controversy, and from Clement of Rome. The value of the evidence which Dr. Taylor's acute vision has discovered consists chiefly in its cumulative force. From familiarity with the passage numerous traces of it arose; or as Dr. Taylor takes the case reversely, from the fact of the occurrence of numerous traces evident to a close observer, it is manifest that there pre-existed in the minds of the writers a familiarity with the language of the verses in question.

9. It is surprising that Dr. Hort, who lays very undue stress upon the silence of certain early Christian writers that had no occasion for quoting the twelve verses in their extant works, should say of Cyril of Jerusalem, who lived about A.D. 349, that his 'negative evidence is peculiarly cogent' (*Notes*, p. 37). To our mind it is not at all negative. Preaching on a Sunday, he reminds his hearers of a sermon he had delivered the day before, and which he would have them keep in their thoughts. One of the topics he briefly recalls is the article of the Creed *τον καθισαντα εκ δεξιων του πατρος*. He must inevitably have used Mark xvi. 19 in his Saturday's discourse.

10. Several of these references are derived from 'The Revision Revised,' p. 423.

11. Nor were these verses used in the Greek Church only. Vers. 9-20 comprised the Gospel for Easter Monday in the old

Spanish or Mozarabic Liturgy, for Easter Tuesday among the Syrian Jacobites, for Ascension Day among the Armenians. Vers. 12-20 was the Gospel for Ascension Day in the Coptic Liturgy (Malan, Original Documents, iv. p. 63): vers. 16-20 in the old Latin Comes

12. To get rid of one apparent αντιφωνια, that arising from the expression πρωι τη μια του σαββατου (sic), ver. 9, compared with οψε σαββατων Matt. xxvii. 1, Eusebius proposes the plan of setting a stop between Αναστας δε and πρωι, so little was he satisfied with rudely expunging the whole clause. Hence Cod. E puts a red cross after δε: Codd. 20, 22, 34, 72, 193, 196, 199, 271, 345, 405, 411, 456, have a colon: Codd. 332, 339, 340, 439, a comma (Burgon, Guardian, Aug. 20, 1873).

13. The following peculiarities have been noticed in these verses: εκεινος used absolutely, vers. 10, 11, 13; πορευομαι vers. 10, 12, 15; τοις μετ αυτου γενομενοις ver. 10; θεαομαι vers. 11, 14; απιστω vers. 11, 16; μετα ταυτα ver. 12; ετερος ver. 12; παρακολουθεω ver. 17; εν τω ονοματι ver. 17; κυριος for the Saviour, vers. 19, 20; πανταχου, συνεργουντος, βεβαιω, επακολουθεω ver. 20, all of them as not found elsewhere in St. Mark. A very able and really conclusive plea for the genuineness of the paragraph, as coming from that Evangelist's pen, appeared in the Baptist Quarterly, Philadelphia, July, 1869, bearing the signature of Professor J. A. Broadus, of South Carolina. Unfortunately, from the nature of the case, it does not admit of abridgement. Burgon's ninth chapter (pp. 136-190) enters into full details, and amply justifies his conclusion that the supposed adverse argument from phraseology 'breaks down hopelessly under severe analysis.'

14. 'Can any one, who knows the character of the Lord and of his ministry, conceive for an instant that we should be left with nothing but a message baulked through the alarm of women'

(Kelley, Lectures Introductory to the Gospels, p. 258). Even Dr. Hort can say, 'It is incredible that the Evangelist deliberately concluded either a paragraph with εφοβουντο γαρ, or the Gospel with a petty detail of a secondary event, leaving his narrative hanging in the air' (Notes, p. 46).

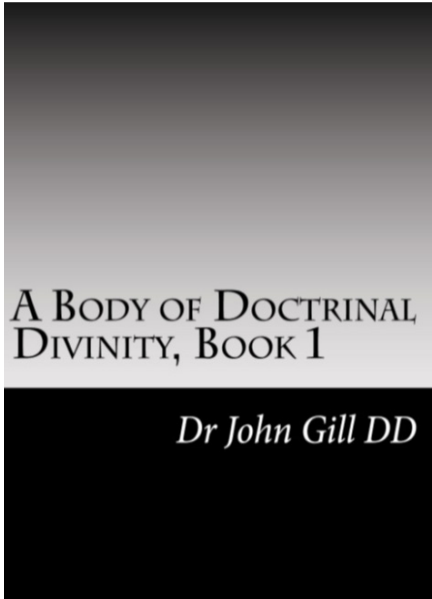
15. When Burgon ventures upon a surmise, one which is probability itself by the side of those we have been speaking of, Professor Abbot (*ubi supra*, p. 197) remarks upon it that 'With Mr. Burgon a conjecture seems to be a demonstration.' We will not be deterred by dread of any such reproach from mentioning his method of accounting for the absence of these verses from some very early copies, commending it to the reader for what it may seem worth. After a learned and exhaustive proof that the Church lessons, as we now have them, existed from very early times (*Twelve Verses*, pp. 191-211), and noting that an important lesson ended with Mark xvi. 8 (see *Calendar of Lessons*); he supposes that τελος, which would stand at the end of such a lesson, misled some scribe who had before him an exemplar of the Gospels whose last leaf (containing Mark xvi. 9-20, or according to Codd. 20, 215, 300 only vers. 16-20) was lost, as it might easily be in those older manuscripts wherein St. Mark stood last.

16. The codex lately discovered by Mrs. Lewis is said to omit the verses. But what is that against a host of other codices? And when the other MS. of the Curetonian includes the verses? Positive testimony is worth more than negative.

17. Dr. Hort, however, while he admits the possibility of the leaf containing vers. 9-20 having been lost in some very early copy, which thus would become the parent of transcripts having a mutilated text (Notes, p. 49), rather inconsistently arrives at the conclusion that the passage in question 'manifestly cannot claim any apostolic authority; but it is doubtless founded on some

tradition of the apostolic age' (ibid. p. 51).

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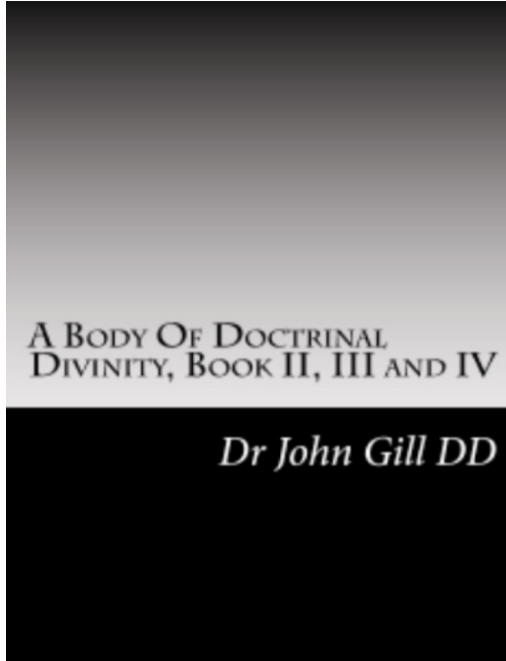
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A System OF Practical Truths

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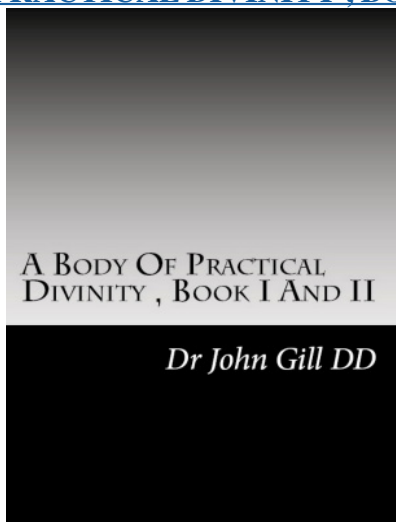
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Chapter 10 Of The Final State Of The Wicked In Hell

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A BODY OF PRACTICAL DIVINITY , BOOK I, II.



A System of Practical Truths

Authored by Dr John Gill DD,

Created by David Clarke Cert.Ed

ISBN-13: 978-1545542088 (CreateSpace-Assigned)

ISBN-10: 1545542082

BISAC: Religion / Christian Theology / Systematic

This reproduction of Dr John Gill's Body of Divinity is book I and II of Practical Divinity of total of IV books.

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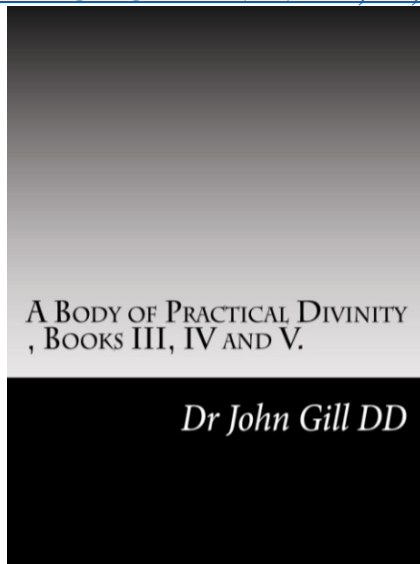
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A BODY OF PRACTICAL DIVINITY , III, IV, V.



A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert.

Ed

ISBN-13: 978-1546846659 (CreateSpace-Assigned)

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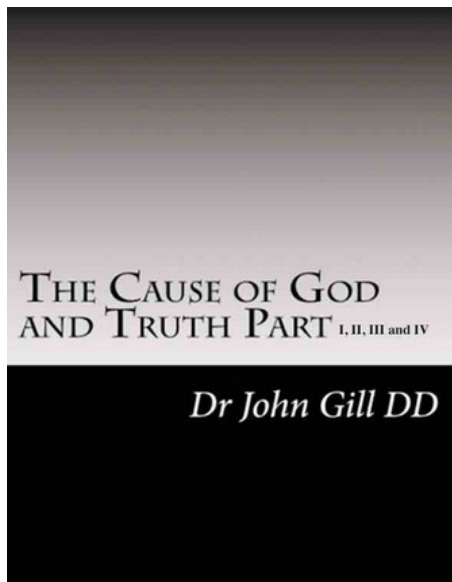
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THE CAUSE OF GOD AND TRUTH, PART I,II,III and

IV.



Authored by Dr John Gill DD, Created by David Clarke
CertEd

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what

are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism,

Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

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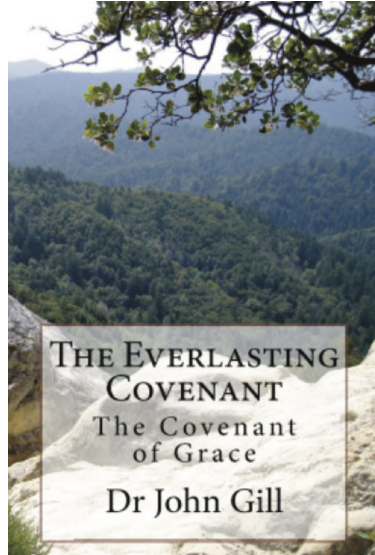
Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

THE EVERLASTING COVENANT



Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, ‘Bierton Strict and Particular Baptists,’ advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, ‘The Everlasting Covenant,’ by John Gill, extracted from John Gill’s, ‘A Body of Doctrinal and Practical Divinity,’ was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976. About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: “Perhaps, no

man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS



Volume 1: Sermons And Tracts
 Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self

and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

7 A Discourse On Singing Of Psalms As A Part Of Divine Worship

8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark

9 A Dissertation Concerning The Rise And Progress Of Popery

10 Baptism: A Divine Commandment To Be Observed

11 Baptism: A Public Ordinance Of Divine Worship

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Chapter 2 The Occasion Of This Dissertation

Chapter 3 The Proof Of The Baptism Of Jewish Proselytes
Inquired Into

4 The Proof Of This Custom Only From The Talmuds And
Talmudical writers.

5 The Reasons Why Christian Baptism Is Not Founded On,
And Taken From, The Pretended Jewish Baptism Of Israelites
And Proselytes

8 The Duty Of A Pastor To His People

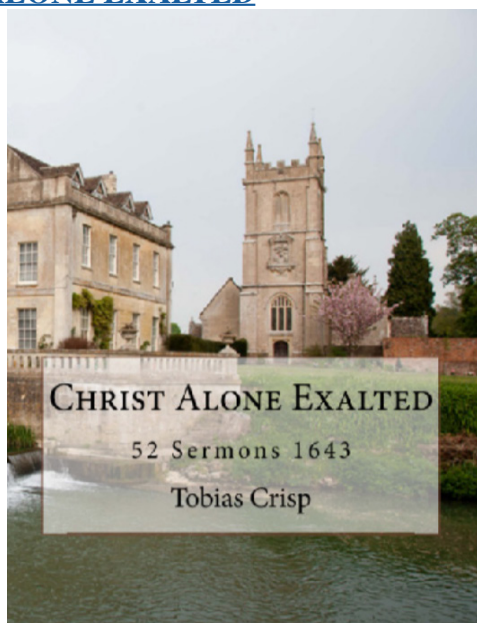
9 The Work Of A Gospel Minister Recommended To
Consideration.

10 The Doctrine Of The Cherubim Opened And Explained.

11 The Form Of Sound Words To Be Held Fast A Charge,

12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton

ISBN-13: 978-1977733160 (CreateSpace-Assigned)

ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

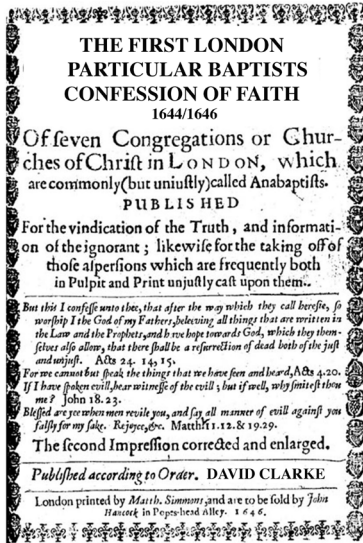
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

[THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION](#)



Compiled by David Clarke

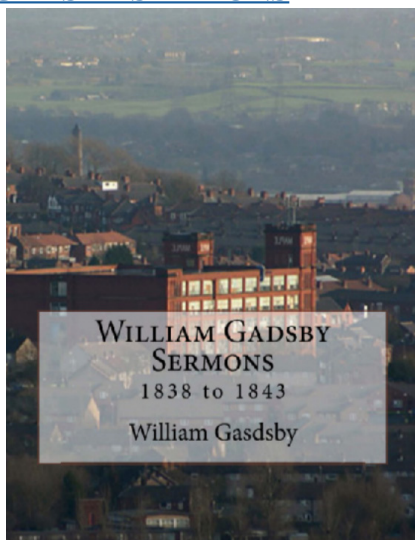
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1644

Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd
EDITION

The Second edition is better than the first confession as it is much less legalistic but strong in the teaching of salvation (Soteriology) and predestination. This book included a set of recommended readings relating to Reformed theology

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)

ISBN-10: 1976503698

BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th

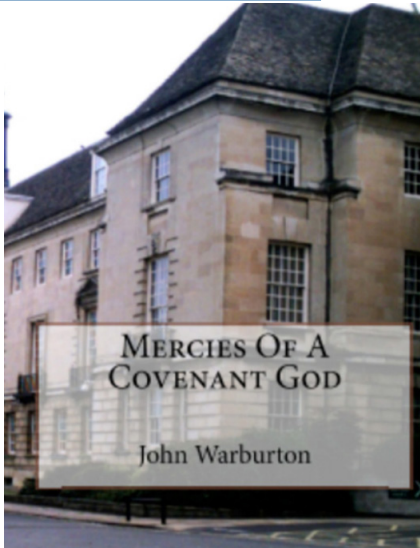
June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

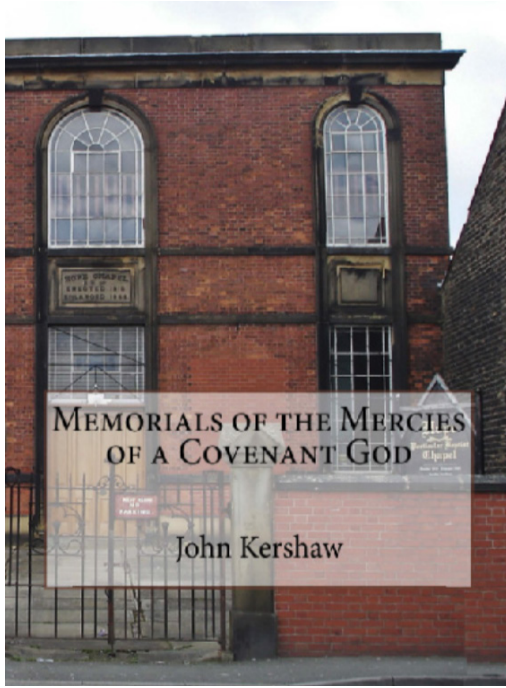
This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

**MEMORIALS OF THE MERCIES OF A COVENANT
GOD**



Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned)

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

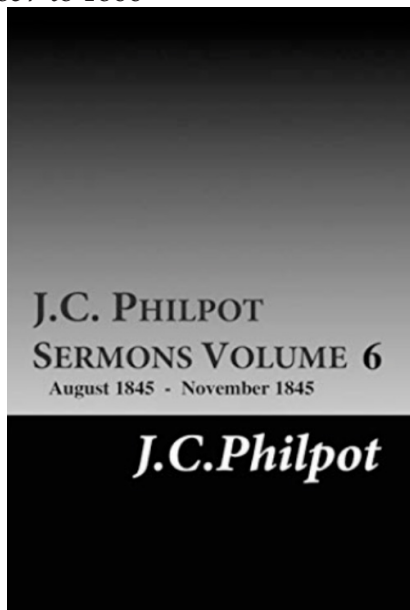
He preached and taught the doctrines of grace along with his

contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

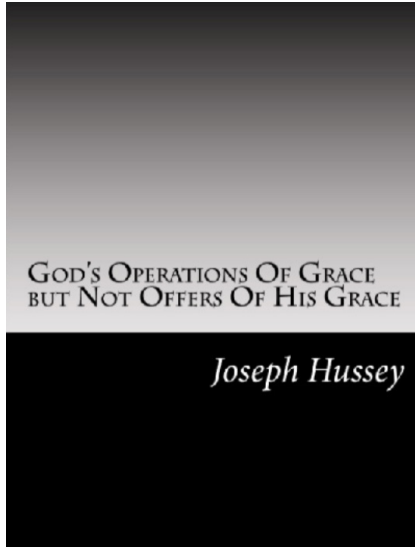
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C. Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain 101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion 104 A Prayer Of The Church

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707

Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

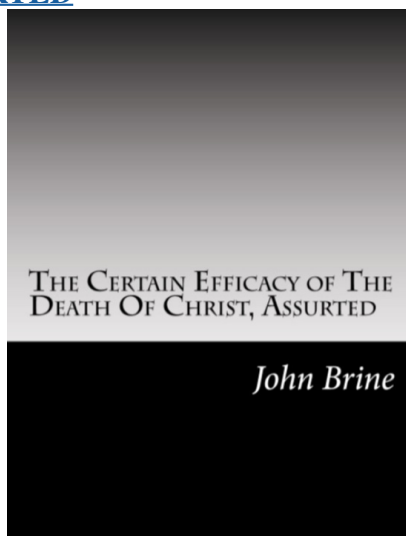
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and

evangelicals. I am not sure about America.

This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited

Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

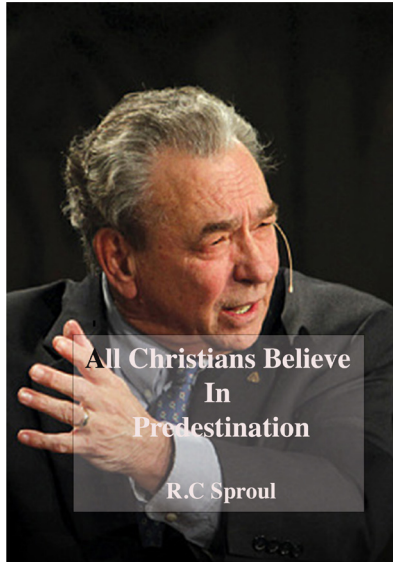
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

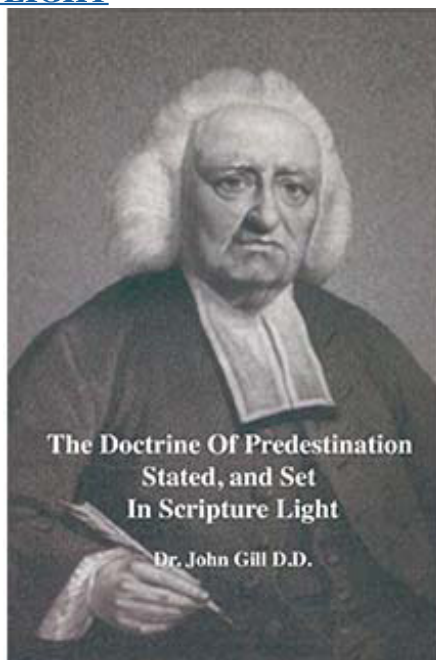
[ALL CHRISTIANS BELIEVE IN PREDESTINATION](#)



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can

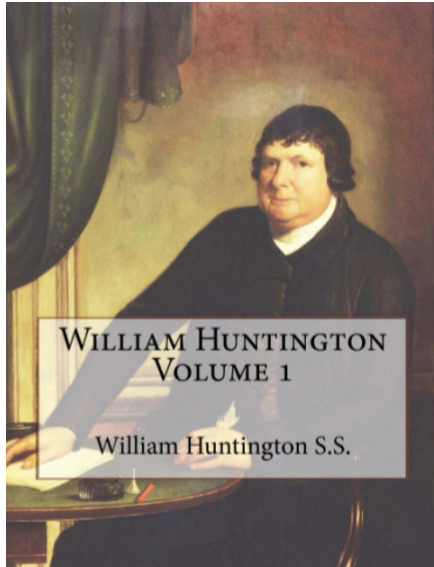
help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT



Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1**Of a 20 Volume Set.**

Authored by William Huntington S.S.

ISBN-13: 978-1983933820 (CreateSpace-Assigned)

ISBN-10: 1983933821

BISAC: Religion / Christianity / Calvinist

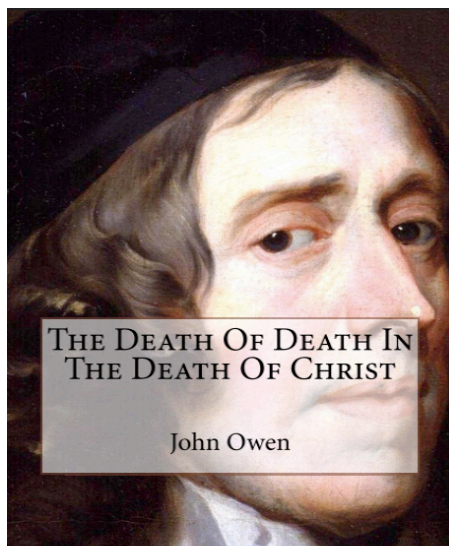
William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout

England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that

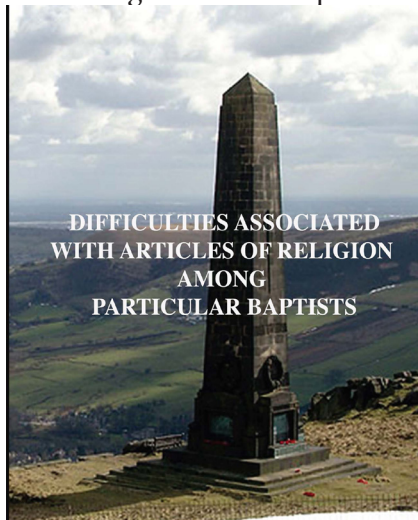
they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—

more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches

fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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The Development of Articles Of Religion

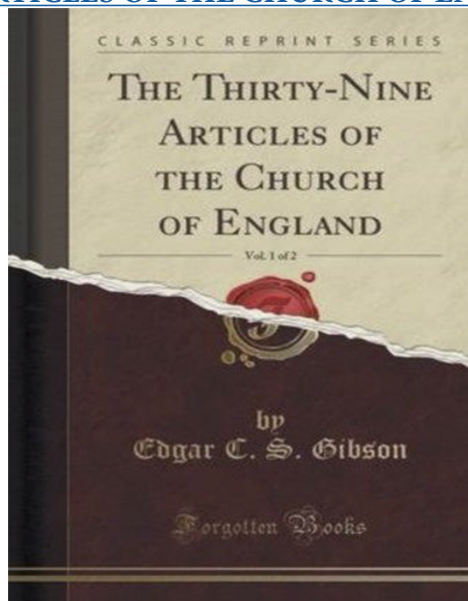
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 Recommendation for Serious Minded
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[THE 39 ARTICLES OF THE CHURCH OF ENGLAND](#)

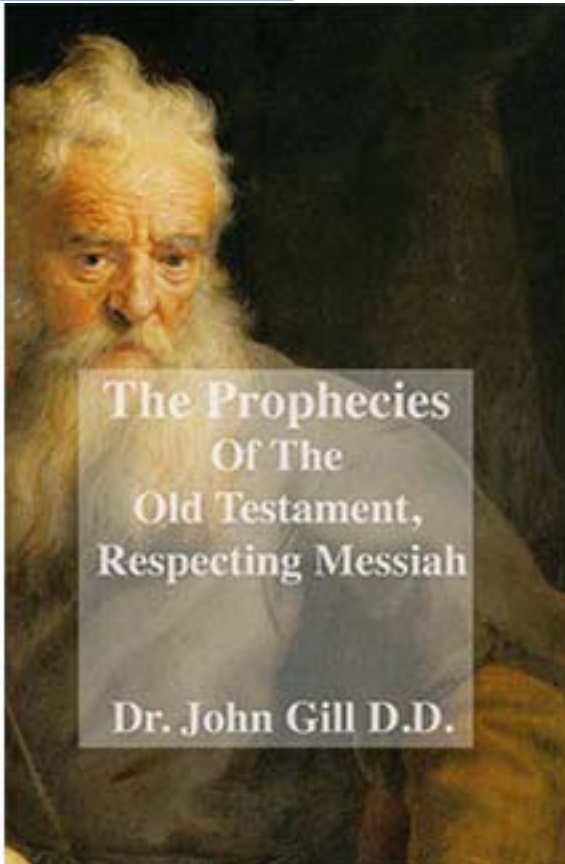


Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year

1562 and revised several times with the final revision occurring in 1571. These articles were also referred to as “The Thirty-nine Articles of Religion”. These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

**PROPHECIES OF THE OLD TESTAMENT
RESPECTING THE MESSIAH**



CHAPTER 1 The Introduction; with a particular

consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him. CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH. CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.

CHAPTER 6 Concerning the place of the MESSIAH'S Birth.

CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how they were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

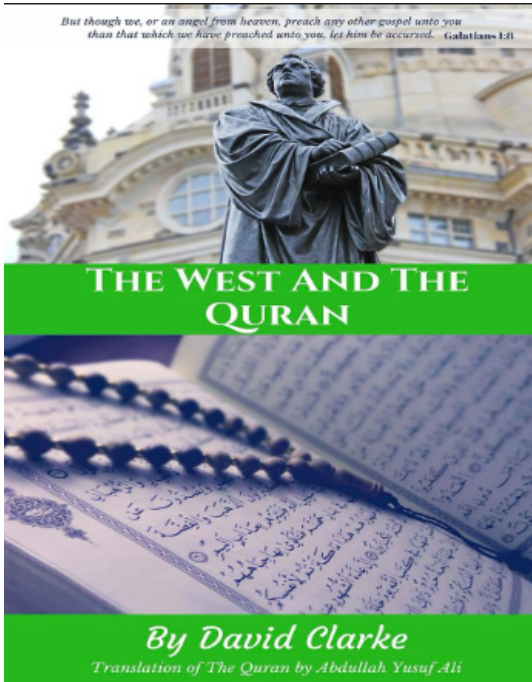
CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ.

The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with

the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an “Accursed book” and once held a copy of Muhammad’s Quran up in Parliament, declaring: “So long as there is this book there will be no peace in the world”.

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

“How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy.”

Churchill apparently witnessed the same phenomenon in several places he visited. “The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live.”

He saw the temporal and the eternal tainted by their belief system. “A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity,” he wrote.

The second-class status of women also grated at the young officer. “The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery

until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

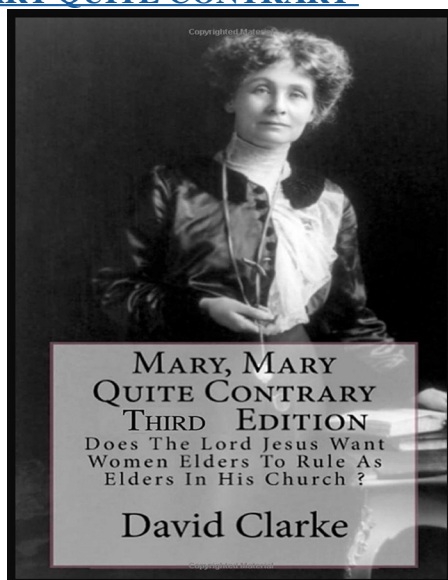
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ??

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst (1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right

to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP

The Bucks Herald

Second
Edition

Established
1832

Net Weekly Sales - 23,542
THURSDAY FEBRUARY 11, 1971 price 6d

32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £100 worth of stolen property. In court

was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex" he declared.

Seeking Truth
"Religion to me was rubbish, and for any people who could not stand on their own feet", he said.



David Could these boys do any real wrong? Michael

he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £280 sport gear, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric set welder, two other TV sets, two compressors, and a road trailer.

Clarke (21) of Finsbury Crescent said that his reputation in the town had been that of a man who

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy, selfish and boastful. Clarke had been using pep pills, and marijuana since he was 15 he told the court, but it was after taking LSD that he experienced what he described as, "a major thing in my life". He described the "torment" he suffered, as a

result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear", while in this condition he said he "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, 'David, I am with you', he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manser Crescent Woodover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without inferring on others.

Continued inside:

By David Clarke (Author)

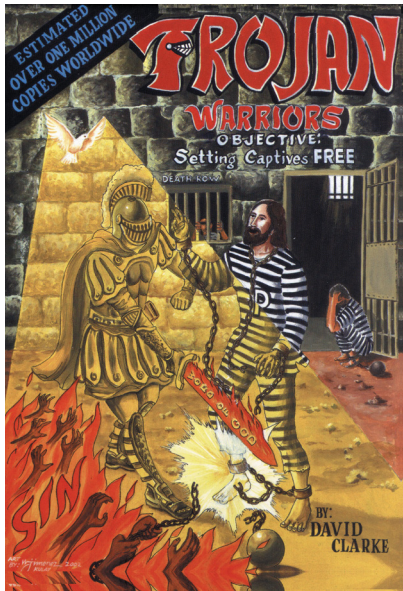
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism,

Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

[View as a video book \(click to view\)](#)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

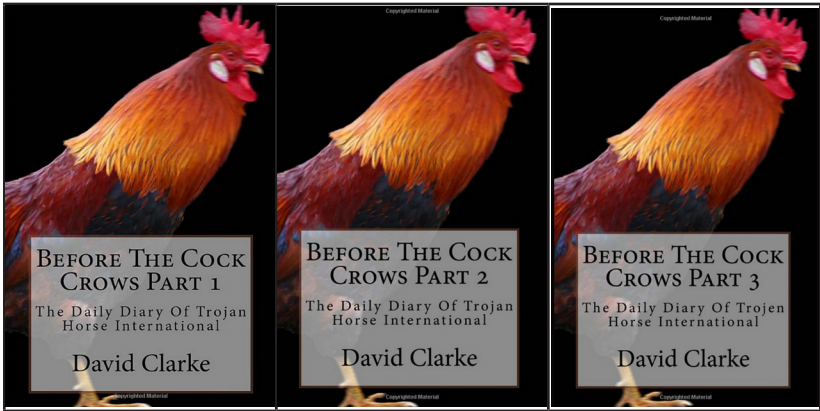
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, “Converted on LS Trip”, and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, “Trojan Warriors”, who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3.



[PART 1](#)

[PART 2](#)

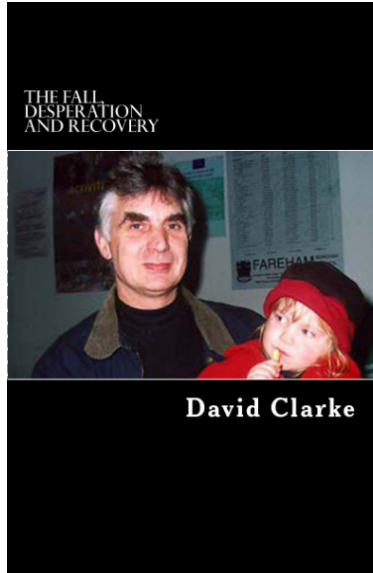
[PART 3](#)

By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiaries, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is an equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed

by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison. "Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. However Michael's conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

THE FALL, DESPERATION AND RECOVERY

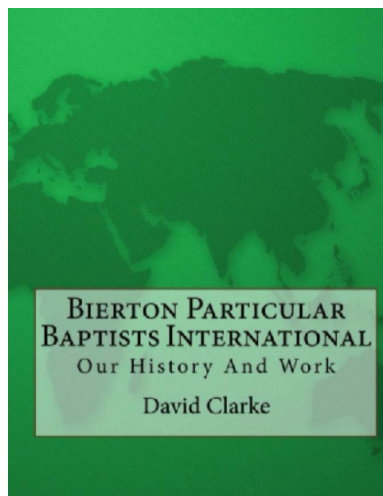


By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Berton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in

particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS
INTERNATIONAL



Our History And Work

Authored by David Clarke

ISBN-13: 978-1974670901 (CreateSpace-Assigned)

ISBN-10: 1974670902

BISAC: Religion / Christian Ministry / Evangelism

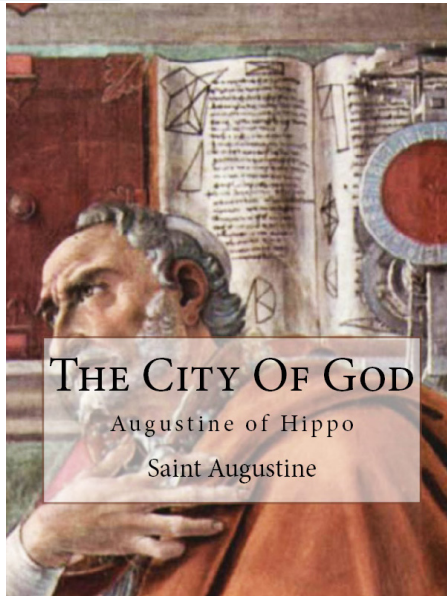
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in

England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew.**

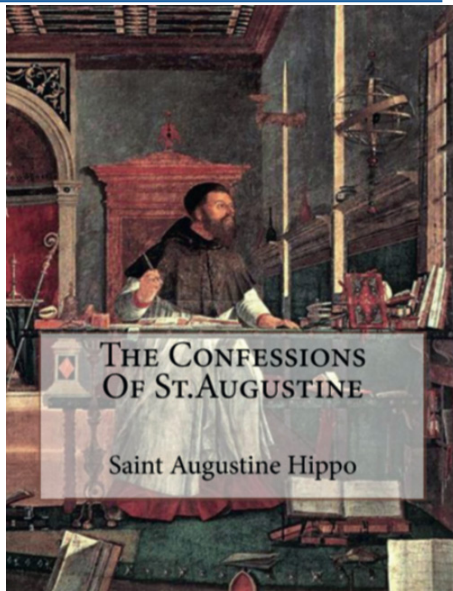
THE CITY OF GOD



Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE

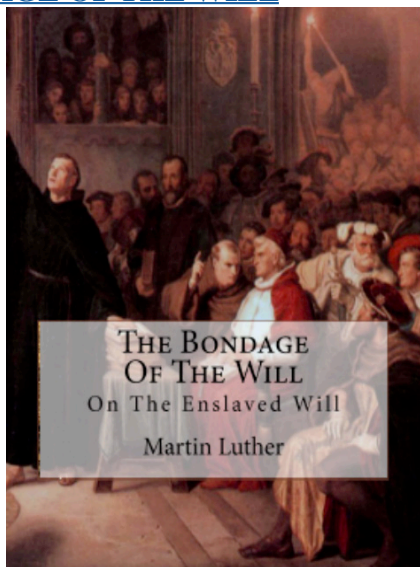


Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was *Confessions in Thirteen Books*, and it was composed to be read out loud with each book being a complete unit. *Confessions* is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that *Confessions* will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, *Confessions* dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. *Confessions* was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL



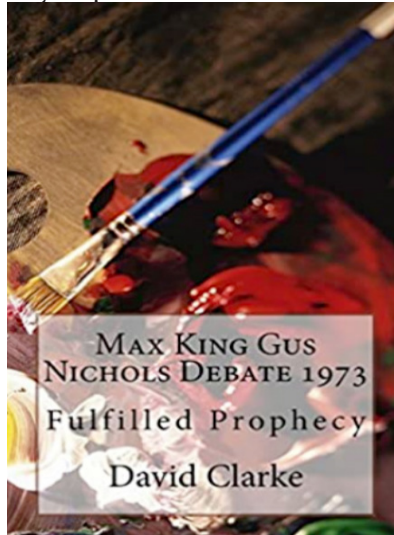
On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

MAX KING GUS NICHOLS DEBATE 1973

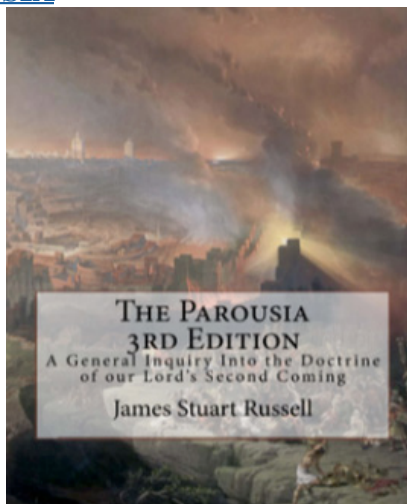
Fulfilled Prophecy Paperback – 27 Nov. 2016



By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular

THE PAROUSIA



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the

Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" (**par-oo-see-ah**) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("**para**" beside, and "**ousia**" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end

time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the

spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading *The Parousia*.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's *Parousia*. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing

is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the “Parousia” (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit “time indicators” before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century “audience relevance” written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else’s mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it “could” mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5

About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud-filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, *Before Jerusalem Fell*) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this

kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds..." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories,

Book 5, “About The Jews”) alludes to the same events. Sproul’s comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of “every eye shall see Him” (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible “signs” accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the “in like manner” terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 “visibility” pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two “parousia” texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the “parousia” (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia’s separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would “live and remain” until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened

out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were “snatched away” to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a “partial rapture” with the sleepers or unwatchful Christians left on earth. But it seems from Jesus’ sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and “worthy ones” were the true Christians. There would have been few (if any) pretenders and “mere professing Christians.” So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical “expectation statements.” Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible.

If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply,

“What does Scripture actually teach?”

Rapture advocates have been accused of teaching a rapture based only on external historical “arguments from silence.” Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies “away from His presence” and gather His saints (2 Thess. 1:6-2:1), that the saints would “marvel at Him” in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him “on that day.” That doesn’t sound like a very silent occasion to me. Did they fail to “recognize the time of His visitation” and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn’t some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not

a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, *Expectations Demand A Rapture*, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might

not be perfect, and held out the hope that succeeding generations “will soon correct what is proved to be erroneous, and confirm what is shown to be right.” (p. 535)

In conclusion, I have to repeat how impressed I am with Russell’s exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to “search the Scriptures daily to see whether these things are so.” (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

Don Preston

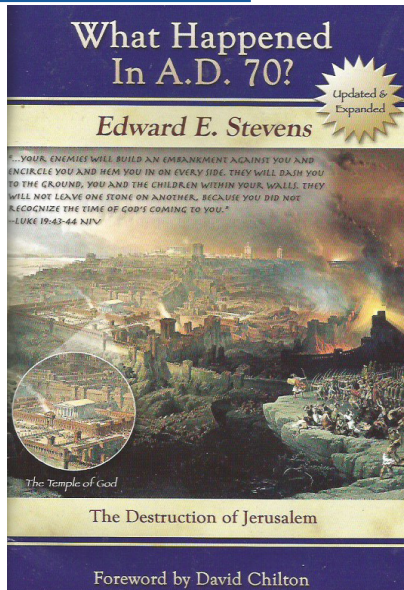
A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions,

until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end

of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views.

And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (**audience relevance**). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical and cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them**. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christ and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived. We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment. It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

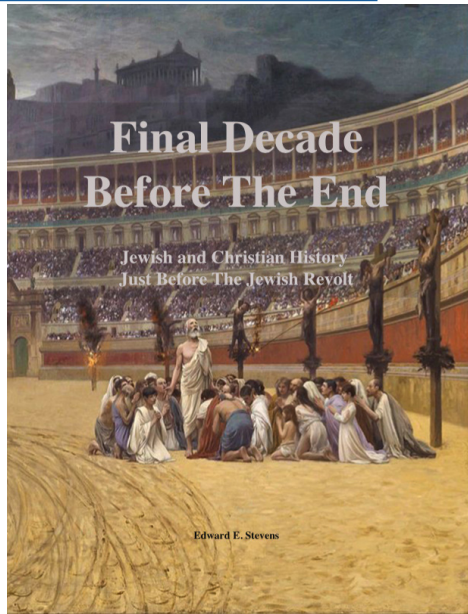
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Bradford, Pennsylvania

April 17, 2010

FINAL DECADE BEFORE THE END

Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the

void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all

twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronian persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

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