

**THE TESTIMONY
OF
WILLIAM OLA POLOC**

**A CALLED FROM DARKNESS INTO HIS
MARVELOUS LIGHT**

(By Pastor William O. Poloc Sr.)

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PUBLISHERS FORWARD



William Ola Poloc is one of our first Trojan Warriors that was sent back to his own city in Baguio, in the Philippines on release from prison, to preach and teach the gospel to his family friends and neighbours, and to tell of all that the Lord Jesus had done for him. He started, in August 2002, with his family and then he and his wife went to Baguio

City and Benguet Provincial Jails, testifying and preaching the gospel to prison inmates. William was supported and encourage to this work by the Trojan Horse Mission to the Philippines, in the year 2001. Whose mission objective was to the Captives Free. So they cast a net on the other side of the ship (world) even as Jesus said to Peter: John 21. 6 And he said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Luke 5. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken. This is written to glorify the Lord Jesus Christ.

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FROM THE KINGDOM OF DARKNESS TO HIS MARVELLOUS LIGHT

A. LIVING IN DARKNESS

1. My Birth

I was born in a small town called Bontoc, the capital of Mt. Province and one of the remotest places in the Cordillera Range. The place is legendarily known as the home of the fierce Igorots who were prominently head hunters. The natives of this village were feared among all the tribes of the Cordillerans. Our ancestors were pagans and purely animistic in their worship. However, during the Spaniard's colonization, Roman Catholicism was introduced that spread all over the Philippine archipelago. This beliefs influenced my parents to become devoted Roman Catholics who brought us up with this kind of religious beliefs.

2. My Educational Life

From childhood to adulthood, being the first male among the family, my parents decided to enrol me in private schools hoping that someday, somehow, I will be able to finish a profession so I can help the rest in the family. After graduating from my high school years, I met my wife and we decided to marry and were blessed with three kids. Yet, being a married man, my parents encourage me to continue my education longing to fulfil their dream for me. This I decided to enrol in one of the universities in the City of Baguio a distant place from our hometown. Unfortunately, their expectations and prayers for me to become a professional someday was in vain. This sudden changed took place when I mistakenly befriended a certain guy who led me to live a city life of w/c I've never experienced before. Besides, the new environment that surrounded me brought to a new perspectives in life.

3. My Life in the City

Through this one friend, I met lots of friends that led me to be engaged with lots of vices. But things became worst when I involved myself into drug trafficking, illegal gambling and robbery hold up etc. Yes, there were pleasures everywhere around to enjoy. Money easily comes and easily goes. My parents dream and good advices for me were forgotten and buried under the evil pleasures of life. Besides, I forgot my own family and live like an unmarried man. When being alone, I thought to myself that I have already found the true kind of life I wanted to.

Then one gloomy night just after having a drinking spree with my group; we decided to stage a robbery hold up just as we usually do. This time around we are unaware that we were being spied by policemen due to the unsolved

cases done during the past years. To cut the story short, we stage our evil intent, robbed the guy and upon resistance we killed him. This eventually led to our arrest and jailed.

4. Life in Prison

I pleaded not guilty in court; however the court found me guilty beyond reasonable doubt and was sentenced to suffer the penalty of life imprisonment. My families frequently came to visit me in jail but the only thing I surely can do is to ask from them forgiveness. At some time, having been classified as an insular prisoner, I was transferred to the New Bilibid Prison. (NBP).

This Institution is one of the most famous and dreadful places in the country. It is the habitation of hardened convicted criminals coming from different places in the country. Riots and killings during our time are daily spectacles cause between rival gangs. My life inside prison was truly a mess that makes me sick every time I remember my family who were left alone. I really miss those precious times being with them. The warm hugs of my children and candid expression, saying; Papa! Papa!

B. LIVING INTO HIS MARVELLOUS HIS LIGHT

1. Life in Christ inside Prison(Conversion)

On June 1994, four years later, was indeed a very memorable time when my life enigmatically changed into the new path of life. By His divine providence, I incidentally walk inside a Christian church (within the prison organised by other inmates) for curiosity sake. As their service started, I became irritated with their absurd worshipping and praising God. But what touched me most was the preacher's message that led me to Christ. His message straight forwardly convicted me of my being a sinner that brought me to repent of my sins and came to believe in Jesus Christ as my Lord and personal Saviour. (This I came later to know in theology as my regeneration to conversion).

Those striking message pierced my heart that drove me to seek more about biblical truths. In my sincere quest, I committed myself to that church. My eagerness to grow spiritually prompted me to enrol in one of the Theological Institute inside prison (New Bilibid Theological Institute) which led me to know more about Christian beliefs. By the grace of God, I was able to finish a four year degree of bachelor in theology and eventually serve as a teacher of the theological Institute.

As the years go by, I met an inmate English guy by the name Michael John Clarke.

Meeting Michael John Clarke



Dr. Poloc and Michael John Clarke



Baptism In The Prison

We became close friends and he often comes to visit me at our dorm. Michel is a noisy guy! I often give answers to his questions about spiritual matters. I remember him addressing me as a doctor for giving the antidote of his spiritual curiosity. Later, by the grace of God Michel became a believer in Christ, he joined the church and was baptised. From that time on, he always attends church services and involved himself with other spiritual activities.

ADDENDUM –ON TROJAN HORSE INTERNATIONAL.

After sometime, his brother Rev. David Clarke (Later Founder of the Trojan Horse International Ministries) and company came to the Philippines for a mission and to visit his brother Michel as well. David was sent minister of the gospel sent by the Berton Strict and Particular Baptist Church, in 1982, The group shared God’s word to the inmates inside the New Bilibid Prison through Evangelistic programs resulting to the conversion of many inmates.

Trojan Horse International



Trojan Horse Banner

In August 19, 2002, was another time worth remembering and overwhelming. My prayers and longings to God were answered?

The Bureau of Corrections (BOC) summoned and informed me that I have already a release paper coming from the Board of Pardons and Parole. To my surprise, I cried out aloud, "Thank you Lord" At last, for more than fourteen whole long years you answered my prayers. You are indeed so great!"

2. Life in Christ Outside Prison

Before returning to City of Baguio the place where my wife lives, we have had a meeting with Rev. David Clarke and company.

William At His Home



David Clarke and William Poloc

The consensus of our meeting was to send me as the first Trojan Horse missionary to start a pioneering work in to the prisons in the northern part of the country.

I took this given opportunity so I could start a ministry likewise share the gospel to my families, relatives and friends.

Lately, I had informed my wife and mom about my release from incarceration and they came to fetch me. Those longings and homesickness that had been a distress for quite some time completely disappeared upon seeing them.

Upon my arrival in my home town's wife I felt being like a stranger. The city was in progress and over populated. Tall buildings and new roads were built, many cars and buses ply all around the city. It's a busy city. Well, I thought to myself that with this new environment, I need to be prudent and cautious in adjusting myself knowing that temptations are all around.

(Having experienced it before).

In due course, I started the prison ministry with the assistance of my wife who became a born again Christian that time. (She was baptised by Rev. By Lucas P. Dangaton Jr. later along with Josie). I wrote letters of request to the jail wardens of the City and the Province and by God's providence I was given specific schedules to conduct our prison ministries. Therefore, I and my wife started ministering to the inmates inside the jails.

Later, I informed Rev. David Clarke about God's work in prison and how He is mightily using us. This moved them to come and visit the work and also help us minister to the inmates at the Baguio City jail and Provincial Jail. Their arrival was truly a blessing! Through their preaching of the gospel lots of inmates came to believe in Jesus Christ and were all baptised inside a small plastic tank filled with water inside the jails. After a week of staying with us, the group went back to Manila as we continued the ministries that

God has entrusted to us.

3. Christ Centered Church Inc.

On 2003, a year after, we started a small church under the name Baguio Christ-Centered Church Inc.(BCCCI)within the city. Doctor Lucas Dangatan Jr. came to assist me to do the work.

Baguion Christ Centered Church



Baguio Christ Centred Church



Baguio Christ Centred Church

New Bilibid Prison Theological Institute



Lucas P. Dangaton and William



New Bilibid Theological Institute

He is the founder and president of the NBP Church and the Jeruel Institute of Theology inside the New Bilibid Prison. The first thing we did was to reach out the family members of my co-former inmates who are still confined in prison. We conducted a house to house weekly bible studies to them. By the grace of God, many of them were enlightened and committed themselves to the church. They were they first family members of the BCCCI.

After sometime, Doctor Lucas went back to Manila to continue his ministry inside the New Bilibid Prison. I served as the pastor of the BCCCI with a zeal teaching our church members to grow spiritually.

BCCCI Graduates



William and Beth

Theological Graduates

On 2004, I decided to continue my theological pursuit for a higher degree and at the same time doing my pastoral work. It was during this year, that my previous knowledge about Monergistic teachings and sovereignty of God had been systematized. As a result, this led me to change my theological perspectives most especially on the doctrine of salvation. The prevalence of Arminianism from many churches around the city eventually challenge me to open the Christ-Centered Theological School (CCTS) same time of the year.

Theological School



Theological School

Whole School

The school adheres to a reformed doctrine and is given free purposely to spread the reformed doctrines and to cater ministers and Christians who cannot afford to enrol is an expensive seminary. By the grace of God, many of them graduated from our Theological School and now mightily being used by God to date. Glory to God!

On 2005, God continually bless His work in us. He led us to open another jail ministry at the Bureau of Jail Management and Penology (BJMP) at La Trinidad, Benguet.

Jail Ministry's



William Benguet District Jail



Jail Ministry

The BCCCI are now ministering to three (3) jails.



IPPF



Detainees Jail Ministry

On 2006, the Kamog Christ-Centered Church (KCCC) in Sablan, Benguet Province came into existence pioneered by pastors Nardo and Glen, An alumna of CCTS who have graduated a 2 years course diploma in theology. It was also during this year that I was able to accomplish my 2 years Master's Degree.

Villa Floresta



Villa Floresta



PCCC

On 2008, another church came into existence namely; the Pinsao Christ-Cen-

tered Church (PCCC) pioneered pastor Aladdin also a bachelor in theology graduate of CCTS.

Awards To Graduates



CCT Graduates



BCCCI Anniversary

On 2009, the BCCCI sent Pastor Mario and sister wife for a mission in Nueva Ecija. By God's guidance and provision, they were able to establish the Villa Floresta Christ-Centered Church (VCCC) in San Jose, Nueva Ecija. Pastor Mario is formerly one of the faculty members of CCTS who was sent for a missionary work.

SEC Registration



BCCI SEC Registration

4. Registration of Baguio Christ Centered Churches

On 2010, the BCCCI was registered under Sec. Reg:201027319. This registry insures all Christ-Centered Churches that is under the umbrella of BCCCI. During the years we continually experience God's tremendous spiritual blessings upon BCCCI and CCTS. Souls were added into the church and many have graduated from our school. Christ-Centered Churches were being established around the archipelago. Moreover, God also moved brethren to sponsor a radio station program for BCCCI to preach the Gospel on air that lasted for almost a decade. Inevitably, there were crossroads encoun-

tered in our ministerial works yet we consider them as mere blessings and part of our calling.

Radio Broadcasts



BCCI Radio



BCCI Radio

On 2012, the Muntinlupa Christ-Centered Church (MCCC) also came into existence. The church was started by Pastor Dante a former inmate at the Medium Security Compound. The outset of his pioneering work existed just after his release from prison.

On 2014, Another inmate by the name pastor Elton, whom I have been helping process his papers was released from prison. Just after his release, I encourage him to start a ministry in Las Pinas at his residential place. By God's providence the Las Pinas Christ-Centered Church was brought forth. He is now pasturing the LPCCC.

Prisoners of Christ Fellowship



Benguet Anniversary



POCOP

It was also during this year that I started to organize the Prisoners Of Christ Organization Philippines (POCOP). This is a group of Christian Ex-convicts released from incarceration who are now serving the Lord from the different places around the country. The primary purpose of this organization is to help released ex-convicts brethren by ushering them into a Christian Church within their community. This group also conducts an annual

assembly where all its members come together for fellow shipping and share with one another the works of God entrusted to us. To date the POCOP has a huge of membership all over the Philippines of which I serves as their president.

On 2015, a year after, Pastor Fred Batac informed me of having started a church in Aborlan, Palawan. Palawan is an island located along the Visayan Islands. We prepared to fly on air to see the work God he started. We enjoyed fellow shipping with them. We stayed there for week and also joined them in their outreach ministries inside the penal colonies. After wards, I ordained him as a license minister and installed too some of elders of the Church. Pastor Fred is now pasturing the Aborlan Christ-Centered Church (ACCC). On 2018, another inmate by the name Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of the Church. This church was later named as "Lubao Christ-Centered Church" (LCCC) in Pampanga.

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. By God's grace and providence, many ministers and Christians were taught and eventually adhered to the biblical teachings on the sovereignty of God.

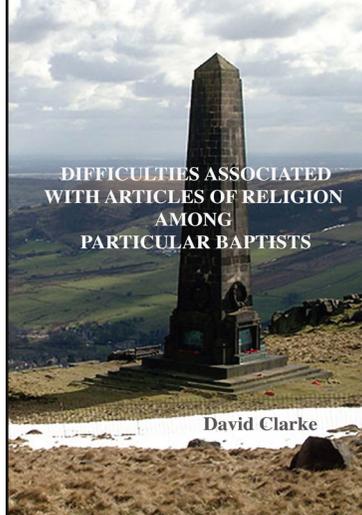
Until now, despite of this global pandemic God continue to work in our midst. Outreaches and mission churches were being opened by God through us to look after them. To name some of our mission churches; we have the Ambassador Christ-Centered Mission Church (ACCMC), Mines View Christ-Centered Mission Church(MVCCMC) and Kalatiao Christ-Centered Mission Church(KCCMC).

5. Looking Back

As I look back through all those years, I can't really imagine the graciousness of God bestowed upon us. His huge works entrusted to us is conceivably beyond our reach. But I believed that nothing is impossible before our sovereign God. Just as the apostle Paul says, "I can do all things through Christ who strengthens me". (Phil.4:13).

To God be all the Glory!

Praise God From Whom All Blessing Flow
 Praside Father, Son and Holy Ghost.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION**Among Particular Baptists**

David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction. **Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**

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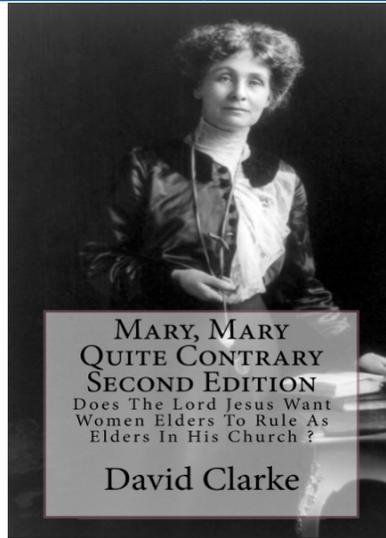
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MARY, MARY QUITE CONTRARY, 3RD EDITION



David Clarke

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

Authored by Mr David Clarke Cert E

BISAC: Religion / Christian Theology / General

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

The Suffragettes

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

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the 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.

Foreword by Dr. Ken Matto

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles. The Scripture states that "they which lead thee cause

thee to err.” In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their “personal opinion“, then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

Dr. Ken Matto

Scion of Zion Internet Ministry

www.scionofzion.com

British Church Newspaper (Book Review)

One of the most profound changes that has come over our society in the last century is married women going out to work.

This trend was given a considerable boost by the need to recruit female workers in the factories during WW2.

Many other factors have contributed since then. They range from labour saving devices in the home to the unpredictable nature of modern

marriage.

Things have now progressed to the point where women are taking over the professions including the ordained ministry.

This short paperback is written in a vigorous, forthright English style, to the point of being unconventional. However it is clear and read able.

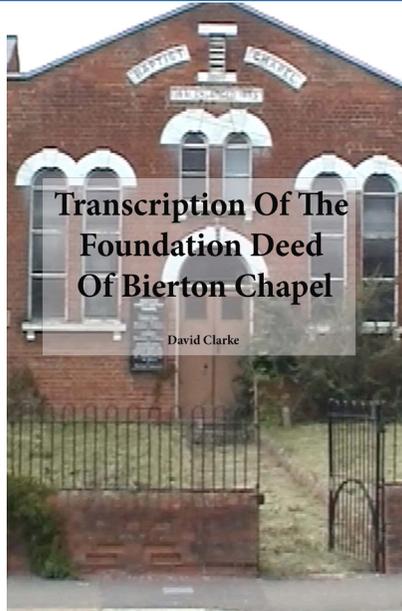
Mr Clarke argues that church elder-ship should be male. He states the familiar arguments from Scripture and he also quotes many passages from the Bible which speak of male leadership.

The book is one long appeal to Holy Writ as being the final word in matters related.

He has no patience with those who argue that we must defer to modern opinion: "When men find themselves looking over their shoulders wondering what will this person or that person think of me if I do not do or say the approved thing then that is where Satan has got you. If you find your self not doing things which you know are right before God and proper because you feel others may disapprove of you, then that is Satan ensnaring you so that you will be ineffectual in your work for God'. **We are told to resist the Devil** and he will flee from you. (Page 76).

Much of the book is occupied with an exchange of letters between the author and the elders of Mr Clarke's church who have decided to appoint women elders.

He then enters into correspondence with the head of a Bible College who comes to Mr Clarke's church as a visiting preacher. These vigorous debates enable Mr Clarke to present his arguments in an interesting context. We recommend the book. Dr Napier Malcolm, editor of the British Church News Paper.

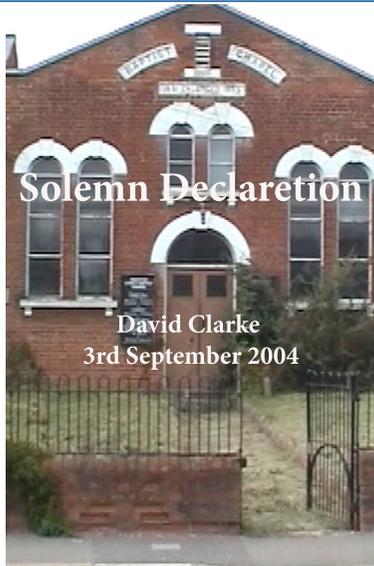


**Transcription Of The
Foundation Deed
Of Bierton Chapel**

David Clarke

This contains the details of the Title Deed To Our Bierton Chapel. The Church was founded in 1831. The Trust Deed was passed on to the Association of Grace Baptist Church, in February 2003. And eventually sold as a domestic dwelling.

SOLEMN DECLARATION REGARDING THE BIERTON CHAPEL



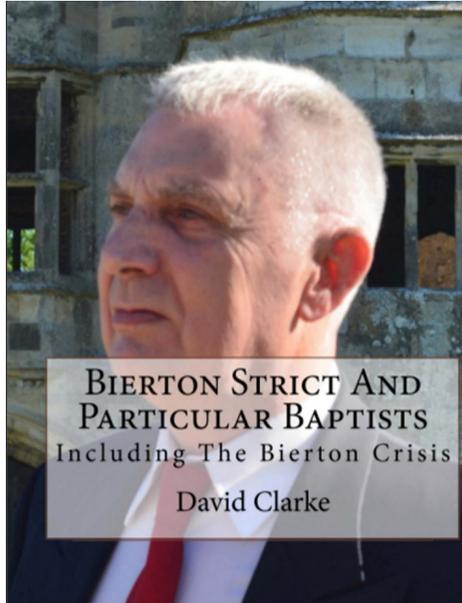
Solemn Declaration

David Clarke

3rd September 2004

This contains the Solemn Declaration made by David Clarke the sole remaining member of the Bierton Church seeking to recover the Title Deed to the Chapel.

BIERTON STRICT AND PARTICULAR BAPTISTS
AND THE BIERTON CRISIS

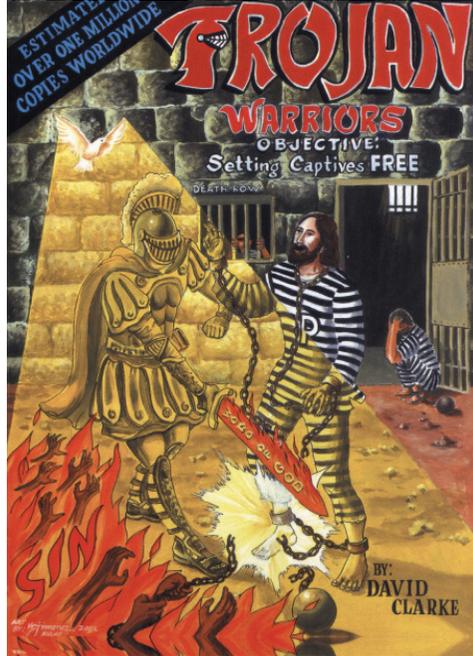


David Clarke

This book tells a remarkable true story. David Clarke was sent to Borstal at 17 and had no real knowledge of Christianity or the gospel, as he was not brought in a Christian home. On leaving Dover Borstal on 1968 he had a 3-year career of undetected crime and until the 16th January 1970 when he had a sudden conversion to Christianity after a bad experience on LSD. After which he turned his back on his criminal past and sinful way of life. He Learned to read through reading the Bible and classical literature as he wanted to learn all about the Lord Jesus Christ, as he was virtually illiterate. One year after his conversion he was able to make a Confession to the police telling of 24 crimes that he had committed since leaving Dover borstal in 1968. He went on to higher education joined the Bierton Strict and Particular Baptist church as the church held to the doctrines of grace and was later called by the Lord, and sent by the church to preach the gospel. He graduated with a Cert Ed, awarded by Birmingham University and lectured in electronics, for over 20 years, in colleges of Further and Higher education. Sadly he discovered unresolvable errors and bad practice in the church and sought to defend the truth of particular redemption and other serious errors. All of which were unresolved due to long-standing traditions of man which opposed the way of Christ. This led him to secede from the church, in 1984. He continues his work seeking to follow the Lord Jesus Christ by writing

and publishing seeking to help others who may value and benefit from his learning. This book Bierton Strict and Particular Baptist Includes The Bier-ton Crisis and tells the whole story. And David believes it will be very helpful to any Christian seeking to distinguish between false and true Christianity.

TROJAN WARRIORS



David and Michael Clarke
Setting Captives Free

Authored by Mr David Clarke, Cert.Ed, 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

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 baptists minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

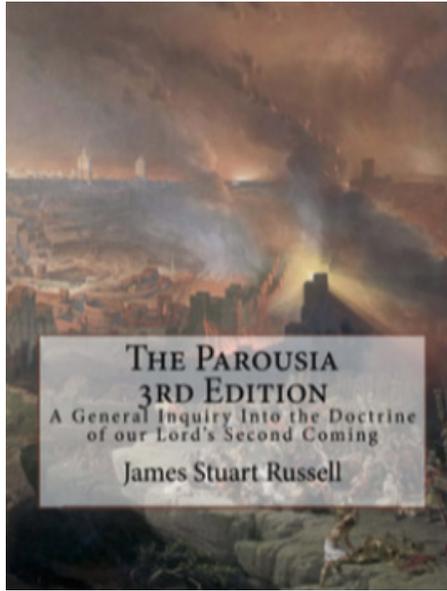
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and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

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

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

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

THE PAROUSIA



James Stuart Russell

Foreword By Ed Stevens

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

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

The word “Preterist” is another prophetic term with which many are unfamiliar. According to Webster’s Unabridged Dictionary, a Preterist is “a theologian who believes the prophecies of the Apocalypse have already been fulfilled.” A Preterist is the opposite of a Futurist. Futurists teach that the three major end-time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

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

stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end-time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it. Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

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

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

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

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

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

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen sig-

nificant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

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

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

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

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

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

THREE DIFFICULT TEXTS SIMPLIFIED

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

70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

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

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...the Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my

book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, “Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...” ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus’ predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem...” [R. C. Sproul, Sr. “Last Days Madness” speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, “About The Jews”) alludes to the same events. Sproul’s comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of “every eye shall see Him” (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

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

the Matt. 16:27-28 “visibility” pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two “parousia” texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the “parousia” (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousias separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would “live and remain” until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

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

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

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

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

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

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience

at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6- 10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

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

If all living Christians remained on earth after AD 70, why didn’t some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn’t bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

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

THE MILLENNIUM

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

He noted that some people (such as myself) consider the idea of a Millen-

nium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

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

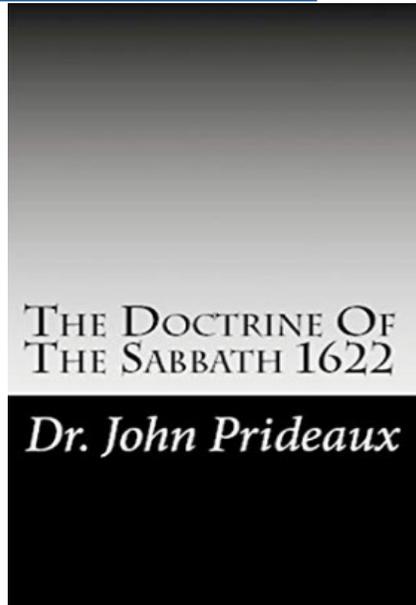
Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

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

Edward E. Stevens

Bradford, Pennsylvania July, 2003

[THE DOCTRINE OF THE SABBATH 1622](#)



John Prideaux (Author) Edited David Clarke

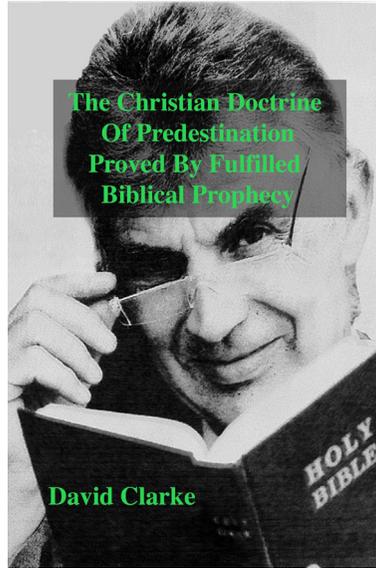
Of all the controverts which have exercised the Church of Christ, there is none more ancient than that of the Sabbath: So ancient that it took begin-

ning even in the infancy of the Church, and grew up with it. For as we read in the Acts There rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles labours to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavor what he could against the particular, shapely reprov- ing those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labor in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of a holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expres- sions of Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of Paul to suppress this error; it grew up still and had its patrons and abettors.

This reproduction of, 'The doctrine of the Sabbath,' by Dr. John Prideaux has been presented for those who have been troubled by the insistence of those religious people who insist that the first day of the week is the Sabbath day and to be kept holy, as dictated by the law of Moses. It is not. We include also Dr. John Gill on the subject of the circumstances of public worship as to place and time. It is the view of this publisher that the time and place of Christian worship it is a matter for the Christian community to decide and is not legislated in the scriptures.

THE CHRISTIAN DOCTRINE OF PREDESTINATION

PROVED BY FULFILLED BIBLICAL PROPHECY

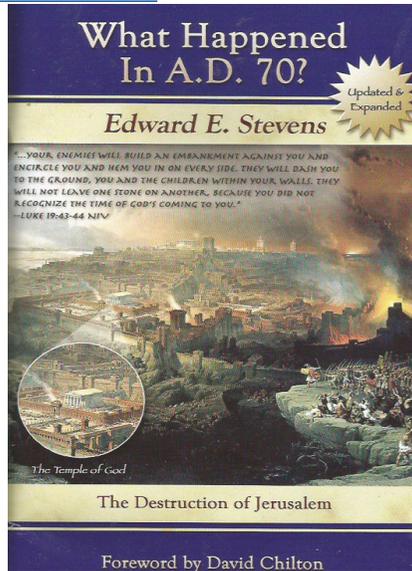


David Clarke

This treats the subject of eschatology regarding Ed. Stevens work, 'What Happened in 70 A.D.' And A Youtube Playlist, 'You've Gotta Be Kidding' by Brian L. Martin. Since the final books of the bible, which includes the book of Revelation, was written before the destruction of Jerusalem, in 70 we have no biblical record of the final fulfillment of biblical prophecy. Christians in the past have had very little access to literature or reading material to educate them about what happened at that time. Thankfully, providentially the Lord has preserved certain histories written by Josephus, a Jewish historian, and others, who can confirm that the prophecy of the Lord Jesus Christ, known as the 'Olivet Discourse', Matthew 24:1 – 25:46. Has been fulfilled. This book seeks to demonstrate that all the New Testament future prophecies believed by the Apostles and recorded in the Old Testament scripture were fulfilled as Jesus said they would be at his Parousia in AD 70. The Lord Jesus Christ is the last and great prophet. His prophetic words have been fulfilled. "Verily I say unto you, This generation shall not pass, till all these things are fulfilled." This reality confirms this to us. So we had better believe Him. The second part of this book treats the subject of the Christian doctrine of predestination a subject that many Christians shies away from and this is believed is because they have not read nor studied the scripture as they rely on the hearsay opinions of ignorant, worldly men. This also contains a range of recommended reading materials made available as downloadable PDF's all free of charge, to encourage those who fear

and love the Lord to study and show themselves approved and not be as sluggards.

WHAT HAPPENED IN A.D. 70



Ed Stevens

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

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (audience relevance). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple

language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

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

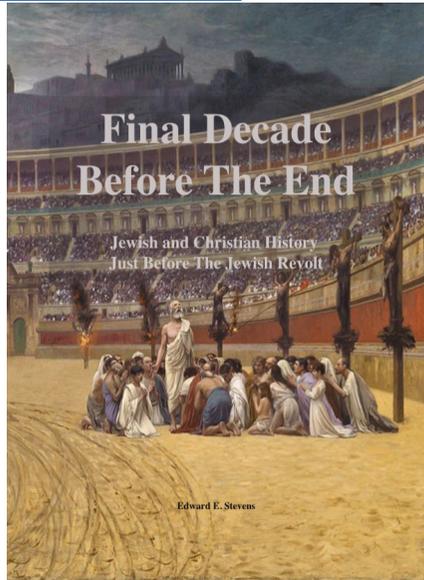
Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

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

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

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

April 17,2010



Ed. 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, Yossipon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

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

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

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

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

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

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

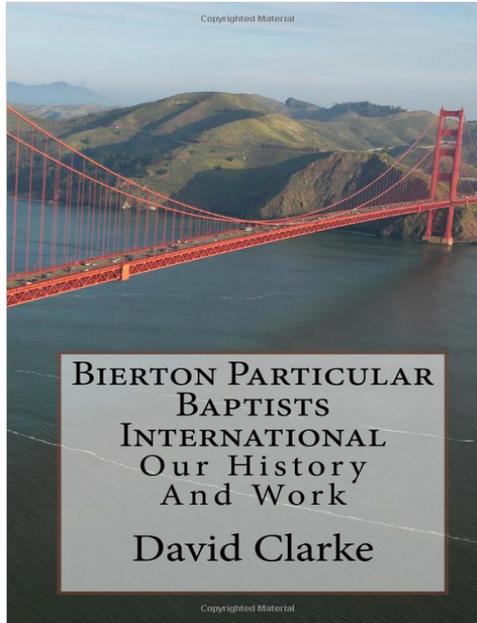
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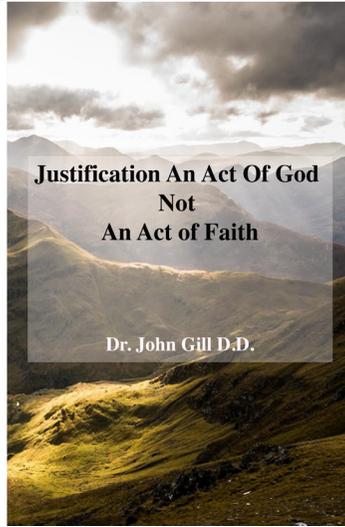
April 17, 2010



Bierton Particular Baptists (Author), David Clarke (Author)

Bierton Strict and Particular Baptists were formed as a Protestant Calvinistic church in, 1831 whose articles of religion are set out in the appendix of this book. This book seeks to tell of the continuing work of the author as the sole remaining member of Bierton Particular Baptists seeking to fulfill his calling as a sent minister of the Bierton Church seeking to preach and teach the gospel of the Lord Jesus Christ which it continues today in an International capacity seeking to promote the gospel in Pakistan. A full account of the authors succession may be read in, “The Bierton Crisis”, published and listed under further publications at the back of this book. Bierton Particular Baptists has worked in the Philippines continues to function in the UK and supports an early work in Pakistan.

JUSTIFICATION AN ACT OF GOD NOT AN ACT OF FAITH



Edited by David Clarke

Alternatively Eternal Justification an Antidote To Fullerism Paperback – November 21, 2020

By Dr John Gill DD (Author), David Clarke (Author)

This book treats the subject of Justification by faith and is Dr. John Gill's treatment of the subject as taught in his Body of Doctrinal and Practical Divinity in which he demonstrates that Justification is an Act of God and not an act of man's faith. It is written Abraham believed God and it was counted unto him for righteousness Gill shows that the 'it' that was counted to him for righteousness was the righteousness of Christ as it is to all who are justified by faith. Abraham believed God and by faith depended and believed all the promises of God, just as believers do in the Old and New Testaments. We are not justified because of the exercise of our faith as many Christian beliefs, but by believing in the person of the Lord Jesus Christ, which is an act of the new man, and a faith that draws assurance from the promises of God in the scripture.

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