

**All Christians Believe  
in  
Predestination**

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**NOTE FROM THE PUBLISHER**

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 student to study the doctrine of soteriology but that also of eschatology, both of which we can help by referring you to the further publications we recommend and listed at the end of this book.

The lecture is available on Youtube under the title All Christians Believe In Predestination.

[https://youtu.be/ul\\_Wh2hW8W4](https://youtu.be/ul_Wh2hW8W4)

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## INTRODUCTION

In the study of theology, there's one word that when it is spoken often strikes terror in the souls of the faint hearted, and that word is the word "predestination." I know whenever the subject comes up at the seminary where I teach, the students think that it's the most juicy and delicious of all theological subjects, and it has a tendency to evoke instant controversy and debate. And we're going to look briefly in this session at this concept of predestination, but before I do that, I want to give one word of caution. I think that the doctrine of predestination is difficult, and it causes a great deal of perplexity and bewilderment whenever it is discussed and whenever it is studied. And it's a question that requires, I think, not only caution, care, and diligence, but also a special measure of patience with each other as we struggle over the manifold implications that can easily be drawn from it. But I'm also convinced that as difficult as the subject may be, it is equally, or even more important for us to study it. Martin Luther, for example, when he was engaged in the leadership of the Protestant Reformation, of course focused his teaching on the central issue of that time, the doctrine of justification by faith alone, and Luther said of that doctrine, namely justification by faith alone, that it is the article upon which the church stands or falls. That is, he was trying to underscore, as emphatically as he knew how, the importance of the doctrine of justification to the Christian faith. When it came, however, to the doctrine of predestination, or the doctrine of election, Luther had this to say, "The doctrine of election is the *cor ecclesiae*," the heart of the church. In fact, when he engaged in debate with Erasmus of Rotterdam on the subject of election and predestination, he thanked Erasmus who obviously disagreed with Luther on the matter. He thanked Erasmus that Erasmus had not pestered Luther on trivial matters, but that he had undertaken to debate on matters that go to the very heart of the Christian faith. And so what I'm suggesting is that this doctrine of predestination is not a peripheral, tangential, secondary matter of concern for biblical

Christianity.

### **SOME SAY THE BIBLE DOES NOT TEACH PREDESTINATION**

Now as soon as I say that, I realize that in the popular understanding of our culture we hear statements frequently like the following two statements: one, that the Bible doesn't teach predestination, and two, that nobody in this day and age believes the doctrine anyway. I'd like to speak to both of those popular statements that I regard as erroneous statements and misconceptions and take them by looking at the second one first because it's the easier of the two, to refute the statement that nobody believes in predestination anymore. Let me refute it with a simple syllogism. The syllogism goes like this: I am a body. I believe in predestination. Therefore, somebody does believe in predestination. And if I am the last in the world to do so, I apologize for my obstinacy and my being so passé and out of date. But as long as I'm breathing and living, it is simply not true to say nobody believes in predestination because I most certainly do. And, of course, I'm being facetious because I'm not into the Elijah syndrome where I have to say "I, I alone am left." There are tens of thousands and hundreds of thousands, indeed, millions of Christians in the world today who still believe in predestination.

### **THE BIBLE DOES TEACH PREDESTINATION**

And I think the chief reason for that is the refutation of the first premise that I mentioned a moment ago, the statement that the Bible doesn't teach it. The reason I'm convinced that millions of Christians still adhere to the doctrine of predestination is because the Bible teaches it, and I might add the Bible teaches it clearly and unambiguously. So clearly and unambiguously, dear friends, that virtually every denomination in church history that has taken the time to articulate their confession of faith, to write a creed of their beliefs, has been constrained to confess some statement about predestination. What I'm saying simply is virtually every church has a doctrine of predestination. Now, not all of those churches agree on the meaning of the doctrine of

predestination or the extent of the doctrine of predestination or how the doctrine of predestination touches people's lives where they live, but because the Bible so clearly speaks about it, every Christian church has been constrained to say something in their creedal statements regarding predestination.

#### CHURCH CREEDS AFFIRM THE DOCTRINE OF PREDESTINATION

Let me just take a moment to read a couple statements that may be of interest to you from church history. First of all, from the classical expression of faith that came from in the early days, the formative days of the Church of England their classical confession, being the **Thirty-Nine Articles of the Church of England** and of the Episcopal churches.

#### THIRTY NINE ARTICLES

It says this, "Predestination to life is the everlasting purpose of God whereby and then in parentheses, before the foundation of the world was laid, end of parentheses, He hath constantly decreed by His counsel secret to us to deliver from curse and damnation those whom he hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation as vessels made to honour." Here the Church of England professed faith in a predestination that was unto life, and was by God's eternal secret counsel and decree designed to bring the elect to Christ as vessels of honor.

#### THE WESTMINSTER 1689 CONFESSION

Now, here's another one from the 17th century, from 1689. We read this statement, "Those of mankind who are predestined unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will hath chosen in Christ unto everlasting glory, out of His mere free grace and love, comma, without any other thing in the creature as a condition or cause moving Him thereunto." That surely must've come from the **Westminster Confession of Faith** or the **Helvetic Confession** or the **Belgic Confession** or some other Presbyterian and Reformed tradition

like the **1644/46 Second Edition London Particular Baptists Confession**, maybe from the pen of John Calvin. No, this comes historically from the Baptist Confession of Faith of 1689, a statement articulating the doctrine of predestination in terms so precise and concise that would have delighted John Calvin in his most sanguine moments.

#### **PREDESTINATION NOT INVENTED BY LUTHER OR ANY OTHER REFORMER**

But again, I say, why are these churches and other churches making such a confession regarding predestination?

Because predestination is not something invented by Luther or invented by St. Augustine or contrived by John Calvin or Jonathan Edwards or any of the others whose names are so often associated with the doctrine, but because this doctrine comes to us patently from the pen of the Apostle Paul. Let me direct your attention for a moment to Paul's letter to the Ephesians, in the first chapter where Paul in giving his greetings to the saints at Ephesus says: "Grace to you and peace from God our Father and the Lord Jesus Christ. 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, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him, in love. He predestined us to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved." In verse 11, "Also, we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will." Now I want everyone to know, that in the 16th century people like Beza and Calvin and Knox and Zwingli and Luther didn't run back into the text of Ephesians and stick that word "predestination" in there, that word was in there from the beginning. And the word in the Greek, *proorizo* means "to foreordain," "to choose in advance," or as we say in English, "to predestine."

**WHAT IS DESTINATION**

Now we all know what the word “destination” means, or destiny. When we’re about to take a trip we may go to the travel agent and ask to buy some tickets for an airplane or the train or the ship or whatever, and obviously the agent has to know what? What is your destination? That is, where are you going? What is the terminus point toward which you are heading? Now what the concept of predestination means is that our destiny, our destination, in some sense, has been decided in advance -- predestination. And as we read in these confessions, it’s simply a reflection of what the Apostle is telling us in Ephesians that the “pre-,” the reference point of the “pre-” is defined biblically as being from the foundation of the world. That before the world was created God had a plan, and that plan, according to His secret counsel and according to the good pleasure of His will, He made a decision to do something, a sovereign decision to do something, namely to predestinate something for some reason. And I think we will see clearly that what He predestines are people, and what they are predestined unto or for is, as we are told here in the Scripture, adoption in the Beloved, in Christ.

**PREDESTINED TO SALVATION**

That we are predestined in Christ unto salvation. That if you are a Christian, before you were ever born, before your mother was born, before your father was born, before Adam and Eve were made, God determined from all eternity your destiny in Christ, that you have been chosen in the Beloved unto salvation and that you are His craftsmanship unto eternal life. Now, if that is true, that is an extraordinary matter and a matter that again may be very perplexing, but I would think would be the cause of great rejoicing among Christians who understand that God’s grace is so powerful that God’s grace extends back so far into time that in the sovereign Creator’s plan for the ages, He determined to shed His grace on you, to prepare a place for you in heaven. The New Testament speaks of the time when Jesus will say, “Come My beloved, inherit the kingdom which the Father has prepared

for you from the foundation of the world.”

### **PREDESTINATION ROOTED IN ETERNITY**

Okay? All right, I haven't said anything controversial yet, really. Again, just about everybody who struggles with the doctrine of predestination understands that predestination is rooted in eternity and that predestination is concerned for personal salvation in Christ and that it is a wonderful thing properly understood. But where it gets sticky, where it gets controversial, is when we ask the question, “On what basis does God make His choice?” How and why, and upon what conditions does God determine who will receive this amazing gift of saving grace? Does God potentially predestine everyone to salvation, or does He only predestine some to salvation, and if so, what about those who aren't predestined to salvation? Do they have no chance, no opportunity, no hope? I remember once when I was sitting in a seminary classroom and the president of the Presbyterian seminary happened to be the lecturer that day, and one of the students raised his hand and said, “Dr. So and So, do you believe in the doctrine of predestination?” And is the president of a Presbyterian seminary who's bound by vow, ordination vow, not only to believe it, but to teach it. He reacted as if he were having an allergy attack to the doctrine of predestination and he said, “No.” He said, “I don't believe that God brings some people kicking and screaming against their will into the kingdom who don't want to be there, while at the same time refusing admittance to others who desperately want to enter.” So that this professor, I mean this was a trained, skilled theologian who understood predestination to mean that God coerces and forces some reluctant sinners into His kingdom and arbitrarily refuses entrance to others who so much want to be there. What a horrible caricature of the Presbyterian and Reformed doctrine of predestination!

### **DIFFERENT APPROACHES**

But let's take a moment and look at some of the cardinal features of the different approaches to the doctrine of predestination.

The doctrine found its earliest point of theological debate in the fourth century when a monk in the Roman Catholic Church took issue with the bishop of Hippo, the great, and certainly the greatest theologian of the first millennium of church history, Aurelius Augustine.

#### AUGUSTINE AND PELAGIUS

This monk, whose name was Pelagius, and we'll put his name up here. We want to always remember Pelagius' name. Pelagius responded in outrage to a statement that Augustine had made, and that statement that Augustine had made and it taught was this, it was in a prayer, really. Augustine had written, "God, command what Thou wilt and grant what Thou commandest." "Command what Thou wilt and grant what Thou commandest." And what Pelagius didn't like about that was that it seemed to suggest that God required from people something that they wouldn't be able to do unless God gave them extra grace to make it possible. Well, this I have to say for Pelagius. He understood exactly what Augustine was saying. Augustine was in fact saying, "Yes, O God, I cannot do what you require me and command me to do, unless You intervene somehow and give me the power to do it." The Bible says of man in his fallen condition that he's dead in sin and trespasses and that he's by nature a child of wrath since the fall in Adam and goes on to say that the natural man is at enmity with God, and he doesn't obey the law of God, neither can he obey the law of God. Jesus, teaching and debating with the Pharisees on the extent of the fallenness of the human race, made this extraordinary comment, "No man can come to Me unless it is given to him by the Father." Now let's look at that for a minute. "No man can come to Me." The term "no man," if we would set that in a propositional phrase and apply the rules of logic and the rules of immediate inference to it, we would immediately identify the statement, "No man," as a universal negative. "All men," would be a universal affirmative. "No man" is a universal negative.

## CAN AND MAY

Now, no man what? “No man can.” Now the word “can” there translates the Greek word that means “to be able.” Now ladies and gentlemen, many of us have made the simple mistake frequently in the English language confusing two words, “may” and “can.” When I was a kid and I would raise my hand and the teacher would say, “Yes, R.C.?” and I said, “Can I sharpen my pencil?” She would always answer the same way, “I’m sure you can.” And I said, “Yes ma’am, may I sharpen my pencil?” She was trying to drill into us the difference between, “may,” which talks about permission and “can,” which describes ability, or power. Now Jesus is not saying here that no one is allowed or permitted to come to me unless it’s given to him by the Father. He’s talking about ability. No man can. Now our Lord, in that teaching, put a universal negative limitation on human ability. There’s something, at least one thing, that nobody can do. What? Unless something else happens, unless a necessary precondition is met. Now, what is it? “No man can come to Me,” Jesus said. Now, let’s go back to this debate between Pelagius and Augustine. Does God command all men everywhere to repent of their sins? Is it man’s moral obligation to come to Jesus for the forgiveness of sins. ? Yes, but in and of themselves, without some kind of help from God, unless God gives it to them somehow, can’t do it. So there we find exhibit A of what Augustine was talking about, “Grant what Thou commandest, command what Thou will.” No one of us has the moral power and ability to be perfect since we are fallen, yet we are commanded to be perfect. But that command can never ever be satisfied unless God does something gracious to make it possible. “No man can come to Me,” Jesus said, “unless.” That “unless” points to the absolute necessity of God’s work of grace in us before we will ever come to Jesus.

## THE NEW BIRTH

Jesus spelled it out a different way to Nicodemus when He said, when He said this, “Unless a man is born of the Spirit,” unless a man is born again, “he cannot see the kingdom of God. Unless

he is born of the water and of the Spirit he cannot enter the kingdom of God.” Do you see that word “unless” again? Unless A takes place, B cannot follow. A is a necessary condition for B to happen. You can’t have B without A. And this is what this Pharisee couldn’t understand. And Jesus said, “Hey, you have to be born again before you can even see the kingdom of God, let alone enter the kingdom of God.” This is why people like Augustine, people like Luther, people like Calvin, people like Edwards, and I keep citing these giants of the faith for a reason.

### **CHRISTIANS SHOULD STRUGGLE WITH THIS**

I know that people struggle with the classical doctrine of predestination, and I don’t think Christians struggle enough with it. And it certainly is possible that Augustine, Thomas Aquinas, Martin Luther, Calvin, Edwards, who were virtually universally regarded as the most gifted and brilliant teachers that God has given His church since the end of the Apostolic age, and that those five men do not agree with each other on every single point of doctrine, that’s obvious. But when they, all five, agree on one point -- they could all be wrong -- we don’t carry any brief for the inspiration or the infallibility of any of those men individually or all of them collectively, but I’ll tell you what. Before I disagree theologically with a point that Aquinas, Augustine, Calvin, Luther and Edwards all agree on, I’m going to do it in fear and trembling, and I’m going to do my homework beforehand. And I put that for your consideration that something -- they could all be wrong, but it’s unlikely, folks. But all five of them understood this, that regeneration, the work of the Holy Spirit, changing the disposition of the human heart, which is a work that God does, and God alone does, must take place before anyone will ever come to faith.

### **REGENERATION PROCEEDS FAITH**

That all of those men agreed, even Aquinas, that regeneration precedes faith. And they also all agreed that all who are regenerate come to faith, and they also agreed that the grace of regeneration

is what Aquinas calls “operative grace,” not cooperative grace, but operative grace, a grace that works. That when God sheds his grace of regeneration in the heart of man for the purpose of bringing that man or woman to faith, it works. It does what it is designed to do, that those who are quickened are indeed made alive. As Paul says in the second chapter of Ephesians, “And you who were dead in your trespasses and sin in which you formally walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh, and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our transgressions, quickened us together with Christ.

#### **GRACE ALONE NOT FREEWILL**

By grace you have been saved, and raised up with Him in high places and so on. For it is by grace you have been saved through faith; and that not of yourselves, it is the gift of God. What is at issue in the doctrine of predestination is not ultimately the debate between God’s sovereignty and human free will. The ultimate issue here is the central focus of the matter of God’s saving grace. And a grace that is given on the basis of human merit is not grace. A grace that is dispensed on the basis of human works, if the human works are the ground of that is not grace, and certainly there would be nothing amazing about it. But the amazing thing about grace is that it is altogether gracious. Now the difficulty is that the Bible is saying that there is a kind of grace that God gives to people to save them, to bring them to faith in Jesus that He doesn’t give to everybody.

#### **GOD IS NOT AN EQUAL OPPERTUNITY SAVIOUR**

God does not elect everybody, and that’s where the stumbling point is, isn’t it? It seems like it’s undemocratic, it’s un-American, God is not an equal opportunity Saviour. We somehow want

God to treat everybody equally and if He doesn't treat everybody equally, He's not treating everybody fairly. Well, even a cursory reading of the Bible will demonstrate to anyone that God doesn't treat everybody equally. God comes to Abraham in the midst of his paganism and appears to him in a miraculous way, reveals himself to Abraham in a way that He didn't do to the Pharaoh of Egypt or Hammurabi. Jesus had enemies in the New Testament, people like Caiaphas, people like Pontius Pilate who pronounced His death sentence. Jesus prayed for their forgiveness because they didn't know what they were doing. They didn't recognize Him for who He was, and the apostles tell us that had they recognized Him for who He was they wouldn't have crucified the Lord of glory. They were responsible to have recognized Him. God had given enough information in Scripture and through the testimony of Jesus' own works that they should have recognized Him, but the fact remains they didn't. And so what happens, if you remember the book of Acts, is that after Jesus died and was raised from the dead and even after He ascended into heaven, God made a special dispensation for the enemies of Jesus so that one day Caiaphas was walking down the road in Jerusalem and suddenly Jesus appeared to him and a bright light overwhelmed him, and a voice spoke in Hebrew to Caiaphas, saying, "Caiaphas, Caiaphas, isn't it hard for you to kick against the ox goad?" And Caiaphas responded by saying, "Who is it, Lord?" And Caiaphas, and the voice came to Caiaphas and said, "It is Jesus, whom you persecuted." And then in Acts 72, we read about Pontius Pilate going on a trip to Rome. And while he was crossing the sea, in the middle of the night Jesus appeared them on board that ship and said, "Pontius, Pontius!" And this great light shone round about Pontius Pilate, and there Jesus revealed His true identity. And then it says another man who was breathing out fire and hostility, going from church to church dragging believers out of their homes and throwing them into prison and persecuting them, his name was Saul, got a commission to carry on the persecution in Damascus, and as he was going along the Damascus Road,

suddenly this bright light brighter than the noonday sun appeared, and he heard a voice speaking him in Hebrew saying, “Saul, Saul...” But wait a minute, stop the music. What’s wrong with the story I just gave you?

#### **SAUL A VEHEMENT ENEMY OF CHRIST**

Saul, is a vehement enemy of Christ, became the number one apologist of the Christian faith in all of history, but not before or until the Lord of glory gave him special grace to open his eyes, grace that God gave to Paul that he did not give to Caiaphas, that he did not give to Pontius Pilate. Do you see what I’m saying? If God treats everybody equally, why didn’t he do that for Caiaphas and for Pontius Pilate? Paul never saw that it was a matter of credit to him that he came to saving faith. He saw his own salvation as a matter of extraordinary grace from beginning to end and so must you, my friend. Do we really mean it when we say, “There but for the grace of God go I,” or are we like the Pharisee in the temple that says, “Lord, I thank you that I’m not like other men, I thank you that I had the good sense, the insight and the righteousness to make the proper decision when I heard the gospel.” See, Pelagius said that grace is a wonderful thing and grace facilitates faith, grace facilitates righteousness, that is it helps it, but it is never necessary. Augustine said that grace and the grace of election is absolutely necessary for anyone to come to faith. Now those were the two positions and Pelagius was condemned as a heretic by the church.

#### **SEMI PELAGIANISM**

However, in the dispute a moderate position emerged that was called “semi-Pelagianism.” I like to say it was named after Pelagius’s cousin, Semi Pelagius, and Semi Pelagius lived in Florida. No, no, no. Semi-Pelagianism taught this, that man is fallen to such a degree that he can’t redeem himself without the assistance of grace. However, what grace does is this, that grace is offered to everybody, but it is still left for the sinner to cooperate with that grace or to reject it.

**PRESCIENCE VIEW**

And here's how predestination works, according to semi-Pelagian views, most semi-Pelagian views hold to what is called "the prescience view" of election or predestination. It's based on the premise of divine foreknowledge. It goes like this, that from all eternity, from the foundation of the world God looks down the corridors of time, and He knows in advance who will cooperate with offered grace and who will reject it. Do we understand that? He knows from the very beginning that if this person here hears the gospel and is offered the grace of salvation that this one will say, "Yes," and this one will say "No." And on the basis of that prescience, pre-knowledge or foreknowledge, God predestines. That is, predestination rests upon God's knowledge in advance of how we will respond to the gospel, of how we respond to the offer of grace. And those whom He knows will say, "Yes," He elects unto salvation. Those whom He knows will say, "No," are passed over. I would say that the vast majority of evangelical Christians in the world today hold that view or one similar to it of predestination. They say this is what predestination is, it's basically God's foreknowledge. And in this, in the final analysis the decision of whether you are redeemed or are lost is based upon your free will, on the choice that you make. One prominent evangelist has said it this way, "God does 99% of what has to be done, but He leaves you responsible for that 1%." I've heard two analogies frequently. One is this, that man is in serious trouble as a result of his sin, as a result of his fall. He is sick unto death. He is like a man in intensive care in the hospital who most certainly is dying. He has no hope of recovery unless a special miracle drug is offered to him, and that miracle drug indeed that alone can save him is there by his bedside. He is too weak, too sick, too critical to even reach up and help himself to the medicine. Somebody has to pour the medicine on the spoon. Somebody has to come to his bedside. Somebody has to take the spoon with the saving medicine to his very lips. But unless that man opens his mouth to receive it, he will most certainly die, you see? The

other analogy is that fallen man is like a man who can't swim, and he's cast adrift into the ocean. He's gone under twice already, he's going out down under for the third time. His head is already under the water. He's got one arm stretched out, and only the top part of his fingers are above the surface of the water and unless somebody throws a life preserver, and they better throw it accurately, that preserver has to come right up against his hand. He most certainly will perish forever, and so God throws the life preserver right against his fingers. But if that man doesn't grasp the life preserver on his own strength, he will drown. See, that's not what I find in Scripture.

#### **SAVING GRACE NOT OFFERED**

I don't find saving grace being offered to people who are sick unto death in a hospital room. That saving drug is given and administered to a corpse, ladies and gentlemen, who is already pronounced dead, who cannot on his own strength even respond to the gospel. What God did for you, if you're in Christ, is that after you went down the third time and you were stone cold dead at the bottom of the sea, God the Holy Spirit dove into the water, picked you up out of the water, took you up on the shore and resuscitated you and brought you alive again through the power of his creation. You are a new creation in Christ, and that's grace. But you're still saying, "Wait a minute, I don't like it. Two things I don't like about it. Number one I don't like about it at all is that God doesn't do it for everybody, and the other thing I don't like about it all is that it seems to rest in God's eternal counsel, and it has nothing to do with my actions. What does the Bible say? I used to hate this doctrine, and I fought it kicking and screaming for five years.

#### **WE ARE RESPONSIBLE**

I had a sign up in my study, it said, "You are responsible to God to believe, to preach and to teach what God says is the truth, not what you want the truth to be." And when I wrestled with this doctrine, I kept coming back to Romans 9 again and again and

again, and it was Romans 9 I couldn't escape where the Apostle Paul writes these words: "It is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise, 'At this time I will come and Sarah shall have a son,' and not only this, there was Rebecca also, when she had conceived twins by one man, our father Isaac, for though the twins were not yet born had not done anything good or bad, in order that God's purpose according to his choice might stand not because of works, but because of him who calls, it was said to her, 'The older will serve the younger.' And as it is written, 'Jacob have I loved, but Esau have I hated.'" What? What shall we say then? There's no injustice in God, is there?

#### **NO INJUSTICE IN GOD**

Isn't it strange that Paul anticipates that protest? If Paul were semi-Pelagian, I think a question like that, "What? Is there injustice in God?" would be a waste of apostolic breath. One of the things that comforts me that the Reformed doctrine of predestination is the biblical one is that the same reactions that the apostle Paul got and it's the same reactions that Jesus got when He taught the doctrine are the reactions that we get all the time. Nobody gets mad at the Arminian doctrine of predestination.

#### **PRESCIENCE VIEW A DENIAL OF PREDESTINATION**

Nobody gets mad at the prescient view of predestination, and I'll tell you why, because the foreknowledge prescient view of predestination is not an explanation of predestination, ladies and gentlemen, it is the denial of predestination, pure and simple. Because in the final analysis, the decision rests with man. I don't know of any place in Christian doctrine where I'm convinced that humanism has made a deeper inroad than this. Because it will not take seriously the dimensions of the fall of man that have brought us to the place where we are morally and spiritually dead, and that only the electing grace of God can save us in our spiritual death. In order that God's purpose, according to His

choice, not because of works, but because of Him who called. Is there any injustice in God? May it never be! For He says to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." You see what happens? If the whole world is judged guilty before God, if the whole world is spiritually bankrupt, if the whole world is in hostility towards God and spiritually dead.

#### **ITS NOT FAIR**

We have this American idea that if God reaches down and sovereignly, according to the good pleasure of His will, gives grace to some of these people and brings them to life and saves them from hell that He's now therefore morally obligated to do the same thing for everyone else. And somehow if He doesn't, we will stand in protest to say, "That's not fair!" No, that's not equal and what God is doing here is saying very clearly, "Don't you remember what I taught you through the lips of Moses? 'I will have mercy on whom I will have mercy.' I'm not obligated to be merciful to anybody." If mercy were an obligation, it wouldn't be mercy; it would be justice. And if I want to give my mercy to Jacob and not to Esau, what's unfair about it? What's unjust about it?" Now, granted if God punished Esau and Esau were an innocent man, then there would be injustice. But the biblical doctrine of election, get this point, teaches that some people receive grace, the rest receive justice. No one ever receives injustice from God. Do you understand that? And finally, he said, "So then, it does not depend on the man who wills or the man who runs, but on God who has mercy."

#### **IT DEPENDS ON MAN'S FREE WILL**

Every discussion I've ever been in on the doctrine of election and of predestination has come down to this point, folks, on what does it depend in the final analysis? And my Arminian friends, I'm convinced in the final analysis, have to say, "It depends on him who wills. It depends on your free will. It depends on your choice that God sees down the corridors of time. That's what it depends

on, the decision is yours.” How many times have you heard the evangelist say, “There’s an election going on here. God votes for you. Satan votes against you, and it’s a tie, and you have to cast the deciding vote.” If you have to cast the deciding vote, ladies and gentlemen, you are destined to hell with no hope. Because you, in your own strength, unregenerate, will never vote for God, ever. But according to salvation, according to election, yes, there’s an election, but only one person votes. The devil doesn’t have a vote. Only one vote that counts, and from the foundation of the world God cast His ballot with your name on it if it so be that you are in Christ, so that it depends not on him who runs, not on him who chooses, not on him who wills, but on the sovereign grace of God. I have to be candid. If the Apostle Paul came in this room right now and heard a bunch of theologians arguing about election and salvation, and they couldn’t get past the final point, and they said, “Look, where are you, Apostle? On a final analysis what does my salvation depend on, on my will or on God’s will? Which is it, Paul? Please tell us.”

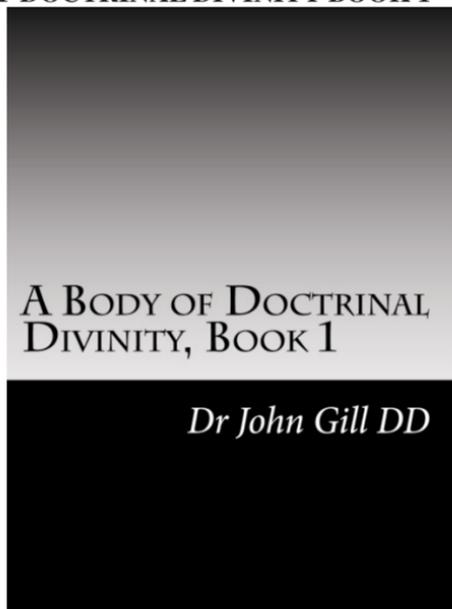
#### **HOW WOULD THE APOSTLE PAUL ANSWER**

Can you think of any way that the Apostle Paul could answer that question more clearly than he just did in that statement? I urge you, my beloved brothers and sisters, that if you find this doctrine distasteful, look at it again. I just got a letter from a fellow the other day who said he hated this doctrine. He read my book *Chosen by God*, and I was so glad it was useful to him. He said, “I picked it up.” He said, “I want to find the flaws so I can refute it.” He said, “I took copious notes, I underlined everything.” I got to the last page and I said, “Gee, I couldn’t find it!” And he said, “So what I decided to do,” he said, “is I decided to read the Bible through from cover to cover three times.” He said, “And I did.” He said, “And it seemed like this doctrine was on every page.” He said, “When I was done with my searching of the Scripture,” he said, “not only did I embrace the doctrine, but I began to see the beauty of it and to rejoice in it.” Oh beloved, how many times have I heard that testimony from people who

have kicked against the ox goad of God's grace until they saw the sweetness of His mercy and the purity of His power. And so that we humbly confess, "O God, we couldn't in our natural state have possibly turned ourselves to Christ. We had no inclination towards Christ. We were altogether indisposed towards Christ. We were like these people Paul talks of in Ephesians who were dead in sin and trespasses. We walked according to the course of this world, according to the power of the prince of this world and so on, just like everybody else. But God, who is rich in mercy, brought us into His kingdom, not kicking and screaming against our will, because what electing grace does is to make us willing and eager to pursue the Christ we formerly hated, to love the Saviour we formerly despised, to embrace the truth we previously ran from. That's what predestinating grace is all about. And once we understand that, and once we discover it we get on our knees and we say, "O God, command what Thou wilt and grant what Thou dost command."

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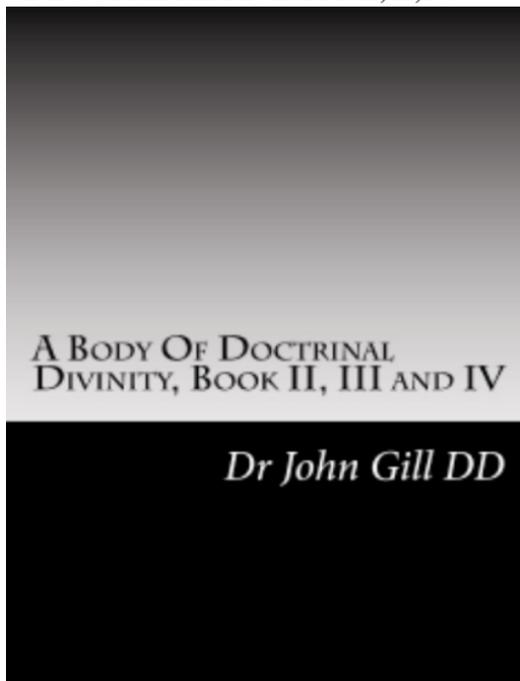
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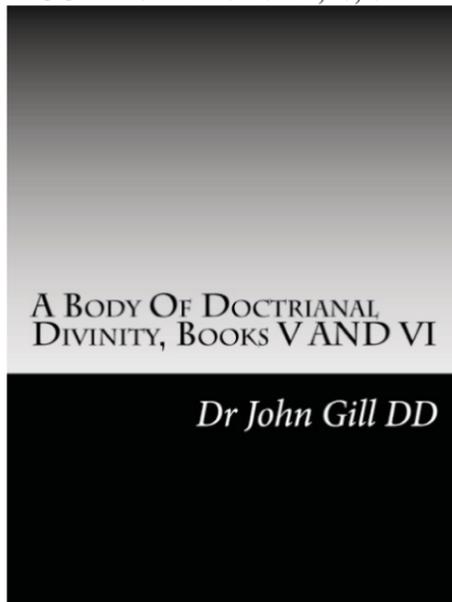
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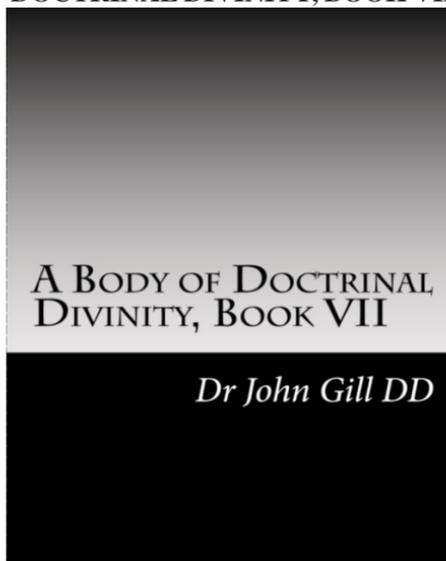
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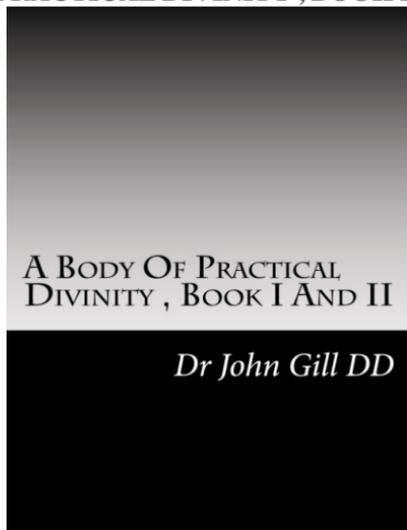
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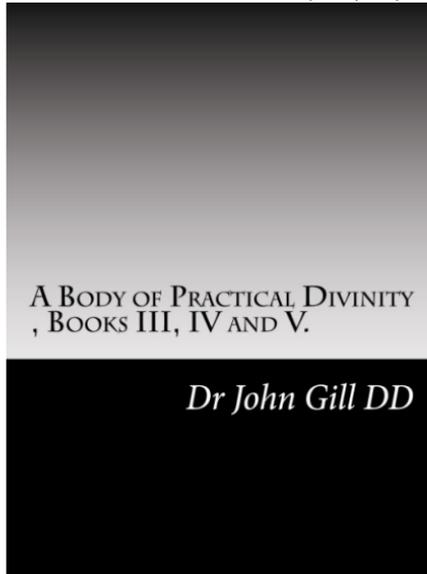
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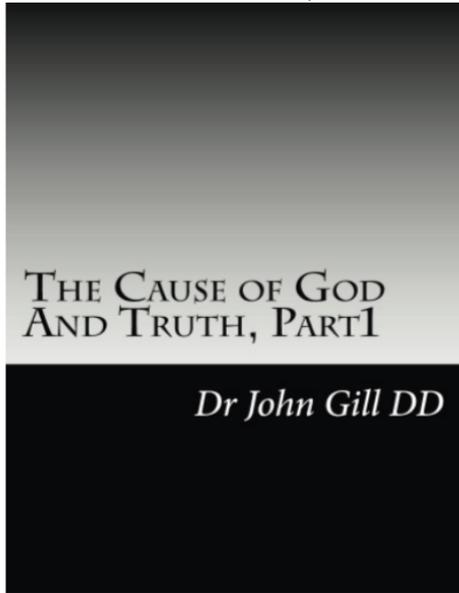
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**THE CAUSE OF GOD AND TRUTH, PART 1.**



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 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.

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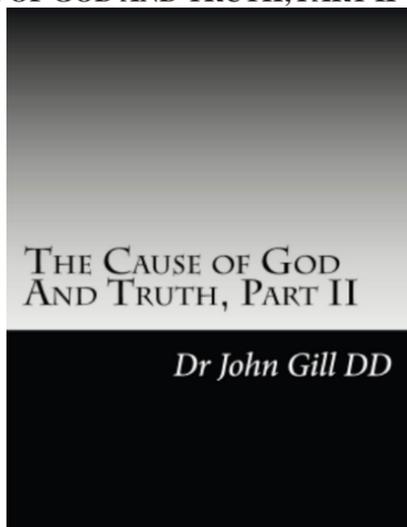
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1 Peter 1:5.

1 John 2:19.

1 John 3:9.

Isaiah 54:10.

Isaiah 59:21.

Hosea 2:19, 20.

Jeremiah 32:40.

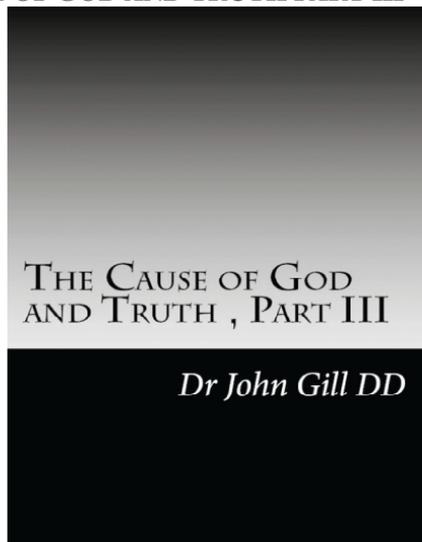
John 14:16.

John 10:28.

1 Corinthians 1:8, 9.

Available as a Paperback

**THE CAUSE OF GOD AND TRUTH PART III**



The Doctrines of Grace

Authored by Dr John Gill DD, Authored by David Clarke Cet.Ed

List Price: \$9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

108 pages

ISBN-13: 978-1544810591 (CreateSpace-Assigned)

ISBN-10: 1544810598

BISAC: Religion / Christian Theology / Systematic

This book contains John Gill's answers to Dr Whitby objections to The Doctrines of Grace under the following heads.

Chapter 1

OF REPROBATION

Proverbs 16:4.

John 12:39, 40.

1 Peter 2:8. 10

Jude 1:4. 1

Revelation 13:8. 1

Chapter 2

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Romans 9:10-13.

Colossians 3:12.

Ephesians 1:4.

Romans 8:28, 29.

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Acts 8:48.

Romans 8:29, 30.

2 Timothy 2:19.

Romans 5:19.

Chapter 3

OF REDEMPTION

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John 10:15.

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Romans 8:34.

Romans 8:32.

Romans 5:10.

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John 15:13.

Chapter 4

OF EFFICACIOUS GRACE

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1 Corinthians 5:17.

John 3:5.

Ephesians 2:1.

1 Corinthians 2:14.

2 Corinthians 3:5.

John 15:5.

John 6:44.

Acts 11:18.

Acts 16:14.

Jeremiah 31:18.

Jeremiah 31:33.

Ezekiel 11:36:26.

Philippians 2:13.

1 Corinthians 4:7.

Ephesians 2:8, 9.

Chapter 5

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John 14:4

Psalms 51:5.

Genesis 6:5.

John 3:6.

Romans 7:18, 19.

Romans 8:7, 8.

Chapter 6

OF PERSEVERANCE

John 13:1.

John 17:12.

Romans 11:29.

Matthew 24:24.

John 6:39, 40.

Romans 11:2.

Romans 8:38, 39.

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Isaiah 54:10.

Isaiah 59:21.

Hosea 2:19, 20.

Jeremiah 32:40.

John 14:16.

John 10:28.

1 Corinthians 1:8, 9.

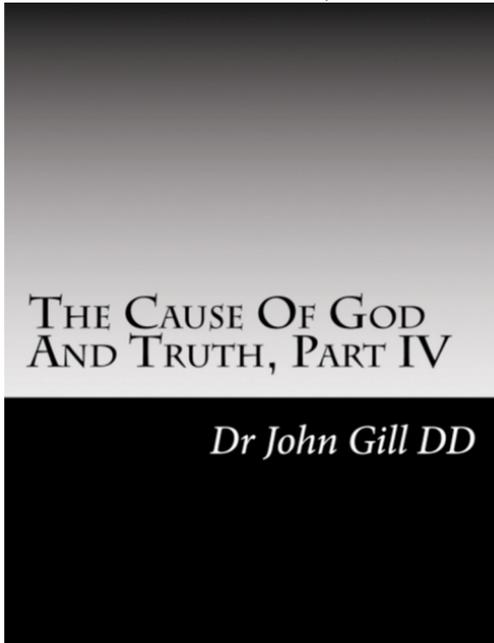
The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection 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 Calvinistical 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 Arminians, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737.

## THE CAUSE OF GOD AND TRUTH, PART IV



Authored by Dr John Gill DD, Created by David Clarke CertEd  
 BISAC: Religion / Christian Theology / Systematic

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.

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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 is Part 4 of 4 parts, and a new edition, with some alterations and improvements, is now published by request.

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Chapter 2 Of Redemption

Chapter 3 Or Original Sin

Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

This work contains:

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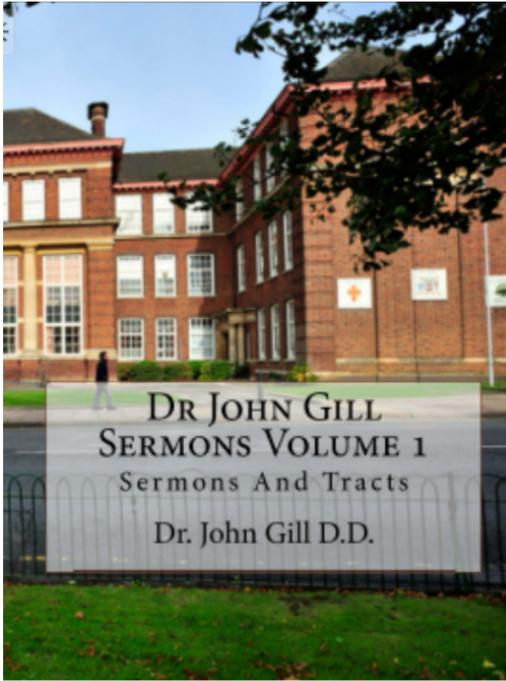
Chapter 4 Of Efficacious Grace

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A Vindication of The Cause of God and Truth

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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, e Cause of God And Truth. Sermons and

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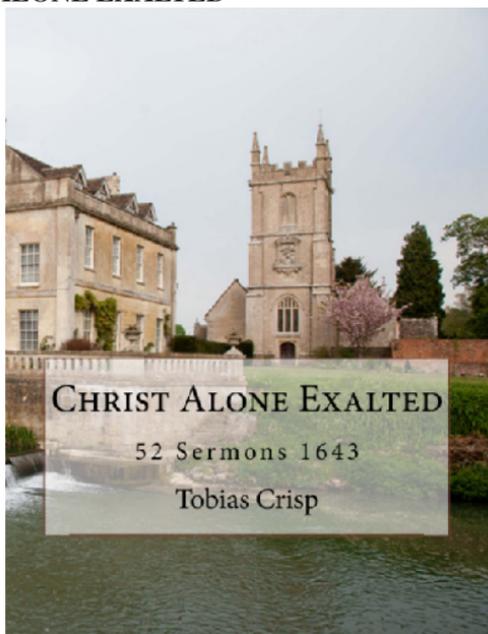
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11 Baptism: A Public Ordinance Of Divine Worship

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

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

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

**CHRIST ALONE EXALTED**

52 Sermons 1643

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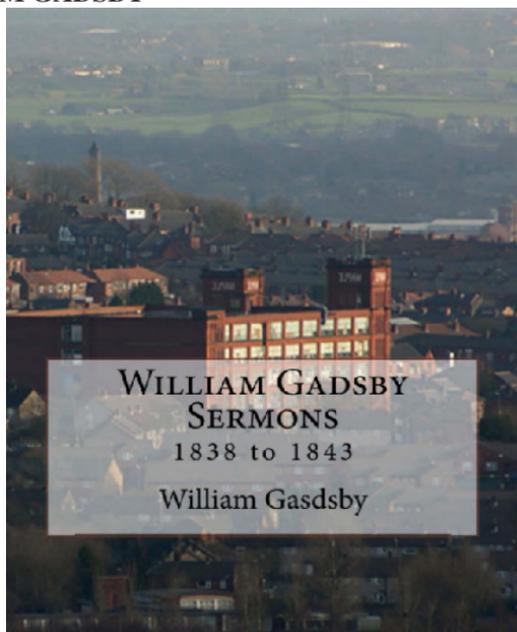
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BISAC: Religion / Christian Theology / Soteriology

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

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

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters. Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

**WILLIAM GADSBY**

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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.

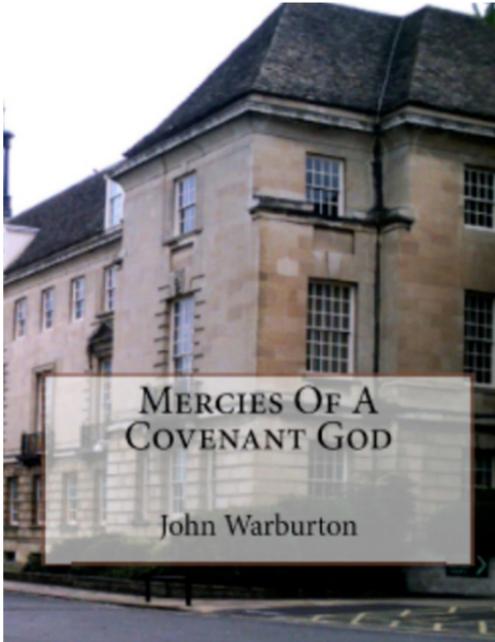
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

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

### JOHN WARBURTON



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

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

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BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him.

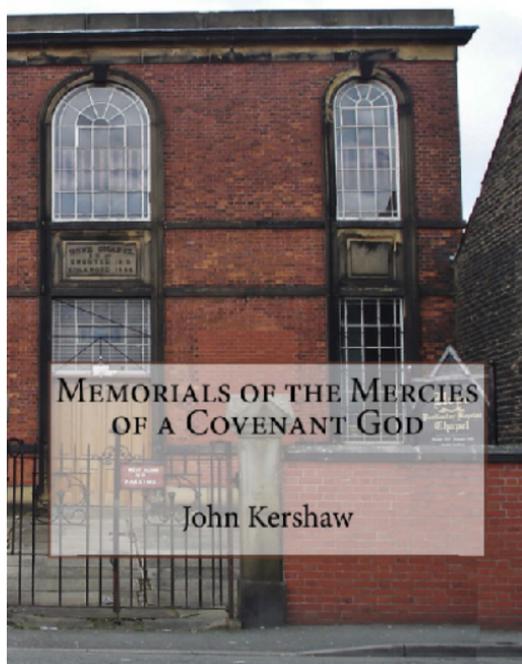
He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

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

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

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt. This book also contains short bibliographies of the hymn writers that are quoted in this book

## MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

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ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

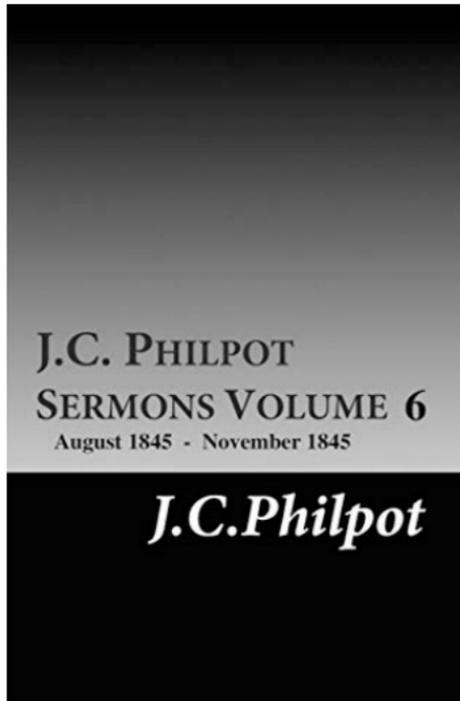
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed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

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

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

**J.C. PHILPOT SERMONS**

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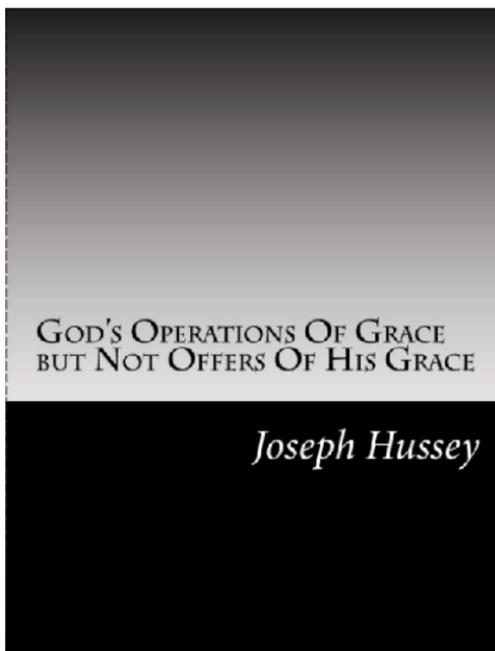


**Example August 1845-November 1845**

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

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

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

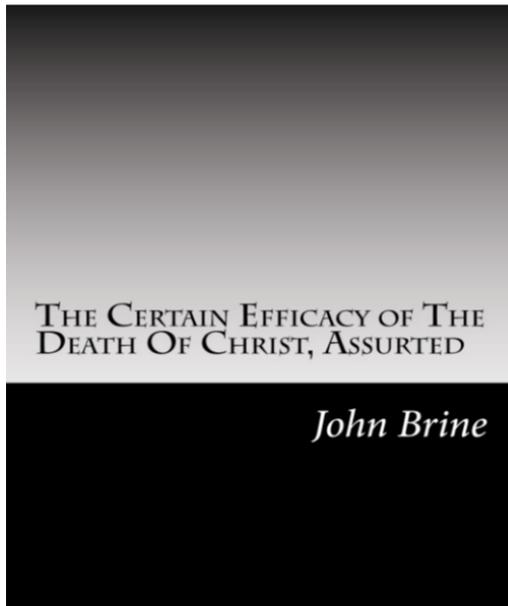
This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used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

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

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

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

**THE CERTAIN EFFICACY OF THE DEATH OF CHRIST,  
ASSERTED**



**Authored by John Brine  
Created by David Clarke**

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

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

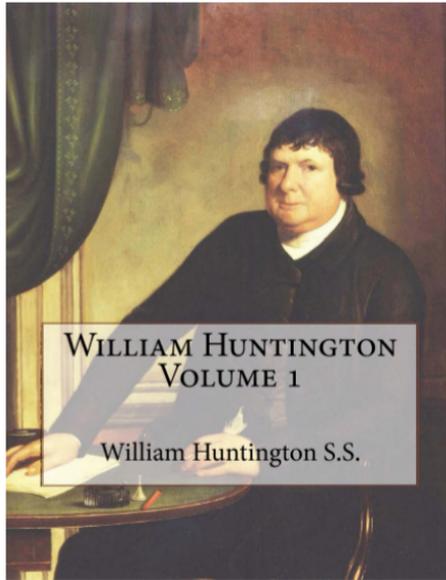
This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain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

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

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

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People. This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

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



Authored by William Huntington S.S.

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

ISBN-10: 1983933821

BISAC: Religion / Christianity / Calvinist

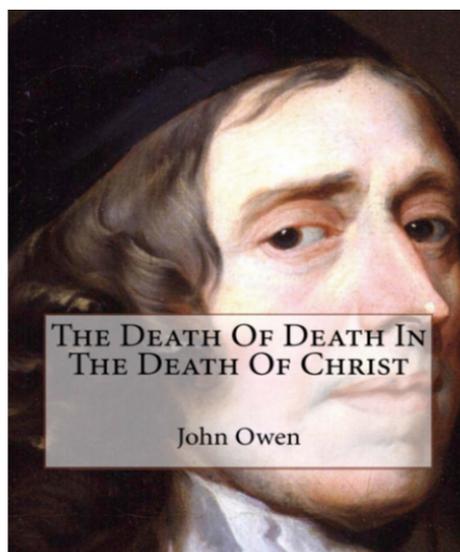
William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses,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

England, many of which survive to this day.

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

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

### **THE DEATH OF DEATH IN THE DEATH OF CHRIST**



### **John Owen**

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

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

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

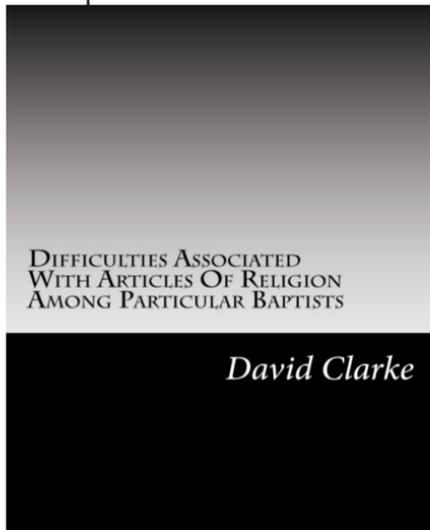
they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness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

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

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

#### **DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION**

Among Particular Baptists



B David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the

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

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

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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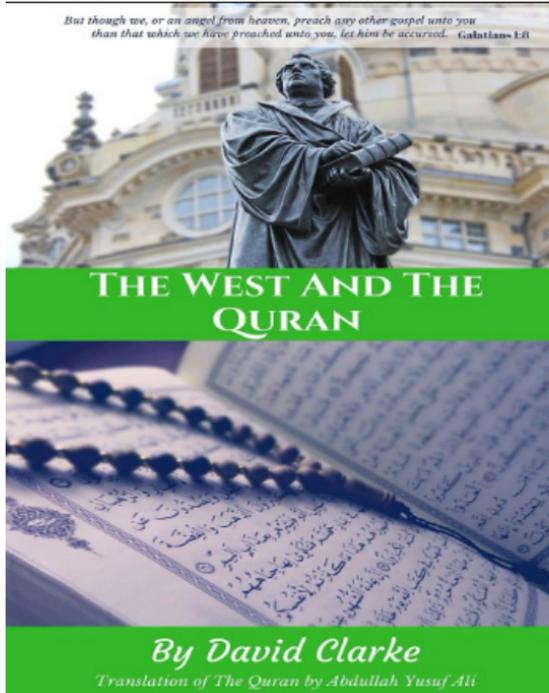
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3 Bierton Particular Baptists Articles of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831  
 4 The Gospel Standard Articles of Religion 1878  
 Observations of the Gospel Standard  
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 Added Articles  
 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

### THE WEST AND THE QURAN



### Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

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

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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.

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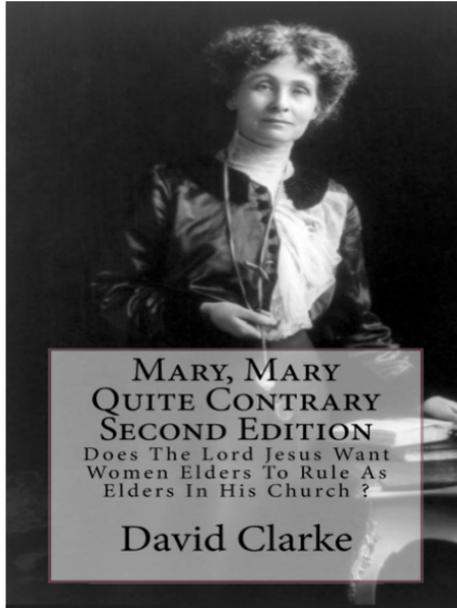
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For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

### MARY, MARY QUITE CONTRARY



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

Authored by Mr David Clarke Cert E

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

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

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

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

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

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

Video Youtube Playlist Mary, Mary Quite Contrary

# CONVERTED ON LSD TRIP

by David Clarke (Author)

## The Bucks Herald

Second Edition

Net Weekly Sales - 23,542

Established 1832

THURSDAY FEBRUARY 11, 1971 price 8d

32 pages

# CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex," he declared. Seeking Truth "Religion to me was rubbish, and for silly people who could not stand on their own feet" he said.

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

Voice Of Christ "Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. "What you have been going through is nothing compared to what hell is like"



David Could these boys do any real wrong? Michael

he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmere Crescent said that his reputation in the town had been that of a man who

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy, selfish and boastful". Clarke had been using pep pills, and marijuana since he was 16. He told the court, but it was after taking LSD that he experienced what he described as, "a major thing in my life". He described the "torment" he suffered, as a

Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

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

Continued inside:

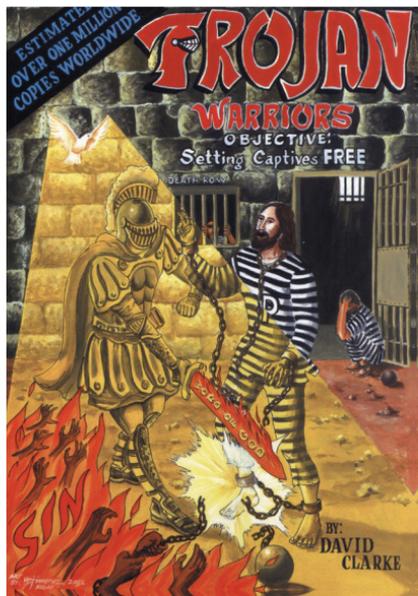
3rd Edition Paperback – 3 Jun. 2020

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

Jesus Christ, and the infallibility of the word of God

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

## TROJAN WARRIORS



Setting Captives Free

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

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

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

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

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

They both turned from their lives of crimes in remarkable ways

but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

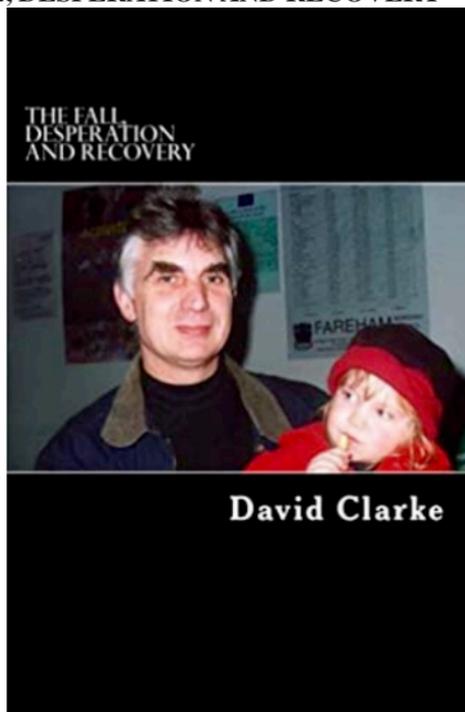
David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched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

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

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ . This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

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

## THE FALL, DESPERATION AND RECOVERY

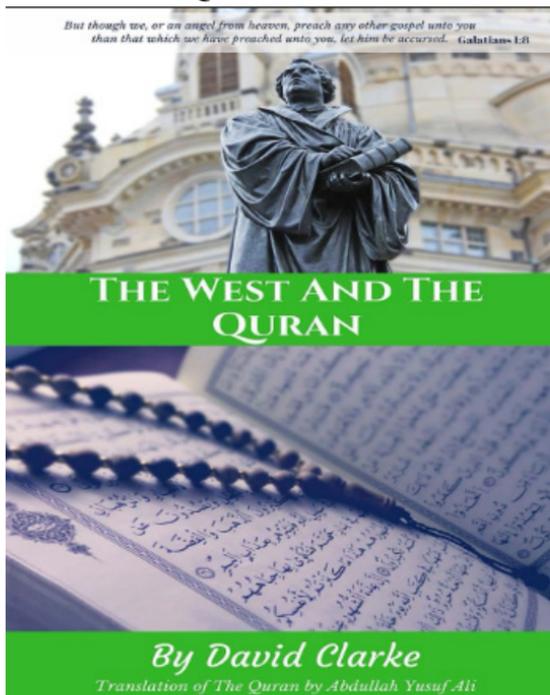


by Mr David Clarke CertEd (Author)

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 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

List Price: \$9.99

8.5” x 11” (21.59 x 27.94 cm)

Black & White on White paper

248 pages

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

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

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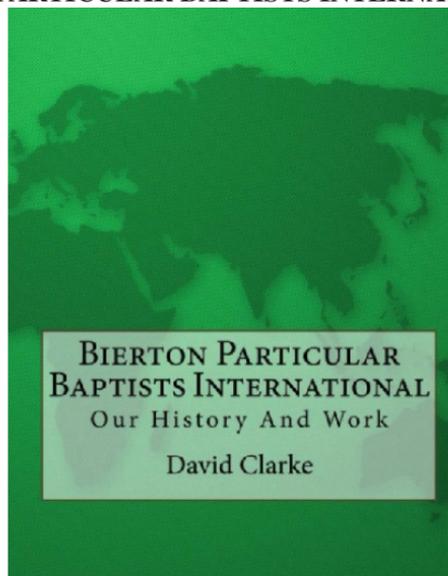
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## BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work

Authored by David Clarke

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

ISBN-10: 1974670902

BISAC: Religion / Christian Ministry / Evangelism

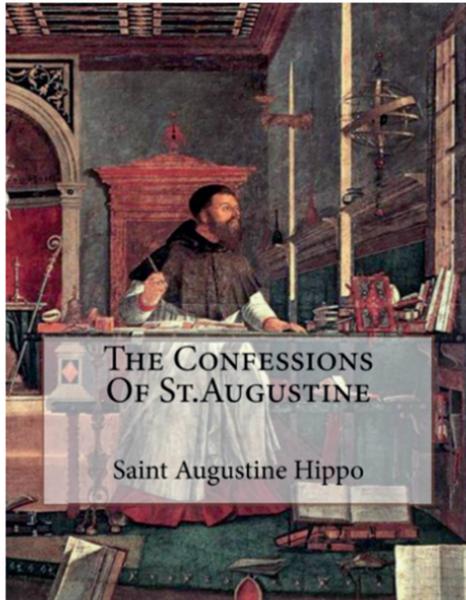
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar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

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831. in England, and was a Gospel Standard Cause. This book tells of the formation of

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

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

#### THE CONFESSIONS OF ST. AUGUSTINE

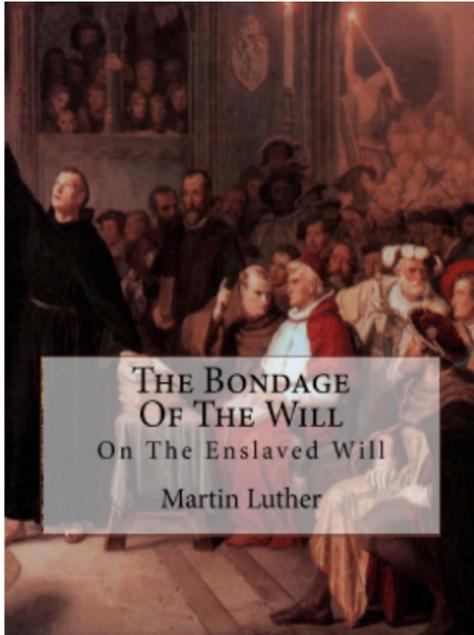


Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by

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

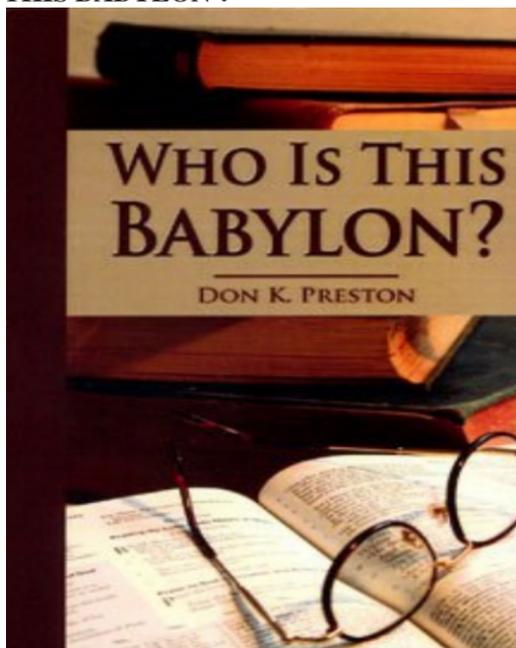
Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability.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

**THE BONDAGE OF THE WILL****On The Enslaved Will**

Authored by Martin Luther DD

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

## WHO IS THIS BABYLON ?



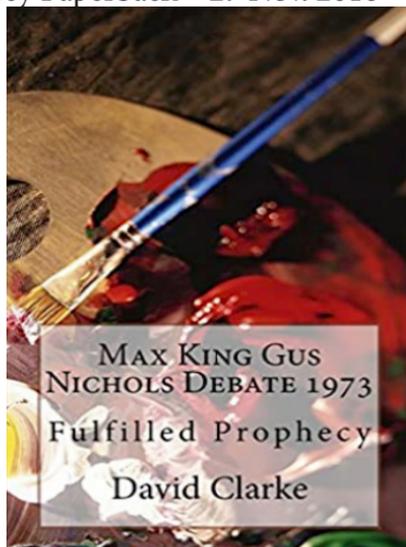
by **Don K. Preston (Author)**

When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston’s continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A. D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the

fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

#### **MAX KING GUS NICHOLS DEBATE 1973**

Fulfilled Prophecy Paperback – 27 Nov. 2016

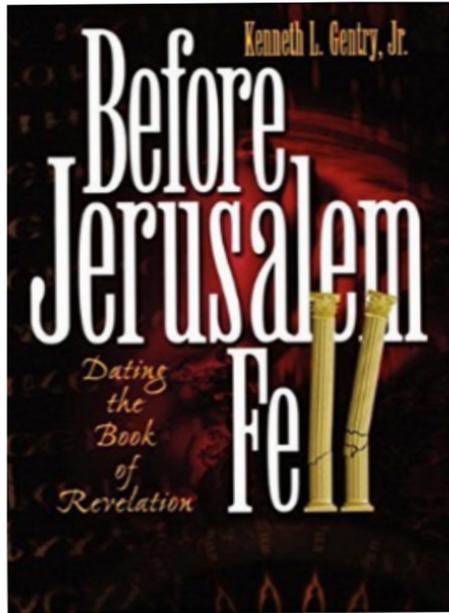


By David Clarke

The following debate was conducted on 17th to 20th July 1973

between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and Particular Baptists. It is with the advent of the internet that he discovered and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read Difficulties Associated With Articles of Religion among Particular Baptist by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology. A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

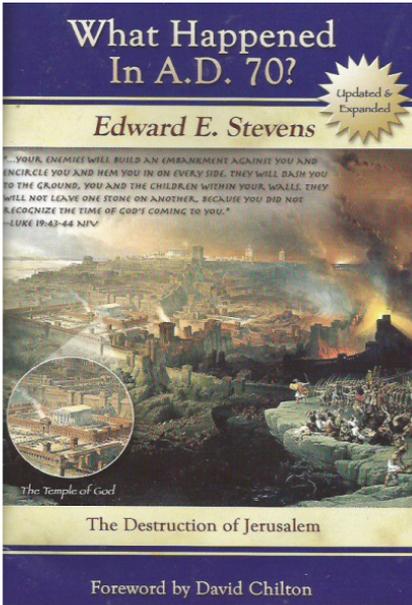
## BEFORE JERUSALEM FELL



By Keneth 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.

## WHAT HAPPENED IN A.D. 70



### *Edward E. Stevens*

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (*audience relevance*). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant,

what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical and cultural context (audience relevance)

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

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

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making

the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

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

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

Edward E. Stevens

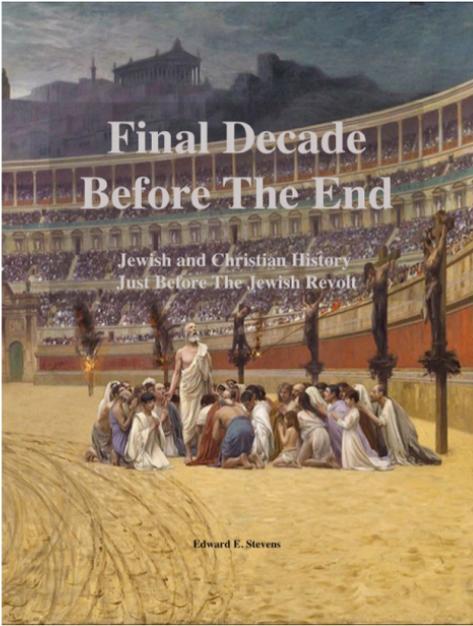
INTERNATIONAL PRETERIST ASSOCIATION

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

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 endtime 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 endtime events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

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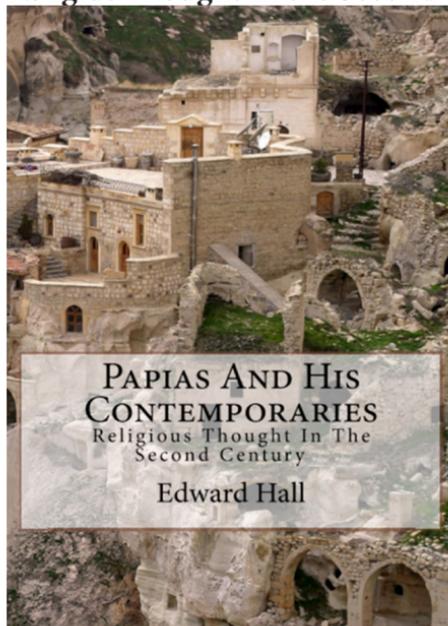
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## PAPIAS AND HIS CONTEMPORARIES

### Religious Thought In the Second Century



#### *Edward Hall*

Papias was an Apostolic Father, who lived between 60–130 AD. It was Papias who wrote, the Exposition of the Sayings of the Lord in five books.

Despite indications that the work of Papias was still extant in the late Middle Ages, the full text is now lost. Extracts, however, appear in a number of other writings, some of which cite a book number.

Very little is known of Papias apart from what can be inferred from his own writings. He is described as “An ancient man who was a hearer of John and a companion of Polycarp” by Polycarp’s disciple Irenaeus (A.D. 180).

Eusebius adds that Papias was Bishop of Hierapolis around the time of Ignatius of Antioch. In this office, Papias was presumably succeeded by Abercius of Hierapolis.

Papias provides the earliest extant account of who wrote the Gospels. Eusebius preserves two (possibly) verbatim excerpts

from Papias on the origins of the Gospels, one concerning Mark and then another concerning Matthew.

Papas records that John and his brother James were killed by the Jews although some doubt the reliability of this record. According to the two sources, Papias presented this as the fulfillment of the prophecy of Jesus on the martyrdom of these two brothers. This is consistent with a tradition attested in several ancient martyrologies and with a pre 70 A.D. writing of the book of Revelation.

