

What Happened In A.D. 70?

Updated &
Expanded

Edward E. Stevens

"...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF GOD'S COMING TO YOU."

--LUKE 19:43-44 NIV



The Temple of God

The Destruction of Jerusalem

Foreword by David Chilton

What Happened In AD 70?

By Edward E. Stevens!

Foreword by David Chilton

Audio Link

<https://archive.org/details/chapter-1-what-realy-happened-in-ad-70>

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PUBLISHERS PERSONAL NOTE

This publication, What Happened in AD 70, by Edward Stevens is republished by Bierton Particular Baptists to further the cause of truth.

The conflicts between Calvinism and Arminianism are necessary in order to present a correct view of soteriology. Once the scheme and way of salvation is established having resolved those conflicts between those studying the subject, the matter of eschatology needs to be resolved.

This book introduces the reader to a fulfilled view of prophecy in which the book of Revelation is viewed as a commentary of the Lord Jesus's sermon on the mount and not as those who hold to an end of time view of the rise of Anti-Christ the restoration of Isreal after the flesh and restoration of the levitical Jewish sacrificial system.

We enclosed collection of books presented as recommended reading for those seeking to understand the Christian religion.

Each book may be accessed via the blue hyper link that will take you to a PDF readable copy. Alternatively, if you would like a paper back or hard copy, we can supply at a reasonable cost on a Print On Demand basis. They are there for the asking. Email nbpttc@yahoo.co.uk

This reading list contain those books that we have come to appreciate over this past 50 years, as a Christian being written by Christians earlier than 19 century and their bible quotations and references were from the King James Authorise version of the bible.

Please read our publication, [What Version Authorised or Revised](#) by Philip Mauro, included in this collection.

This leaves the unlearned person to decide for them selves which of the many various translations of the bible, in modern English, is to be relied upon.

The English bible, Authorised Version, has been used by Christians for 500 years since the reformation and is translated from these majority Greek reliable manuscripts. All modern versions are based upon unreliable questionable manuscripts so I encourage the use of the Authorize version of the bible.

Take look at the further publications list, access the text by the hyper links provided and discover for you self the value of Christian literature.

DEDICATION BY EDWARD STEVENS

Dedicated to the faithful and godly instructors at Sunset International Bible Institute (seminary) who taught me how to interpret scripture, and introduced the overall system of faith that is revealed in the Bible. May their diligent labors to train faithful men be richly rewarded with much good fruit coming into heaven throughout all generations of the age of the ages (Eph 3:21). They are truly an inspiration to me, and a glory to God. May He pour out on them all of His spiritual blessings “pressed down, shaken together, and running over.”

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ABOUT THE AUTHOR



Edward E. Stevens (b.1951). Raised on a farm in Texas by a devoted Southern Baptist mother and Methodist father.

Attended the Baptist church faithfully throughout his youth. Graduate of Sunset International Bible Institute, a Church of Christ seminary and school of missions in Lubbock, Texas. Moved to New York City to work with a Church of Christ congregation, where he met his wife, Beth. She grew up in a devout Church of Christ home in Memphis, Tennessee.

God blessed their marriage with two daughters and one son, Rachel, Leah and James. B.A. degree in religious studies from Adelphi University in Garden City, Long Island, New York. Preached for nine years among Churches of Christ in Texas, New York, Ohio and Pennsylvania.

Significant study of Hebrew, Judaism, Talmud and Jewish History under orthodox rabbis.

Director of North East Ohio Bible Institute in Ashtabula, Ohio, where he taught courses on Church Planting, Church Growth, Personal Evangelism, Eschatology, Biblical History, Church History and others.

Formal debate with Olan Hicks on the subject of eschatology.

Author of a manuscript refuting unitarianism, a written response to Dr. Ken Gentry's analysis of the Preterist view, a response to Gary DeMar's five "**Questions About The Afterlife.**" and numerous articles for publication.

Publisher of several books on the subject of Bible Eschatology by various authors, including John Noe and Randall Otto. Reprinted J. S. Russell's 561-page classic work on preterist eschatology, *The Parousia*.

Sponsor and/or speaker for many different seminars around the country, including California, Florida, Nebraska, New Jersey, New York, North Carolina, Ohio, Pennsylvania and Texas.

After a several-year reexamination of his soteriology, he left Arminianism and embraced Reformed covenant theology. He continues to speak all over the country, write, publish, exhibit and distribute preterist books.

FOREWORD BY DAVID CHILTON

In this slim volume, Edward E. Stevens clearly and convincingly demonstrates that our Lord Jesus Christ predicted His Return within the lifetime of His first-century hearers. That fact presents Christians with a dilemma: If Jesus was wrong in His prediction (as liberals have been saying for decades), we have a much bigger problem than an academic theological debate about eschatology – it means we can't rely on Jesus for salvation, either! If we can't trust Jesus in Matthew 24, we can't trust Him in John 3:16 either! As Dr. R. C. Sproul, Sr. once said, "If Jesus is a false prophet, my faith is in vain."

But Mr. Stevens shows that Jesus fulfilled His promise, explicitly and to the letter, in the "great tribulation" of A.D. 70, in which God unleashed His covenant wrath against Israel, which had been threatened for centuries throughout the Old Testament, and specifically applied to first-century Israel in the New Testament.

I am particularly impressed by two arguments: First, is his chart showing the harmony of Christ's two separate discourses in Matthew 24 and Luke 17, and that any division of Matt. 24 into two different "comings" is illegitimate, nugatory, and gossamer. Scripture foretells a Second Coming (Heb. 9:28) – not a third!

Second, Stevens presses Christ's declaration in Luke 21:22 to the limit: "Jesus said that all Old Testament prophecy would be fulfilled by the time Jerusalem was destroyed." The more I pondered the awesome implications of Jesus' words, the more I grasped their truly revolutionary significance for eschatology. Without exception, every event foretold by the Biblical prophets was fulfilled within that generation, as Jesus had promised (Matt. 16:27-28; 24:34).

Supplementing his Biblical thesis with testimonies from first-century witnesses such as Josephus, the Roman historian Tacitus, the Talmud, and the Christian historian Eusebius, Stevens presents a powerful case that the Second Coming occurred in AD 70.

David H. Chilton, M.Div., Ph.D.

September 23, 1996

Diamond Springs, California

Other works on preterist eschatology: *Paradise Restored* (1985); *Days of Vengeance* (1987); *The Great Tribulation* (1987)

PREFACE

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 doctrines of the Christian faith.

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

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

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

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament

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

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

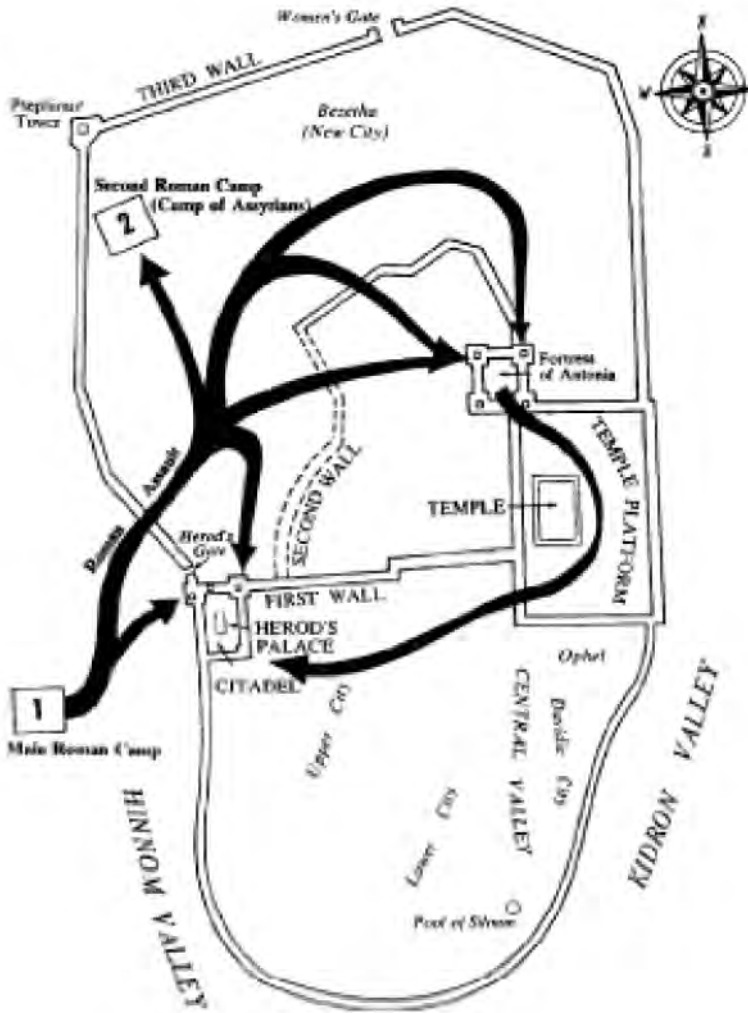
Edward E. Stevens
Bradford, Pennsylvania
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ROMAN SIEGE OF JERUSALEM A.D. 70



1 WHAT REALLY HAPPENED IN A.D. 70?

We all need a memory refresh concerning First Century history. Some very important events happened then, about which we rarely hear anything, much less grasp the significance of it. In the year AD 66, the Jews revolted against Rome. Many things provoked this revolt, both on the Roman side, and on the Jewish side. The Romans came to put down the revolt, and by the summer of AD 70 they had captured the city of Jerusalem and crushed the revolt. The city was plundered and burned, and the temple was dismantled and burned.

Jesus had predicted all these things about 40 years before. All His predictions came true. The Jewish nation and sacrificial system was so completely dismantled that the Jewish people have never been able to re-establish the temple and sacrifices in any permanent way since. Many rabbis refer to AD 70 as “The End of Biblical Judaism.” This event was even more significant for Christians, as we will see.

Christians had been looked upon as being just another sect of Judaism. And the other sects (Pharisees, Sadducees, Essenes, etc.) had severely persecuted Christians in the attempt to stop them before they were firmly established. But AD 70 changed all of that. After AD 70, Christians were no longer considered just another sect of the Jews. All of the other sects had participated in the revolt against Rome, but not the Christian Jews. Remembering Jesus’ prediction of these things and His warning not to get involved in them, the Jewish Christians left Judea. By not participating in the revolt they distinguished themselves from the Jews. Christians were becoming a spiritual kingdom, not a physical one, a point we need to remember today in view of the Zionist appeals for our support.

The Over throw of Jerusalem



Jewish War with the Romans in 66-70

Since the Law could not be kept after the destruction, the controversy

over circumcision and law-keeping immediately subsided. The Jewish nation was so completely destroyed that it would never again be strong enough to seriously threaten the existence of Christ's followers.

The destruction of Jerusalem indeed showed that the Kingdom had been taken away from the Jewish nation and given to Christ's followers (see Matt. 21:33-43). It provided final testimony to that generation as to who Jesus was. It showed clearly that God was not interested in a physical empire for the Jews, but the spiritual reign of Jesus over all peoples. Jesus had told his crucifiers that they would see with their own eyes something which would vindicate His claims to be the Messiah (see Matt. 26:63,64). That vindication came in AD 70 when the Jewish nation was destroyed. The Jews of that generation must have been extremely wicked for God to destroy them in this way. That destruction was an eye-opener for the rest of the Roman world as well. It established Christ's followers as the True Israel of God.

The destruction was far more significant than most of us have ever realized. Not only did Jesus predict the destruction would come in His generation, but also His "coming" and the "end of the age" (Matt. 24:3). All these things were to happen in that first-century "generation" (Matt. 24:34). There are numerous passages which teach that Jesus was to come again in the First Century. Study the following very carefully and notice their reference to the time of Jesus' return: James 5:8f; 1 Pet. 4:7; Matt. 10:23; 16:27f; Rom. 13:11f; Heb. 10:37; 1 Jn. 2:18; Rev. 1:1,3; 22:6,7,10,12,20. These verses as well as others make it clear that Jesus would return in that generation. What we traditionally call "The Second Coming" of Christ happened then in that generation when Jerusalem was destroyed! (Heb. 9:26-28) This text indicates that our Lord was to make another appearance "apart from" (not for the purpose of taking away) sin, but to save those who were eagerly waiting, and judge those who had rejected Him and rebelled (cf. Heb. 10:25-37). These time statements about the imminency of Christ's return cannot be taken any other way without casting doubt upon the integrity of the NT. For more Scriptures which teach that the return would happen in the First Century, see the lists on the following pages.

The book of Revelation describes the horrors that came upon the Jews during their war with Rome (AD 66-70). The battle of Armageddon was fought at AD 70 when God used the Roman armies to stop the Jewish persecution of Christians. The book of Revelation (as well as all the other books of the New Testament) was written before the destruction of Jerusalem, and the gift of inspiration (speaking and writing by inspiration) ceased at AD 70. Everything that was essential for us to know about the Kingdom had been fully revealed by that time, so that the canon of NT scripture was

complete. The Kingdom had been fully established under Christ's control, and Christ's enemies (who had rejected Him and persecuted His followers) had been destroyed. All the Old Testament prophecies about the Kingdom and Jesus' return had been fulfilled (Luke 21:22,31).

2 WERE JESUS AND THE N.T. WRITERS WRONG?

The preterist view totally refutes the major line of argumentation used by liberals and skeptics against the integrity of Jesus and the New Testament. For example, Albert Schweitzer, a noted liberal theologian, in his book, *The Quest For The Historical Jesus*, spent many words to document the fact that Christ predicted His return in the lifetime of His contemporaries ("in this generation" before "some of those standing there" would die). Schweitzer concluded that Jesus failed to return when He promised.

Then Bertrand Russell in his book, *Why I Am Not A Christian*, used that supposed failure of Christ's return, to discredit Christ and repudiate Christianity. Many such critics (liberals, skeptics, atheists, Jews, and Islamists) point to that same list of New Testament texts to prove that Jesus was a false prophet, and that the NT writers were mistaken, and therefore uninspired. Below is that list of scriptures which they use to attack the credibility of Christ and the New Testament. All eight writers of the NT are represented here. To feel the weight of their criticism, simply look up each of these verses in your Bible and study them in their first century historical context:

A. The Second Coming Was Near in the First Century

- Matt. 10:23 (would not finish before He returned)
- Matt. 16:27-28 (parallels) (some living would see it)
- Matt. 24:33-34 (parallels) (before generation ended)
- Matt. 26:64 (parallels) (Jewish rulers to see it)
- Rom. 13:11-12 (already the hour; the day at hand)
- Rom. 16:20 (will soon crush Satan)
- 1Cor. 7:26-31 (time shortened; world passing away)
- 1Cor. 10:11 (the ends of the ages had come)
- 2Thess.2:7 (mystery of lawlessness already at work)
- Heb. 1:2 (it was already the last days)
- Heb. 9:26 (the consummation of the ages had arrived)
- Heb. 10:25 (the day was drawing near)
- Heb. 10:37 (He was coming in "a very little while")
- James 5:7-9 (Coming of the Lord was at hand) cf. Phil. 4:5
- 1Pet. 1:20 (it was already the last times)
- 1Pet. 4:7 (the end of all things was at hand)
- 1Pet. 4:17 (time for judgment to begin) cf. Rev. 3:10
- 1John 2:8,17,18 (it was the last hour)

- Jude 18,19 (the mockers of the last time)
- Rev. 1:1-3; 22:6, 10 (must shortly take place; near)
- Rev. 22:7, 12, 20 (Christ is coming soon) cf. Rev. 2:16; 3:11

B. Parables about the End of the Age & Second Coming:

- Matt. 13:24-43 Parable of the Tares
- Matt. 13:47-50 Parable of the Dragnet
- Matt. 21:33ff (Mk. 12:1ff; Lk. 20:9ff) The Vineyard
- Matt. 22:1ff (Lk. 14:16ff) Parable of Wedding Feast
- Luke 19:11-17 Parable of the Nobleman
- Matthew 25 The Ten Virgins and The Talents
- Luke 13:6-9 The Barren Fig Tree

C. Other Statements about the Destruction and the Coming:

- Matt. 3:7-12 (Lk. 3:7-17; Lk. 12:49)
- Matt. 10:17-34 (Lk. 10:3-21; Lk. 12:11-56)
- Matt. 23:29-24:44 (Mk. 13; Lk. 17:20-37; Lk. 21)
- Luke 11:42-52; 12:49; 13:33-35; 19:41-44; 23:27-31

Jesus told His disciples, “*Some of those who are standing here shall not taste death until they see the Son of Man coming in His kingdom*” (Matt. 16:27,28). Paul told the Romans that it was “Already the hour for them to awaken”, because “*The Night is almost gone and the Day is at hand*” (Rom. 13:11,12). Paul also reminded the Corinthians that they were living at a time when “*The Ends of the Ages had come*” (1 Cor. 10:11). Paul stated that Christ’s ministry on Earth was during the time when the ages were being consummated (Heb. 9:26). James wrote (in 62 AD just before he was martyred), “*The coming of the Lord is at hand*” and “*The Judge is standing right at the door*” (Jas. 5:8,9). Peter also writing shortly afterwards said, “*The End of all things is at hand*” and “It is time for judgment to begin” (1Pet. 4:7,17). John (who wrote the book of Revelation) says in his first epistle, “The world is passing away” and “It is the last hour” (1Jn. 2:17,18). In the book of Revelation he says in two different places that all the things revealed in this book were to “*shortly take place*” and that the time of its fulfillment was “*at hand*” (Rev. 1:1,3; 22:6,10). Jesus affirmed repeatedly in the book of Revelation that His return was to be very “*soon*” (Rev. 22:7, 12, 20).

The NT writers taught that the return of Christ *would occur in their lifetime!* There was not a shadow of doubt in their mind. They do not say “maybe” or “possibly.” They affirm definitely that the Coming and End were near, and that some of them would live to see it.

As that first generation of Christians began to draw to a close, the last few books of the NT were finished. Not only do these later books reaffirm

the Coming and End in their lifetime, but they say that the Coming and End were “nearer now than when we first believed” (Rom 13:11), and was “at the very door” (Jas 5:9; Rev 3:20). The chart below shows how that sense of nearness was dramatically intensified as AD 70 approached:

3 IMMANENCY INTENSIFIED NEAR THE END

<i>Earlier Predictions</i>	<i>Later NT Statements</i>
<ul style="list-style-type: none"> • Keep on preaching to Israel until Christ comes – Matt. 10:23; 24:14ff; 28:19-20 	<ul style="list-style-type: none"> • Get out of Israel, His coming is near – Rev. 18:4; 22:6,7,10,12,20
<ul style="list-style-type: none"> • All the apostles were still alive then, but only “some” would be alive at the end – Matt. 16:27,28; Jn. 21:22 	<ul style="list-style-type: none"> • Historical Fact: Most of the apostles were dead by AD 66. James died in AD 44, and several others in AD 62-66.
<ul style="list-style-type: none"> • He was not “<i>at the door</i>” then, but he would be when they see these things happen – Mt. 24:33 	<ul style="list-style-type: none"> • They were seeing all the those things happening, so He was now “at the door” – James 5:9
<ul style="list-style-type: none"> • <i>Tribulation</i> will come in this generation some time, watch for the signs to know when it is near – Matt. 24:21-31 	<ul style="list-style-type: none"> • Tribulation was now happening: Acts 11:19; 14:22; Rom. 5:3; 2Cor. 1:8ff; 1Thess. 1:6; 3:3; 2Thess. 1:4-10; Rev. 1:9; 7:14
<ul style="list-style-type: none"> • All will be fulfilled – Luke 21:22 When Israel is “shattered” – Dan. 12:7 	<ul style="list-style-type: none"> • Peter refers back to OT prophecies and claims fulfilment of all of it is near. – 1Pet.4:7
<ul style="list-style-type: none"> • Seal up the book – the time is not near – Dan. 12:4,9 	<ul style="list-style-type: none"> • Do not seal the book – the time is at hand – Rev. 22:10
<ul style="list-style-type: none"> • Heaven & Earth will not pass until – Mt. 5:17,18 (Jots & Tittles); Mt. 24:29,35; Isa. 65,66 (heaven & earth) 	<ul style="list-style-type: none"> • Heaven & Earth are ready to pass away – Heb. 12:28; 2Pet. 3:13; Rev. 21(New Heaven & Earth – the Kingdom)

Earlier Predictions	Later NT Statements
<ul style="list-style-type: none"> • <i>General References</i> to Time – Jn. 6:44; 12:48 – Last Day Mt. 24:3,6,14 – the End of Age coming Mt. 24:34 – “this generation” Dan. 2:21; Acts 1:7 – Times & Epochs 	<ul style="list-style-type: none"> • Specific References to Nearness – Day is Approaching – Heb.10:25 In a very little while – Heb.10:37 Last Hour – 1 Jn. 2:18 Time At Hand, Shortly (Rev 1:1-3; 22:10) End is near – 1 Pet. 4:7,17 Time for judgment – 1 Pet. 4:17 Coming Is At Hand (Jas. 5:8,9)
<ul style="list-style-type: none"> • <i>Apostasy</i> Will Come – False Teachers, Prophets, and Christs – Matt. 24:10-14 	<ul style="list-style-type: none"> • <i>Apostasy</i> Had Begun – 1 Jn. 2:18; 2Thess. 2:7; Jude 18,19; 2Pet. 3:3
<ul style="list-style-type: none"> • <i>Redemption</i> was not near yet – Lk. 21:31; Lk. 19:11-27; 	<ul style="list-style-type: none"> • Redemption Is Near Now – Rom. 8:23; Eph. 1:14; 4:30
<ul style="list-style-type: none"> • <i>Kingdom</i> will be near when they see these signs (Lk. 21:31). They will inherit the kingdom when He returns (Matt. 25:34). 	<ul style="list-style-type: none"> • <i>Kingdom</i> was very near. They were about to receive the inheritance – Heb. 12:28; Jas. 2:5; 2 Pet. 1:11; Rev. 11:15; 22:10
<ul style="list-style-type: none"> • <i>Satan</i> and his seed would be crushed in that generation – Gen 3:15; Matt 23:33; Jn 8:41-44 	<ul style="list-style-type: none"> • Satan To Be Crushed Soon! Rom. 16:20; 1 Pet. 5:1-10; Rev. 22:6,7
<ul style="list-style-type: none"> • <i>Mystery</i> and Redemption would be consummated in those days – Dan. 9:24 and ch. 12; Eph. 1:9-14 	<ul style="list-style-type: none"> • <i>Mystery</i> and Redemption were now being consummated – Rev. 10:7; 12:10; ch. 21, 22
<ul style="list-style-type: none"> • How long until the end? When the power of the holy people is fully shattered – Dan 12:6-9 	<ul style="list-style-type: none"> • How long until the martyrs are vindicated? It will only be “a little while” – Rev 6:10,11 and Lk 18:8
<ul style="list-style-type: none"> • <i>Wedding feast</i> when bridegroom comes – Matt. 22:2-13; 25:1-13 	<ul style="list-style-type: none"> • Time for <i>Marriage Supper</i> had come – Rev. 19:7-9
<ul style="list-style-type: none"> • <i>Harvest</i> will be at End of the Age – Mat. 13:30 	<ul style="list-style-type: none"> • The <i>hour to reap</i> has come – Rev. 14:15

As we see on the chart above, their sense of nearness increased dramatically as that first generation of the church drew to a close.

When Albert Schweitzer and others pointed out this imminency

dilemma, some theologians tried to avoid it by saying that the earlier NT writings only suggested the possibility of an imminent return, but not the certainty of it. Then as time passed and the delay got longer and longer, the later NT writers began to postulate a delay.

But that theory runs counter to the facts. As time progressed and the final NT books were written, their sense of imminency did not diminish at all, but instead was intensified to fever pitch. Questions like “How long, O Lord?” (Rev 6:10), and answers like “in a very little while” (Rev 6:11; Heb 10:37; 1Pet 5:10), indicate a very intense sense of expectancy. In fact, Peter told his first century readers in AD 63, just one year before the Neronic persecution, to “fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ” (1Pet 1:13). Was he setting them up for a big “let down” and disillusionment when the End failed to happen “in a very little while”? Absolutely not! Jesus came soon, just as he had promised.

The events surrounding the destruction of Jerusalem provide the perfect historical setting for the return of Christ. That is the very point of the Olivet Discourse (Matt. 24 and parallels). The destruction of Jerusalem in AD 70 was within that first century generation, and His coming (“parousia” Mt. 24:3) was directly connected to that judgment upon Israel. Christ came in AD 70!

4 JOSEPHUS AND FIRST CENTURY HISTORY

There is some fascinating background information regarding the New Testament and the destruction of Jerusalem in the historical records of Josephus. Although he is not an inspired writer, his history can be trusted as being fairly accurate. He was a Jewish priest who served in the temple, and became one of the top ten Jewish generals in the war against Rome. He was captured early in the war, and because of his prediction that Vespasian would become emperor, was allowed to travel with the Romans and record the history of the war. The reason his information is so valuable is because he was a Jewish eyewitness, writing for both Jewish and Roman readers and therefore forced to be as accurate and objective as possible.

Josephus says that just before the war angelic armies (“chariots and troops of soldiers...running about among the clouds”) were seen surrounding Jewish cities. (See “Fulfillments Mentioned In Josephus” below) He records the fact that people in the first century called Jerusalem “The Great City”, just like the book of Revelation does (Rev. 11:8). He says that the AD 70 conflict with Rome was the “Revolution of the Ages” (that is to say, the changing from one age to another). He talks about pools of blood and intense fires similar to the descriptions in Revelation 14:20 and other passages. Didn’t

Jesus predict that these kinds of things would happen (Luke 21:11,25-27)? Josephus' history furnishes numerous other insights into the nature of the war and its significance for both Jews and Christians. But, not only Josephus records these things! The Roman historian Tacitus, and the Christian historian Eusebius, both say these things happened! And the Talmud records similar things as well (Yoma, folio 39b). Some of the very best preterist statements contained in the early church father writings can be found in the apologists against the Jews. Chilton quoted some of them in his *Paradise Restored*. Eusebius highly recommends Josephus as an accurate source for information about the destruction of Jerusalem (in reference to Josephus' treatment of the destruction), and he goes so far as to declare, "...all this, I say, any one that wishes may see accurately stated in the history written by Josephus" (Book 3, chapter 5, *Ecclesiastical History*). Below is a list of additional fulfillments mentioned in Josephus.

What we mean here is that the prophesied end-time events did occur. We have Biblical and historical proof. The NT writers describe the events in apocalyptic language, while Josephus, Tacitus, the Talmud and Eusebius record the fulfillment of those events in literal language. We must also consider the possibility that the reason why the Parousia and Resurrection events were not recorded by the folks who experienced them is because they were no longer living on earth afterwards. The majority of true Christians were killed in the Neronic persecution, and the rest were changed into their new immortal bodies and taken to heaven to be with Christ in the unseen spiritual realm forever afterwards (1 Thess. 4:15-17; Matt 24:31; Jn 14:3).

5 FULFILMENTS MENTIONED IN JOSEPHUS

1. Jews of that generation were more wicked than any other before – Matt. 12:45 (*Wars* 5:10:5) Compared to Sodom – (*Wars* 5:13:6)
2. Jesus predicted days of vengeance, distress, and wrath to come upon the Jewish people. Josephus mentions these "distresses" Luke 21:20-24. (*Wars* 2:10:1; 2:22:1; 6:3:3,4; 6:9:2-4; 7:1:1)
3. Wars and Rumors of Wars, False Messiahs, and False Prophets were predicted– Mt. 24:6, 23-26 (*Antiq.* 20:5:1-4; 20:8:5-10; *Wars* 2:10:1; 2:13:4-7; 2.17.8; 6:5:2 [6.285-288]).
4. Three woes pronounced upon Jerusalem (Rev. 8:13) – Josephus mentions a prophet of doom who used these very words of "woe"– (*Wars* 6:5:3 [6.300-309])
5. Jerusalem was called "Sodom" and "that Great City" – Rev. 11:8; Rev. 18:21-24; cf. Lk. 13:33-35 (*Wars* 5:13:6; 7:8:7)
6. Jerusalem had a large maritime commerce, and was capitol over the ten

- districts of Palestine – Rev. 17:12-17; 18:10-24 – (Wars Pref. Sec. 2,4; Wars 3:3:5; 7:1:1).
7. Jews forewarned by signs – Lk 21:25 – “wonders foreshadowed some great calamities” – (Wars 2:22:1-2; 4:4:5; 6:5:2-3).
 8. Angelic Armies were seen in the sky above the Jewish cities (“chariots and troops of soldiers”) – cf. Matt 24:30-31; 2Thess 1:7-8; Jude 14; Rev. 1:7 (Wars 6:5:3).
 9. Daily sacrifices ceased in “midst of the week” (after 3 1/2 years) – Dan. 9:27 (Wars 6:2:1; see also Whiston’s footnote on this)
 10. Three armed factions fought against each other inside Jerusalem (Eleazar, John, Simon), which weakened them and made it easy for the Romans to conquer them. – Rev. 16:19 (Wars 5:1:1-5)
 11. The Jews fought each other and did more damage against themselves than the Romans did! – cf. Ezek. 38:21 (Wars 2:17:1-10; 2:18:1-11; 4:6:2,3; 5:1:2-5; 5:6:1; 5:13:6; 6:2:1).
 12. They destroyed their own food supplies and genealogical records (archives) (Wars 5.1.4 [5.24-25]; 6:6:3 [6.354]; 6:9:1)
 13. Horrifying conditions during the siege of Jerusalem. Famines, plagues, and dead bodies lying unburied everywhere. – Lk. 19:43-44 (Wars 6.10.2 [5.425-7]; 6:8:1; 6.7.2 [6.369]; 6.9.3 [6.421])
 14. Pools of Blood and intense fires similar to Rev. 14:20; 17:16; Acts 2:19 (Wars 2:18; 4:5:1; 5:1:2-5; 6:4:6; 6:5:1,2; 6:8:5).
 15. The Zealot rebellion was like a wild “beast” eating its own flesh – Rev 16:10; 17:16; 19:19-21 (Wars 4:7:4; 4:9:8; 5:1:1; 5:2:5)
 16. Cannibalism – Lev. 26:29; Deut. 28:53-57 (Wars 6:3:3-4) The severe famine was caused by Jewish factions – (Wars 5:1:4)
 17. “Hailstones” weighing a talent – Rev. 16:21 (Wars 3:7:9; 5:6:3)
 18. The Jews set fire to their own temple first, not the Romans – Rev. 17:16. (Wars 6:2:9; 6:3:5; 6:4:5; 6:6:2 [6.346])
 19. Roman soldiers sacrificed to their standards in the temple. “Abom. of Desolation”? – Matt. 24:15 – (Wars 4:5:1; 5:1:2,3,5)
 20. Jews sold as slaves, Lk 21:24 (Wars Pref. Sec. 11; 6:8:2; 6:9:2-4 17)
 21. The temple vessels were taken to Rome by Titus – (Wars 7:5:5-7)
 22. Not one stone of the temple left standing upon another. – Matt. 24:2 (Wars 7:1:1 [7.1-3]; 7:8:7 [7.376-379])
 23. That tribulation was worst ever – Jer. 30:7; Dan. 12:1; Mt. 24:21; Rev. 16:18 (Wars Preface, Sect. 4; Wars 5:10:5; 6.9.4 [6.429]).
 24. The AD 70 destruction was the turning-point of the ages – “revolution of the ages” and “system of the world put into disorder” – Mt. 24:3; 1Cor 7:29-31; 10:11; 1Jn 2:17,18 (Wars 4:4:5; 6:4:5)

25. God (not the Romans) took the Kingdom away from the Jews and gave it to the Church – Matt. 21:43 (Wars 6:8:4; 6:9:1,4)

6 JOSEPHUS GIVES ‘THE DAY AND THE HOUR’

In the Olivet Discourse (Matthew 24 and parallels), Jesus told his disciples that when they saw certain signs occur, they would know that the day of His coming was near:

... when you see all these things, recognize that He is near, right at the door. Truly I say to you, this generation will not pass away until all these things take place. . . . But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. [Matt 24:33-36; 25:13 NAS95]

Jesus did not give them the exact *day and hour* when He would return, but he did promise that it would occur in that generation before all of the people alive at his time had died. And he gave them signs to look for, so that they would know when it was getting close. He even told Peter that it would not occur until after he “grew old” and was martyred (John 21:18).

But Josephus, writing afterwards, gives the very day and hour when the angelic armies appeared in the sky signaling the arrival of Jesus to resurrect the dead out of Hades, rescue his living saints out of their tribulation, and to pour out his wrath upon their persecutors:

...a few days after that feast [Passover, April 66], on the twenty-first [DAY] of the month Artemisius [Iyar], a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, **before sunset** [HOUR], *chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities*. Moreover at that feast which we call Pentecost [DAY], as the priests were going by night [HOUR] into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, *they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, “Let us remove hence.”* [Whiston, Complete Works of Josephus, Wars 6.5.3 (6.296-300)]

The angelic armies first appeared in the sky just before sunset on the twenty-first day of Artemisius (April 66), which signaled the beginning of Christ’s coming to reward and judge. Less than two months later (June

66) in the evening on the day of Pentecost, as the priests were entering the temple to perform their customary services, they heard the voice of a great multitude in the unseen realm crying out, "Let us go from this place!" This was evidently the resurrection of the saints out of Hades. So, Josephus unwittingly gave us the very day and hour of the beginning of the Parousia, as well as the *day and the hour* of the resurrection of the dead. He proved the predictions of Jesus to be true to the very "day and hour," in that very generation, before "some of those standing there" tasted death.

7 JUST A 'MINOR' COMING AT A.D. 70?

There are many who believe there was "some kind of coming of Christ" in connection with the destruction of Jerusalem, but they are quick to point out that it was merely a "minor" coming of Jesus, and that the "major" return of Christ is still future! They call it "*a coming in judgment upon the Jewish nation.*" However, the question is, "Where does the New Testament ever distinguish between a minor coming in judgment and the major return of Christ?" Neither Jesus nor any of the NT writers ever stop to explain which "coming" they have in mind. None of them ever say, "Here I'm talking about a minor coming to end the Jewish world, but over there I'm dealing with *the major* coming to end the universe."

Think of a first-century Christian living before the destruction of Jerusalem in AD 70 who had access to only a few of the NT books. Would he have known that Jesus was speaking of *two different* "comings of the Son of Man" separated by thousands of years? We have a hard enough time distinguishing between the various "comings" and we live after AD 70! The NT does not teach two different Parousias of Christ. He was to return only once, and that happened in the first century when Jerusalem was destroyed! How can He come back again if He hasn't left again? He came in the first century (at AD 70). He is still with us. He will never leave. He will always be with us.

Credalists challenge the idea of putting the final return of Christ in the past. Yet some of them believe there was some kind of "minor" return of Christ in AD 70, with another final coming in the future. This multiple-parousia idea is a worse attack on the creeds than is our mere adjustment of the timing of the one return mentioned in the creeds. The creeds only talk about one return of Christ. Partial preterists who add a third coming of Christ to the non-negotiable list of biblical endtime events in the creeds have violated the creeds in a far more serious way than Full Preterists who merely reinterpret the timing of the second coming mentioned in the creeds and scripture. *Who violates the creeds more?* Those who merely reinterpret the

timing of the second coming, or those who add another coming to the list?

We all need to recognize that the creeds can be mistaken, and must be corrected when they are found to be in error. That idea strikes terror in the hearts of creedalists only because they don't realize that they themselves have violated the creeds. Some futurists and partial preterists take exception to the "descent into Hades" clause in both the Apostles and Athanasian creeds, in spite of the fact that it has a strong basis in Scripture (Psalms, Acts 2 and 1Peter) and an early history in the church. Athanasius even says about all the statements in his creed (including the "descent" clause) that, "This is the Catholic Faith: which except a man believe faithfully, he cannot be saved." [emphasis added] Where does this put those creedalistic partial preterists who take exception to the "descent into Hades" clause?

All English-speaking Protestants recite English versions of the Apostles and Nicene creeds which have been changed. The original Latin and Greek say, "resurrection of the flesh." But reformers were uncomfortable with the word "flesh," so they substituted the word "body" in the English versions.

Question: Were the Reformers the only ones who had the right to change the wording of the creeds and confessions? Or does every generation of Christians have the liberty to take exception to various words in the creeds, and correct them if mistakes are found? The ink was barely dry on the original Nicene Creed before they were discussing further changes. The creeds pose no obstacle to the preterist view simply because they are mere human documents that are not inspired or authoritative like Scripture. *Scripture alone* is our final authority in matters of doctrine. And if inspired Scripture teaches the preterist view, it does not matter if the uninspired creeds stand against it. The only thing that matters is whether Scripture teaches it. Uninspired creeds cannot negate anything which rightly-interpreted inspired Scripture affirms.

8 THE DATE OF REVELATION

Interpretation of most Biblical books is not usually affected by the date of their composition. But the book of Revelation is an exception to that rule. Its interpretation is radically affected by its date of writing. If it was written before the destruction of Jerusalem in AD 70, it would almost certainly have to be connected with that event. However, if it was written several years after AD 70, it could not be dealing with the end of Jerusalem, since it is a book of prophecy predicting some significant destruction in its near future. No careful study of the date of Revelation should fail to consider the excellent works of Dr. Kenneth Gentry (*Before Jerusalem Fell*), David Chilton (*Days of Vengeance*), Foy Wallace (*The Book of Revelation*), and Arthur Ogden

(*The Avenging of the Apostles and Prophets*). These four authors have done a marvelous job of laying out the overwhelming evidence for the early pre-70 date of the book of Revelation.

Some date the book of Revelation in the year AD 96, based almost exclusively on flawed and questionable external patristic testimony. Internally, the book of Revelation affirms the radical nearness of Christ's return and other end-time events. Notice Rev. 1:1,3 and 22:6,10 in particular. These passages say that the contents of the book were about to be fulfilled very soon. They say that "these things must take place soon" because "the time" for their fulfillment was "at hand". One of the things which was to happen "soon" was Jesus' return ("surely I am coming soon" Rev. 22:7,12,20). If the book was written in AD 96 (like some think) then they will have to find some major event which happened shortly after AD 96 which was significant enough to call it "the Second Coming" and the fulfillment of Revelation! Rome didn't fall for another 300 years! The Roman persecution didn't end in AD 96, and didn't end until two and a half centuries later! Nothing major happened shortly after AD 96! Could AD 96 be the wrong date? Could AD 70 be the right one? Revelation must be discussing AD 70, an event so important that the Bible couldn't ignore it and deal instead with lesser-important events (like the death of Domitian).

And from the Jewish viewpoint, it would be unthinkable that God would have wiped out His chosen people without at least one book of prophecy dealing with it! Even the lesser-important Babylonian destruction of 586 BC had numerous prophetic books written about it (before, during and afterwards), and the language describing that destruction is extremely similar to the language in Revelation. Before God disciplined His people He always raised up prophets to warn the people to repent, especially if there was going to be a massive destruction (like AD 70)! And He always gave them written books of prophecy in connection with those destructions. It just doesn't seem likely that God would devote a whole book of prophecy to the fall of some pagan empire, and not give an even more detailed book of prophecy about apostate Israel's massive destruction in AD 70! The book of Revelation appears to be that book!

Those who interpret the book of Revelation in connection with Domitian and Rome are forgetting what the book is presenting. Revelation is not just discussing the death of a "beast," but also the downfall and destruction of some "Great City Babylon" and the end to some very threatening persecution. Those who apply the book to Domitian and Rome forget about these last two events. They cannot explain how the city of Rome and the Roman persecution ended shortly after AD 96! Rome didn't fall for over 300

years, and the Roman persecution continued until Constantine's day (AD 313)! These events are not very "shortly" after AD 96! It must be dealing with the Zealots and the Jewish persecution against the church, which did end very soon at AD 70!

What "Great City" important to Christians and Jews fell "shortly" after AD 96? What great persecution which was a real threat to the church ended "shortly" after AD 96? None did! Revelation 11:8 identifies who the "Great City" was ("the city where their Lord was crucified"): Jerusalem! Revelation 18:24 also identifies who the "Great City" was: *"And in her was found the blood of prophets and of saints and of all who have been slain on the earth."*

When this is compared with Jesus' statements in Luke 13:33-35 and Matt. 23:29-39, one can see that the "Great City" mentioned in the book of Revelation is Jerusalem, not Rome! Jesus says that Jerusalem is the city that "kills the prophets," and that the "guilt for all the righteous blood shed on earth" would fall upon Jerusalem in that generation (Matt. 23:34-37). Upon comparing these statements of Jesus with Revelation 18:24, the conclusion is inescapable: Jerusalem is the "Great City"! And if the book of Revelation is dealing with the downfall of Jerusalem, it must have been written before AD 70 in order to predict it.

What great persecution is under consideration in the book of Revelation? The other books of the New Testament speak of a serious persecution which the Jews inflicted upon the Christians (see Matt. 10:16-23; Matt. 24: 9,10,21; Acts 8:1; Gal. 1:13; etc.). This Jewish persecution came to a standstill in AD 70! The death of Domitian in AD 96 did not stop the Roman persecution. Eusebius says that Romans persecuted Christians for more than two centuries later. The Roman persecution did not end "shortly" after AD 96! But if the book was written shortly before AD 70, there would be an end of a very threatening persecution "shortly" afterwards to fulfill it.

In Matt. 23:32-37, Jesus says it was the Jews of that generation who were the real threat to the Christians. It was they (not the Romans) who had all the blood of the righteous imputed against them! It was the corrupt Jewish leadership of that generation who persecuted them "from city to city." It was the city of Jerusalem which had the blood- guilt of all the prophets and saints imputed against it. The book of Acts shows that the only reason the Romans were even involved in the persecution at all was because the Jewish leadership had to go through the Romans to carry out their threats.

It was the unfaithful among the Jews who were the real threat to Christ's followers. Even Paul states (Gal. 1:13,23; 1 Tim. 1:13; Acts 8:3; 9:21) that his intention as a persecutor before he became a Christian was not just to debate the Christians and prove they were wrong. He was trying to "destroy"

them out of existence! As long as the Jewish leadership of that generation had any power behind them they would be a threat to the Church. No one knew better how to “destroy” the Christians than the Jews. The Jewish temple-system (a physical, sacrificial system) was being challenged by a new spiritual system, and the Jewish religious leaders were outraged! As long as they were able (until AD 70), they did everything in their power to blot out Christianity before it became strongly established.

No other persecution after AD 70 ever threatened the existence of Christ’s followers like this Jewish one did. Eusebius (Book II, chapter 25 and Book III, chapters 5-8) shows that the Jewish persecution was the real threat. There were Jewish communities scattered all over the Roman empire, and Jews who had become Christians on that first Pentecost went back to their communities with the gospel. It didn’t take long for the Christians to make their presence and their difference known. A strong persecution immediately ensued. Paul’s letters and the book of Acts show this constant struggle going on. It got worse as time progressed.

When it became known that Gentiles could be saved without circumcision and Law-keeping, and that the temple-sacrifices were no longer binding (nor efficacious), the Jewish leaders were incensed. They would stop at nothing to put down this new “blasphemy.” All that they stood for was being trampled underfoot by the Christians. And when Nero got involved, the persecution became empire-wide, and rapidly escalated into the “great tribulation” in which several of the apostles were martyred and exiled.

Josephus pinpoints its beginning in AD 62 when Festus died and Ananus II was installed as high priest. The Jews were without a Roman governor for three months. Ananus II took advantage of this opportunity to arrest “James and some of his companions.” It was during this four year “great tribulation” (c. AD 62-66) that James, Paul and Peter suffered martyrdom, and apostle John was exiled to the island of Patmos, where he wrote the book of Revelation. In the opening chapter of Revelation, John says, “I, John, your brother and fellow-partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus.” According to Papias the late first century Christian historian, John was released from Patmos to reside in Ephesus, where he was killed by the Jews during the Neronian persecution (great tribulation).

According to Peter who wrote at this very time (AD 63-64), Satan had been released and was “prowling about like a roaring lion, seeking someone to devour” (1 Pet. 5:8). Peter knew his martyrdom was near (2 Pet. 1:14) because Satan was released and the great tribulation was underway. This

“tribulation” fell first on the Christians (1 Pet. 4:17), and immediately provoked Christ to descend with His angels in AD 66 to begin the outpouring of wrath and judgment upon the Jewish nation for three and a half years (AD 66-70).

In Matthew 24:22, Jesus says that unless that “tribulation” was cut short, none of the “elect” would have been left on earth to greet Him at His coming! The outbreak of the Jewish rebellion cut short that tribulation. The Jews had to turn their attention toward the war effort. The destruction of Jerusalem in AD 70 weakened the Jewish people so much that they were no longer a threat to the existence of the church afterwards. They had to concern themselves with their own survival. And the destruction of the temple in AD 70 completely stopped the sacrifices. This was a significant vindication of Christianity.

The book of Revelation promised a speedy relief to that great tribulation, and it came quickly. The Neronian persecution began in the Summer of 64, and was cut short by the outbreak of the Jewish rebellion in the Spring of 66. This fits the prophecies of Revelation perfectly, thus suggesting that the book of Revelation was written before the great tribulation, most likely in the summer of AD 62. Dating it in AD 96 has been the major reason why understanding it has been so difficult. It becomes an easy book to interpret when dated before AD 70!

9 DATING REVELATION BEFORE A.D. 70

Below is an extensive list of Biblical interpreters who dated the book of Revelation before AD 70 in their writings. The early date has obviously had its share of scholarly support. Kenneth L. Gentry, Philip Schaff, F. W. Farrar, John A. T. Robinson, E. P. Gould, Milton S. Terry and others (in their books listed in the Bibliography) mention more than a hundred different theologians during the past four centuries who took a pre-70 date for Revelation. Of these, Gentry (BJF, pp. 30ff) was the most helpful. Several of these theologians also believed in a pre-70 fulfillment of most or all of Revelation. And these are not just obscure and unknown persons! Most of these are in the “Who’s Who” of Biblical scholarship. The ones boldfaced below are especially recommended for further study. Many of their books for which we were able to find information are listed in the Bibliography. Some of them may still be in print, or else available in digital form online somewhere.

Andreas (fifth century), Arethas (tenth century), Theophylact (1071), Luis De Alcasar (1554-1613), Henry Hammond (1653),

John Lightfoot (1658), Hugo Grotius (1664), Sir Isaac Newton (1727), **Frank Abauzit** (1733), Hardouin (1741), **J. J. Wettstein** (1751), Bishop Thomas Newton (1754), Harenburg (1759), **Johann Gottfried Von Herder** (1779), **E. G. Hartwig** (1780), Eichorn (1791), **N. Nisbett** (1802), J. C.L. Gieseler (c. 1820), Frederick Bleek (1820), F. H. A. Ewald (1828), F. J. Züllig (1834), **J. A. Stephenson** (1838), **Moses Stuart** (1845), Albert Schwegler (1846), Wm. M. L. Dewette (1848), Gottfried Friedrich Lücke (1852), Karl A. Auberlen (1857), Düsterdieck (1859), Charles **Pettit M'llvaine** (1859), **F. D. Maurice** (1861), **Philip S. Desprez** (1861), **Charles Wordsworth** (1866), **J. B. Lightfoot** (1867), **B. Weiss** (1869), **Henry Cowles** (1871), **James Glasgow** (1872), H. Gebhardt (1873), J. E. Renan (1873), A. Hilgenfeld (1875), A. Immer (1877), Dean Plumptre (1877), **James M. McDonald** (1877), **James Stuart Russell** (1878), **Robert Young** (1822-1888), **Israel P. Warren** (1878), **Alexander Brown**, **R. W. Dale** (1878), **J. T. Harris**, J. H. Noyes, **Thomas Rattray** (1878), Edward Reuss (1880), Samuel Davidson (1882), **B. F. Westcott** (1882), **Milton S. Terry** (1883), **William Hurte** (1884), August Neander (1889), **F. W. Farrar**, **C. A. Goodhart** (1891), A. Plummer (1891), T. Randell (1891), W. H. Simcox (1893), W. Sanday (1893), **F. J. A. Hort** (1894), **William Newton Clarke** (1894), E. Hampden Cook (1894), G. O. Field (1895), **John David Michaelis**, Philip Schaff, E. P. Gould (1896), G. Salmon Dean Stanley Tilloch, F. C. Baur, Aube, Krenkel, Reville, Volkmar, Bunsen, Rudolf Stier, Guericke, Niermeyer, Hentenius, Edward Robinson, Dr. Dollinger, E. C. Selwyn (1900), **William S. Urmy** (1900), B. W. Henderson (1903), H. J. Holtzman (1912), G. Edmundson (1913), A. S. Peake (1919), A. Weigall (1930), A. D. Momigliano (1934), Ulrich Beeson (1956), C. C. Torrey (1958), K. A. Eckhardt (1961), James Hamilton (1962), Jay Adams (1966), **Foy Wallace** (1966), Max R. King (1971), Franklin Camp (1974), J. Massyngberde Ford (1975), Ray Hawk, John A.T. Robinson (1976), Jessie E. Mills, Jr. (1978), Edward E. Stevens (1978), Cornelius Vanderwaal (1979), Burton Coffman (1979), Timothy A. James (1982), David H. Chilton (1985), **Arthur M. Ogden** (1985), Greg L. Bahnsen (1989), **Kenneth L. Gentry, Jr.** (1989), Ron McRay (1990), Janice E. Leonard (1991), John Noe (1991), Joseph R. Balyeat (1991), Kenneth J. Davies (1992), **Don Preston** (1992), Gary DeMar (1994), **Albert R. Pigeon** (1994), Eugene Fadeley (1995), Joseph M. Daniels (1996), John L. Bray (1996), **Arthur Melanson** (1998), Robert Charles Sproul (1998), Daniel E. Harden (1999), Randall E.

Otto (2000), James A. Henry (2002), Samuel M. Frost (2002), **Tom and Steve Kloske** (2003), Kurt M. Simmons (2003), **Brian L. Martin** (2004), **Ian D. Harding** (2005), **Michael Alan Nichols** (2010), Glenn L. Hill (2010), Stephen Temple (2012), Tony Everett Denton (2012), Charles S. Meeks (2013), and an ever growing number of many others. It seems that around the beginning of the twenty-first century (A.D. 2001), writers and writings about the preterist view began to increase dramatically, and it shows no signs of slowing down any time soon.

10 DANIEL AND REVELATION

Daniel was promised that there would be further revelation about “these things” given “in the time of the end” (not “end of time” – big difference) when his people would be “completely shattered” (Dan. 12:4-9). The only complete shattering of the Jewish people since Daniel’s day to ours was the AD 70 destruction! Therefore, the “end- time” spoken of in Daniel 12 must have been the AD 70 generation. The phrase used by Daniel is “time of the end,” not “the end of time.” There is a difference. The Bible nowhere teaches a return of Christ at “the end of time.” The futurists have done much to confuse the situation. Jesus and the apostles refer to Daniel’s prophecies and apply them to the first century and AD 70. Daniel’s “end time” was the “complete end” that would occur when the Jews were “completely shattered” (see Dan. 9:26,27; 10:14; 11:27,35,40; 12:4,6,7,9,13). It was that same “end time” when the “abomination of desolation” would be revealed and destroyed. Daniel was told to “seal up” his book because the end-time was still a long way off (Dan. 12:4,9). However, John was told not to seal up his book (Revelation) because the time of its fulfillment was “at hand” (Rev. 22:10). Most people agree that Revelation is dealing with the same things as Daniel, so that Revelation has to be that further revelation about the “complete shattering” of the Jews which was revealed to Daniel. This means that the generation when Revelation was written had to be the “end-time.” And if we compare the descriptions (Dan. 10:5,6; Rev. 1:13-15) of the angel who gave Daniel and John these revelations, we’ll see incredible similarity, suggesting again that the book of Revelation is indeed the continuation of the revelation which was promised to be given “at the time of the end.”

Daniel deals with the “end-time” of the Jews when they would be “completely shattered” (Dan. 12). So, if Revelation deals with the same things as Daniel, then it must be dealing with AD 70 also! And, if Revelation is dealing with AD 70, it had to be written before AD 70 in order to predict it.

While predicting the devastating times that would come upon the Jews

in AD 70, Jesus said, “*these are days of vengeance, in order that all things which are written may be fulfilled.*” (Luke 21:22) He indicates that all Old Testament Scripture would be fulfilled by the time Jerusalem was destroyed. That means Daniel (OT Scripture) had to be fulfilled by AD 70.

11 MATTHEW 24 AND THE SECOND COMING

Matthew 24 and its parallels (Mark 13; Luke 17; and Luke 21) supply powerful evidence for the idea that Jesus returned in AD 70. Beginning with Matt. 23:29 and reading straight through to the end of chapter 24, one cannot help but notice the imminency of the events described here. In Matt. 23:36, Jesus says, “*all these things shall come upon this generation.*” He further states, in Matt. 24:34, “This generation will not pass away until all these things take place.” Notice that He says “all these things”, not just some of them! And one of the “things” mentioned in the context is the “*coming of the Son of Man*” (Matt. 24:3, 27, 30, 37, 39, 42, 44, 46, 50)! Either Jesus returned within a generation (within about 40 years, see Heb. 3:10-17) or He and the NT writers were grossly mistaken (and uninspired).

Some try to evade this dilemma by dividing Matthew 24 into two sections, the first dealing with AD 70 (verses 1-34), and the second dealing with a future end of the world (verses 35 and following). The following chart (“The Olivet Discourse Cannot Be Divided”) shows why that approach cannot be right.

12 ABOUT THE CHART

See the chart on the opposite page. Some hold the idea shown on the left side of the chart. They think Matthew 24 speaks of two different time periods:

1. **(SECTION A)** Events Associated With AD 70, and
2. **(SECTION B)** Events Still Future To Us.

They apply the events mentioned in Matt. 24:1-34 (**SECTION A**) to the first time period (AD 70), and the events in Matt. 24:35ff (**SECTION B**) to our future.

However, Luke’s statements in chapter 17 (on the right side of the chart) show that this idea cannot be correct. Luke 17 discusses the same events as Matthew 24, but without any hint whatsoever that two different time periods are under consideration. Luke clearly sees all of these events as happening in the same time period (“the day that the Son of Man is revealed,” Luke 17:30).

13 THE OLIVET DISCOURSE CANNOT BE DIVIDED

The Olivet Discourse Cannot Be Divided

Matthew 24

SECTION A (events associated with AD 70)?

Matthew 24:1-34

- ① vv. 17,18 – “let him who is on the housetop not go down...”
- ② vv. 26,27 – “For just as the lightning comes from the east...”
- ③ v. 28 – “Wherever the corpse is, there the vultures will gather.”

SECTION B (events still future to us)?

Matthew 24:35ff

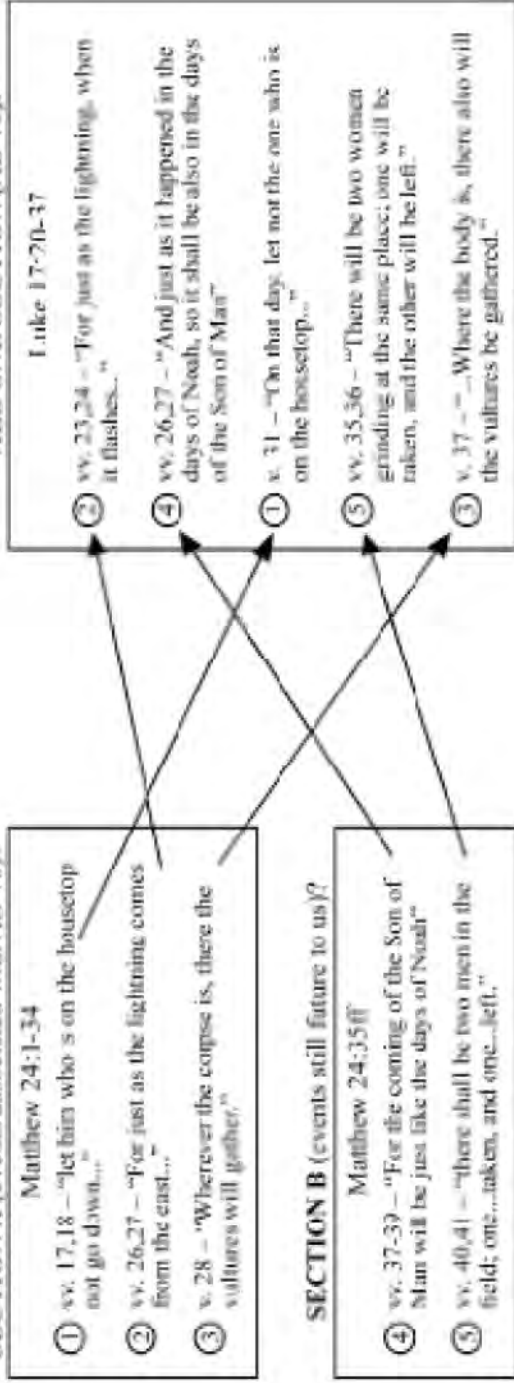
- ④ vv. 37-59 – “For the coming of the Son of Man will be just like the days of Noah”
- ⑤ vv. 40,41 – “there shall be two men in the field; one...taken, and one...left.”

Luke 17

ALL ONE SECTION (AD 70)?

Luke 17:20-37

- ② vv. 23,24 – “For just as the lightning, when it flashes...”
- ④ vv. 26,27 – “And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man”
- ① v. 31 – “On that day, let not the one who is on the housetop...”
- ⑤ vv. 35,36 – “There will be two women grinding at the same place; one will be taken, and the other will be left.”
- ③ v. 37 – “Where the body is, there also will the vultures be gathered.”



Notice on the chart (previous page) how Luke records the same events as Matthew, but in a different order. Matthew's order is 1-2-3- 4-5, but Luke's order is scrambled 2-4-1-5-3! Luke has an event from SECTION A followed by one from SECTION B, then another from SECTION A followed by SECTION B, and finally one from SECTION A. This presents a problem: If Matthew 24 really has two sections (or two different time periods) under consideration, then Luke's account is incorrect, because he mixes the five events up as if they are all to happen in one time period. Either Luke is mistaken (and therefore uninspired), or it is wrong to divide Matthew 24 into two sections. Of course, the solution to this is that both Matthew and Luke speak of the same events which would all happen in the same time period. And Matthew 24:34 tells us when that time period was: the "generation" that was alive when He spoke those words (AD 30-70)!

The same "coming of the Son of Man" is under consideration in both so-called sections (Matt. 24:3, 27, 30, 37, 39, 42, 44, 46, 50 – see the Greek words for "coming"). The chapter cannot be divided into multiple different comings. All the events in both sections are inseparably connected with the same "coming of the Son of Man." The second section contains the same kind of "coming" passages as the first section, using the same Greek words (parousia and erchomai) for "coming." The Greek word "parousia" is used four times, twice in each of the two sections. We have listed them below for easy comparison. Look at the biblical text to see if there is any indication that Jesus was talking about two totally different "comings of the Son of Man" separated by thousands of years.

1. First Section – (Matt. 24:4-34) – AD 70 Coming

- "parousia" – Mt. 24:3, 27
- "erchomai" – Mt. 24:30

2. Second Section – (Matt. 24:35ff) – Alleged Future Coming

- "parousia" – Mt. 24:37, 39
- "erchomai" – Mt. 24:42, 44, 46, 50

Some interpreters (e.g. Marcellus Kik, Ken Gentry) apply all three "coming" passages in the first section to AD 70, and say the coming passages in the second section apply to a future "glorious Second Advent." Such arbitrary distinctions between the two sections using the same Greek words has given critics (e.g. Bertrand Russell, Albert Schweitzer, and many others) license to charge Jesus with a mistake Dividing the chapter means Jesus was speaking about two totally different Parousias separated by thousands of years (compare Mt. 24:27 versus 24:37, 39) using not just "similar language,"

but exactly the same language (“coming of the Son of Man”). The word “parousia” (coming) is used in both sections, and the events mentioned in each section are connected inseparably with that parousia of the Son of Man. Either we have to say it is all future (and make Jesus a liar for saying any of it would occur in that generation), or make it all fulfilled at AD 70. Preterists are the only ones who are consistent on this.

Jesus never distinguishes between two different “comings of the Son of Man” accompanied by “angels” “in glory” with “the clouds.” We would have to find such a clarification somewhere else in Jesus’ teaching, since it is not found in the Matt. 24 context. Note also that the Greek word “parousia” is not used by Jesus anywhere else in the four gospels. It is only used here in Matthew 24, and is used interchangeably with the other word translated “coming” (erchomai). Both “parousia” and “erchomai” are used interchangeably in this context in reference to the same “coming of the Son of Man.” So there is no place in Jesus’ teaching where He distinguishes between two different “parousias” separated by thousands of years. It is very clear that the first century saints did not understand two different parousias here. They only knew of one return of Christ.

Nor were two different parousias separated by a long delay taught by any of the NT writers. J. N. D. Kelly, Jaroslav Pelikan, Kurt Aland, T. F. Torrance and many other careful students of church history have pointed out how the pre-70 church was pervaded with a sense of imminency about a single parousia. Albert Schweitzer has clearly shown how the imminence of a single parousia was the very fabric through which the NT was interwoven.

That there was only one parousia, and that it would occur in that generation, creates an insurmountable dilemma for futurists, and leaves them hopelessly vulnerable to the liberals and skeptics who assert that Jesus indeed promised His one and only parousia within His own contemporary generation, but failed to keep that promise. Since futurists do not believe it occurred then, it forces them to see Jesus as a false prophet. The Preterist view offers not just a better hypothesis, but the *only* solution to this dilemma.

While considering Matthew 24, we should note that in Matt. 24:14, Jesus said, “And this gospel of the kingdom shall be preached in the whole world...and then the end shall come.” This was one of those events in the “first section” of Matthew 24 which must have been fulfilled by AD 70. Is there any NT proof that it was? Yes, see Rom. 1:8; 10:18; 16:26; Col. 1:6, 23. Some of these passages use the very same Greek words and phrases that Matt. 24:14 does. “The end” (Mt. 24:14) must have occurred!

We must note how the three chapters (Matt. 23, 24, 25) are contextually linked. This is not a collection of sayings about totally different events. These

discourses were spoken on the same day, and deal with the same subject Jesus had introduced in Matthew 23 (the coming of the Son of Man with its attendant woes and desolations upon Jerusalem). This becomes evident when the statements in “Section 2” of Matthew 24 are closely analyzed (see our chart). Notice Matthew 24:40, 41 (i.e., “one will be taken, and one will be left”). There is a parallel in Luke 17. Lest anyone think this is the rapture, we only need to look at Luke 17:37 to remove any doubts. There the disciples ask Jesus “where” these folks would be taken. They would be taken where dead carcasses are normally carried off and consumed by the vultures. These verses presuppose there will be survivors of this destruction who will be left on the land after the destruction. If it was talking about the end of the universe, there would be no survivors. So it must be speaking of the destruction of Jerusalem.

In regard to the rapture, preterists have shown that the language used here in Matt. 23-25 has at least fifteen similarities with 1Thess. 4 and 5. The most important of these similarities is with Matt. 24:29-31, which refers to the gathering of the living saints by the angels. This “gathering” or rapture occurred in AD 66 right before the Jewish War.

Few doubt the connection between Matt. 23 and 24. But the unity between chapters 24 and 25 has been questioned. Matt. 25:1-13 is the parable about the ten virgins. This is focused on the return of the bridegroom (Christ). In Matt. 25:13-30 Jesus presents another parable about the Talents. This is also connected with the “return” of the Master. Finally, in Matt. 25:31-46, Jesus talks about “when the Son of Man comes.” How can anyone believe that the comings of the Son of Man that are mentioned in all three sections of Matt. 25 are speaking of a different “coming” than the one mentioned in Matthew 24? If there were no “coming” statements in Matthew 25, we might be justified in doubting the unity of all three chapters. But all three chapters speak of the same “coming of the Son of Man” without distinguishing between them. Neither Jesus, nor the NT writers ever distinguish between two different returns of Christ separated by thousands of years. The lack of any distinction generally in the NT, and specifically here in Mt. 23-25, demands that these three chapters are a unity, and are speaking of the same return of Christ in AD 70.

It might also be helpful to note, while we are discussing the timing of the one-and-only parousia (coming) of Christ in the first century, that the word “parousia” was a technical term used by the Greeks to refer to the visitation of a king to one of his subject territories. It was an extended visitation, in some cases lasting for more than a year, in order to reward his faithful subjects and punish his rebellious subjects. That appears to be the idea that is in mind

here with the Parousia of Christ. It was not just a one-day or “twinkling of an eye” event. It was an extended visitation to reward his faithful disciples and pour out his wrath upon the rebellious Jews which evidently began in AD 66 and extended at least until Jerusalem was destroyed in AD 70.

14 ALL N.T. BOOKS WRITTEN BEFORE A.D. 70!

We have seen that Revelation was written before the destruction of Jerusalem, and when similar internal evidence and historical considerations are focused on the rest of the NT books, their pre-70 dates can be established as well. There is no totally reliable external evidence for either a pre-70 or a post-70 date. In determining the dates of Biblical books, internal inspired evidence always reigns supreme.

Dr. John A.T. Robinson, a theologian widely known as being a “liberal,” shocked the Christian scholarly world by suggesting that all of the New Testament documents were written before AD 70. This is a strikingly conservative position, since most liberal scholars date much of the New Testament after AD 70. He says he began his research for the book when he noticed that none of the NT books mentioned the destruction of Jerusalem as a past event. He calls the destruction of Jerusalem, “the single most datable and climactic event of the period,” and constantly stresses the point that such an important event could not have been ignored by the writers of the NT if it was past when they wrote. In his book, *Redating the New Testament*, p. 13, he says, “One of the oddest facts about the NT is that ... the fall of Jerusalem in AD 70 ... is never once mentioned as a past fact.” How could any NT writer after AD 70 fail to comment on the incredible accuracy of Jesus’ predictions in Matt. 24? Even if they had no direct references to the destruction, there would at least be subtle reflections of post-70 conditions in their writings which would betray a post-70 date. Dr. Robinson says that the absence of all allusions to AD 70 by the NT writers is “as significant as the silence for Sherlock Holmes of the dog that did not bark” (p. 13). The NT writers did not mention AD 70 because it had not happened yet! All of the NT books were written before it happened.

Since speaking/writing by inspiration (prophecy) was one of the gifts of the Spirit, the closure of the canon in AD 70 necessarily implies the cessation of the gift of prophecy (or revelation) at that time as well. Several books have been written teaching the idea that the gift of inspiration (prophecy or revelation) ceased at AD 70. J. S. Russell, Cornelius Vanderwaal, George E. Gardiner, Franklin Camp, Guy N. Woods, and Don Preston are just a few. This gives us a clear historical reference point (AD 70) for the completion of the NT canon.

However, this does not necessarily nor automatically imply the cessation of all the gifts of the Spirit. There are charismatic Preterists who agree that the NT books were finished at AD 70, but who still contend that some or all of the other gifts continued. Fortunately, the continuation or cessation of the charismata is not an essential issue. Preterists and futurists both can differ on this without disrupting our fellowship in Christ.

We also need to remember that God has always providentially cared for His people. The Bible does not teach that His providence will ever cease. Otherwise, we would need to quit praying for God to providentially intervene and answer our prayers for the recovery of the sick and terminally ill.

Some of the main purposes or functions of the Holy Spirit as Paraclete during the transition period were revelatory (i.e., revealing inspired truth), confirmatory and consummatory, in order to establish the church (John 14:26; 15:26; 16:8-15; 1 Cor. 1:8; Eph. 4:11-16; Heb. 2:3). Notice especially what Jesus said about the work of the Paraclete (John 14:26; 15:26; 16:8-15):

“He will teach you all things”

“bring to your remembrance all that I said to you”

“bear witness of Me, and you will bear witness”

“convict the world concerning sin, righteousness, judgment”

“guide you into all truth”

“disclose to you what is to come”

This was revelatory, confirmatory and consummatory work regarding the consummation of redemption. Unless we wish to say there is more redemptive truth yet to be revealed, we should instead understand that these revelatory functions of the Paraclete (the empowering of the apostles to teach and write by inspiration) have been completed. Jude 3 and Rev. 22:18-19 do not leave any room for the idea of a continuing revelation after the NT books were finished:

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. (Jude 3)

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus. (Rev. 22:18-20)

The canon of scripture is closed. The Paraclete finished His inspired

revelatory work about the plan of redemption by the time Jerusalem was destroyed in AD 70.

15 ARE WE STILL IN THE LAST DAYS?

Many Christians today think that we are still “in the last days.” But in Acts 2:16-20, Peter clearly states that the “Last Days” were already in progress (cf. Heb. 1:1-2), and that the Last Days would come to an end at the “Great and Awesome Day of the Lord.” The phrase “Day of the Lord” to which Peter and other NT writers refer, is a term used very often in the Old Testament prophets to describe the judgment or destruction of some wicked nation (see Isa. 13:6-19; Isa. 24-34; Isa. 51,52; Jer. 4; Ezek. 30:1-12; Ezek. 32; whole book of Joel, esp. 1:15–2:11; Hag. 2; Zeph. 1:7-14; Zech. 14; etc.). It was NOT referring to the end of the world.

These passages sound like the End of the World, but the context shows that they are talking only about national downfalls. It was the “end of the world” for those wicked nations. In the context of Acts 2:16-20, Peter indicates that those “Last Days” pertained to the Jews to whom he was preaching. In Acts 2:40, he urges them to repent and “rescue yourselves out of this perverse generation” that was doomed to destruction. It becomes crystal clear that the “Last Days” and the

“Great and Terrible Day of the Lord” was referring to that terminal generation of Jews who lived right before Jerusalem was destroyed. At AD 70, Jesus returned and ended the last days of the Jewish nation. It was God’s Great and Glorious Day for the vindication of His people, and an Awesome Day of Judgment and destruction for those who had rejected and crucified Him and persecuted His followers. Acts 2:16- 20 had its fulfillment at AD 70! The last days of the Jewish nation ended then. The new Eternal Kingdom age began. We are no longer living in “the Last Days,” nor is the “Great and Terrible Day of the Lord” still ahead of us. We are in the Eternal Kingdom now.

16 DID THE ETERNAL KINGDOM ARRIVE?

Within Christianity, there is a broad spectrum of teachings about the *nature* of the Eternal Kingdom, as well as the time when it was supposed to arrive. The following scriptures show that the Kingdom was supposed to arrive in the lifetime of “some of those who were standing there” listening to Jesus teach. It would be spiritual in nature, and eternal in duration:

Time of Arrival

Dan. 2:44 – And in the days of those kings [Roman Empire] the God of heaven will set up a kingdom which will never be destroyed, and

that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

Mark 1:15 – [John the Baptist] The time is fulfilled, and the kingdom of God is at hand...

Matt. 4:17 – Jesus began to teach, “Repent, for the kingdom of heaven is at hand.”

Mark 9:1 – some standing here shall not taste death until they see the kingdom of God after it has come with power.

Matt 25:31-34 – when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. ... Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’

Luke 21:31 – when you see these things happening ... the kingdom of God is near

Spiritual in Nature

John 3:3 – Jesus said, “unless one is born again, he cannot see the kingdom of God.”

Matt. 18:1-4 – At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?” . . . unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

Luke 17:20-21 – Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.”

John 15:19; 17:14 – in the world, but not **of the world**.

John 18:36 – Jesus said, “My kingdom is not of this world. ... not of this realm.”

Matt. 5:3 – Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Mark 9:35 – Jesus said to the twelve, “If anyone wants to be first, he shall be last of all and servant of all.”

1Cor. 6:9 – **the unrighteous shall not inherit the kingdom of God.**

Gal. 5:21 – envying, drunkenness, carousing, and things like these . . . those who practice such things shall not inherit the kingdom of God.

Eph. 5:5 – no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

James 2:5 – did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

Matt. 19:23-24 – Jesus said, “Truly I say to you, it is **hard for a rich man to enter the kingdom of heaven**. And it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”

Rom. 14:17 – for the kingdom of God is not eating and drinking, but **righteousness and peace and joy** in the Holy Spirit.

Eternal in Duration

2Sam. 7:12-13 – When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.

Isa. 9:7 – There will be **no end to the increase of His government or of peace**, On the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this.

Dan. 2:44 – And **in the days of those kings** the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

Luke 1:33 – and He will reign over the house of Jacob forever; and His kingdom **will have no end**.

Heb. 12:28 – Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.

Dan. 7:18-27 – But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come. . . . His kingdom will be an **everlasting kingdom**, and all the dominions will serve and obey Him.

Thus we have seen that the Kingdom was supposed to arrive *in the lifetime* of some of Jesus’ disciples. It arrived in connection with the destruction of Jerusalem when “all these things occurred” and Jesus came to judge between the sheep and goats. It is spiritual in nature, and will *endure forever*.

17 HOW TO INTERPRET PROPHETIC LANGUAGE?

If we know *when* an event occurred, then it will be easier to determine what kind of event it was. The *timing* of an event helps define the *nature* of that event. That holds true especially for the second coming and its associated events. If we know that it was supposed to occur in the first century in connection with the destruction of Jerusalem in AD 70, then we know it was not an earth-burning, universe-collapsing, end of the world. Instead, it was the end of the Jewish Old Testament world.

There is a lot of “end-of-the-world” type language used in the Bible which seems at first sight to be speaking of the end of the physical universe, when in fact it is talking about the changing of the ages (from one world to another). The Old Testament Hebrew referred to the two worlds as “this world” (*olam ha-zeh*) and “the world to come” (*olam ha-bah*). In the New Testament Greek it refers to them as “this age” (*touto aioni*) and “the age about to come” (*mellontos aionos*). See Matt 12:32; Eph 1:21; and Heb 6:5. It was the changing of the old covenantal world system into the new covenantal world system, not the end of the universe.

Furthermore, a lot of the language that is used in Scripture to describe the Day of the Lord and his coming with the angels in clouds of glory, is *theophany-style language*. It is describing a real visible coming of God with his angels to reward his saints and judge his enemies (see Isa. 13:6-19; Ezek. 30:1-12; Joel 1:15–2:11; Zeph. 1:7- 14). It is not just figurative metaphorical language. It is talking about real, visible, and *experiential* interactions between the unseen realm and the seen realm. When we hear language such as “the heavens were opened,” it is referring to a literal opening in the unseen realm so that saints can see something that is normally unseen.

This is *cosmological language*. Biblical cosmology is the study of the relationship and interactions between the things in the unseen realm and things in the seen realm. Biblical writers use this kind of language a lot, especially in reference to *theophanies* (God- appearances) and *angelophanies* (angel-appearances). Any place in Scripture where we see a visible or experiential interaction between the unseen realm and the seen realm, those interactions are described in cosmological terms. It is not just symbolic or apocalyptic language.

A good example of a theophany was when the glory cloud of God’s presence descended upon Mount Sinai in fire (Exod 19:16ff). That theophany was visible and experiential. The Israelites saw the glory cloud during the day and the pillar of fire at night. Just before Solomon prayed at the dedication of his temple, it says that the glory cloud of God’s presence visibly filled the temple and indwelt the Holy of Holies (1Kings 8:1-11). Elisha literally and

visibly saw Elijah carried to heaven in fiery angelic chariots (2Kings 2:11-12). Elisha and his servant Gehazi literally saw the angelic armies all around the city of Dothan protecting them (2Kings 6:17).

Those were real theophanies and angelophanies that God's people were allowed to see, hear, and experience in a cognitive way. The physical universe did not come to an end when those events occurred. And this is the same kind of language that Jesus used to describe his coming with the angels in the glory of His Father to reward his saints and judge his enemies. It was cosmological language describing real visible and experiential interactions between the seen realm and the unseen realm. Notice the language that is used in the following passages to describe the downfall of wicked nations (not the end of the world): Isa. 13; Isa. 24-34; Isa. 51,52; Jer. 4; Ezek. 32; whole book of Joel; Hag. 2; Zeph. 1; Zech. 14. That language certainly sounds like the End of the World to us modern folks, but the context shows that it is talking only about God coming to reward his people and judge his enemies. It was an "end of the world" for those wicked nations whom he judged, but it was not the end of the physical planet or the universe. And that same language is used in the New Testament to describe Christ's return to rescue His saints out of tribulation and pour out his wrath upon their persecutors (the Jews).

18 DID THE O.T. PREDICT THE SECOND COMING?

Most of us would probably answer a quick "yes" to the above question without realizing the implications. If you said "yes," you were right! Christians have always tried to convince Jews that the Old Testament predicted the Second Coming and other end-time events. The following passages are good examples of that:

Job 19:25 – "And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.

Psa. 96:13 – Before the LORD, for He is coming; for He is coming to judge the earth. He will judge the world in righteousness, and the peoples in His faithfulness.

Isa. 40:10 – Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him, And His recompense before Him.

Isa. 66:15,16 – For behold, the LORD will come in fire and His chariots

like the whirlwind, to render His anger with fury, and His rebuke with flames of fire. For the LORD will execute judgment by fire and by His sword on all flesh, and those slain by the LORD will be many.

Ezek. 38:16-23 "...and you will come up against My people Israel like a cloud to cover the land. It will come about in the Last Days that I shall bring you against My land, in order that the nations may know Me when I shall be sanctified through you before their eyes, O Gog." Thus says the Lord GOD, "Are you the one of whom I spoke in former days through My servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them? And it will come about on that day, when Gog comes against the land of Israel," declares the Lord GOD, "that My fury will mount up in My anger. And in My zeal and in My blazing wrath I declare that on that day there will surely be a great earthquake in the land of Israel. And the fish of the sea, the birds of the heavens, the beasts of the field, all the creeping things that creep on the earth, and all the men who are on the face of the earth will shake at My presence; the mountains also will be thrown down, the steep pathways will collapse, and every wall will fall to the ground. And I shall call for a sword against him on all My mountains," declares the Lord GOD. "Every man's sword will be against his brother. And with pestilence and with blood I shall enter into judgment with him; and I shall rain on him, and on his troops, and on the many peoples who are with him, a torrential rain, with hailstones, fire, and brimstone. And I shall magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the LORD."

Dan. 12:1-3 – Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

Joel 3:11-16 – Hasten and come, all you surrounding nations, And gather yourselves there. Bring down, O LORD, Thy mighty ones. Let the nations be aroused And come up to the valley of Jehoshaphat, For there I will sit to judge All the surrounding nations. Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their

wickedness is great. Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and moon grow dark, And the stars lose their brightness. And the LORD roars from Zion And utters His voice from Jerusalem, And the heavens and the earth tremble. But the LORD is a refuge for His people And a stronghold to the sons of Israel.

Zech. 14:3-5 – Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!

Mal. 4:1-6 – “For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.” “But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. “And you will tread down the wicked, for they shall be ashes under the soles of your feet on the day which I am preparing,” says the LORD of hosts. “Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. “And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.”

If these passages predict something which hasn't happened yet, then we have a big problem! In Luke 21:22, Jesus said that all OT prophecy would be fulfilled by the time Jerusalem was destroyed in AD 70. That means that all the events predicted in the above passages must have been fulfilled! Do any of those passages speak of a “coming” in power and great splendor with the angels” like the New Testament predictions do? Yes, they do!

The NT clearly affirms that these end-time events were predicted in the Old Testament. Here are a few NT examples: Acts 3:19-24; Acts 25:6-8, 22; 1Pet. 1:1-12; and 2Pet. 3. When Peter was teaching in the temple concerning

things that were happening in his day (“these days” - Acts 3:24), he says that all these things (including the return of Christ) were predicted by the OT prophets (Acts 3:21, 24). Paul said he taught only those things which “the prophets and Moses said was going to take place” (Acts 26:22), and we know he often spoke of the Second Coming and other end-time events (1Cor. 1:7f; 15:23; Phil. 3:20; Col. 3:4; 1Thess. 1:10; 2:19; 3:13; 4:13-18; 5:2,23; 2Thess. 1:7,10; 2:1,8; 1Tim. 6:14; 2Tim. 4:1,8,18; Tit. 2:13; Heb. 9:28; 10:37). After discussing a “salvation ready to be revealed in the last time” (1Pet. 1:5), which would come in connection with Jesus’ return (1 Pet. 1:7), Peter says that all these end-time things were predicted in the Old Testament prophets (1Pet. 1:1-11)! Peter stressed the fact (in 2 Peter 3) that he was only reminding them of what God had already promised in the O.T. prophets. He mentions a “coming” (vs. 4), “the Last Days” (vs. 3), “the Day of Judgment” (vs. 7), “the Day of the Lord” (vs. 10) and other end-time events. Whether we agree on the time of fulfillment of these or not, one thing is certain: The Old Testament prophets predicted all these end-time events. And Peter says that “The End” of all these things was rapidly approaching (1Pet. 4:7,17). He wrote these things in AD 63, which was right before the Neronian persecution (AD 64) and the outbreak of the Jewish war with Rome (AD 66). Therefore, the Second Coming must have already occurred, since it was one of the things predicted in the OT which had to be fulfilled by the time Jerusalem was destroyed in AD 70!

The Old Testament contains more than just a handful of scattered prophecies about the Second Coming. The whole redemptive focus of the Old Testament is on Christ and what He would accomplish at the Cross and the Parousia. And we need to remember that the Parousia was not just a one-day event. The Greeks used the word “parousia” to refer to an extended visit of a royal person. In the case of Nero, it referred to his visit to Greece for over a year. With that concept in mind, it is easy to see why Christ’s coming in reward and judgment lasted for at least four years (from AD 66 until AD 70).

19 WHY WERE THE JEWS DESTROYED?

In the collection of verses that we have quoted below, we can see why God brought judgment upon the Jewish nation in AD 70. It was prophesied throughout the Old Testament, and fulfilled in the first century when Christ came to save his people and destroy his enemies. The first section of texts is from the Old Testament, specifically Deuteronomy, where Moses warned the Israelites what would befall them in their *Latter Days* when they broke the covenant. The second section of quotes is from the New Testament showing

that Moses' predictions were precisely fulfilled in the coming of Christ and the establishment of His Eternal Kingdom:

And Moses summoned all Israel and said to them, "You have seen all that the Lord did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land ... **if your heart turns away** and you will not obey ...I declare to you today that **you shall surely perish**. ... for I know that after my death **you will act corruptly** and turn from the way which I have commanded you; and **evil will befall you in the latter days** ... They have acted corruptly toward Him, they are not His children, because of their defect; but are a perverse and crooked generation. And the Lord saw this, and spurned them because of the provocation of His sons and daughters. Then He said, 'I will hide My face from them, **I will see what their end shall be**; for they are a **perverse generation**, sons in whom is no faithfulness. They have made Me jealous with what is not God; they have provoked Me to anger with their idols, so **I will make them jealous with those who are not a people** ... **Rejoice, O nations, with His people**; for He will avenge the blood of His servants, and will **render vengeance** on His adversaries, and will atone for His land and His people. ... There is none like the God of Jeshurun, **Who rides the heavens** to your help, and through the skies in His majesty. The eternal God is a **dwelling place**, and underneath are the everlasting arms; and **He drove out the enemy** from before you, and said, 'Destroy!' (Deut. 29:2; 30:17-18; 31:29; 32:5,19-21,43; 33:26-27)

"...even so you too, **when you see** all these things, recognize that **He is near**, right at the door. Truly I say to you, **this generation** will not pass away until all these things take place." "For the **promise is for you and your children, and for all who are far off**, as many as the Lord our God shall call to Himself." And with many other words he solemnly testified and kept on exhorting them, saying, "**Be saved from this perverse generation!**" ...There will be **tribulation and distress** for every soul of man who does evil, of the Jew first and also of the Greek, but **glory and honor and peace** to every man who does good, to the Jew first and also to the Greek. ...Blessed be the God and Father of our Lord Jesus Christ, who has **blessed us with every spiritual blessing** in the heavenly places in Christ... In Him we have redemption through His blood, the forgiveness of our trespasses ... He made known to us the mystery of His will, according to His kind

intention which He purposed in Him with a view to an administration suitable to the **fullness of the times**, that is, the **summing up of all things in Christ**, things in the heavens and things upon the earth. ...Who shall separate us from the love of Christ? ...But in all these things **we overwhelmingly conquer** through Him who loved us. (Mt 24:33-34; Acts 2:39-40; Rom 2:9-10; Eph 1:3-10; Rom 8:35-37)

The unbelieving Jews were cut off from their inheritance and destroyed, while the faithful remnant of believing Jews, along with believing Gentiles, inherited those covenantal blessings (Romans 9-11; esp. 11:17-24). Thus, the establishment of the Eternal Kingdom of Christ at the Destruction of Jerusalem in AD 70 was the fulfillment of all the things that were promised to God's chosen people, the true spiritual Israel, which included both believing Jews and believing Gentiles (cf. Rom 2:28-29; 9:6-8; 9:22-24; 11:5-7).

20 WHAT ABOUT MODERN ISRAEL?

The mere mention of that destruction in AD 70 raises legitimate concerns among Jewish people. The author wishes to reassure the Jewish people that he does not cast guilt upon modern Jews for what some of their first-century ancestors might have done. The author has no anti-Semitic bias against the Jewish people at all, but rather a fond appreciation for the rich heritage they have given all mankind (especially to Christians), and a sympathetic understanding of the unspeakable anguish they have suffered throughout history. The world has much to learn from their history and religion, and much to thank them for. Apostle Paul stated that Israel was "beloved for the sake of the fathers" of our faith, and "enemies" only because of their rejection of the gospel and persecution of Christians. It was the Jews who were "...entrusted with the oracles of God." As Jesus said, "...every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings forth out of his treasure things new and old" (Matt. 13:52). And it was through them that the Gentile world has received redemption, "for salvation is from the Jews" (John 4:22). But it needs to be clearly stated that fleshly (racial, ethnic and nationalistic) Israel does not have a guaranteed place in the spiritual kingdom of Christ, regardless of whether they are fleshly descendants of Abraham or keepers of the Mosaic Law. The physical temple, priesthood and sacrifices were merely types and symbols of the spiritual realities we now have in Christ. A righteous remnant of faithful Jewish believers in Messiah Jesus were grafted back into God's Olive Tree, along with the Gentile believers, in order to fill up the one Olive Tree of "all Israel" (Rom. 11:17-24; John 10:16). Messiah Jesus has

consummated all things in Himself and the true Spiritual Israel (the church, the Kingdom). The modern physical land of Israel is not “the true spiritual promised land,” nor are the modern fleshly descendants of Abraham the true “Chosen People.” Those promises are fulfilled in Jesus and His spiritual kingdom (“the better heavenly things” – Heb. 9:23; 11:16; 12:22-28) which all Christians now enjoy. Believers in Christ are citizens of the *heavenly country*, and have a better (spiritual) temple, priesthood and sacrifices. The physical sacrifices, priesthood and temple were destined to “disappear” or vanish away when their true spiritual antitypes arrived (Heb. 7:12,18f; 8:13; 9:8-10; 2 Cor. 3:7,13; Mk. 2:21f; Col. 2:8-23). Many futurists (especially premillennial dispensationalists) believe that Christ failed in His mission to set up an earthly kingdom, and that He will have to come back, restore the old physical temple, priesthood and sacrifices, and try again. The prophecies about the establishment of the Kingdom were supposed to be fulfilled during a time when the temple and sacrifices were in operation, and since they believe the kingdom is not here yet, they think the temple will have to be rebuilt and the sacrifices reinstated. That would make Christ’s priestly and sacrificial work on the cross meaningless and powerless.

21 HOW DOES THIS SHAPE OUR WORLDVIEW?

The futurist views of prophecy popularized by Scofield, Walvoord, Lindsey, LaHaye, Tommy Ice, Grant Jeffrey, Van Impe, and others have caused tremendous confusion. The constant false predictions of the date-setters has disillusioned many, and provided ammunition for the critics of Christianity. Every generation thinks it is “the final generation.” The widely divergent views of Bible prophecy has not only confused Christians, but has disillusioned many to the point of leaving the faith altogether, and in some cases even suicide. Back in 1988-1994, some women in Korea, who thought the rapture was going to occur before their babies were born, had abortions.

The worldview which comes out of that kind of futurism is defeatist, retreatist, escapist and pessimistic. It thinks things are just about over, so it has no consistent reason for improving conditions of society for the long-term. It is not interested in “polishing brass on a sinking ship.” It actually believes that things will get worse before the End of the World, so they refrain from doing anything to make it better. Only the preterist view provides the correct optimistic long-term worldview to empower Christians to keep on expanding Christ’s Kingdom and making a big difference in the world in all generations of the future.

22 WHAT ABOUT US TODAY?

An AD 70 fulfillment of eschatology raises several questions, such as: “Where do we go from here, if all prophecy is fulfilled? What is left for us today? How does the Preterist view change the way we are supposed to live as Christians on this earth?” The resurrection and judgment at AD 70 were once-for-all events just like the Cross and Christ’s resurrection. They are never to be repeated. And, like the Cross, they have ongoing benefits and implications for all Christians throughout the rest of eternity. David Chilton often emphasized this point by closing his emails with a quotation of Isaiah 9:6-7 –

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders.... There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.... [italics added]

What kind of “kingdom,” “government,” and “peace” was Isaiah pointing to? Was it the same kind of kingdom Jesus had in mind when He said, “My kingdom is not of this world...[or] realm” (Jn 18:36)?

Both Ezek. 47 and Rev. 21-22 describe the nature of that ongoing Kingdom. It is like a river of pure water coming from the threshold of the new spiritual temple (the Church) that Christ built in the Last Days, which gets deeper and wider the further it travels outward from Jerusalem. It continues to grow and increase its impact upon all cultures in the world. Christ said that it is like leaven, or like a mustard seed. It starts out small and almost imperceptible, but eventually grows into an inescapable and irresistible cultural and spiritual force. And on the banks of this river of life are luscious trees with leaves that provide shelter and healing to all the nations. All nations walk by its light and bring their glory into it, and are healed by it. This shows the victorious conquest of the kingdom over all cultures and nations, giving glory to God throughout “all generations of the age of the ages” (Eph. 3:21). This is an ongoing growth of our spiritual dominion in the “new creation.” Some of Jesus’ parables talk about the small beginnings of the Kingdom and its phenomenal growth afterwards.

It is extremely significant that church history right after AD 70 reveals the same small beginnings of the Eternal Kingdom that we see in Ezekiel 47. Many church historians note the silence, inactivity, and obscurity of the Church for about two decades after the Destruction of Jerusalem. This shows that the Kingdom indeed started out as a very small trickle of living water, almost imperceptible at first, but which continues to grow into a mighty

river that can purify the culture.

When we see how far Christianity has progressed since its beginning in the First Century, who is not amazed at its growth! No culture has been able to resist its influence after the gospel has gone there. Already the Bible has been translated into all major languages and most dialects. There are Christian missionaries in every nation on earth. All nations will ultimately be changed by its transforming power, the same way the Western Hemisphere has been. However, it will never convert every person in every culture, just as not every person in America was converted. But it does mean that every culture will be impacted by Christianity at least as much as America has been. And Christ is here to live in us and through us forever, to enable us to be His ambassadors to have that kind of spiritual influence and dominion for His glory.

All the moral, ethical, and spiritual principles revealed in the Bible will continue to apply to each succeeding generation of human history. Human nature has not changed, nor will it ever change. Therefore the Biblical principles which govern our lives never need to be changed. The Bible is the book for all of human history, both now and for all ages to come. Since humanity will continue to exist for “all generations of the age of the ages,” our children and their descendants will continue to live in this universe for the eternal future. That means we need to take care of this planet and its resources, and teach our children to have dominion over it and be faithful caretakers of it.

In short, the preterist view is the only prophetic view which faithfully interprets the PAST, teaches us how to live righteously in the PRESENT, and equips all FUTURE generations for fruitful and productive life somewhere in this infinite universe.

23 LIFE NOW IN THE ETERNAL KINGDOM

If Christ has already returned and established His Eternal Kingdom, what does that mean for us saints today? Some think that our life now should be like heaven on earth. But that is not the description of life in the kingdom that Jesus and the apostles gave us.

They taught a lot about what life on earth would be like after the Kingdom arrived. And now that the kingdom has arrived, all of that teaching about how to live in the kingdom fully applies to us. It did not somehow lose its relevancy to us at AD 70. Instead, it only just began to be fully relevant and applicable to us after AD 70.

Jesus taught many parables about what life in the kingdom would be like. Some of those parables talk about the afterlife in heaven, while others

talk about how we should live our lives here on earth. The kingdom exists in both realms. That is why Jesus taught us to pray that His kingdom would come on earth as it already is in heaven.

Things here in this physical life have always been, and will always be imperfect. Perfection is only found in heaven. But when the eternal kingdom arrived in AD 70, it began the process of renewal and regeneration. And even though life on this earth will never reach perfection, the good news of the kingdom will continue to purify the culture and heal the nations throughout all generations to come (Ezek 47:8-12; Rev 21:24-27; 22:1-2). So this life on earth is a preparation for our eternal afterlife in heaven. This is why the scriptures command us to pursue after sanctification in this life, without which no one will see the Lord (Heb 12:14).

24 AN EVEN BETTER AFTERLIFE HOPE

When I first heard about the preterist view many years ago, my first thought was that it must be robbing us of our hope for an afterlife in heaven with our new immortal bodies. But as I studied the various biblical texts that relate to resurrection and heaven, I quickly saw that it provides an even better hope than what I had as a futurist.

The average Christian today believes that when we die, our bodies go in the grave, and our disembodied souls go to Hades to wait for the resurrection, when we will get our physical bodies back and live forever on a renewed earth. But that concept of resurrection and afterlife never seemed quite right. And it was a long-delayed hope.

Solomon reminds us that “*hope deferred makes the heart sick, but desire fulfilled is a tree of life*” (Prov 13:12). If the Cross of Christ purchased our redemption from Hades, why would the saints have to wait thousands of years to be raised out of Hades and go to heaven?

The book of Hebrews talks about a “better hope” (Heb 7:19), a “better resurrection” (Heb 11:35), and a “better country, a heavenly one” (Heb 11:16). What could be better than a physical resurrection to live again on the physical earth? Apostle Paul answered that for us when he explained the resurrection and our afterlife in heaven.

When Christ came with His angels to rescue his living saints out of their tribulation, and pour out his wrath upon their persecutors, he raised the disembodied souls of the dead saints out of Hades and gave them their new immortal bodies that had been reserved in heaven for them (1Cor 15:37-49; 2Cor 5:1). *That resurrection of souls out of Hades* occurred in the unseen realm (Rev 20:13-15).

Then the mortal bodies of the living saints were *changed* into immortal

bodies, which put them into the unseen realm with the resurrected saints (1Cor 15:51-52). Then both groups of saints were *caught up together* to meet Christ and remain with Him forever in the unseen realm of heaven (1Thess 4:16-17).

This means that *Hades was emptied* at the coming of Christ. Saints no longer go there at death. Instead, we receive our new immortal bodies and go to heaven. Since we do not go to Hades, we will not need to be raised back out of Hades. This means that resurrection out of Hades no longer applies to us. When we die, we receive our new immortal bodies and go straight to heaven to live forever. That is a “better hope” and a “better resurrection” and a “better country” to live in forever.

This is the same afterlife hope that saints of all ages have longed for. It is exactly what those first century saints hoped for and expected and waited anxiously for. And that hope was *fulfilled*. Now we saints no longer have to go to Hades and wait for a resurrection back out of there. Instead, at death we immediately receive our new immortal bodies and go to heaven. That fulfilled hope is a better hope.

25 CONCLUSION

We have seen that the preterist view of prophecy is very conservative in its response to the liberal/skeptic attack on the inspiration of the New Testament. In fact, it is the **ONLY** realistic and satisfying solution to that dilemma. It gives us absolute dates to pinpoint the completion of the NT canon, especially for the date of the book of Revelation. That enables us to more easily and confidently interpret the book of Revelation, since knowing its **TIME** of fulfillment helps us understand its **NATURE** of fulfillment. We have shown the huge interpretative dilemma that arises for futurists when they try to divide Matthew 24 into two different “comings of the Son of Man” separated by thousands of years. We have shown that Christ was supposed to fulfill all of the OT predictions about Him in that generation. The OT predicted His return. If that didn’t happen in the first century, the Jews have a legitimate excuse for rejecting Jesus as their Messiah.

We provided lots of documentation of historical fulfillments from Josephus and other ancient writers. We showed the inconsistency of the partial preterist view, and the more serious fallacy of the credalists, and that the Preterist view is the only one which has satisfying and consistent answers to all the nagging questions about prophecy that have baffled the Church for all these centuries.

There is no compromise of essential truths, nor does it rob us of any essential motivation for living the Christian life. All of us have to die (Heb.

9:27), and there is no second-chance after that (Lk. 16:26). Regardless of whether we believe there might be a “return of Christ” in our future, we still need to be ready to face the Lord at physical death. That should be enough to motivate anyone.

This view of past fulfillment at AD 70 may perplex some Christians since it implies that traditional Christianity misunderstood endtime prophecy for its first two thousand years. Those who think the creeds are infallible, inspired and authoritative will take special offense at this. But the dilemma remains. We need to “finally decide.” Will we deny the inspiration of Jesus and the NT writers in order to maintain the integrity of the uninspired creeds and church fathers, or will we affirm the inspiration of Jesus and the NT and correct the erroneous interpretations and applications of the historic church? This latter choice is the only viable course of action.

Thus, it does not matter what the creeds and church fathers say, if the New Testament is wrong. If the NT predictions about Christ’s return in their lifetime were mistaken, the whole historic faith handed down by the church fathers is meaningless and worthless at its core. But, if the NT predictions are correct, then it only means that the non-binding interpretations of the church fathers were mistaken. Our faith cannot be shaken if the uninspired church fathers were mistaken. But it is completely overturned if Jesus and the inspired NT writers made a mistake in their predictions. *This is the dilemma that Christianity desperately needs to face and resolve.*

The liberals, skeptics, and other critics will relentlessly attack Jesus at this very point. The battle started over two hundred years ago in the critical schools of Europe. The preterist view came to the defense of the faith then, through the writings of conservative scholars like J. S. Russell and others. In the past one hundred years it has gained much momentum as *the only viable solution* to the dilemma posed by the liberals, skeptics, and critics. Give your faith a huge boost by taking a serious look at the preterist view.

If you have questions about any of this, feel free to email us here at the International Preterist Association (preterist1@preterist.org). You might also wish to browse our website to see all of the books and media that are available there (www.preterist.org). Let us know how we may be of greater service to you in your studies of God’s Word.

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Available from IPA (www.preterist.org/store)

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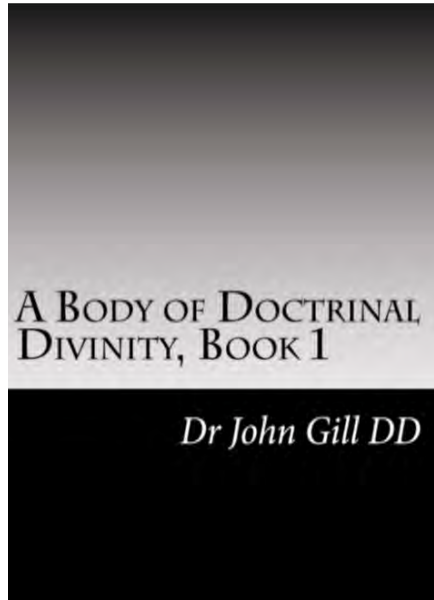
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10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

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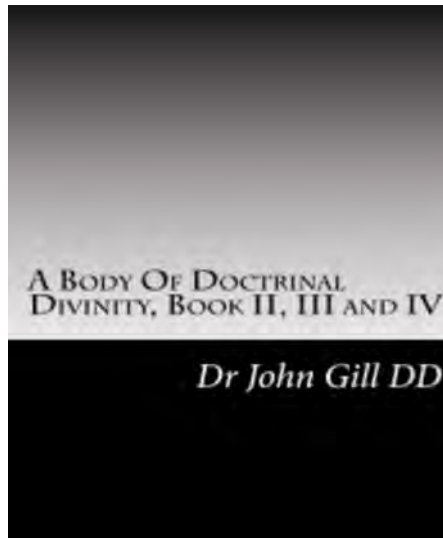
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Authored by Dr John Gill DD,

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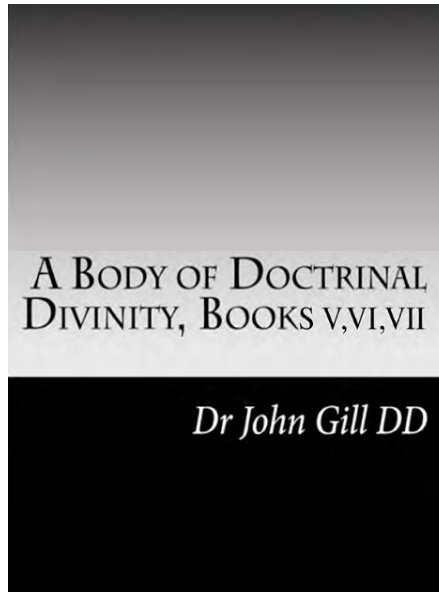
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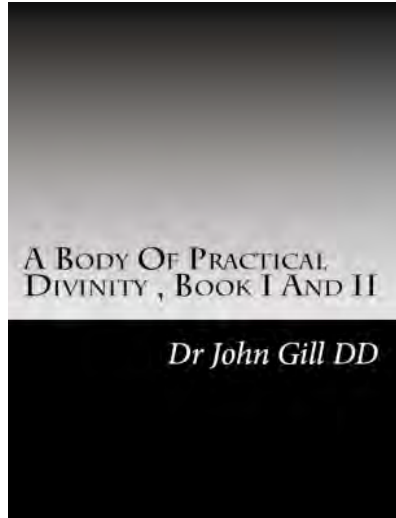
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A System of Practical Truths

Authored by Dr John Gill DD,

Created by David Clarke Cert.Ed

BISAC: Religion / Christian Theology / Systematic

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

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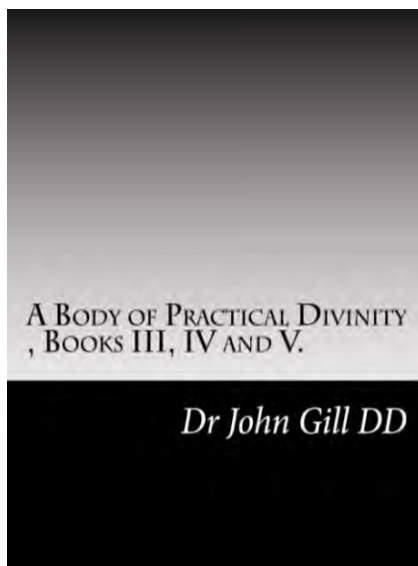
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A System of Practical Truths

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

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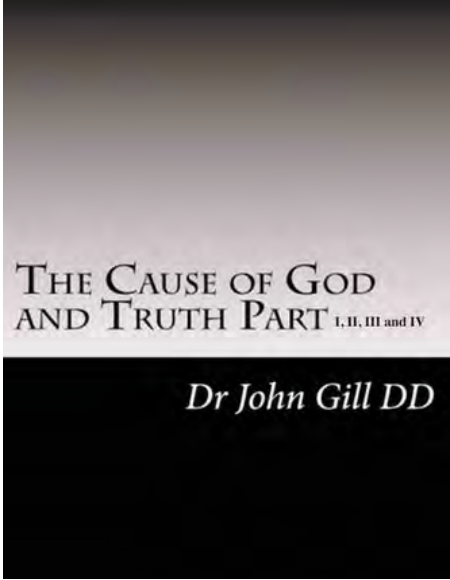
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THE CAUSE OF GOD
AND TRUTH PART I, II, III and IV

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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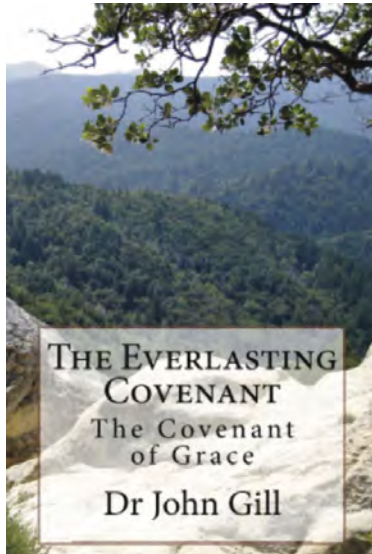
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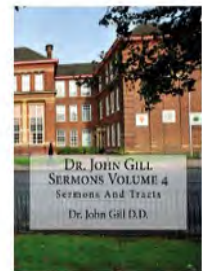
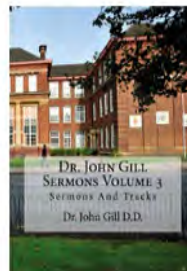
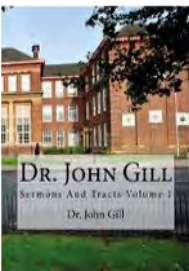
Dr. John Gill

Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant,' by John Gill, extracted from John Gill's,

'A Body of Doctrinal and Practical Divinity', was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976. About the Author Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS



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

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines

of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Berton Particular Baptists, Created by David Clarke

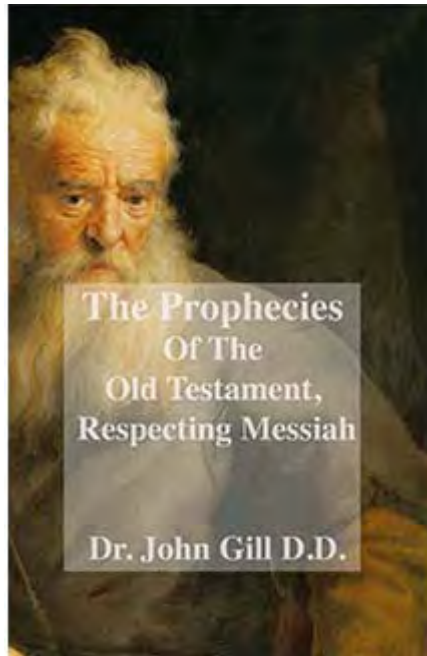
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

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.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.

CHAPTER 5 Concerning the miraculous Conception and Birth of the

MESSIAH.

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

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

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

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

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

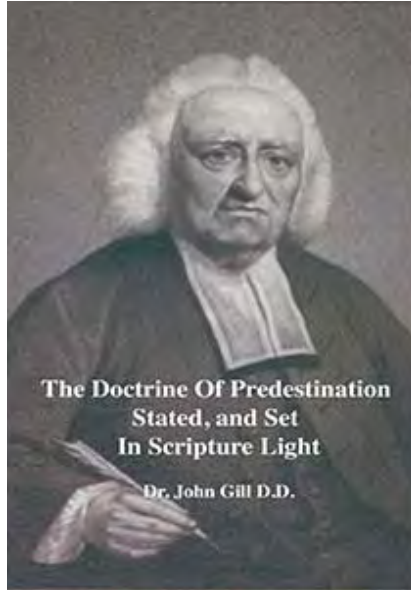
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

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

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

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

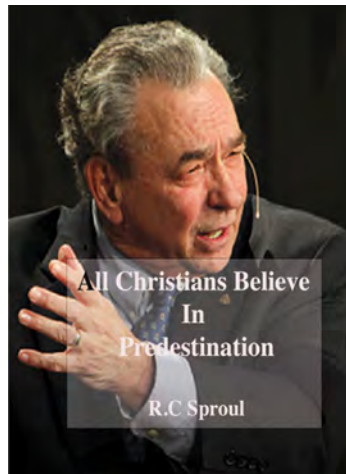
THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT



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.

ALL CHRISTIANS BELIEVE IN PREDESTINATION

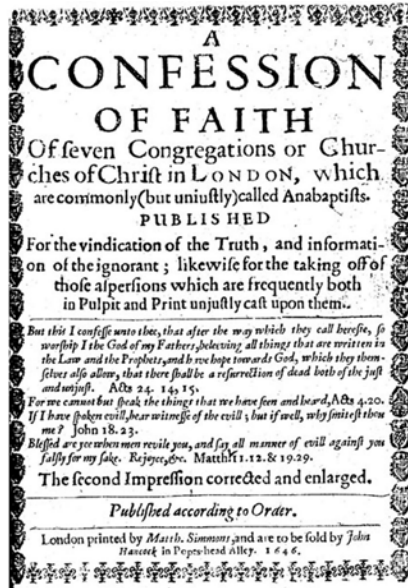


R.C Sproul

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 FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION



Compiled by David Clarke

1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644

Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

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



A Testimony Of David Clarke

Authored by David Clarke Cert. Ed.

First published in 1984 under the title, “The Bierton Crisis” and 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 derive the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

AND SUCH WERE SOME OF YOU

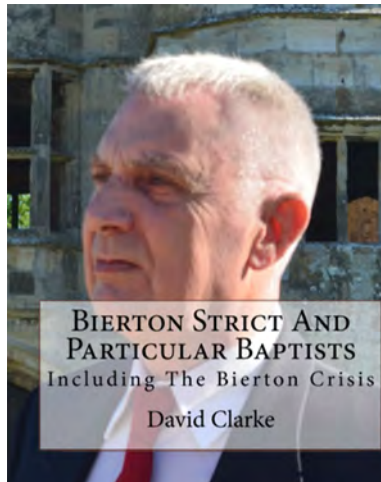


David Clarke

When I first published my story of conversion from Crime to Christ on the 11th February 2001, I thought everyone would be delighted to hear the good news. So I asked the Principal of Fareham College, where I was employed as a lecturer to write a foreword to my book. I was very disappointed, surprised, and hurt at his response. He said he would have nothing to do with a book either privately or publicly, that overtly referred to drug-taking. I understood he was a Christian and thought that he would

have been delighted and pleased to hear my story and have it told to all the world. You see I had written all about my past criminal life as a youth, my imprisonment for violence and drug-taking, that led to my downfall. It was when I was down and at rock bottom experiencing the horrors during a bad trip on LSD that I cried out to God for help asking Jesus to please help me. He answered me on the 16th of January 1970 saying He was with me and would never leave me and that what I had been going through was nothing compared to what hell was like. You see the title of my book was, 'Converted on LSD Trip' and on its front cover was a write-up of the court case where I confessed to 24 crimes and a three-year career of undetected crimes, along with my former profligate life. So one thing I learned some people judge a book by its cover. So this time my book has a different title and a different cover and written to remind my readers, religious and nonreligious friends, family, and acquaintances that we have all sinned and cannot throw stones at others thinking we are better than them for as the Apostle Paul wrote 'such were some of you'. In other words, we are all in need of the salvation that I write about and have experienced. I was saved from a lifetime of crime, immorality, drug-taking, and hell having now peace with God, and I live to tell the story.

BIERTON STRICT AND PARTICULAR BAPTISTS



David Clarke

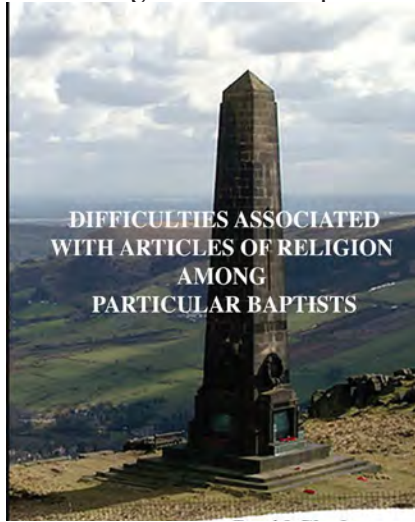
This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding

and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around. This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later. It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970. It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education. It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984, written to help others. David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996. David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines. David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence. This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row. David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in

New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

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.

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Act of Toleration 14 Additions That Are Wrong

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Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Articles of Religion, 1831

Difficulties Over Articles of Religion

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4 The Gospel Standard Articles of Religion 1878

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My comments Article 32

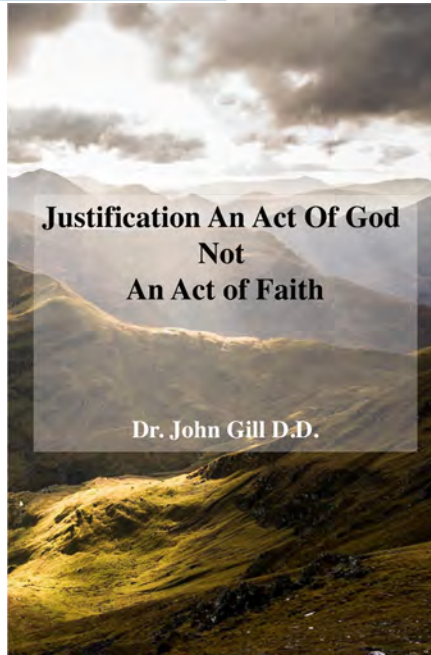
The Difficulties Of these Articles Proved

Serious Doctrinal Errors Held

Recommendation for Serious Minded

5 Bierton Particular Baptists Pakistan 2016

6 Appendix 60 Gospel Standard 31 Articles

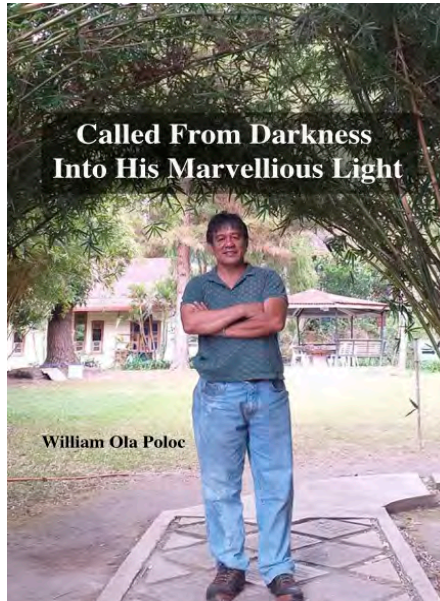


Dr. John Gill

John Gill (1697-1771) is known as a Bible expositor, theologian, and defender of Christian orthodoxy. He was a deep, thorough, and meticulous thinker, defending what he understood to be biblical truth. He often dealt with controversial subjects and sought to clarify in detail scriptural teaching on important doctrines.

One important and controversial doctrine that Gill thoroughly dealt with was the doctrine of justification. One controversial aspect of justification involves the timing of justification. This paper will argue that Gill held to justification from eternity, meaning justification actually occurred in the eternal decree of God to justify His elect. The importance Gill places on this particular doctrine can be better appreciated when it is understood how Gill arrives at his particular assertions. His view of justification from eternity will be approached by examining his definition of justification, his view of the time of justification, and how justification is applied. The conclusion will summarize why this subject was important to Gill.

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



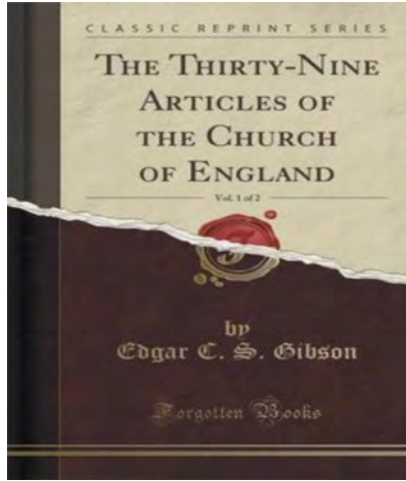
William Ola Poloc

William Ola Poloc, was called from nature's darkness into God's marvellous light, into the kingdom of the Son of God, the Lord Jesus Christ. This was whilst he was a prisoner, in New Bilibid Prison, Philippines and serving a 14 year prison sentence.

After his conversion, from crime to Christ, he set out too to educate himself, with the aid of other inmates, who had become Christians and began teaching the gospel of the Lord Jesus Christ to men.

On his release from prisons, in August 2002, he returned to his own City in Baguio, Philippines, and was commissioned by Christian mission organisation in the United Kingdom, to preach and teach the gospel to inmates in Baguio and Benguet Provincial Jails. William and his wife Beth who too had become a Christian, worked together in gospel ministry and for these past 20 years have established many Christ Centred Churches throughout the Philippines. The book tells this story and relates how many others have been blessed to see the Lord Jesus Christ glorified and introduced to men by the ministry of William Ola Poloc.

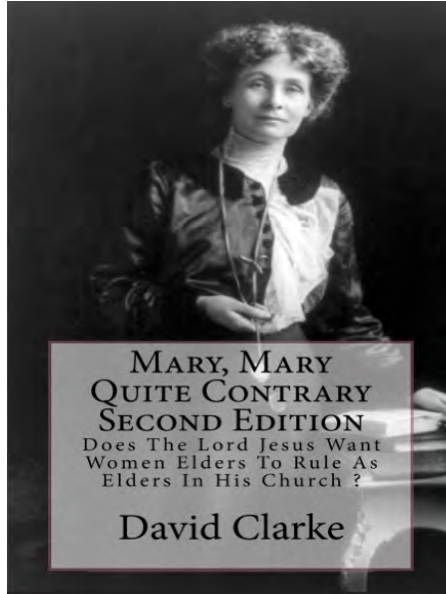
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



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.

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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 Ed.

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

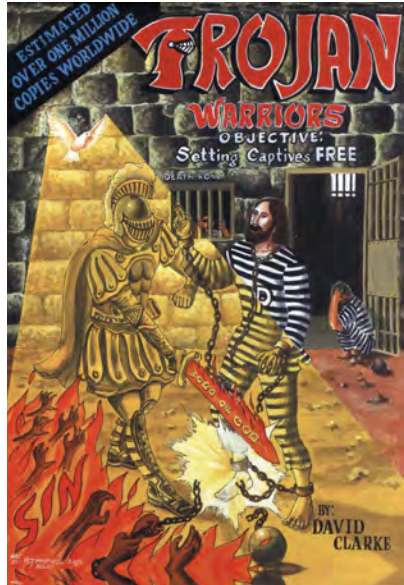


By David Clarke (Author)
3rd Edition Paperback – 3 Jun. 2020

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

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke Cert.Ed, Authored by Mr Michael J Clarke

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

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

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

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard

of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, “Converted on LS Trip”, and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

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

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

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

BEFORE THE COCK CROWS PART 1, 2 AND 3

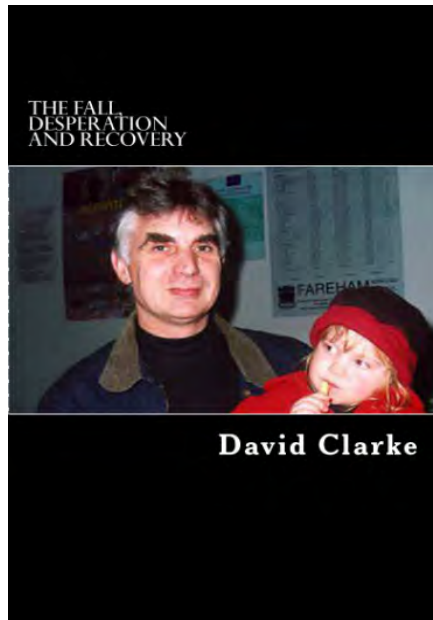


By David Clarke

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.

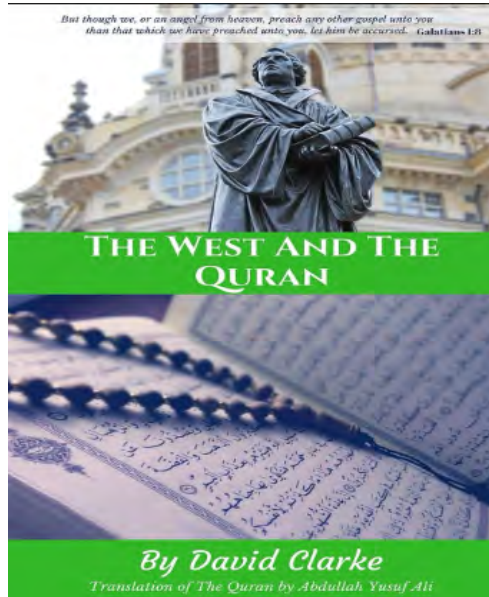
THE FALL, DESPERATION AND RECOVERY



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 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.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

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

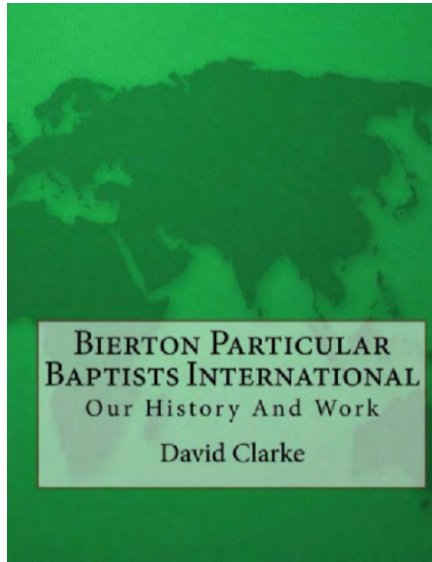
An Objection To Shari-ah Law

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.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work David Clarke

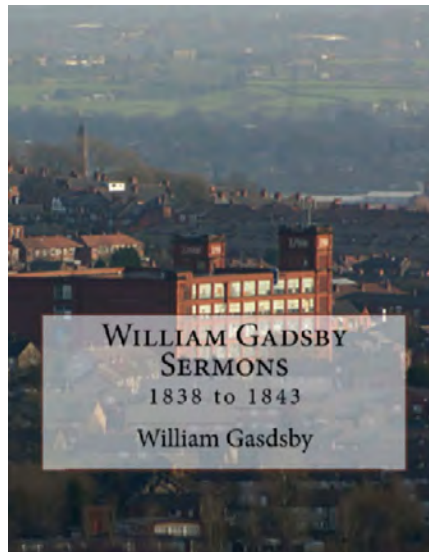
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar 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**.

[WILLIAM GADSBY SERMONS](#)



Sermons: 1838 to 1843

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.

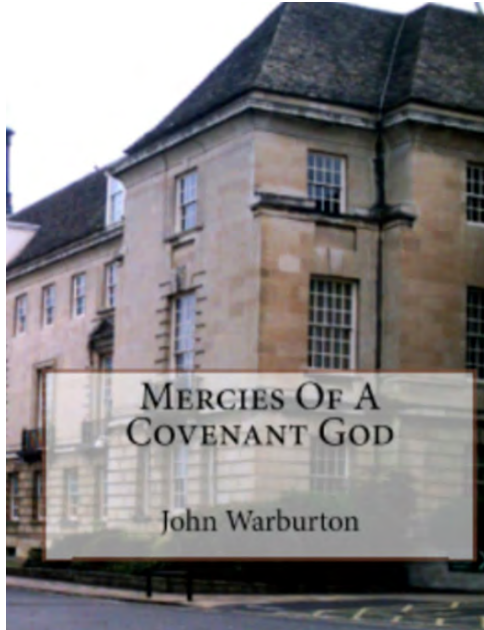
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

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

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.

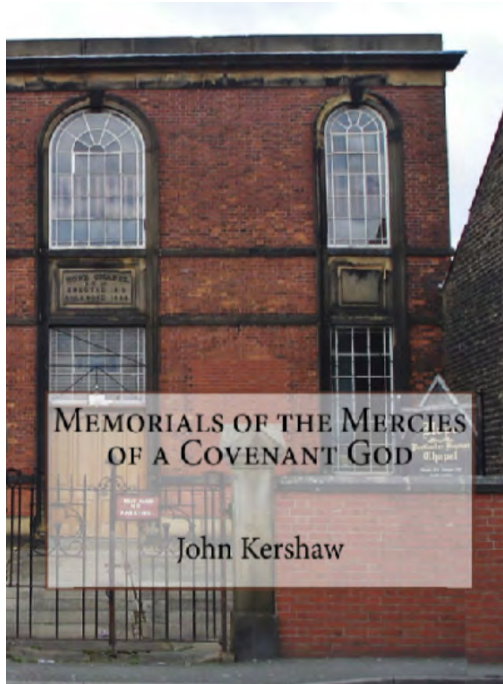
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of

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

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

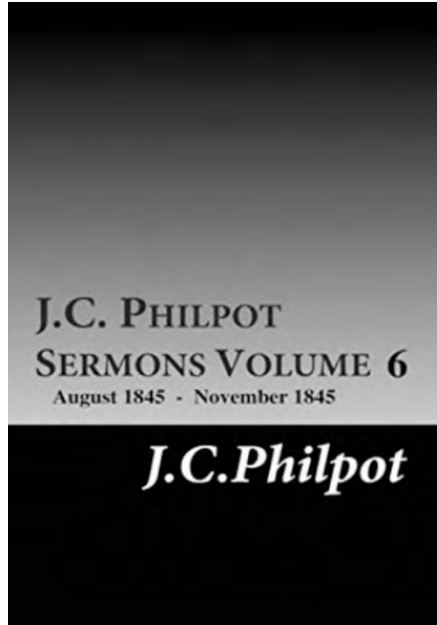
He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of

God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

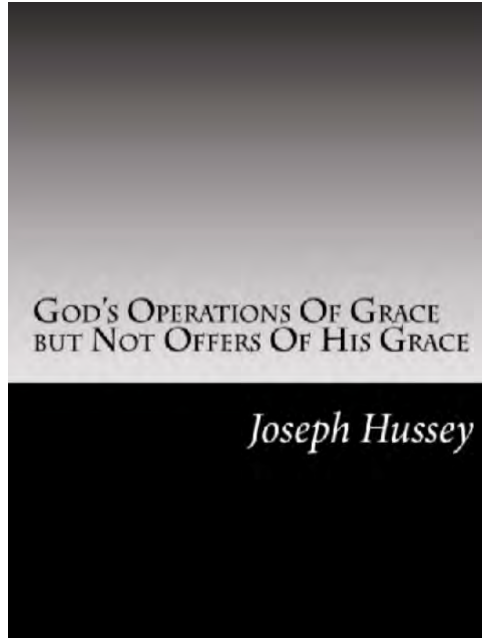
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain 101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion 104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

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



Published 1707

Authored by Joseph Hussey

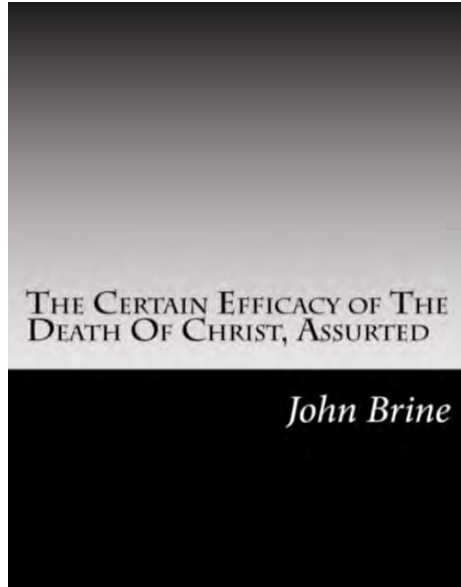
This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used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

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

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

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

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

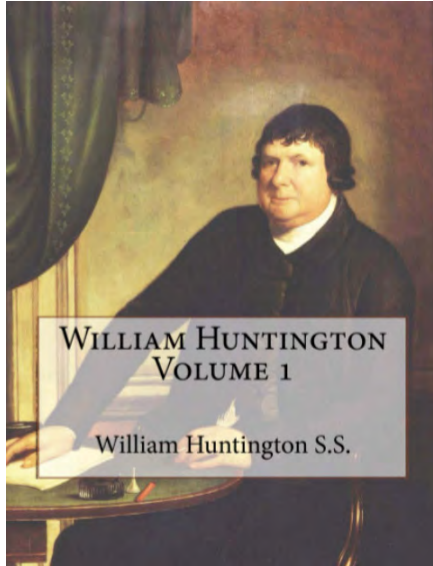
This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain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

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

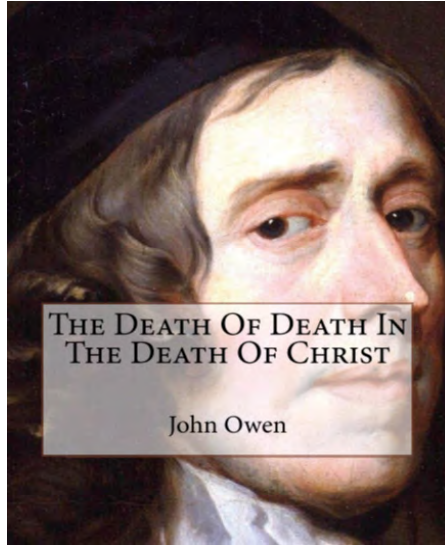
Authored by William Huntington S.S.

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

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

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

THE DEATH OF DEATH IN THE DEATH OF CHRIST



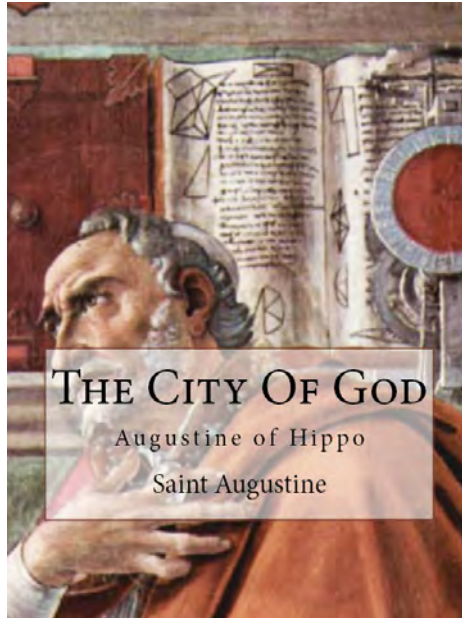
John Owen

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.

THE CITY OF GOD



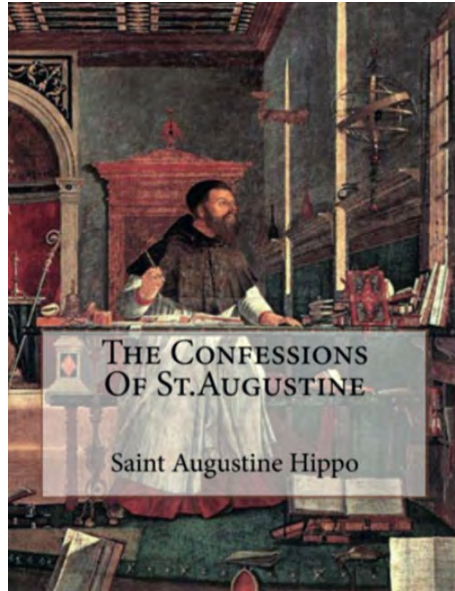
THE CITY OF GOD

Augustine of Hippo

Saint Augustine

Augustin Of Hippo

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



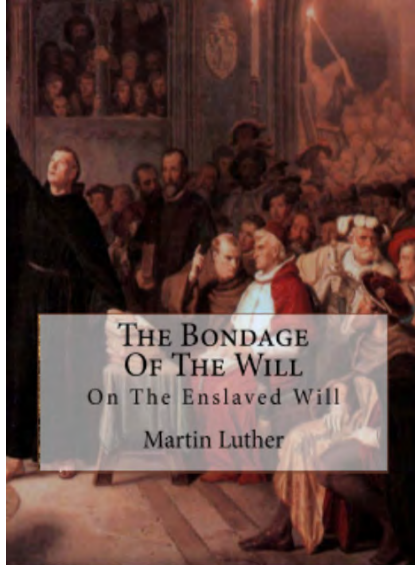
Augustine Of Hippo

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 Augustine's 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.

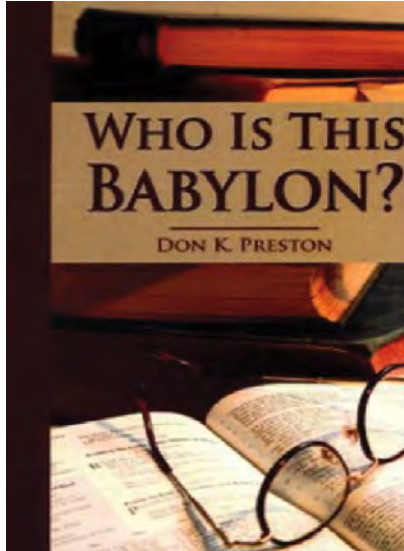
THE BONDAGE OF THE WILL



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 ?

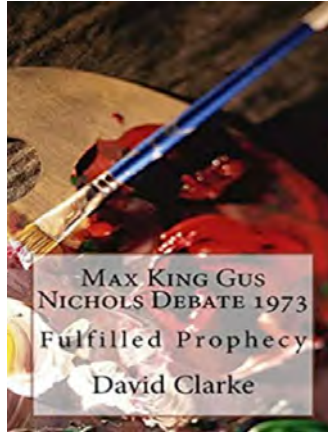
By Don K. Preston (Author)

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



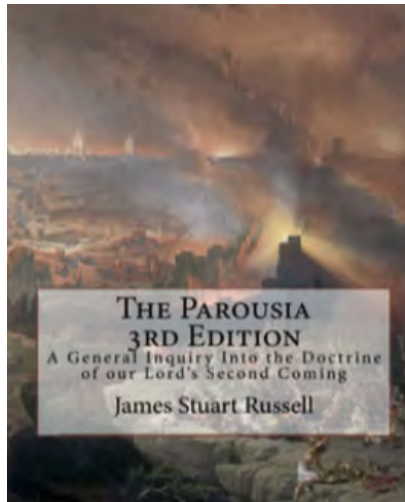
By David Clarke

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.

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 fulfill 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).

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. Urmey). 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.

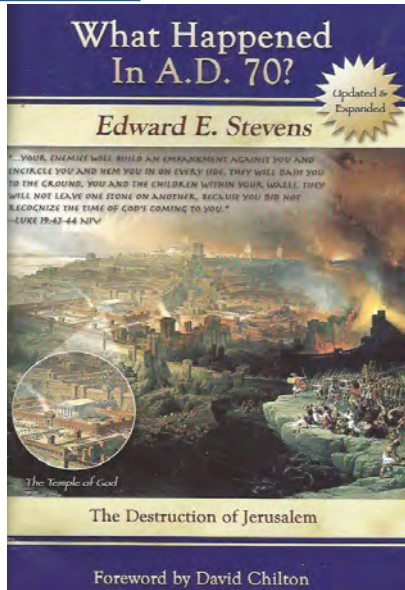
FOREWORD BY Don Preston

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.

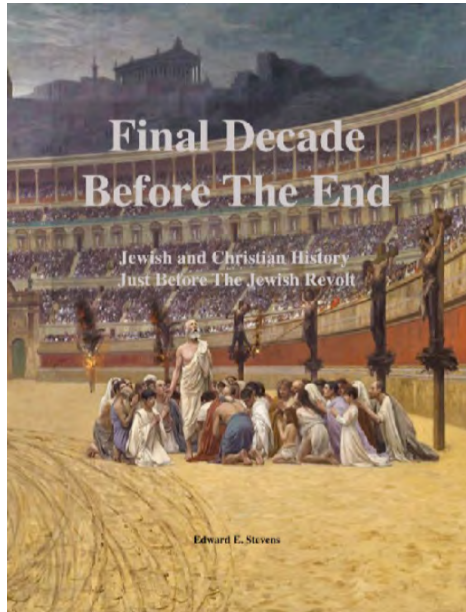
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

Bradford, Pennsylvania

April 17,2010

FINAL DECADE BEFORE THE END



Edward E. Stevens

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

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They

form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

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

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

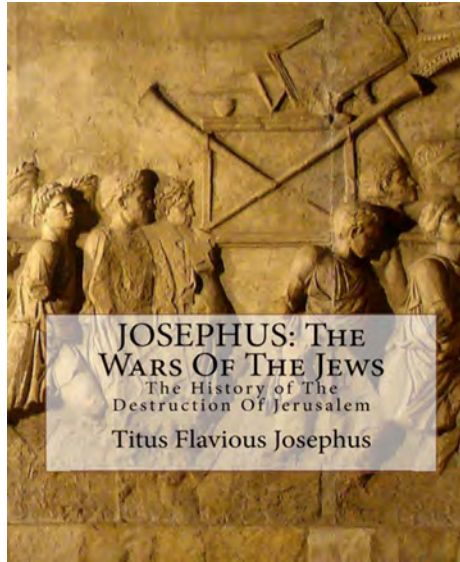
After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along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

Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

April 17,2010

JOSEPHUS: THE WARS OF THE JEWS



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by Translated by William Winston

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

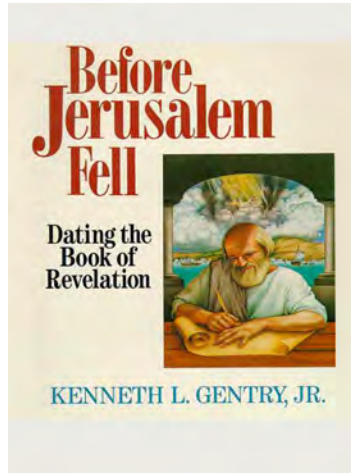
The historic events that Josephus records are remarkable as they give evidence to the fulfillment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they lived in expectation of there fulfillment in their day.

Josephus gives the historic evidence of the fulfillment of those prophecies

and that confirms scripture fulfillment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.

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.

