

**DAVID CLARKE  
JUNIOR AND  
HOMOSEXUALITY**

David Clarke Snr.

## Preface

The occasion of this presentation was to address the issue of homosexuality in the family, from a Christian point of view, and from the view of the father of my family. It is an address given to my family who live in in Dubia and other parts of the UK. Dubia is a Muslim country. Rebekah my daughter and I travelled from the UK to Dubia to visit and also deliver this presentation which has been prepared for all the family.

The occasion of the address was brought about by David Jr. my son, who cut himself from speaking to me because I had expressed to him that I felt homosexuality was worse than Paedophilia.

The whole family were aware of this and other problems and were not able to resolve certain issues with him nor understand my reasoning and views relating to sexual immorality.

Now since this problem is one in our family, and was known about, in the first instance some 20 years ago, the matter has grown and shown itself up in another branch of the family.

The problem it has caused is that no one seems to know how to deal with it, and in particular the mothers of the persons concerned. Some go quite and cannot talk about it, whilst others seem to accept it and make allowances, without facing up to the problems it has caused or how it relates to God and Christian morality.

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## MY METHOD

I am going to address the problem of David, his sexuality and behaviour towards his family, and my response to him and his behaviour. And why.

I will explain my views on the subject of homosexuality, what I believe and why I believe what I do, so that you can then understand my thinking and why, or how I came by my understanding of the subject, and so you realise it's not just my opinion.

I welcome the opportunity to relate my views and understanding about the problem that David has caused, and of course none of us want the unpleasantness that David and his issues have produced.

## CHAPTER 1

### *David's Junior Past Behaviour*

First of all I wish to say that I have found David's responses to his mum, and the fights he has with Esther unacceptable, and I certainly don't agree with David and his thoughts, feelings and behaviour towards Elly too.

It is a shame but he has the problem which in due course affects us all as a family, and we have the problem in having to deal with him in a way that the outcome will be best for us all.

### **Love A General Principle**

Love covers a multitude of sins, says the scripture, and David has to learn what that means, and to put it into effect. That is to love other people, love his mum, his sisters and others and not to act in a vindictive way.

### **David's Sexuality**

Having said that when it comes to David and his sexuality and the way he has acted, he has brought this problem upon himself and I have responded in a way that I believe to be right. As a result he has decided not to talk to me and avoid me. That is a choice that he has made, and he is responsible for his choices and behaviour.

## CHAPTER 2

### *A Brief History Christmas 2018*

David came to us, that is Dolores, Maisie and I, at Hayling Close, at Christmas, in 2018 as he wanted to cook our Christmas meal. So he and Maisie worked together. We made a video of us eating our Christmas meal and sent it to Elly and the rest who were in Dubai.

This did not happen at Christmas 2019

We didn't hear from David and he went dumb after posting a question on my face Book wall and I answered it.

### **The Problem**

He wanted to know if I viewed his sexuality as equal to him being a paedophile. David is my youngest son and Eleanor s twin, aged 35years and he says he's gay.

### **Fisherman's Rest**

The back ground to this story is that I was meeting friends from the church at Hill Park Baptists, at The Fisherman's Rest, in Fareham, autumn 2019, and I invited David to join me at the last minute and to meet them. To my delight he came.

He soon realised there were not my friends for the Titchfield Theatre and he asked who they were. When I told him they were from the Church he stated he was gay. This was because he knew the the bible and Christian view of Homosexuality and he was not like them.

### **An Open Discussion**

This lead to a discussion and David raised various questions and during the discussion same sex marriage was discussed and it was stated that same sex marriage was wrong, and it was suggested the next thing that the government will legalize is paedophilia and bestiality. I felt it was good evening and David got into discussion about various thing and the topic of conversion went down well.

### **David's Jr. Response On Face Book**

David then posted a question my Face Book wall; This was before Christmas and I believe my response was the reason he did not come to us for Christmas 2019.

### **David's Jr. Question**

Dad your thoughts, plus members of your church thoughts and responses to the legislation of same-sex-marriage.

Clarify do you see me and my sexuality equal to that of an acting paedophile?

## CHAPTER 3

### *David's Junior History*

Its important to realise David informed me about his sexuality when he was 14 years old, many years ago, and that was it so happens at the Fisherman's Rest.

He knew my views and understanding about homosexuality, it wasn't something I approved of and informed him why I was against it.

I never let that come between me and him and we did not discuss the matter except on the odd occasion when the subject arose. This period of time being over 20 years. So I gave him my answer and I don't think he liked it.

### **Defining Paedophilia and Uncle Michael's History**

One needs to define the term paedophile. For what does the word mean? I stated that my brother, David's uncle Michael was sentenced to a 16 year prison sentence in the Philippines for promoting child prostitution. In the Philippines it is called Child Abuse not paedophilia. He was promoting prostitution but not with children. This was immoral. The term child in the Philippines is used for someone under the age of 18 years.

It was a new law in the Philippines, RC7610 and uncle Micheal was the first Englishman to be sentenced under that law. They claimed his business was Child Abuse. However he was promoting prostitution with licensed GRO's. That is Guest Relation Officers who were all over 18 years old and consenting adults. He was not promoting child prostitution or paedophilia. But that was his charge and for which he was sentenced to 16 years. As you know the whole family was shocked.

### **My History**

When I was 16 my behavior was immoral, I had sexual relations with girls under 16 and so in this country, I would have been classified as a paedophile.

## CHAPTER 4

### *Child Abuse Isaac and Esther 1984*

As you are all aware I became a Christian many years ago, turned my back on my criminal past, became a preacher of the gospel at a Strict Baptists and Particular Baptist Church in Bierton, Aylesbury. However due to doctrinal errors in the Church and the Church not wishing to put matters right your

mum and I withdrew from the church over matters of conscience. But then hit a moral evil and encountered Ken Knight and him exposing Esther and Isaac to pornographic video content, in his computer shed, which is child abuse, when they were 3 and 5 years old respectively, in Aylesbury.

### **I Call The Police**

I went to police and reported the incident but the police were unable to act, or take the matter further, without strong corroboration evidence.

So I took the matter to his family and churches he attended and learned the value of strict communion principles and could not deal with it as all the churches he attended were open communion churches. Some of our Christian friends felt we were wrong to feel so angry and felt we should be forgiving.

### **I Dealt With The Matter As Best I Could.**

After many years, in fact 21 years, I met him again at uncle Michael's funeral, and after his wife had died, in 2005, at the Bierton Chapel, where you all attended. That is Isaac, Esther, Elly, Dolores, Auntie Margaret and Chris, David and his same-sex partner Andy, James Gold, Joanne and Joshua and Ken Knight.

I managed to speak to Ken about the incident, that had happened some 20 years ago, alone and he acknowledged that he had been wrong and had looked to God for the forgiveness of sins, but Isaac met him and was angry with him and threatened to hit him if he came near him.

This meeting of Michael's funeral at the Bierton Chapel can be viewed, and you are all on the video, it's on Youtube.

### ***Michael's Obituary***

[Obituary Michael John Clarke 1](#)

[Obituary Michael John Clarke 2](#)

## **Chapter 5**

### ***Our Move The Fareham***

However going back in time when we moved from Luton to Fareham, in 1987, and I had to live away from home, for a period of 18 months, as we could not sell our house. I had to live in lodgings. It was at that time I had serious doubts about the existence of God and I turned away from God in unbelief, which led me and your mum to turn from God, in unbelief, which affected us all your mum also had serious doubts about God in our



lives. This in turn led me into committed adultery, which broke up our marriage. So I know all about the immorality of adultery and the break up of a marriage through sin. I am not in the position to judge other people.

### **My Recovery**

When coming to an end of my self, in 1993, and the felt need for me to find the help from God, I was granted faith and repentance and cried out to God for the help I needed. I gradually recovered from a sinful way of life and sought to put my life right. Your mum and Tony were engaged and I married Helen.

## **CHAPTER 6**

### ***Knowledge Of Michael's Conversion***

It was in 2001, and after getting knowledge of uncle Michael's conversion, him turning from crime to Christ, in prison in 1999, I felt it right to publish our story in my book, *Converted on LSD Trip*, as you all know. In this book I tell of my conversion from crime to Christ, during an LSD Trip, on 16th January 1970, and that, as a result, my life was turned around overnight. It was then that I realised my life have been out of order and I wanted to live other wise. I sought to be involved in a Christian church. Which the bible encourages.

### **Our Past lives**

In our early years both our lives that is Michael and I had been full of all kinds of wrong doing, sexual immorality, theft, violence, drug taking and crime and as sinners enjoyed our sinful ways. Listen to Michael testimony it is on Youtube he recoded it whilst in prison, in 1995.

### ***Michaels Testimony 1995 Youtube***

[The Testimony Of Michael John Clarke](#)

### **After Conversion**

After my conversion I read the bible for my self, as I want to know who Jesus was, why he lived and want was the message of the gospel. How men may be forgiven and have a relationship with God, and saved from being judged for all our sins. It fact to know God and the ways of God. I learned these things frm my own reading and study of the bible.

### **David's Testimony To All In Aylesbury Youtube**

After a period of 14 years, seeking to share my knowledge of Christ

to my friends and all who knew me, On June the 5th, 1983, I was able to testify, at meeting held in the Bierton Chapel, and tell of my conversion. from crime and immorality to my friend and family I invited all who knew me, including Grandma, Uncle Michael and Gill, and your mum was there with Isaac and Esther. They all came and providentially the meeting was televised. And you are all on that video. Its on Youtube.

*David Clarke Sr, Testimony*

**5th June 1983 Bierton Meeting**

[Bierton Strict and Particular Baptists 1 of 5](#)

[Bierton Strict and Particular Baptists 2 of 5](#)

[Bierton Strict and Particular Baptists 3 of 5](#)

[Bierton Strict and Particular Baptists 4 of 5](#)

[Bierton Strict and Particular Baptists 5 of 5](#)

It was after that meeting things appeared to go wrong in our lives as a family. I encountered serious errors at the Church and felt it right to withdraw from the Church and then the incident with Ken Knight occurred with Isaac and Esther. As I have mentioned I fell away from God into open sin, in 1990, some 6 years, or so.

We had, had several moves and after we had moved from Luton to Fareham in 1987, and as I mentioned I fell into doubts and the sin of unbelief, which cause great damage to the family. However it was by the grace of God I was recovered from a sinful way of life, yet again.

**CHAPTER 7**

*My Beliefs On Moral Conduct*

Any way as you know I believe Adultery, same sex marriage or relationships, are equally wrong, along with fornication, bestiality and paedophilia.

**Where Does My Knowledge Come From**

Where did I learn about moral evils and those things we call sin. And where did I learn that homosexually was wrong. Where did I learn that sex outside of marriage was wrong, that gay sex and lesbian sex was wrong? It is from the bible and the bible also gives reasons.

So If you want to understand my reasoning and understand my thoughts you need to be aware of what the bible has to say about the subject and we are all instructed not to indulge and be involve with such sins.

Sexual immorality is wrong along with stealing, lying, blasphemy,

hatred, slander and murder. These things are spoken against in the bible.

## CHAPTER 7

### ***Back To David Junior Video's***

So back to David and his question to the men at the Church, in 2019, who meet at the Fisherman's Rest.

One of the men replied to David Jr, in an email, and stated he was prepared to talk with him about such matters. I also sent David some of my educational video responses that I have made on these subjects. In turn David sent me a video making light of the subject suggesting we should warn children of straight people

### **Here is David's Juniors Post to Me**

Say No To Hetero with Catherine Bohart The Mash Report

### **And here are my video responses to David Jr.**

<https://www.facebook.com/bbcomedy/videos/2421429528135664/UzpfSTY4Mjk2NTI4MToxMDE2MjU3NTg3MjY5NTI4Mg/>

So I posted on David's wall several video's I had made on the subject.

### **The Death Of Marriage Play list**

<https://youtu.be/1y5HkUQFHCE>

### **A Change Is Gonna Come**

[https://www.youtube.com/watch?v=loiVFk6kXA&feature=youtu.be&fbclid=IwAR10tuA0Paw1i-gzgaGb5Sgfdw1UKDXFk\\_YCltxpuu0mFxyzKWck\\_BkvTxA](https://www.youtube.com/watch?v=loiVFk6kXA&feature=youtu.be&fbclid=IwAR10tuA0Paw1i-gzgaGb5Sgfdw1UKDXFk_YCltxpuu0mFxyzKWck_BkvTxA)

### **Aslan and Same Sex Marriage**

[https://www.youtube.com/watch?v=jdtqdnxpgk4&feature=youtu.be&fbclid=IwAR1V4zY15JChygGx2AqD-Z\\_8YZirdeqHKDI7dv-yiJMUf0LHGEV13bOboiI](https://www.youtube.com/watch?v=jdtqdnxpgk4&feature=youtu.be&fbclid=IwAR1V4zY15JChygGx2AqD-Z_8YZirdeqHKDI7dv-yiJMUf0LHGEV13bOboiI)

### **Same Sex Marriage 2 David Clarke Senior**

<https://www.youtube.com/watch?v=D34OAzibTKc&feature=youtu.be&fbclid=IwAR15VSMTE5pJMy-co4JF6H1EUjUgNphDHa9mRtErM-nhUMyUG88n6UVwKIY>

### **David's Response**

You can see from David's response he made light of heterosexual behaviour, which was very provocative and now just recently posted a shocking video of a transgender person being brutally killed and taken to her death in a wheelbarrow stating this person who was beaten to death didn't live your bible's rules.

He went on to say but your bible says those condemned shall go straight to hell for eternal Damnation. And he asks,

I wonder, perhaps may be she had it coming, and these people where Carrying out Gods to work?

As am I going to going Hell, for my "lifestyle choices"

And so I wasn't sure of the question or purpose of the post but tried to work it out.

My response To David

The first thing I noticed on the video that sent to me about the person in the wheel barrow, was that it had nothing to do with Christianity. So why did David make mention of the bible? Nor did it claim the killers were Christian. Far from it, they were evil killers, like many the world over.

## **CHAPTER 8**

### ***Why Did David Bring Christianity Into The Subject?***

Why did David bring Christianity into the picture. I did not know. But it is clear he has a problem with the Christian teaching of Hell and damnation.

He asks is he going to Hell for his lifestyle choices.

### **My Answer To David On the Subject Of Hell**

With this in view I can give specific answers to David's questions.

That is firstly all the world, that includes you and me, all of us are under the condemnation of God and experience the hardship and evils in this world. This is not for the life style choices we make, but for being sinners and living according to our sinful inclinations. Life style choice may well effect our lives, take the case of Michael, and me and that includes all people until they are converted to follow Christ.

### **Damnation Is Not For Our Life Style Choices**

1 Men are not going to hell for their life style choices but go there because that are sinners.

2 That damnation does exist. Men are only damned for their sins and not the sins of others.

3 There is salvation from sin, death and hell, through the saviour, the Lord Jesus Christ.

4 All who believe in him, trust in him, and turn from sin to him, have their sins forgiven and will never perish for their sins but have eternal life.

5 Salvation is from sin, the likes of which I had already mentioned. Theft, murder, lying, adultery unfaithfulness, same sex marriage, same sex relationships and many more sins and behaviour being the fruit and evidence of our sinful natures. Salvation is from these sins. Salvation does not giving us license to live in our sins.

So that is my answer and for the benefit of those brought into this conversations I say;

### **World Governed By God**

We live in a world that is governed by God , whether we believe this or not. That is the whole world, no one excluded. All events in our lives are under the rule of God, nothing happens to us by chance.

Take the Corona Virus it is but an agent under the control of God. Of course it is an evil and such evils that come upon our world are very serious.

There are good reasons for such happenings. Psalm 91 outlines the case of the believer who lives under the shadow of the almighty whiles those who do not live under the shadow of the almighty face the noise pestilence, the terror by night and destruction at midday, the fear of death by the Corona virus.

The world is as it is because we live in a fallen world and we are part of it. We are subject to evil, sickness and all kinds of distress.

It is right to fear and to be concerned for our future, and to be concerned about our sinful ways, for unless we are restored to a relationship with God

we shall die in our sins and answer for our sins.

Hell is real. Those who call upon the lord will experience the forgiveness of sins and gain assurance that they are members of the family of God. When this happens we wish to be governed by the morality taught in the bible, all of which is pleasing to God.

It is right and sensible to call upon the Lord Jesus Christ to direct us in moral conduct and for help and safety.

### **We Need To Understand The Ways Of God**

We live in a time when we need to understand the ways of God, so as to direct our understanding and morals and not to look to this worlds philosophy, government, social workers and those who have no knowledge of God nor the ideas of people who have no knowledge of God and deny the bible teaching of morality. In fact we need Christian men to teach their families all about these things. Christian men need to be men at this time.

## **CHAPTER 9**

### ***The History Of David Jr and James Gold***

You will be aware that when James Gold came to live with you and your mum at Appleton Road, after I had left and turned from God in unbelief. Something took place between James Gold and David. I did'nt know until later when David told me.

At the time David was 15 years old, I learned later, from the Social Services, that James Gold was on their danger register and that if he was to come to our house, at Hayling Close, with Maisie at home they would take steps to take Maisie into care. How ever they would not tell me why.

I made it my business to find out come to the bottom of this. I learned from Joanne, James partner, that the social services had been involved with a case with James Gold and her son Joshua, when he was very young, where the police were involved and the police could do nothing as they cannot act on the statement of a minor. It was just the same as the case with Ken Knight, and Esther and Isaac back in 1984.

I learned from David that James Gold, a grown men, had an homosexual relationship with him, which afterwards he resented. David had been abused, not that he acknowledges it, but he said it was consensual.

David was 15 and James Gold a grown man. It was an example of paedophilia.

As soon as I realised and was aware, and after I had heard from Joanne about Joshua, I reported the matter to the police but David refused to make a statement to them and said it was consensual. This was because he wanted to by cover up for James by saying it was consensual and he was of age. The police could do nothing more as David insisted was of age to make his own mind up and so no crime was committed. Had he told the truth that he was under 16 years, it was a crime for which James would have been judged for.

I was cross with David for not being honest with the police as that statement was necessary for them to act lawfully. By giving the police a statement this could have been used prevented further abuse by James Gold.

As a result I had to take the matter into hand and I sent word to James, via Joanne, that I want to see him. He then disappeared and has not been seen from that day, until now, by any of us.

### **Now Back To David**

David email to me after the Fisherman's Rest incident, he then asked me about Hell and damnation wondering was he going to hell for his lifestyle choices.

## **CHAPTER 10**

### ***Other Responses to David's Question***

I sent David the reply that one of the members of the church had sent me about David, which will conform I am not alone in my views.

#### **Church Members Email To David Response One**

Hi David,

I don't recall anybody saying "next they will Legalise PEADOPHILES". However, there ARE moves from certain pressure groups to do so; as well as other groups trying to have the term "bestiality" removed so that they can "marry" their pets e.g. in California in particular!

The argument being promoted regarding paedophilia is to maintain it as the term for "abuse" but not for "love" of children. This is not new, the argument has been around for certainly 3 decades to my knowledge and

they argue from the standpoint that this is a “normal” response and those people involved truly love children in an erotic way therefore they should be permitted to have sex with them as a normal process just like any other “adult” relationship and also be able to marry them!

You will no doubt recall that was the original stance, albeit originally a quiet one, from the gay lobby and see where that has taken the country.

It either takes longevity i.e. oldies like you and I to know about these issues or for someone to search the internet these days, to find these things and they are not on the “dark web”. If I remember correctly, it was only about 10 years ago that there was an outcry in the press for it was discovered that the husband of a female labour politician was involved with a group who advocated just this (children).

Scripture and history actually reveals that these things aren’t new, Both the Romans and Greek’s were heavily into homosexuality along with bestiality and sex with children or as we have coined the term today, paedophilia! Was Rome told it was wrong and unnatural, yes they were but only by the Judea Christian Church who understand God’s hand and “God’s best” for man whom He created. He did not make us to have sex with animals or children, the human bodies were created different enabling us to procreate. The sexual urge from men in particular, has driven man into the need for sexual pleasure or gratification, this is nothing new, “temple prostitutes” come to mind not only for sexual gratification but as an act of worship!!!!

I would love to be able to “talk”, not lecture, or pontificate with David but I suspect that may not be possible at the moment. I fear he heard something that evening that wasn’t raised, maybe it was in the back of his mind or it was a glib remark regarding the way politics works – louder the pressure group the faster they cave in! He is, quite naturally, defensive of his position but the best I can do is to continue praying for him and seeking God to make the breakthrough on his life.

See you tomorrow morning. Church member.

I sent this reply to Dave but I got no reply, and I think it was David who posted a BBC comic video on my Face Book wall, asking should we teach children about straight people. See the video.



Another Response About David For Irene His Mother

So, No David, No reply but a message from Irene Holloway, David Jr. mum.

**From Irene Holloway**

Hi David, just catching up.

Esther cancelled coming for Christmas and now is coming. Really wanted Dave to come but he can't.

Anyway just to say if you fancy a break with Dave and the girls when it's warmer your welcome to stay.

To be honest (following our last conversation). You will seldom find someone who theologically agrees with you. I think Corinthians 13 is by far most enlightening. We have a journey through life which defines us both historically culturally, and through our inherited DNA and acquired biology. Loving one another goes way beyond these personal boundaries. So the apostle Paul points that to love one another is the greatest of these.

Isolation is not good for you. So enjoy the church food and find common things you can share if you can.

Brain scans reveal that brain pathways are formed and reformed through childhood and that combine with inherited DNA pre-disposes us. Many prisoners are found to be dyslexics. Socio-paths share a Common factor of an enlarged hypothalamus as with paedophiles.

Your friends argued with David if you allow gays then you allow paedophiles. Gays become gays within the womb and up to three months after birth when there is a Huge rush of testosterone or the lack of it.

The Swedish penal system operates on a non judgement approach. Seeking to re-educate and are closing prisons. Compassion should therefore be shown to all. The real issue is if society is at risk of an individuals behaviour then restraint is needed.

Early societies needed to enlarge populations so being gay was seen against the ideal. As was disability or racial identity. Thus these were seen as negative therefore evil.

Of course you can see that I don't believe in the scriptures being faultless without man's own historical and cultural perception, no one is born in a vacuum and these shape thinking.

So you can see that it would be difficult for Christians to cope with my views ( through their lack of tolerance) And I would not seek to harm my brother or sister with my views until they hurt those that are vulnerable.

Believing I am absolutely right is a fundamental conceit. We all see through a glass dimly. Whether believing or non believing.

In general I have found some Christians incredibly smug and feel more at ease with those prepared to be more honest and open minded.

Of course I wasn't always like I am now and it's true the more you know the less you know and there but for the grace of God.

I have a wonder friendship with Margaret and Steve built up from our time together. When I had cancer Margaret got into debate which neither of us fared well but decided our friendship was of more value.

In closing don't be isolated. Find if you can friendship- but don't flog a dead horse!

So again if you can cope being offered friendship by this reprobate you are welcome to come for the weekend.

Wishing you a happy healthy new year.

### **My Observations Relating To These Responses**

So you can see we have a range of views expressed here, not all the same and at variance, and it is untrue that I would not find many people sharing my views, although I am finding very few Christians holding the biblical views as I do.

## **CHAPTER 11**

### ***My Conclusion***

My conclusion to the whole matter is that due to my personal involvement, being the father of a great family, I can now write about this subject and clearly show what the bible has to say on the subject. These are not my opinions. And I can teach what the bible has to say about homosexuality

and related subjects or morality. Also knowing this problem is not restricted to my side of the family but other branches of the family too members too, who also find it difficult to cope with.

### **Women Find the Problem Difficult To Deal With**

No one seems to know, or can say, how to deal with the problem, like your mum, who does not believe the bible teaching on the subject, or worse, thinks she knows better and seeks to play the problem down.

### **Rationalizing Homosexuality**

She asserts that homosexuality was opposed in society in the past, as it prevented the growth in a population and even suggests this was the rule of Hitler by destroying the in-firmed and religious minorities. Whereas the bible is clear Sodom and Gomorrah was destroy by God with fire from heaven when it was destroyed for its Sodomy. The bible teaches the fallen sinful nature of man, all man and the need for redemption.

Your mum has learned her beliefs from her studies at University and social studies but she is wrong and she rejects the scripture teaching, to her own peril.

### **Woman Find This Topic Difficult**

I know women find it so difficult to deal with these subjects and I believe for such reasons the Apostle taught it wrong for a women to have such authority as an elder and teach in the church. I have found this problem touched upon in the bible when I was connected with the Warsash, in 1999 as they wanted to ignore the scripture that forbids a woman from teaching men and becoming an elder in a Christian church. I wrote about that in my book, *Mary, Mary Quite Contrary*.

### ***Mary, Mary Quite Contrary***

<https://www.biertonparticularbaptists.co.uk/resources/Mary%20Mary%20Quite%20Contrary%204%20th.pdf>

### **Not Flogging A Dead Horse**

Your mum thinks I am flogging a dead horse, in seeking to alert you all about this immorality, whereas as I believe that my teaching, of the way of salvation, and what the bible teaches, may be the means of a resurrection of the dead horse, from it's death in sin.

### **Speak From Experience**

I can speak about our fallen sinful ways and the condemnation we are all under outside of Christ. I can speak what the bible teaches about the forgiveness of sins and the necessity of the Lord Jesus had to die for men's sins. I can speak about being saved from a sinful life and not to continue in a sinful life, one of which is homosexuality.

I can speak from real experience about how homosexuality, Adultery and fornication, all moral evils effect, which effect not only me, but the whole family.

I have had experience from those attending Church, and in that connection an open door for abuse, as it the case relating to Isaac and Ether when they were young.

Also homosexuality with David and the philosophy of your mum with respect to David and James Gold, and others.

I have encountered Police and Social Services in seeking to resolve such evils, and I must say it is a very slippery business. The Police are tied, along with Social services, leaving the Father of a family very poorly armed to deal with such matters. It requires strong men to deal with these thing, those that fear the Lord when the women appear to flounder and give in, not knowing what to do.

### **David Has a Problem With Me**

With respect to David he has problem with me in him choosing, to avoid me, but that is his choice. We never let his sexuality come between us for 20 years, so why now. I love David, he is my son and still lover him and am here for him.

You have all experienced David's behaviour, including his mum and Isaac. He is bitter and unforgiving. I have not condemned David. It is not my opinion, but he is condemned by God, like all of the family who are outside of Christ, that is who remain in their sins and turn from God and reject the person of the lord Jesus Christ. It is a lie from Satan that homosexuality is ok- it is not. David is manipulating the situation to his advantage moving you to fell sorry of him and wishing you turn to against me or get on to me to change my views.

### **My Experience In Writing I Could Be Of Great Help**

My written accounts may well be of service to our society and believe

could will be for the benefit of Christians who are pressurised to defend the truth of the gospel and the salvation they have experienced. I will be calling on the various people I know to assist in this study.

## CHAPTER 12

### *What the Bible Has to say on The Subject*

My Next Subject Will be to Show What the bible has To Say About All the I have Spoken.

All the blue texts in this PDF are hyper links taking you to all of my references and publications.

## CHAPTER 13

### *Bible References To Sin And Judgement*

1 The fall of Adam and Eve into sin

Genesis 3

<https://www.kingjamesbibleonline.org/Genesis-Chapter-3/>

2 The corruption of human nature of all people

Genesis 4

<https://www.kingjamesbibleonline.org/Genesis-Chapter-4/>

3 Example of God displaying anger and wrath

Genesis 7

The whole worlds was destroyed by the great flood. Noah alone and his family saved. Genesis 7.

<https://www.kingjamesbibleonline.org/Genesis-Chapter-7/>

Sodom an Gomorrah was destroyed by fire only lot an him and his two daughters not even his wife. Genesis 19.

<https://www.kingjamesbibleonline.org/Genesis-Chapter-19/>

### **New Testament References**

1Apostle in Romans. Romans 1:18-32

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

It is clear the wrath of God is revealed from heaven against all the ungodliness of men

Romans 1

<https://www.kingjamesbibleonline.org/Romans-Chapter-1/>

### **Statement in Revelation**

2 In the book of Revelation the 18th Chapter

*18 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

*2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

*4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

*5 For her sins have reached unto heaven, and God hath remembered her iniquities.*

*24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

Revelation 1

<https://www.kingjamesbibleonline.org/Revelation-Chapter-18/>

### **Conclusion**

It would seem to me that most people have got it wrong but I believe the bible and know what it teaches. Homosexuality (called Sodomy) is wrong and should not be accepted, or given social license.

I had lived with David for 20 years without making any issue about it. It is only now that he wants to make it acceptable. That is how the gay community work and those with Christian convictions should not allow it to take place.

Very few Christian Churches teach the truth relating to the moral evils and practice of Homosexuality. Same Sex marriage and fornication.

Secular society teaches our children it is normal and teachers do not teach the morality of such practices at school, so we should.

All that know God have a responsibility to speak like I do and say no. Not because I am better or more holy but rather having been in my sins I can tell of the way of forgiveness and peace with God.

Immoral practice and actions are not made good by consequentiality. Take the case of David and James Gold, David was 15 James Gold 45.

Take the case of David and Helen and Adultery, them being consensual did not make it right, or acceptable.

Take the Case of Elly and her boyfriend when she came to live at my house in Hayling Close. It was wrong for them to fornicate their mutual consent did not make it right.

Take the case of uncle Michael and prostitution among the girls and their clients, their consequentiality did not make it right.

In a Church situation when a whole congregation agree to let things slip and allow homosexuality, women elders there consequentially does not make it but wrong right.

### **My Final Word**

This whole matter of immoral lives has come about in my opinions by Christians reaming silent have the notion that God loves every body just the same. That He has paid the debts of every body. All homosexuals, all adulterers, all paedophiles, all liars and so there is not need to be concerned.

This is a lie and deceit of Satan and the lapsed Christian world.

God does love and God has set his love upon those Chosen in Christ and that before the world began. And having loved then sent His only begotten Son into the world, which He loved, that is the world the Son of God created, in order to save them. Jesus came as it is written of Him, worked out a righteous life and died on the cross, being crucified by the sinful Jews. After his resurrection he appeared to all his disciple instructed them to go into all the world and preach the Gospel. The reason for the is that the Spirit of God himself God works in the hearts of those who are predestined to be save. God works in them, regenerate them and enables them to believe and by faith call upon the Lord. Such who do and are baptised shall be save. They follow Christ believe his word and grow in the grace of God and the

knowledge of Jesus Christ.

### GENESIS 18

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the



Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

### Genesis 19

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Romans

ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures.)

3 Concerning his Son Jesus Christ our Lord, which was made of the

seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge,

30

God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

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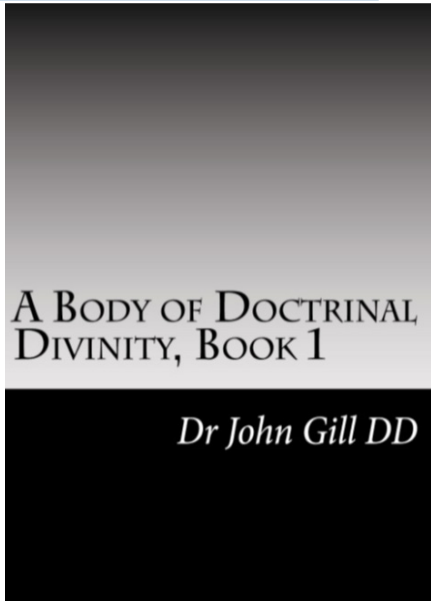
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20 Of The Holiness Of God.

21 Of The Justice Or Righteousness Of God.

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23 Of The Faithfulness Of God

24 Of The Sufficiency And Perfection Of God.

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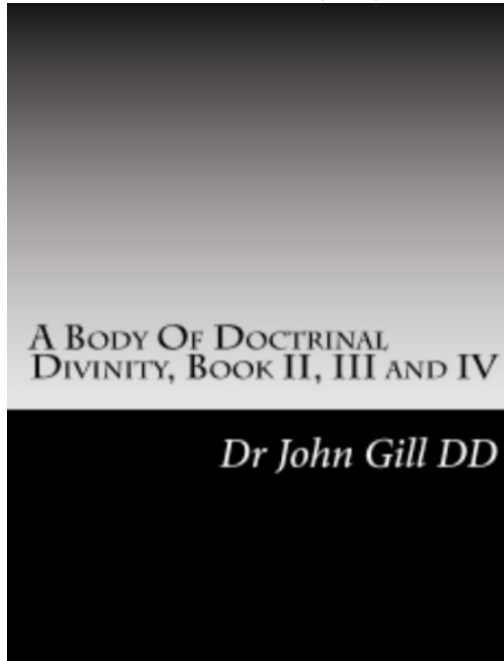
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Chapter IX Of The Part The Son Of God, The Second Person, Has Taken

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Of Christ, The Testator Of The Covenant

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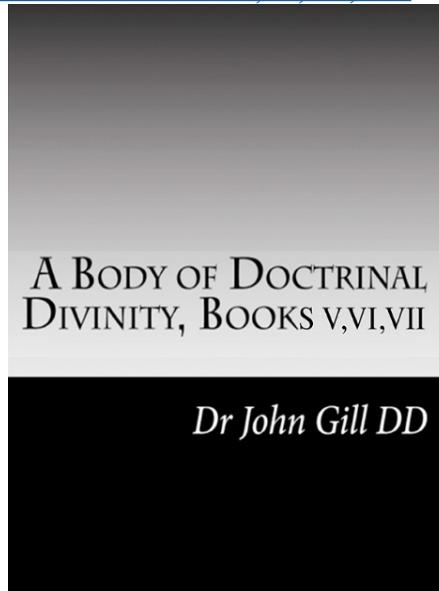
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**A System OF Practical Truths**

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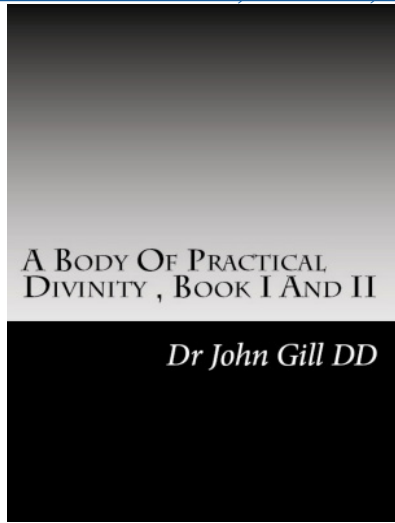
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Chapter 9 Of The Last And General Judgment

Chapter 10 Of The Final State Of The Wicked In Hell

Chapter 11 Of The Final State Of The Saints In Heaven



**A System of Practical Truths**

Authored by Dr John Gill DD,

Created by David Clarke Cert.Ed

ISBN-13: 978-1545542088

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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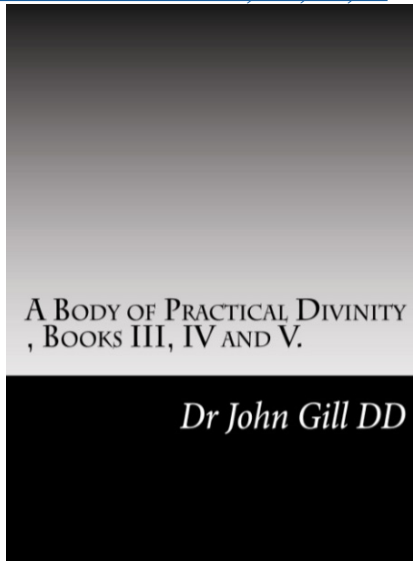
Chapter 3 Of The Officers Of A Church, Particularly Pastors

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



**A System of Practical Truths**

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

*Dr John Gill DD*

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 2 Of Redemption

Chapter 3 Or Original Sin

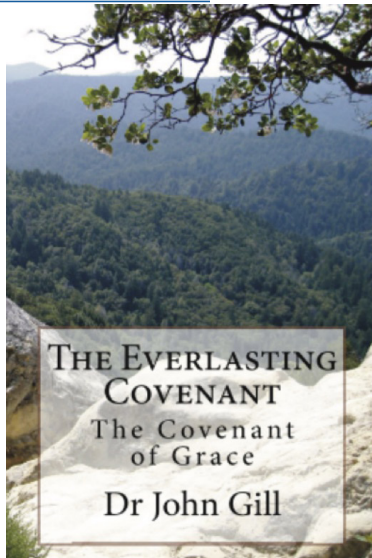
Chapter 4 Of Efficacious Grace

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Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

## THE EVERLASTING COVENANT



**Dr. John Gill**

### **Publisher Preface**

The publisher is the only surviving member of the Berton Particular Baptists and his story of conversion from crime to Christ is told in, 'Berton 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 Berton 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 Berton 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

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

13 The Divine Right Of Infant Baptism, Examined And Disproved;

14 The Divine Right Of Infant Baptism, Examined And Disproved.

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3 Levi's Urim And Thummim Found With Christ.

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5 The Table And Shewbread, Typical Of Christ And His Church.

6 The Wave-Sheaf Typical Of Christ.

7 Paul's Farewell Discourse At Ephesus.

8 The Law Established By The Gospel.

9 The Law In The Hand Of Christ.

10 The Glory Of God's Grace Displayed, In Its Abounding Over The Abounding Of Sin.

11 A Good Hope Through Grace.

12 Who Shall Lay Anything To The Charge Of God's Elect?

13 The Doctrine Of Justification, By The Righteousness Of Christ, Stated And Maintained.

14 The Doctrine Of Imputed Righteousness Without Work Asserted And Proved.

15 The Necessity Of Christ's Making Satisfaction For Sin, Proved And Confirmed.

16 The Elect Of God, Chosen Vessels Of Salvation, Filled With The Oil Of Grace.

17 A Principle Of Grace In The Heart, A Good Thing Always Tending Towards The Lord God Of Israel.

18 The Manifestation Of Christ, As A Saviour To His People, A Cause Of Great Joy.

19 A Knowledge Of Christ, And Of Interest In Him, The Support Of A Believer In Life And In Death.

20 The Doctrine Of Grace Cleared From The Charge Of Licentiousness.

21 The Necessity Of Good Works Unto Salvation, Considered.

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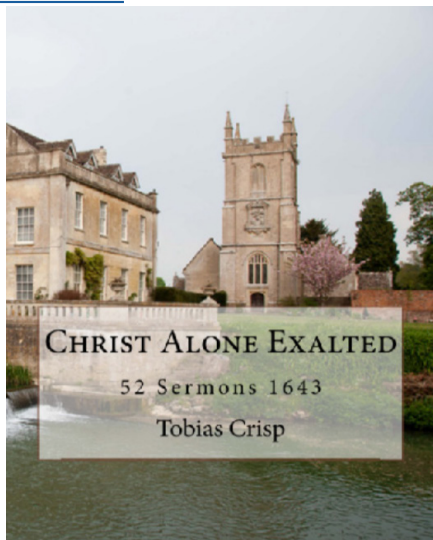
11 Baptism: A Public Ordinance Of Divine Worship

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 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 Berton Particular Baptists, Created by David Clarke

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

ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

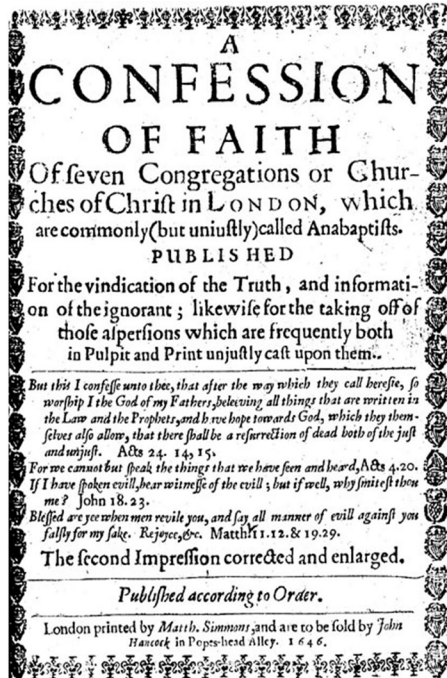
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

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

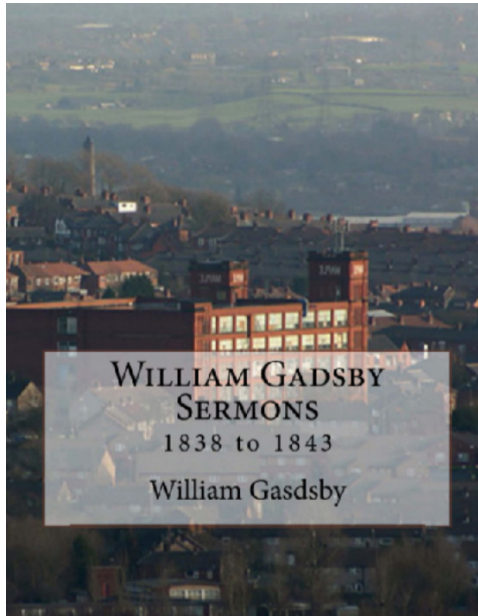


Subscribed in the Names of seven Churches in London

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.

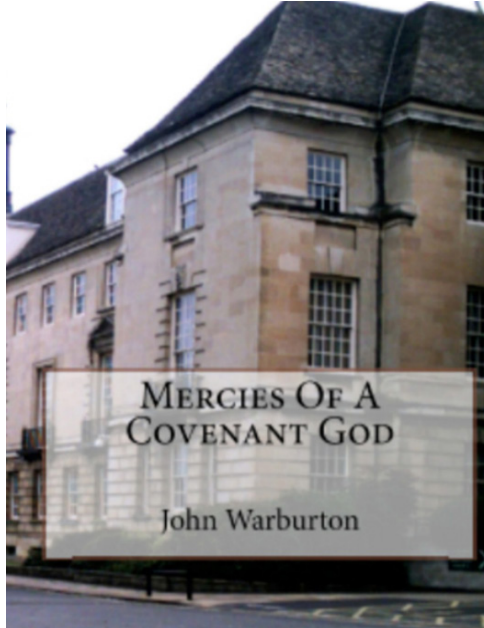
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

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



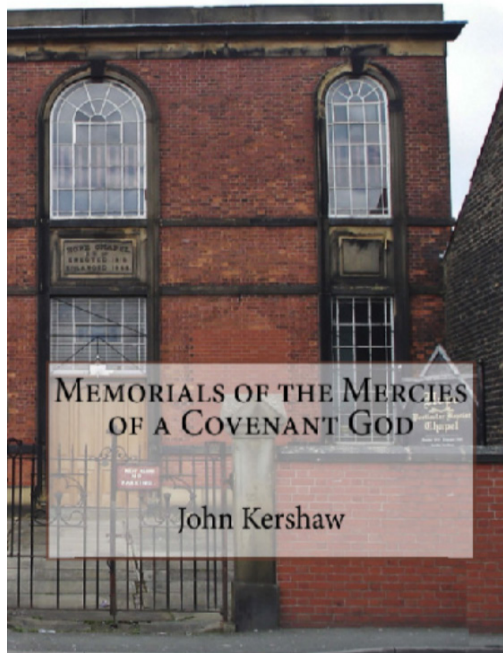
Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

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.

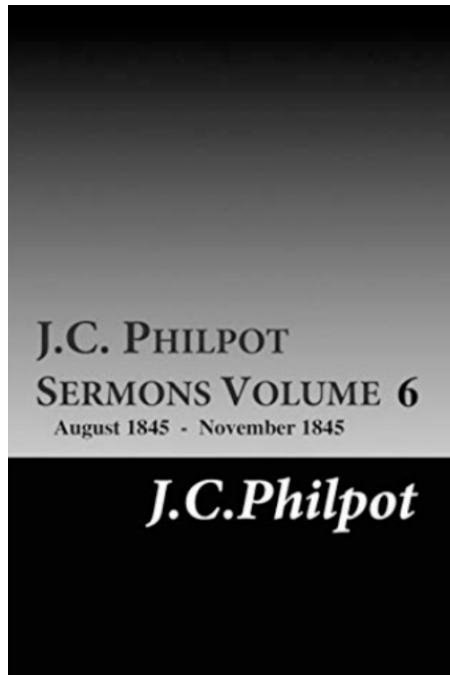
He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

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 SERMAONS](#)

#### Volume 6

12 Volumes 1837 to 1866

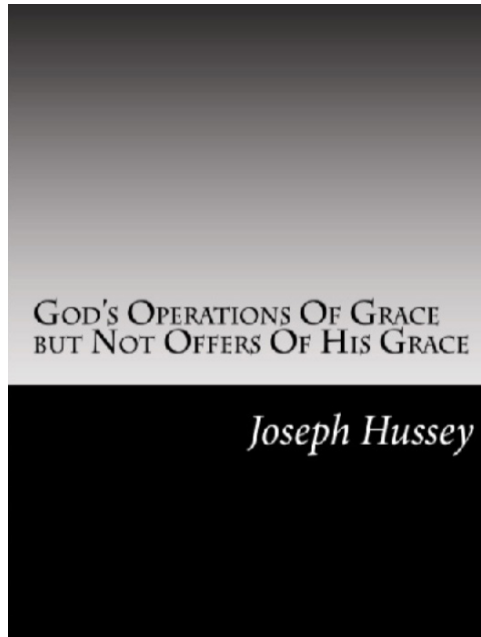


#### **Example August 1845-November 1845**

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<sup>94</sup> The Refuge Of The Oppressed<sup>95</sup> The Anchor within the Veil<sup>96</sup>  
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 Fellowship

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



Published 1707

Authored by Joseph Hussey

ISBN-13: 978-1979551847

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

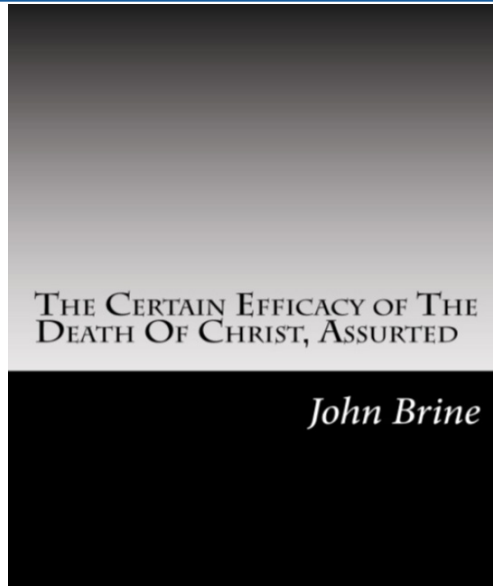
This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used 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 Preterists’ 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.

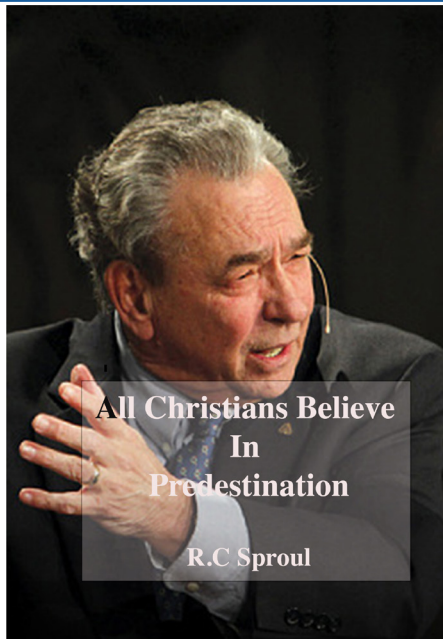
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

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.

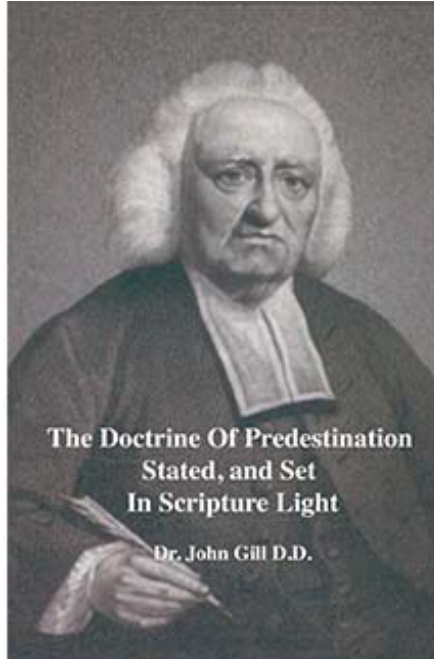
This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

### **ALL CHRISTIANS BELIEVE IN PREDESTINATION**



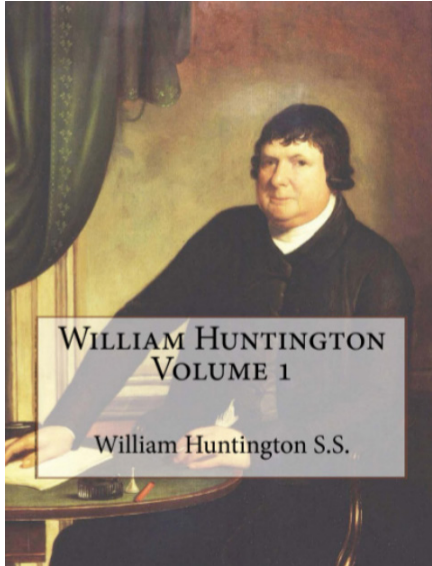
This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend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

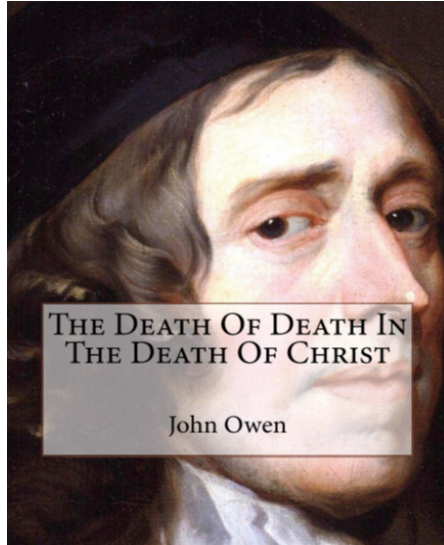
Authored by William Huntington S.S.

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.

**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.

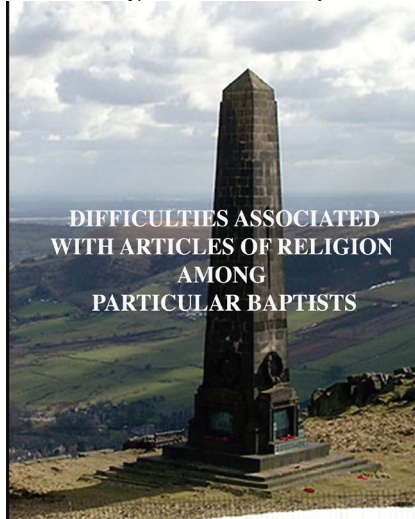
This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the



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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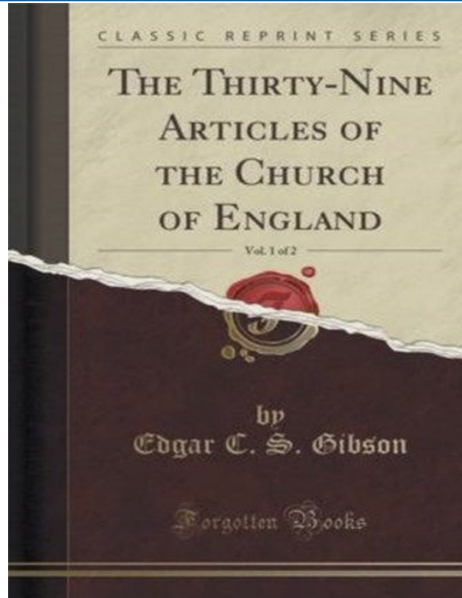
Serious Doctrinal Errors Held

Recommendation for Serious Minded

5 Bierton Particular Baptists Pakistan 2016

6 Appendix 60 Gospel Standard 31 Articles

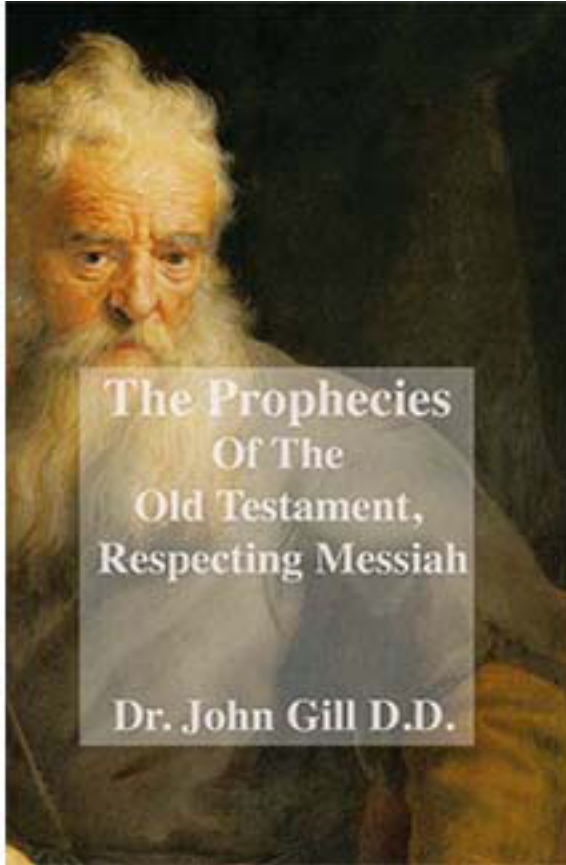
## THE 39 ARTICLES OF THE CHURCH OF ENGLAND



### 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 the; 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.

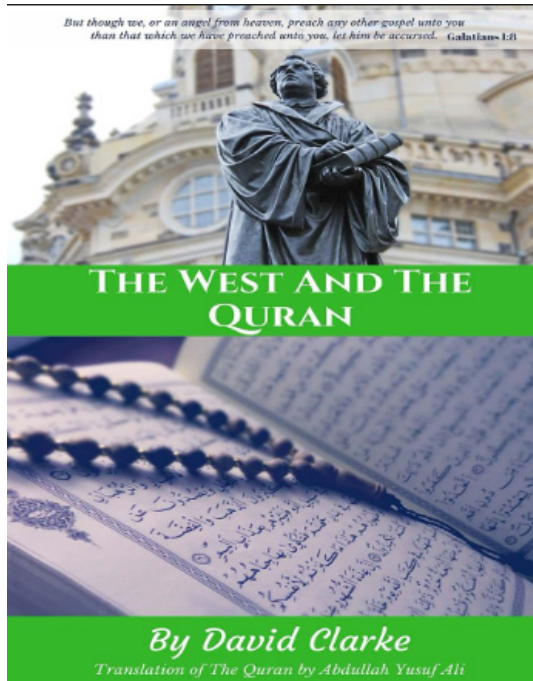
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

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

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

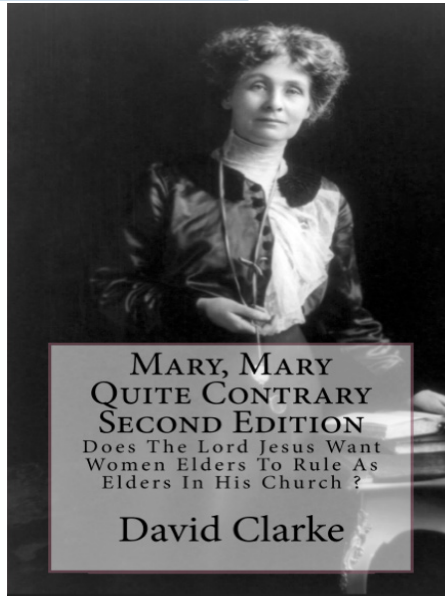
An Objection To Shari-ah Law

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

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 LGBT 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  
 Net Weekly Sales - 23,542  
 THURSDAY FEBRUARY 11, 1971 price 6d 32 pages  
 Established 1852

### 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 indulging in promissive sex" he was enjoying himself. "I used to sell drugs to young people, and was wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

was enjoying himself. "I used to sell drugs to young people, and was wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

was enjoying himself. "I used to sell drugs to young people, and was wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court



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 £30 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including sealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Pinmore Crescent town had been that of a man who

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 beautiful" Clarke had been using pep pills, and marijuana since he was 16 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 Manor Crescent Wendover 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 informing on others.

Continued inside

By David Clarke (Author)

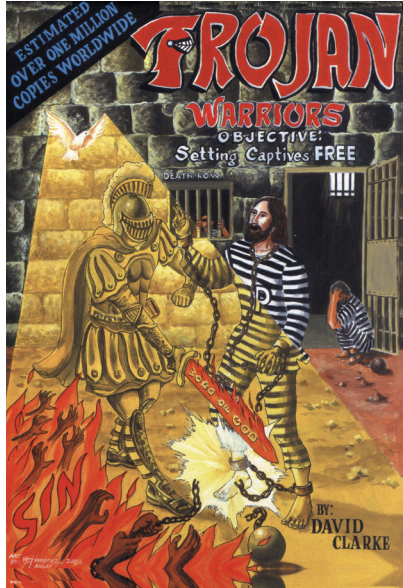
3rd Edition Paperback – 3 Jun. 2020

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

Black & White on White paper

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.

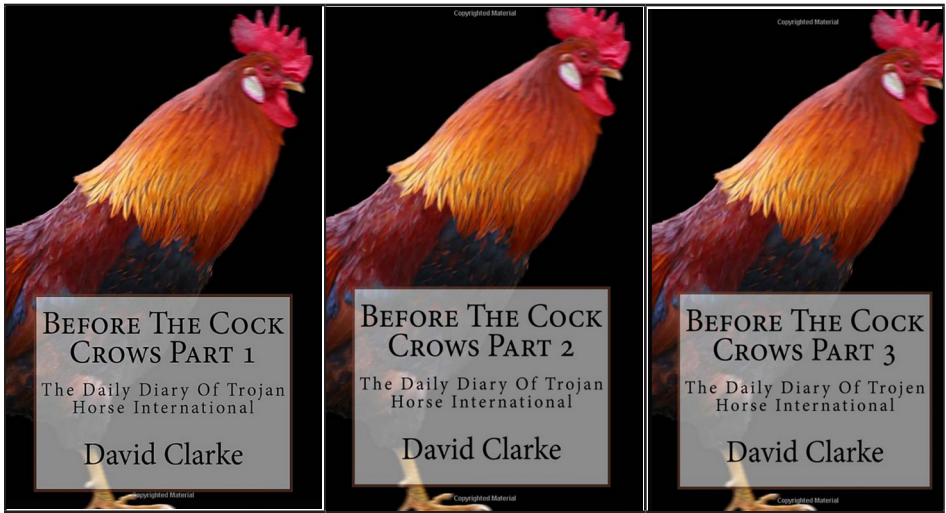
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to write their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and 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](#)

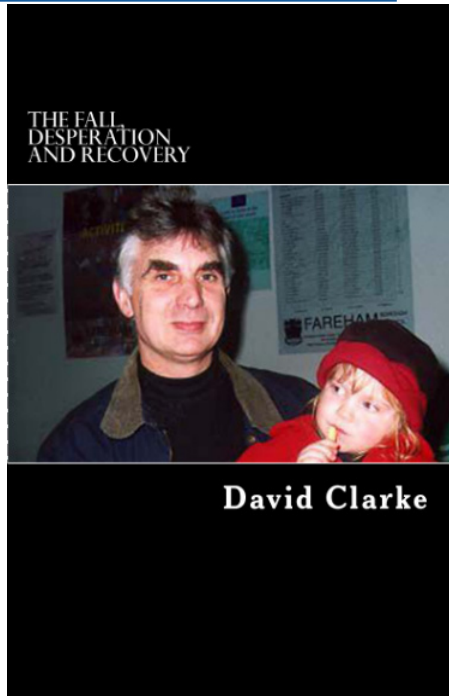
[PART 3](#)

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 Penitentiary, 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 and 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 Bierton 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's 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.

## LET CHRISTIAN MEN BE MEN



The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put

matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

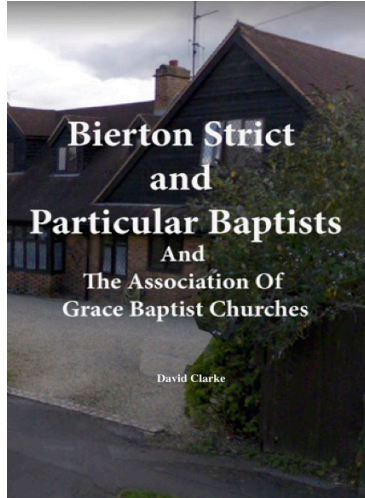
These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.



**BIERTON STRICT AND PARTICULAR BAPTISTS AND THE ASSOCIATION OF GRACE BAPTIST CHURCHES**



**David Clarke**

[YOUTUBE VIDEO \(Click to View\)](#)

This book is a personal account of the author and of the difficulties that were faced with the closure of the Bierton Strict Baptists Chapel in December, 2002.

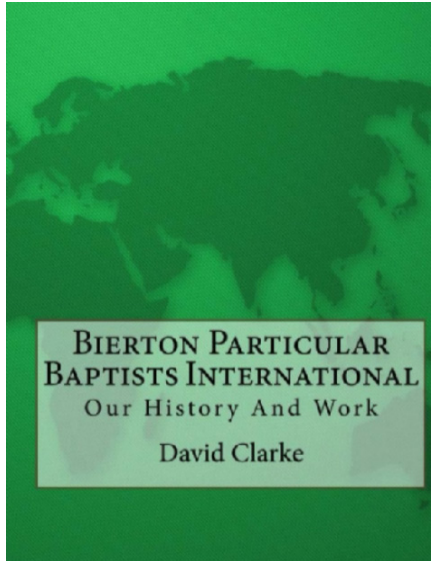
The Bierton chapel belonged to the Bierton Strict and Particular Baptists a Society of Strict Baptists formed in 1831.

Upon the closure of the chapel the Trust Deed was passed on to The Association of Grace Baptists Churches Ltd, who registered the trust deed in their name and sold the Chapel.

David Clarke being the sole remaining member of the Chapel, as told in his book, Let Christian Men Be Men, maintains the Association of Grace Baptist Churches acted unlawfully as they were not elected by the Church to dispose of the Chapel according to the terms of the Trust Deed.

David alone is entitled to register the chapel and Church assets in his own name as sole Trustee. This book relates the story.

## BIERTON PARTICULAR BAPTISTS INTERNATIONAL



### Our History And Work

Authored by David Clarke

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

ISBN-10: 1974670902

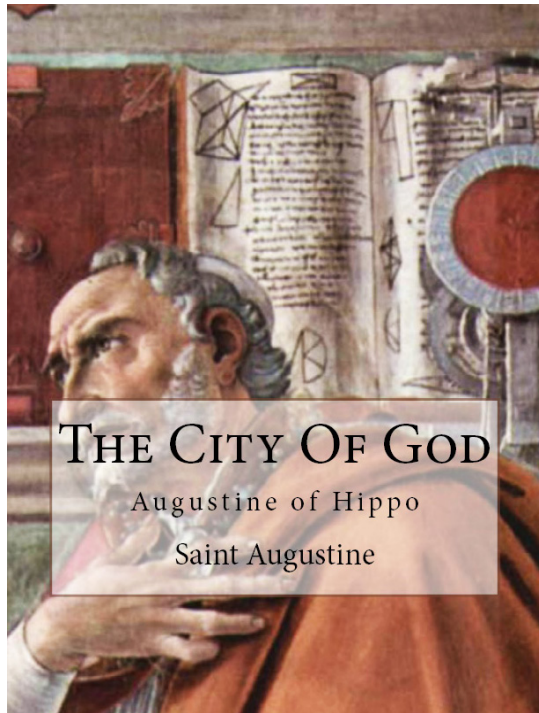
BISAC: Religion / Christian Ministry / Evangelism

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](#)



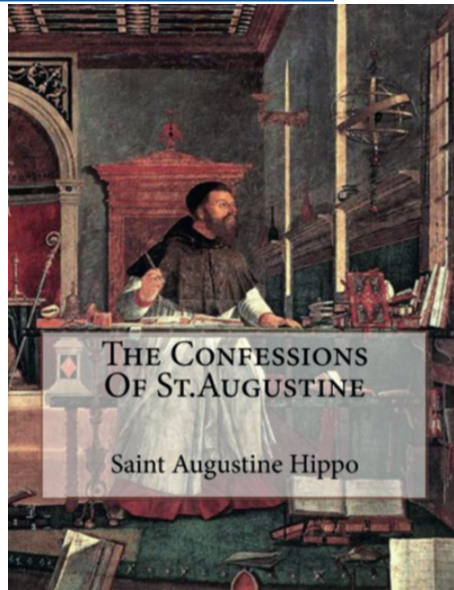
Augustin Of Hippo

[Purchase from the Book Store: The City Of God](#)

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



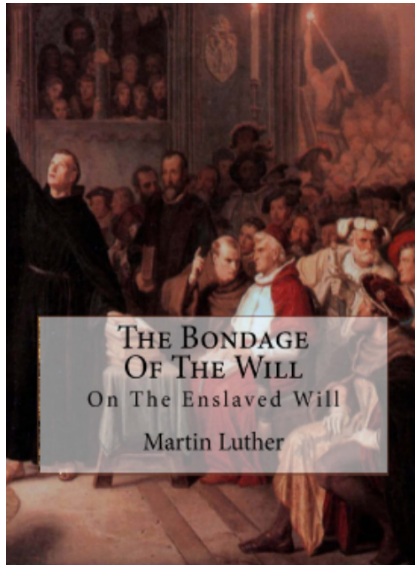
### Augustine Of Hippo

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



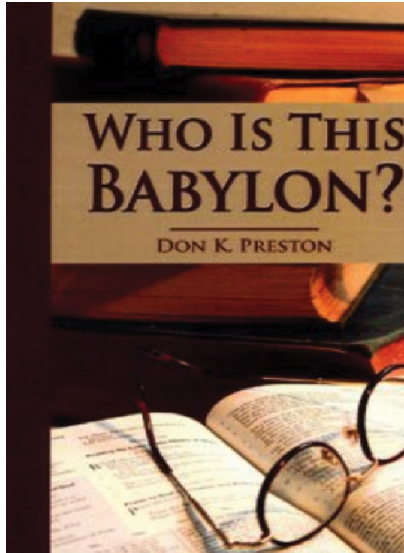
On The Enslaved Will

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.

### **WHO IS THIS BABYLON ?**



**By Don K. Preston (Author)**

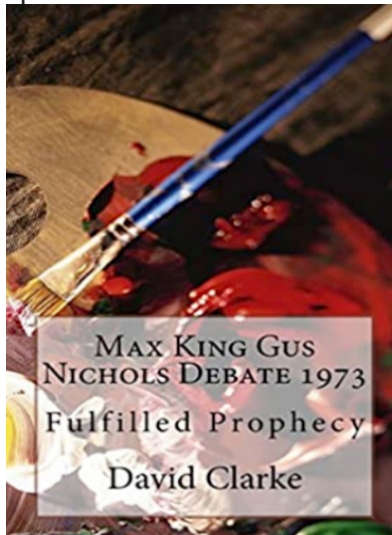
When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston’s continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A.D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah’s historical lament over the fall of Jerusalem, and John’s prophetic vision of the fall of



Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

**MAX KING GUS NICHOLS DEBATE 1973**

Fulfilled Prophecy Paperback – 27 Nov. 2016



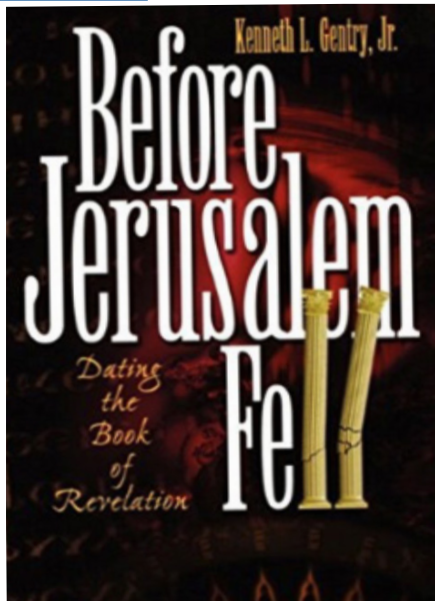
By David Clarke

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 Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book *Bierton Strict and Particular Baptists*. It is with the advent of the Internet that he discovered and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read *Difficulties Associated With Articles of Religion among Particular Baptist* by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

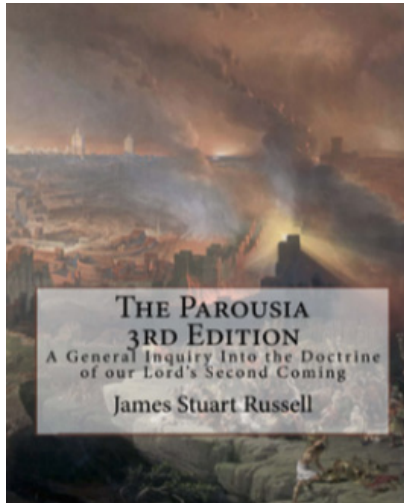
### [BEFORE JERUSALEM FELL](#)



**By Kenneth Gentry**

“Before Jerusalem Fell: Dating the Book of Revelation” is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.



**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](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

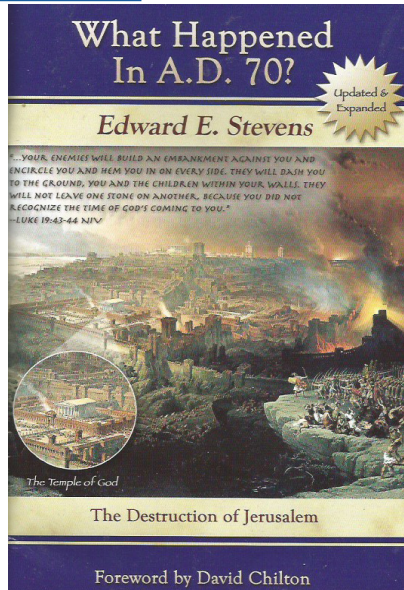
Bradford, Pennsylvania July, 2003.

### **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 art 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 Christs 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.

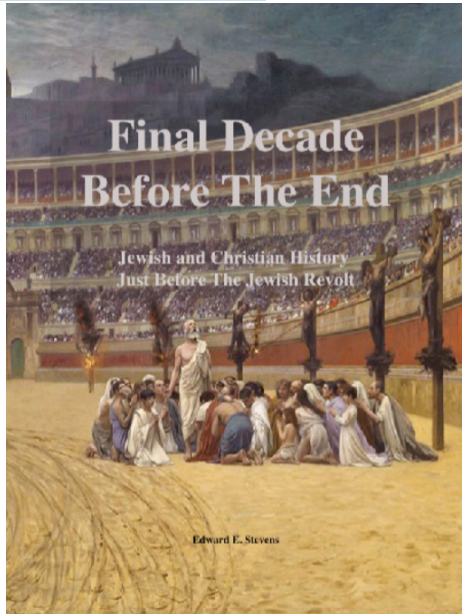
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010



***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).

Edward E. Stevens

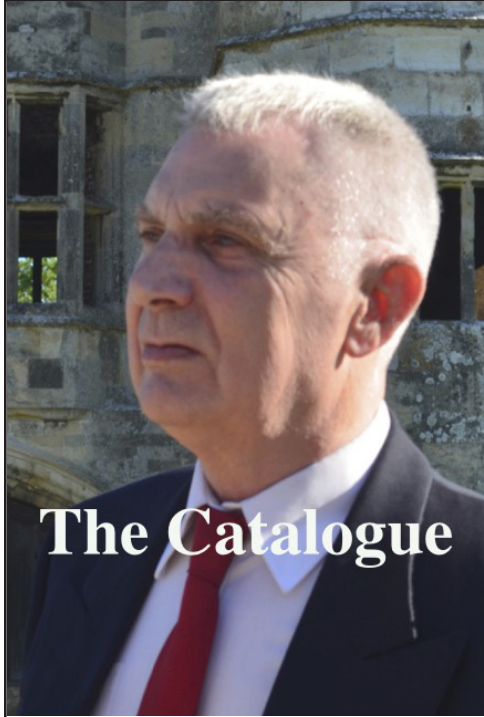
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April 17,2010

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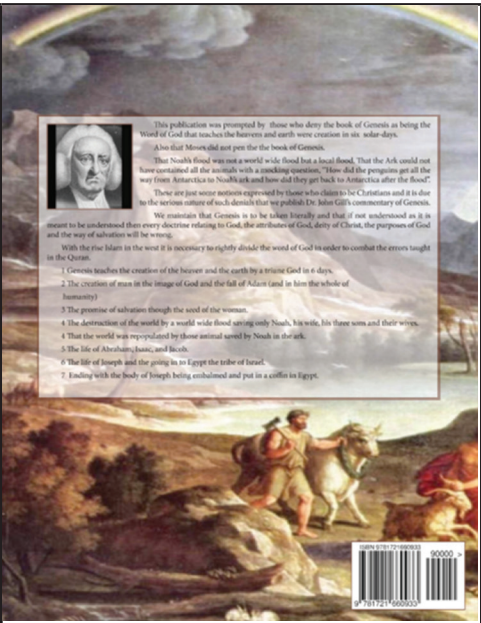
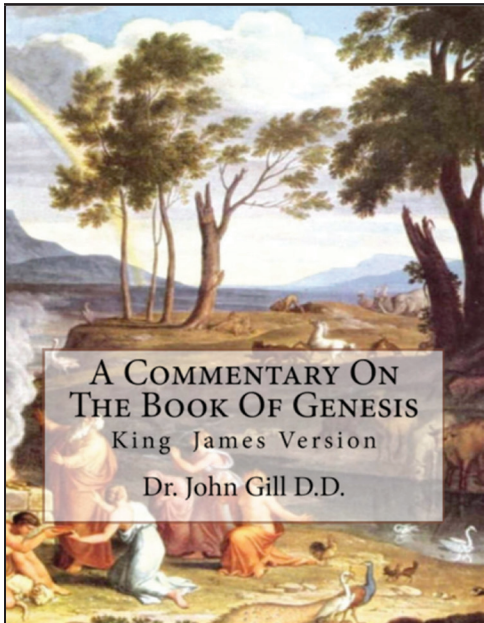


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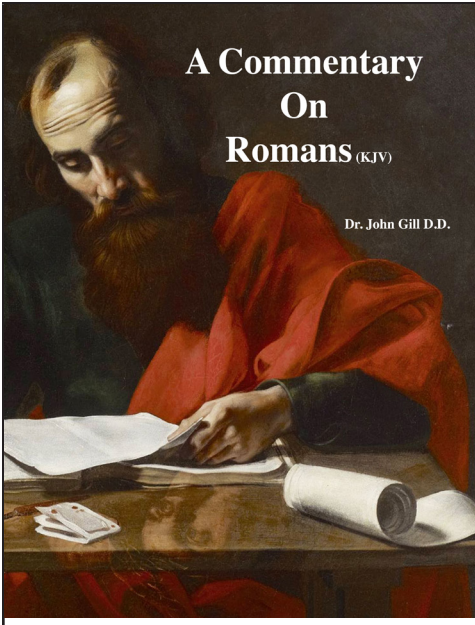
A COMMENTARY ON THE BOOK OF GENESIS



**A Commentary On The Book Of Genesis by Dr John Gill D.D.**

A COMMENTARY ON THE BOOK OF ROMANS





## A Commentary On Romans (KJV)

Dr. John Gill D.D.

This epistle was written from Corinth, as the subscription of it testifies; and which may be confirmed from the apostle's commendation of Philebe, by whom he sent it, who was of Cenchrea, a place near Corinth; by his calling Erastus, the chamberlain of the city, who abode at Corinth, 2 Tim. 4:20, and Gaius his host, who was a Corinthian, Rom. 16:23 1Co 1:14.

This epistle was sent to the Roman saints, both Jews and Gentiles, inhabiting the city of Rome; of which city and church by whom the Gospel was first preached at Rome, and who were the means of forming the church there.

Certain it is, that the Apostle Paul had not been at Rome when he wrote this epistle, at least it seems very probable he had not, by several expressions in Ro 1:10-15; and yet here was a church to which he writes, and had been a considerable time, for their faith was spoken of throughout the world, Ro 1:8; and when the apostle was on the road to this city, the brethren in it met him, Ac 28:15.

The chief design of this epistle is to set in a clear light the doctrine of justification, showing against the Gentiles, that it is not by the law of nature, and works done in obedience to that, and against the Jews, that it was not by the law of Moses, and the deeds of that; which he clearly evinces, by observing the sinful and wretched estate both of Jews and Gentiles; but that it is by the righteousness of Christ imputed through the grace of God, and received by faith; the effects of which are peace and joy in the soul, and holiness in the life and conversation; he gives an account of the justified ones, as that they are not without sin, which he illustrates by his own experience and case, and yet are possessed of various privileges, as freedom from condemnation, the blessing of adoption, and a right to the heavenly inheritance; he treats in it concerning predestination, the calling of the Gentiles, and the rejection of the Jews; and exhorts to the various duties incumbent on the saints, with respect to one another, and to the world, to duties of a moral and civil nature, and the use of things indifferent and closes it with the salutations of divers persons.



A Commentary On Romans by Dr. John Gill D.D.