

# HANSEN-WEBSTER DEBATE ON ESCHATOLOGY

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*“Does Matthew 24 and 25  
Refer Only To The  
Destruction Of Jerusalem?”*

*Jack Hansen  
Bruce Webster*

## From the Introduction to the First Edition

About four months ago I was contacted by brother Jack Hansen concerning several articles I had written in our bulletin, *The Beacon*. From these beginnings Jack found that I published different debates and materials that I feel the brotherhood in general could use in their libraries. He sent this debate to me for my consideration. After reading it, I thought it was worthy of publication since it is the only written debate, to my knowledge, on the subject under consideration.

When brethren Hansen and Webster engaged in this discussion, brother Hansen at the beginning leaned toward the Max R. King position. As brother Hansen explains in his last negative of the first proposition, he has given up that view. This was due to his studies and counseling with Robert Taylor, Jr., Charles Coil, David Underwood, Basil Overton, Barry Anderson, Ron Brotherton, and Stephen Broyles.

Brother Hansen not only has repudiated the King position, but will soon engage in a written debate with brother King. A public debate was to have been held on November 16, 1976 with brother Charles Geiser, but brother Geiser declined to debate. Brother Hansen has recently written a series of articles which have appeared in *The World Evangelist* exposing the error of Max R. King on eschatology.

I hope the reader will study these speeches carefully. Keep in mind that brother Hansen has given up both propositions which he signed.

Ray Hawk (1977)

## Introduction to the Updated Edition

The issues debated in this book are ones which are still present in the Lord's church today, nearly 40 years later. From personal conversations with other preachers, it appears that the belief that Matthew 24 should be divided is losing ground—even among those who reject the majority of *preterism* (also called *realized eschatology*, the *Max King Doctrine*, or the *AD 70 theory*). The belief that there is only one topic being discussed in that chapter (and most of them would include most of chapter 25) appears to be growing among both conservative and liberal brethren. Even though Jack Hansen, by the time the two-pronged debate ended, had given up his proposition, he only gave it up regarding the unity of Matthew 25 was concerned—not the unity of Matthew 24.

For more information regarding Matthew 24, the reader would do well to read the introduction of Arthur Ogden's *The Avenging of the Apostles and Prophets*.

This debate, like so many others, had times where it devolved to a “he said, he said” contest, but if you are willing to read past those petty parts, there is some great information on both sides to be gleaned in this book.

I believe that you will find information worth considering in this book, regardless of which position you take in regards to the dividing of Matthew 24 and 25.

May God bless you in your studies!

Bradley Cobb, editor (2015)



**Bruce R. Webster**

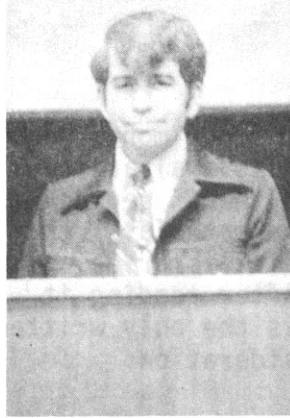
Bruce was born on March 7, 1946 in Huntsville, Alabama. He is married to the former Carolyn Patricia Upchurch. They have three children: Philip Jason, six; Jared Stephen, four; and Shawn Tyson, two.

He is a 1964 graduate of Madison Academy, Huntsville, Alabama; a private school operated by members of the church of Christ and other interested individuals.

He preached his first sermon in July, 1964 at the Antioch church of Christ near Hazel Green, Alabama. Since that time he has preached in five states: Alabama, Tennessee, Texas, Missouri, and Pennsylvania. While serving as a conscientious objector in the army he preached at two different locations in Germany.

He has done local work in Missouri and Alabama. At the present time he is working full time with the Antioch congregation where he preached his first sermon, and is also a student at International Bible College, Florence, Alabama.

Even though this is the first formal debate in which he has engaged, he has previously entered into private studies and written discussions with the following: Seventh-Day Adventists concerning the Sabbath; Jehovah's Witnesses concerning the question, "Does man have an immortal spirit?"; a Primitive Baptist on the issue of Holy Spirit baptism; and a Missionary Baptist about baptism and instrumental music.



### **Jack K. Hansen**

Jack was born on January 30, 1954 in Wichita, Kansas. He was reared in a small wheat town 30 miles to the south called Wellington.

Jack obeyed the gospel on March 5, 1969. He was baptized by Albert Gardner (brother of E. Claude Gardner, President of Freed-Hardeman College).

Jack skipped his senior year of American High School to attend Western Christian College, North Weyburn, Saskatchewan, Canada. In 1972 Jack did achieve his senior matriculation. He also took many Bible courses his second year while at W.C.C. It was while at Western that Jack made his mark as a debater. He was the Captain of the debate team. He led the W.C.C. Mustang's to their Provincial Debate Championship with a win-loss record of 6-0. Jack was selected to participate in the National Debate Tournament at Fort Saskatchewan, Alberta, Canada. Jack won the Provincial Title on the national level and placed in the top 15% of all debaters in Canada. Jack is now preparing himself for the debate of his life – a written discussion with Max R. King.

Jack left Canada and entered Sunset School of Preaching in Lubbock, Texas. He studied there for a year and a half, leaving due to surgery. While at Lubbock, he married his hometown sweetheart, Jane Spencer on January 1, 1974. They moved back to Wellington where he entered secular employment.

In 1975 both Jack and Jane entered International Bible College in Florence, Alabama. Jack will soon graduate. At present he works with the Smithville, Mississippi church of Christ. Upon graduation from IBC, Jack plans to attend Harding Graduate School of Religion in Memphis, Tennessee.

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Bruce Webster, Affirms  
Jack Hansen, Denies

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25 SPEAK ONLY OF THE FALL OF THE JEWISH  
COMMONWEALTH IN A.D. 70."**

Jack Hansen, Affirms  
Bruce Webster, Denies

### **RULES FOR DEBATE**

1. Each disputant will be governed by Hedges's Rules of Debate.
2. This will be a written discussion.
3. Each speech is not to exceed 6 typewritten pages.
4. Each paragraph shall be numbered; single spaced with double space between paragraphs.
5. If interest is sufficient the debate will be published.
6. No review of the debate is to be written for any publication without the written permission of both disputants.
7. There will be no specific moderators. Each disputant is free to consult anyone he desires.
8. Each disputant will be allowed three presentations each.

*s/Bruce Webster*

*s/Jack Hansen*

## DEBATE ON ESCHATOLOGY

### **First Proposition: "RESOLVED: THAT IN MATTHEW 24 THE LORD DISTINGUISHES BETWEEN THE DESTRUCTION OF JERUSALEM AND HIS SECOND COMING."**

Bruce R. Webster—Affirms

Jack Hansen—Denies

#### **Affirmative #1 (Bruce Webster)**

**No. 1** — I will first define the terms of the proposition. The first term to be defined is "distinguishes." Webster's New World Dictionary, "Second College Edition" states that to distinguish is "to separate or mark off by differences." I will affirm that the Lord drew a clear line which separates the destruction of Jerusalem from his second coming and that the scriptures under consideration illustrate this division.

**No. 2** — "Destruction" as used in this debate will refer to the end of the Jewish commonwealth in A.D. 70.

**No. 3** — The "Jerusalem" to which I shall refer will be the city of Jerusalem which was destroyed by Titus in A.D. 70.

**No. 4** — "His second coming" refers to the events immediately preceding, during, and following the destruction of the physical earth.

**No. 5** — This issue has unfortunately sparked some considerable controversy among the brotherhood in both the distant and recent past and threatens to become the source of even greater strife and discord among the followers of the Lord today. Realizing the Lord's condemnation of petty bickering as opposed to the at-

titudes we should manifest (John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another") I purpose to manifest the attitude as expressed in Isaiah 1:18, ("Come let us reason together saith the Lord").

**No. 6** — We have entered into this written discussion because of a conflict—a conflict between right and wrong, between truth and error. Two truths never conflict—can never oppose each other. Between two principles of right there is always perfect agreement. But truth and error are as incompatible as light and darkness. Therefore truth and right cannot be found on both sides of this investigation. Error must necessarily be on one side, else there would be no opposition. On which side is truth? On which side is error? Those who read this debate are to be the judges. But, in view of the prayer of Jesus for unity, and the command of God to be "perfectly joined together in the same mind and the same judgment," I encourage you to read carefully and prayerfully, to measure what is written by the "oracles of God," and to decide impartially.

**No. 7** — I wish to emphasize the fact that this conflict is not between men, but between principles. For Jack Hansen, as a man, I entertain none but the kindest feelings. In this investigation I shall not combat the man personally. I shall combat only what I most sincerely believe to be errors in his interpretation and teaching concerning Matthew 24 and 25. The interpretation which I will deny, I sincerely believe to be diametrically opposed to truth, to the peace and unity of the church, and to the will of God.

**No. 8** — Consider then the following areas of possible agreement:

1. Can we agree that in the past and even today there are those who have *misapplied* Matthew 24 in that *they say the entire chapter* refers to the *end of the world*?
2. Can we agree that the writer of Hebrews used Noah as an example to teach the importance of faith? (Heb.11:7)
3. Can we agree that Peter used the example of Noah to



- teach the importance of baptism? (1 Pet. 3:20-21)
4. Can we agree that Peter used the example of Noah to refer to the judgment? (2 Pet. 2:4-9, 5)
  5. Can we agree that Jesus used the example of Noah to refer to the destruction of Jerusalem in Luke 17:26-27? (Luke 17:20-27)
  6. Can we agree that Jesus used the example of Noah to refer to the second coming of Christ in Matthew 24:37-38? (Matthew 24: 36-51)
  7. Can we agree that if Peter used the example of Noah to teach two entirely different lessons, that Jesus also had that same right to do so?

**No. 9** — In Matthew 24:3 the disciples asked the Lord the following questions: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

**No. 10** — These questions are best understood in the light of the previous teachings of Jesus. Jesus had plainly taught the disciples concerning his first going away. Matthew 9:15, "And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, and then shall they fast." Matthew 16:21, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (See also: Matthew 17:1-9; 17:22-23; 20:17-19; 21:33-46)

**No. 11** — Jesus plainly taught his disciples concerning his second coming and the judgment. Matthew 5:21-22; 7:21-22; 10:15; 11:20-24; 12:38-45; 13:24-30 (Note especially verse 30); 13:37-43; 13:47-50 (Parable of the Net) verse 51, "Jesus saith unto them, *Have ye understood all these things?* They say unto him, Yea, Lord." (Matthew 22:1-14; 22:23-33; John 14:1-3) "...I go to prepare a place for you, I will *come again*..."

**No. 12** — Jesus plainly taught his disciples concerning the eternal punishment of the wicked. Matthew 5:21-22; Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell,;" Matthew 12:31-32, "...neither in the world to come.;" 13:37-43; 18:7-9, "...everlasting fire...hell fire.;" 22:1-14 (Note especially verses 11-14); 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

**No. 13** — From these scriptures we can readily see that the disciples of Jesus *knew* about his *first going away*, of his second coming, and of the punishment of the wicked. I call your attention once again to the question Jesus asked them in Matthew 13:51, "Have ye understood all these things?" DID THEY UNDERSTAND OR NOT? "They say unto him, Yea, Lord,"

**No. 14** — In Matthew 24:1-2 Jesus tells his disciples concerning the destruction of the buildings of the temple in Jerusalem by stating, "There shall not be left here one stone upon another, that shall not be thrown down." In view of this the disciples ask Jesus the question, "Tell us, when shall these things be?" As their minds reflect back on the teachings of Jesus concerning his second coming they ask a second question, "What shall be the sign of thy coming, and of the end of the world?"

**No. 15** — In the following verses Jesus proceeds to answer these two questions and to distinguish between these two events. Therefore, the only distinction I am affirming is the distinction that was made by our Lord himself.

**No. 16** — I now call your attention to Chart No. 1, Verse 34 is the "time-text" of Matthew 24: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." This verse divides the chapter into two sections. What has gone before refers to the destruction of Jerusalem which did occur during the lifetime of the generation Jesus addressed. The section which follows refers to the Lord's second coming, the time for which is not indicated.

**No. 17** — In verse 36 Jesus said, "But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." "That day" is an expression frequently used in the New Testament to refer to the day of judgment (Matthew 7:22; 2 Timothy 4:8). This verse marks the transition between an earlier section in which Jesus had given several definite signs of the destruction of Jerusalem and a later section referring to the end of the world, in which no signs were given.

**No. 18** — The expression "that day and hour" in verse 36 connects the pronouncement "heaven and earth shall pass away" in verse 35—that day and hour being when heaven and earth shall pass away, and is therefore related to the Lord's second coming. In 2 Peter 3:10 it is declared that "the day of the Lord will come...in the which the heavens shall pass away...the earth also and the works that are therein shall be burned up." Thus the passing away of heaven and earth, mentioned in verse 35 of Matthew 24, shall be an event accompanying "the coming of the Son of man" in verses 36 and 37, and with these verses the Lord's discourse turns from the destruction of Jerusalem to the second coming of Christ.

**No. 19** — Having clearly established the fact that the Lord discusses his second coming in Matthew 24, I now call your attention to the following ways in which the Lord distinguishes between the destruction of Jerusalem and his second coming. In Matthew 24:4-35 the Lord uses the plural "days" to describe the tribulation associated with the destruction of Jerusalem (v. 19, 22, 29). In his reply to the question concerning the second coming (24:36-25:46), the singular "day" is used to refer to that event (24:36, 42, 44, 50; 25:13).

**No. 20** — In reply to the question concerning the destruction of Jerusalem, Jesus gave a rather SPECIFIC SIGN. They ask the question, "*When shall these things be?*" In Matthew 24:15 Jesus said, "*When ye therefore shall see the abomination of desolation... stand in the holy place...*" In his parallel account, Luke identifies

the "abomination" which Jesus foretold as the encompassing of Jerusalem by the Roman army: "And when ye shall see Jerusalem compassed with armies, then *know* that the desolation thereof *is nigh*." (Luke 21:20). In Matthew 24:33 Jesus said, "So likewise ye, when ye shall see all *these things*, *know* that it is *near*, even at the door." He went on to say in verse 34, "This generation shall not pass, till all *these things* be fulfilled." (Compare also: Matthew 23:36)

**No. 21** — In contrast to the *specific sign* Jesus gave to them concerning the destruction of Jerusalem, he acknowledged his own lack of knowledge of the time of his second coming: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24:36).

**No. 22** — After describing the rather normal routine of life which would characterize the time prior to his second coming, in contrast to the turbulent time which would precede the destruction of Jerusalem, Jesus compared his second coming with the arrival of a "thief" (Matthew 24:43-44). This comparison, which is also made in 1 Thess. 5:1-3 and 2 Peter 3:10, has no moral connotation, but rather implies that as a thief gives no advance announcement of his visit, neither will Christ give a prior notice of his second coming.

## SUMMARY

**No. 23** — Christ came to this earth to save men that they might spend eternity with him and his Father. To accomplish his goals Jesus knew he would have to die on the cross and thus temporarily leave his followers. Knowing that his death could severely shake the imperfect faith of those he left behind, our Lord stressed the fact that he would return in a victory over Satan, death, and the grave. Far more than mortal man, Jesus comprehended the stakes involved in the judgment and therefore emphasized its importance to the world that would one day face that judgment. Jesus gave his followers a reason for his leaving, "...I go

to prepare a place for you..." in order that they and later generations would have his personal promise of eternal life, a promise Jesus knew many of them would need in order to overcome the opposition of the prince of darkness. After extensive teaching along these lines, he asked his disciples if they understood *all* these things and they replied that they did. To suggest that the disciples were not asking two different questions in Matthew 24:3—one question about the destruction of Jerusalem and another separate question concerning the second coming, judgment, and the end of the world—is to suggest that the disciples were confusing the two events. If we assume that the disciples at this point were still confusing the second coming with *any* other event, logic forcibly leads us to two conclusions, both of which are unacceptable to a child of God: (A) The disciples openly and directly lied to their Lord when he asked them if they understood "all these things". (B) Worse, Jesus' previous teaching concerning his second coming had been inadequate and had led to confusion. As we learn in 1 Cor. 14:33 that God is not the author of confusion, we must reject the thesis that the disciples were asking only one question. The disciples were concerned about the destruction of Jerusalem and also about the second coming. They asked Jesus questions about both and he answered each. Any confusion between the two events was not in the mind of our Lord, his disciples, or the written word. To locate that confusion, we must look to the doctrines and interpretations of men.

## CHART NO. 1 MATTHEW 24

- I. KEY TEXTS AND THE CONTEXT.
  - "This generation shall not pass," v.34: The "time-text" of the chapter.
  - "But of that day and hour," v. 36: The "transition-text" of the chapter.
  - The context: Culmination of prophecies and warnings. The disciples' questions: 24:1-3
- II. SIGNS OF THE DESTRUCTION OF JERUSALEM: 24:4-35

1. General signs: 24:4-14
  2. A specific sign: 15-28
  3. Apocalyptic language: 24:29-33
  4. Similar language also used concerning:
    - The destruction of Babylon (Isaiah 13:10)
    - The destruction of Edom (Isaiah 34:4-5)
    - The destruction of Egypt (Ezekiel 32:7-8)
- III. THE END OF THE WORLD: 24:36-25:46
- Contrasts between this and the former section of Matthew 24.
  - Jesus teaches the suddenness of the second coming.

CONCLUSION: Jesus was asked two separate questions by his disciples. His answer to the first is to be found in Matthew 24:4-35. His reply to the second, regarding the end of the world, begins at 24:36 and concludes with the picture of the last judgment in Matthew 25:31-46.

## Negative #1 (Jack Hansen)

**No. 1** — I am more than pleased to enter this written debate with Bruce. I want to commend his fine Christian spirit. I too shall purpose in my heart to manifest only love and a sincere desire to arrive at Truth. I pray I'll be "swift to hear, slow to speak, slow to wrath" (James 1:19).

**No. 2** — However, Bruce, I am concerned about *your approach* to "the issue." You make the issue at hand something "black and white," or as you stated, "light and darkness." My attitude in viewing this theme is that *my opinion may* be correct. On the other hand, *it may* be wrong. It would appear that you do *not* view the theme before us as in the realm of opinion. Bruce - Reader - IT IS HARD, IF NOT IMPOSSIBLE TO SEEK AFTER TRUTH IF ONE BELIEVES HE KNOWS WHAT IS TRUTH BEFORE THE INVESTIGATION BEGINS!! For a person who dislikes "emotionally charged" words and phrases, you could fool me. You implied, *strongly*, that my "interpretation" (opinion) to be "diametrically opposed to ..... peace and unity of the church, and to the will of God" (A1, #7). Didn't you call this issue "unfortunate" (A1, #5) and "the source of even greater strife and discord among the followers of the Lord today" (A1, #5)? Bruce, if I don't see this theme as you do, WILL I GO TO HELL? I have an OPINION. Bruce, will you make that opinion a test of fellowship and salvation? Why can't we re-open the dusty old box of "closed" views on eschatology and take a fresh look at them?

**No. 3** — Reader, take another look at Bruce's definition of "His Second Coming" (A1, #4). Can you believe it? There will actually be recognizable "events" to precede *and follow* the "destruction of the physical earth." If that doesn't sound premillennial, nothing does! Bruce, what are those "events"? Are you saying that Matthew 24:29 speaks of "the destruction of the physical earth"? Perhaps you can clarify what you mean by "His Second Coming."

**No. 4** — At this time please allow me to briefly answer the *seven* questions in A1, #8. The answer to the *FIRST* question is obviously *YES*. Hal Lindsey would be a good example. The answer to questions *TWO and THREE* are also *YES*. On question *FOUR*, I believe Peter makes an excellent point on "a" judgment; *not* "the Final Judgment. Other than this the answer is *YES*. The answer to question *FIVE* is *YES*. Remember how you used these verses. We *do not* agree on question *SIX*. Bruce, Luke 17:26-27 is all but verbatim of Matthew 24:37-38. How can you say the passage in Matthew 24 is any different in application than the passage in Luke 17? What's the *contextual* justification? *NO*, Matt, 24:37-38 *does not* refer to the Final Coming of Christ.

Bruce, question *SEVEN* is well taken. However, I believe there is an underlying assumption in its asking. You falsely assume Matthew 24:35ff teaches the Final Coming of Christ! Now, Reader, Bruce would have us believe that since Peter used Noah in *two* different ways, that Jesus can too (in Matthew 24 and Luke 17).

Please consult the Negative chart #1. In I Pet. 3:20-21 Peter's point, using Noah, is that baptism saves. In I Pet. 2:4, 5, 9 he appeals to a past judgment to warn of an impending judgment upon the Jewish nation (I Pet. 4:7). Reader, the *person* of the illustration is the same, *BUT* the *wording of the passages are different!!* Paul in Rom. 4:3 speaks of the justification of Abraham. James said *the same thing* (James 2:23). What makes the difference here? *THE CONTEXT!!!* Bruce, the exact *same* wording is used in Matthew 24:37-38 and Luke 17:26-27. The only proof of *two different* comings is your initial assumption. Unless you can furnish *CONTEXTUAL JUSTIFICATION* for *TWO DIFFERENT COMINGS* in Matthew 24 and Luke 17 your position is unproveable! By your own definition of "distinguish" you *must* show "separate" differences in Matthew 24. Do it with the Bible, not an assumption. Reader, if he cannot *HIS PROPOSITION IS LOST!!!* Bruce, is the "coming" of Matthew 24:30 a *DIFFERENT* "coming" than that of Matthew 24:37, 39? If so, prove it *CONTEXTUALLY*. If you can't *YOUR PROPOSITION IS*



*LOST!*

**No. 5** — Bruce said, "Jesus had plainly taught the disciples concerning his first going away" (A1, #10). Yes, Bruce, Jesus in a parable told of his coming death and absence from them. The question is not whether Jesus taught them, but rather *did they understand?* To this Bruce says "yes." He quotes Matthew 13:51 to prove that "Jesus plainly taught his disciples concerning his second coming and the judgment" (A1, #11).

*First*, what *they said* they understood and what they *really* understood are two different things! Bruce, explain why the "taught" and "educated" Peter drew his sword and tried to defend the "known-to-be-going-away-Lord"? Explain why the "understanding" and "taught" disciples asked about the *physical* kingdom in Acts 1:6? Do you honestly expect us to believe the disciples *really* understood the final coming and judgment when they tried to keep him from going away the first time?

*Second*, the parable in Matthew 13:24-30 does *not* teach the Final coming or judgment. The reference to tares being gathered up and burnt is the key. Jesus used the *same* illustration in Matthew 3:10-12. He's teaching them concerning the fall of Jerusalem. The disciples *claiming* knowledge of "these things" and later asking for the *time* and *justification* for them is much more likely. In his explanation of the parable of the Tares, Jesus concludes, "Therefore, ... so shall it be at the consummation of the age" (Matthew 13:40). The "age" spoken of here is the Jewish age. Jesus used the same words in concluding the parable of the dragnet (Matthew 13:49). These parables are *not* about the final coming, but about the fall of the Jewish nation! You cannot escape Jesus' interpretation of these parables. Is not the "world" (or "age") of Matthew 24:3 the same as in the parables? Is that "world" not the Jewish "world"?

**No. 6** — Matthew 5:21-22 speaks only of a result of the final judgment. Bruce, prove that the disciples understood the concept

of the final judgment when Jesus spoke of Gehenna. This passage is far from helping you prove Matthew 24 distinguishes between the fall of Jerusalem and the Final coming.

**No. 7** — Bruce - Reader - in Matthew 10:15; 11:20-24; 12:38-45, Jesus is looking to a past judgment and says that, in comparison, the destruction of these various places and peoples would be a kiddy-land when their (Jerusalem's) destruction (their day of judgment) comes. Based upon these past judgments Jesus is urging repentance by the Jews.

**No. 8** — Jn. 14:1 is *not* in reference to the Second coming. Obviously, this is his first going away, but did they comprehend this? Why did Peter try to prevent it? Reader, look at Jn. 14:18, Jesus promises to "come again," but his reference is to "the coming of the Holy Spirit at Pentecost when the Holy Spirit would be His representative in the hearts of the disciples" (Jim McGuiggan, *The Book of Ezekiel*, p, 185), In Jn. 14:28 the "coming" is of Jesus to dwell in the heart of the obedient, Jn. 14:1 is *not* the final coming, *nor* the fall of Jerusalem, *but*: the coming of Christ on Pentecost via the Holy Spirit.

**No. 9** — I have little argument with A1, #12. However, Matthew 13:37-43 is *not* speaking of final punishment. The "weeping" of verse 42 is the reaction of the Jews at their national rejection. The "gnashing of teeth" is symbolic of their revengeful spirit. This verse does *not* speak of HELL. Bruce, deal with the *context*. What about Matt, 13:40, 49?

**No. 10** — Bruce, before God, *prove from the Bible*, not just an assumption, the minds of the disciples reflected back upon the Second coming, thus prompting the second question (A1, #14).

**No. 11** — Bruce, I was pleased to see you believe the disciples asked only "two questions" (A1, #15). I hope you can face up to the facts concerning those questions. Reader, there are TWO elements in the questions. There is a TIME ELEMENT and a SIGN

ELEMENT. Bruce and I agree that the Time element is relative to the fall of Jerusalem. On the other hand, if the disciples asked of the second coming, what did they ask relative to it? Time? No! The Time element is relative to the fall of Jerusalem. IF (and I deny it) they asked about the Final coming it was relative to a Sign. However, the only mention of a Sign in the entire chapter is BEFORE verse 35, Reader, Bruce will tell you that the distinction comes at Matthew 24:35.

He admits that Matthew 24:1-34 speak only of the fall of Jerusalem. However, is not verse 36 the answer to the Time element question? Yes!! THE TIME ELEMENT QUESTION IS RELATIVE TO THE FALL OF JERUSALEM, NOT THE SECOND COMING!! What about this, Bruce? Can you prove that the second coming was in the questions of the disciples at all? Reader, mark it down, IF THE QUESTIONS ASKED IN MATT. 24:3 SPEAK ONLY OF THE FALL OF JERUSALEM, *BRUCE'S PROPOSITION IS LOST!!!* Reader, Bruce cannot show two separate comings of Christ in Matthew 24 if both questions apply to the destruction of Jerusalem.

**No. 12** — Bruce, I must challenge your chart, point II. You said there would be signs prior to the destruction of Jerusalem. That's true. However, the disciples didn't ask for "signs" (plural), but for "the sign." Jesus begins in Matthew 24:4-29 speaking of "signs". However, he said of these signs, "the end is not yet" (v. 6). The signs given would be the character of the age before "the coming of the Son of Man." The "sign" of the Son of Man *is the Son of Man*, Jesus! "In Luke 11:30, Jesus claims that Jews will receive only the sign of Jonah . . . Jonah himself was the sign of impending judgment upon impenitence, but salvation to the penitent; even so was Jesus to his generation" (*Ezekiel*, p. 190). The disciples were to constantly be in ready. They knew the time was coming. They didn't know "the day or the hour." They knew it would come suddenly. They must be ready for his coming in judgment upon the nation.

**No. 13** — Reader, the emphasis Bruce places upon the word "that" in A1, #17, is totally imaginary. Did Jesus place the emphasis there? I am aware that "that day" is used elsewhere in the Bible in reference to judgments upon nations. Reader, Bruce is going to have to do better than just assert, "This just *is* where a transition occurs," Can he do it? We'll see. Also, remember v. 36 answers the Time element question.

**No. 14** — The expression "heaven and earth shall pass away" is *not* a statement of literal fact. In Matt, 24:35 Jesus is saying that it would be easier for heaven and earth to pass away than for his words (of judgment upon the nation) to fail. Reader, don't we often get conditioned to interpret certain phrases by our own pre-conceived ideas about those phrases? Isn't this what Bruce has done? Reader, also note Matthew 5:17-18. The expression "heavens and earth shall pass away" is a mere *literary device*, and *not* a statement of fact in Matthew 24:35.

**No. 15** — I do not have space to grapple with your use of 2 Pet. 3:10. 2 Pet. 3:13 states that they were expecting "the new heavens and earth" in their lifetime. When an *old* system, or age, passes away, a *new* system follows. The Jewish world (elements - see Col. 2:8, 20) would dissolve and God's people would be vindicated. *All* of Second Peter 3 applies to the fall of Jerusalem. More may come later,

**No. 16** — Now concerning A1, #19, The argument on "day" and "days" will not hold water upon honest investigation. In Luke 17:22 Jesus speaks of how the disciples would long for one of the "days" of the Son of Man. However, in verse 24 the word "day" is used. Remember Reader, in A1, #8, question 5, Bruce admitted these verses speak of the fall of Jerusalem and not the Second Coming.

**No. 17** — Reader, Bruce had a fair summary. Outside the fact that it was totally based upon his initial assumption, he did well. Honestly, the disciples did not lie to Christ. They sincerely felt they

understood his teachings; but did they? Jesus' teaching was not inadequate. It was only confusing to the mind of the man who did not understand (Matthew 13:13) because of his "inadequacy as a hearer of the Word." I agree, any confusion over Matthew 24 is in man's mind, not God's.

**No. 18** — Reader, Bruce has several MAJOR difficulties he MUST account for. As you noticed, he wasn't in Matthew 24 much. I believe the main thrust of his so-called proof was in the questions in Matthew 24:3. As I have already shown, the questions, BOTH OF THEM, are relative to the destruction of Jerusalem and *not* as Bruce has assumed. Since Bruce *cannot* show "separate difference" based on the questions of the disciples *HIS PROPOSITION IS LOST AND MUST BE REJECTED!!!* In my next presentation I hope to show the "torture" Bruce inflicts upon the text of Luke 17 by dividing Matthew 24.

**No. 19** — Now, Reader, you know as well as I that conjecture, assertions and assumptions do not a case make. Reader, *PLEASE* take your Bible and re-read Bruce's First Affirmative and this Negative speech. Be honest. This theme is not as "cut and dried" as we sometimes make it. As Bruce continues follow him well. Read every Scripture we both use. May you arrive at Truth. 2 Tim. 2:15.

**CHART NO. 1 THE CONTEXT IS THE KEY!**

<b>SPEAKER</b>	<b>ILLUSTRATION</b>	<b>POINT</b>	<b>WORDING</b>
Peter (1 Pet. 3)	Noah	Baptism	Different
Peter (2 Pet. 2)	Noah	Judgment	Different
Jesus (Luke 17)	Noah	Judgment	Same
Jesus (Matthew 24)	Noah	Judgment	Same

Paul (Rom. 4)	Abraham	Justification	Same
Paul (James 2)	Abraham	Justification	Same

*THE CONTEXT IS THE KEY!*

## Affirmative #2 (Bruce Webster)

**No. 1** — Mr. Hansen seems to be concerned, as he says, about my approach to the issue (paragraph 2). It can easily be observed by those who read and study this written debate that truth cannot be on both sides of the issue we are discussing. Both may be wrong. However, both cannot be right. If one is right (truth) then it necessarily follows that the other is wrong (error). That should not be too hard for us to understand.

**No. 2** — Jack makes the statement, "It is hard, if not impossible, to seek after truth if one believes he knows what is truth before the investigation begins." He then emphasized the point, "I have an OPINION" (paragraph 2, p. 1). Jack, DO YOU BELIEVE YOUR OPINION IS TRUE?

(1) *if you do not*, then admit it, we can close the debate, and there will be no need to go on with the discussion.

(2) *If you believe that it is true*, (and certainly you must, or else you wouldn't have entered into this written discussion) then you stand self-convicted by your own logic and reasoning.

(3) *If you just don't know*, why are you teaching it as being true? Mr. Hansen makes the statement in his second affirmative (paragraph 9) that his proposition is "quite defensible."<sup>1</sup> Does that not sound like one who had his mind made up before he began?

**No. 3** — Jack then asks the question, "Why can't we re-open the dusty old box of 'closed' views on eschatology and take a fresh look at them?" This has been the plea and *attitude* in years gone by that has stirred up trouble and split the Lord's church

<sup>1</sup> Editor's note: The two topics being debated apparently were being debated at the same time, for this is a reference to the other debate which appears later in this book.

throughout this country. First of all, there was the cry of those who said, "Why can't we re-open the dusty old box of closed views on doing missionary work and take a fresh look at them?" Thus they did! This eventually led to the formation of the American Christian Missionary Society in 1849. As they pleaded for unity saying, "We don't believe this should be made a test of fellowship," they continued to drive the wedge of division within the Lord's church. Who was responsible for the division? The man who drove the wedge or the man who protested against its being driven?

**No. 4** — Then there was the cry of those who said, "Why can't we re-open the dusty old box of closed views on the kind of music God wants in worship and take a fresh look at them?" Thus they did! The church at Midway, Kentucky was the first congregation on record to use the mechanical instrument of music. This was in 1860. This ultimately led to the first division in the church over the mechanical instrument of music which took place at the 17th and Olive Street church in St. Louis, Missouri in 1867. As they continued to advocate the use of the mechanical instrument of music they pleaded, "We don't believe this should be made a test of fellowship." Who caused the division? Those who drove the wedge or those who opposed it being driven?

**No. 5** — In more recent years we have heard the cry of those who said, "Why can't we re-open the dusty old box of closed views on premillennialism and take a fresh look at them?" They did! And the story of division once again began to be written in the pages of history. The question we are concerned with is this: Who was responsible for the division? The one who drove the wedge, or the one who opposed it being driven?

**No. 6** — Now in our day, we are hearing the same plea once again: "Why can't we re-open the dusty old box of closed views on eschatology and take a fresh look at them?" As the wedge of division is being driven into the Lord's church, they continue to say as



did those in the past, "We don't believe this should be made a test of fellowship! We are entitled to OUR OPINION." If it is **only** an opinion (and you admit that it is) then my plea to you is to withdraw the wedge (stop teaching it) before it results in the division of the Lord's church.

**No. 7** — As Jack began writing his first negative, he asked the following question, "Are you saying that Matthew 24:29 speaks of the destruction of the physical earth?" (paragraph 3). Then as he got to *reading* and *studying* my first affirmative he realized the mistake he made but forgot to go back and change the question. Instead he just answered it himself for the readers by stating that I admit that this verse refers to the destruction of Jerusalem (paragraph 11). I want to thank you for clearing this up in the mind of the readers so I wouldn't have to. However, there is one mistake you made. You said that I "admit that Matthew 24:1-34 **SPEAK ONLY...**" Those are **your words**, not mine. I did not use that expression "speak only." I would not get myself into the predicament he got himself into.

**No. 8** — The *events* I had reference to in (No. 4) which Jack misunderstood was the resurrection of the dead (John 5:28-29; 1 Thess. 4:13-18) which will precede, and the judgment which will follow (Rev. 20:11-15; Matthew 25:31-46) the destruction of the physical earth (2 Peter 3:10-13). Perhaps Jack would like to tell us whether or not **he believes** these things will take place. We will wait and see.

**No. 9** — In paragraph 4, Mr. Hansen comes to the questions which I asked him. In answer to question #1, Can we agree that in the past and even today there are those who have *misapplied* Matthew 24 in that *they say* the *entire chapter* refers to the *end of the world*, he said YES. Also there are those today who have gone to the very opposite extreme because they have *misapplied* Matthew 24 and 25 in that *they say* the *entire chapters* speak only of the destruction of Jerusalem.

**No. 10** — In reference to his Negative Chart #1 please notice the following error he has made: He leads us to believe that what Paul (Rom. 4) and James (James 2) said about Abraham are the same (Para. 4). Any Bible student can readily and easily see the error of this. Paul is speaking about the justification of Abraham *by faith* (Rom. 4); whereas, James is speaking about the justification of Abraham *by works* (James 2:21-26). Jack, can't you see the difference?

**No. 11** — Mr. Hansen would have us to believe that the disciples of our Lord lied in that they didn't understand when actually they said they did. Which are we going to believe, the Bible or Mr. Hansen? In order to prove his false assumption that the disciples did not understand Jack made reference to Matthew 13:13 in paragraph 17. He admits that the disciples did not lie to Christ. If they did not lie then they must have understood, for as Jack admits Jesus' teaching was not inadequate. Let us look further at Matthew 13:13. "Therefore, speak I to THEM (not the disciples) in parables: because THEY (not the disciples) seeing see not; and hearing THEY (not the disciples) hear not, neither do THEY (not the disciples) understand." The disciples were NOT the ones under consideration in this verse. Go back and read Matthew 13:10-11, "And the *disciples* came and said unto him, Why speakest thou unto THEM in parables? He answered and said unto them (the disciples). Because it is given unto *you TO KNOW* the mysteries of the kingdom of heaven, but to THEM it is not given." Therefore, we must conclude that the disciples KNEW about the Lord's first going away. It is evident from this that they were interested and concerned about his second coming. Jack would first have us to believe that they didn't even know about his first going away— (See *his* first affirmative paragraph 17).<sup>2</sup> Then he says they did know about his first going away but that they just didn't understand. Jack needs to have a debate with himself first of all to find out what he really believes. It is amazing to what extent some will

<sup>2</sup> This is a reference to the second debate contained in this book.

go in misrepresenting the scriptures just in order to prove their own ideas. They will misapply, misinterpret, and even deny what the Bible actually says.

**No. 12** — Mr. Hansen seems to think he can dismiss the force of my first affirmative by simply saying that the scriptures I used referred only to the destruction of Jerusalem. Just because he *says it* is NOT the proof the readers are going to be looking for. I would like to urge those who read this debate to get your own Bible and read and study for yourself all the passages which he *says* refers to the destruction of Jerusalem (Matthew 3:10-12; 5:21-22; 10:15; 11:20-24; 12:38-45; 13:24-30, 37-43, 47-50). To what do they refer? Read and study carefully and prayerfully and make up your own mind.

**No. 13** — In paragraph 8, Mr. Hansen enlightens us to the fact that John 14:1 *does not* refer to the second coming but to the day of Pentecost. I would like to refer you at this time to Chart # 3. Which shall we follow—The Bible or Jack Hansen?

**No. 14** — In paragraph 11, Jack makes the following statements "If the questions asked in Matthew 24:3 speak only of the fall of Jerusalem, Bruce's proposition is lost." On the other hand if the questions *do not* refer only to the destruction of Jerusalem (and they do not) the proposition is proven, and Jack Hansen's position falls.

**No. 15** — In Matthew 24:1-2, Jesus was warning his disciples of the destruction of the temple. They must have felt such could take place only at the end of the world and thus tied the destruction of the temple with the destruction of the world (Matthew 24:3). In his answer Jesus separated them. JACK IS TRYING TO PUT THEM BACK TOGETHER. The only distinction I am affirming is the distinction that was made by our Lord himself. Therefore, Jack's argument is not with me it is with the Lord.

**No. 16** — First, the Lord gave the events to precede the destruc-

tion of Jerusalem (24:4-14).

**No. 17** — Verses 15-34 describe the actual events of the destruction of Jerusalem. It is obvious verses 15-28 cannot be a reference to the end of the world as flight would not matter if such were the case.

**No. 18** — Verse 34 is the key to dividing the Lord's answer to their questions. All things thus far mentioned were to be accomplished in the generation to which he was speaking.

**No. 19** — Then the Lord turned to describe his return and he made it clear that we do not and cannot know when it will be until the time (24:36): "*But* of that day...". "But" serves to mark a transition to something new; by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before (Thayer, p. 125). It is at this point that Jack's parallel between Matthew 24 and Luke 17 breaks down. (Compare: Matthew 24:36 and Luke 17:31).

**No. 20** — The disciples asked, "When shall these things be?" in reference to the destruction of the temple. In answer to this question Jesus gave specific signs so there would be no doubt in their minds as to when this would take place (Matthew 24:4-35). They had time to get ready, for they knew when it would take place. The righteous had time to get out of the city (Matthew 24:14-18).

**No. 21** — In contrast to this, and in answer to the question the disciples asked concerning the Lord's second coming (Matthew 24:3), Jesus replied by stating: "...for in such an hour as ye *think not* the Son of man cometh." If he is to come in an hour when we *think not*, there must not be any signs as were given in reference to the destruction of Jerusalem. The whole context of Matthew 24: 42-51 indicates that even the Lord's servants *will not know* (Matthew 24:36). However, at the destruction of Jerusalem they DID KNOW and escaped the city before it was destroyed (EUSE-

BIUS' *ECCLESIASTICAL HISTORY*, Book 3, Chapter 5, p. 86), Thus we can clearly see that our Lord distinguishes between the destruction of Jerusalem and his second coming.

**No. 22** — Jesus had plainly stated in verse 34 that those events (destruction of Jerusalem) would take place in that generation. In verse 36 he now as pointedly states that no one but the Father knows the day or the hour when the second coming and the end of the world will come to pass. One may, of course, accuse Jesus of hopeless confusion or extend his confession of ignorance to the date of the second coming (or the destruction of Jerusalem) to the whole chain of events.

**No. 23** — Jack has not met the argument which I set forth in paragraph 19 concerning the distinction between "days" (plural) and "day" (singular). I ask you to go back and read those verses I mentioned once again. Notice the distinction Jesus made and how Jack failed to deal with it. His argument is with Jesus and what he said. Jack, deal with the scriptures under consideration.

**No. 24** — Concerning the argument I made in paragraph 18, Jack completely ignored it by stating that he did "not have space to grapple with" it (paragraph 15). Yet he had two pages he didn't even use. In order to escape the force of the argument he tried to pass it off by saying that all of 2 Peter 3 referred to the destruction of Jerusalem. I wonder how many would be willing to follow Jack in his OPINION to this extent. This is where his position will ultimately lead those who accept it.

**No. 25** — Concerning 2 Peter 3 please answer the following questions:

- (1) Was the water in v. 5-6 real or figurative?
- (2) Will this earth one day be destroyed by fire (2 Peter 3:7, 10-12)?
- (3) If you believe this earth will be destroyed by fire, and if you believe that 2 Peter 3 DOES NOT teach it, what verse or verses

do you go to in order to teach it?

**No. 26** — Please answer these questions in your next negative so I will have a chance to deal with them in my last affirmative. Don't say it is not important or that it is not relative to the discussion. You are not going to be able to escape the force of the argument that easy. The readers are going to expect you to answer these questions in your next presentation.

**No. 27** — Jack made the statement and I quote: "2 Peter 3:13 states that they were expecting 'the new heavens and earth' in *their lifetime.*" *Does that mean* that it came in their lifetime just because they were expecting it to do so? Compare also: Heb. 11:10; 1 Thess. 4:10-18; 2 Thess. 2:1-4. Jack you are going to have to do better than that.

### CHART # 3

Jack Hansen	<u>Bible</u>
John 14:1 I go to prepare a place for you...I will come again and <i>where you are</i> there will I remain.	John 14:1 "I go to prepare a place for you...I will come again and <i>receive you unto myself that where I</i>
Matthew 24:36 The Roman Army <i>knew</i> because this does not refer to the second coming but to the destruction of Jerusalem.	Matthew 24:36 "But of that day and hour knoweth <i>no man...</i> "
Matthew 13:51 They didn't really understand.	Matthew 13:51 "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord."
Matthew 24:35 Heaven and earth <i>will not</i> pass away (paragraph 14, p. 4)	Matthew 24:35 "Heaven and earth shall pass away..."
2 Peter 3:13 It is only this old earth made new.	2 Peter 3:13 ..We..look for new heavens and a new earth..."

2 Peter 3:10-12 The earth will not literally be destroyed by fire.	2 Peter 3:10-12 "...the elements shall melt with fervent heat..."
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**CHART # 4**

Jack Hansen VS. Jack Hansen

The disciples did not even know about the Lord's first going away. (First negative: paragraph 17)	Jesus taught the disciples about his first going away. They knew but just didn't understand. (First negative: paragraph 5)
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## Negative #2 (Jack Hansen)

**No. 1** — If Bruce and his moderator believe they have "put back together" the Affirmative case as presented, they are sadly mistaken. Bruce said: "Truth cannot be on both sides of this issue we are discussing." He said: "However, both cannot be right" (par. 1). Does it not follow that *neither* view is TRUTH, but that *both* have varying degrees of "rightness"? See Negative chart #2. Should my particular conclusions on this issue be made a fast and binding rule of fellowship? I think not. I thought, Lord willing, that at the *conclusion* of the debate we would see if Truth has been reached, that is, how close we have come in our search. Bruce, instead of being so antithetical, perhaps Hegel has some merit. Let us think in terms of "thesis vs. antithesis" with the answer always being "synthesis." (See COMMUNISM: IT'S FAITH AND FALLACIES, James D. Bales, pp. 79-80). Our goal is the search for the Final Synthesis. Bruce, do you believe that your Affirmative represents that Final Synthesis? If you do, then what I said in my First Negative still holds true. "IT IS HARD, IF NOT IMPOSSIBLE TO SEEK AFTER TRUTH (the Final Synthesis in this case) IF ONE (Bruce?) BELIEVES HE KNOWS WHAT IS TRUTH BEFORE THE INVESTIGATION BEGINS!!" I believe this debate represents the *clash* between the "thesis" and "antithesis." The result will be "synthesis." This synthesis, itself, becomes another thesis, but on a higher level. And the search for the Final Synthesis goes on. It is my opinion that the synthesis of this debate will in no wise represent the Final Synthesis relative to eschatology. Yet, such clashes *must be*, if Truth is to be discovered.

**No. 2** — Bruce - Reader - my position (thesis? antithesis?) is "quite defensible" because it is an honest step in a direction—in the direction of arriving at a Final Synthesis. Some people are content to mimic things told them for years as Truth. Bruce, my position in this debate is true to the degree of its truthfulness as will be determined by our synthesis. I am uncertain to the degree that what I do not know will be revealed in the Final Synthesis. To say the



least, positions (thesis vs. antithesis) are taken in a debate. The Final Synthesis requires as much. Obviously, your philosophy of debate differs from mine. It's just that I don't believe you should be so dogmatic in your outlook concerning your proposition. Yet, Bruce, you did not answer my question "if I don't see this theme as you do, WILL I GO TO HELL?" I'll ask that question until you answer. Again, my sympathies are expressed in that my philosophy of debate differs with your narrow antithetical approach.

**No. 3** — Bruce, the Church History lesson was most enlightening. However, it was useless! I *know* that the Missionary Society is wrong! I *know* that Instrumental Music in worship is wrong! I know that Premillennialism is *not* "just another system of eschatology!" Its ramifications are absurd and too serious to be just opinions. Now, Reader, allow me to present the Negative Church History lesson for this debate. David Walker writes:

"What would the attitude of the Restoration leaders be toward teachings that are not the result of express commands or examples, but through inference, are the opinions of various people toward a subject? They believe that opinions could not mould the terms of fellowship in the church" (David E. Walker, *Sound Doctrine*, "Biblical Interpretation in the Restoration Movement 1800-1832 (No. 2)," Jan./Feb. 1976, Vol. 1, No. 5, p. 11).

"Raccoon" John Smith said, as quoted by Walker in the same article:

"Whatever opinions about these and similar subjects I may have reached in the course of my investigation, if I never distract the church of God with them or seek to impose them on my brethren, they will never do the world any harm" (Ibid. p. 11).

Bruce, if I didn't know better I'd say you were *trying to prejudice*

*the minds of the Reader.* Bruce must not believe in looking at something again if, in the consensus of most brethren, a subject is "closed" or "just obviously understood." He asserts that this *attitude* of wanting to look at things again "has stirred up trouble and split the Lord's church throughout this country" (Par. 3). Only those who are AFRAID, LAZY, DOGMATIC, or SO IMPERIAL IN THEIR OWN THINKING TO LOOSE SIGHT OF THE POSSIBILITY OF BEING WRONG would ever make such a rash generalization!! Bruce asks, "Who is responsible for the division?" Human Nature! Pride! Personalities! There are more. On the other hand, let it be said that, where LOVE abounds, no honest investigation of *any* subject, no matter how many times, will ever breed the kind of division we all dread. If something is Error, it will be clear in the Final Synthesis, based upon concise and convincing evidence found only in the Word of God.

**No. 4 — CONCERNING THE RESURRECTION OF THE DEAD.** Reader, as you read Bruce's No. 8 did you ask yourself, "What's this got to do with whether Matthew 24 is divided or not?" The resurrection of the dead, the Judgment and the destruction of the physical universe ARE NOT relevant to this debate. I AM *IN THE NEGATIVE*, Bruce. I do not have to affirm one iota. Sounds to me like you have a bone to pick with Max King, not me. What I think about these things is not important in *this* debate. It's how *you* establish the proposition that's important. So far no one's been impressed. Again, your No. 25-27 are not relevant to the debate. If you want to debate Second Peter Three just word a proposition and we'll do it later. Bruce, *start* debating and defending your proposition, and *stop* trying to make me appear heretical! However, it's *your* proposition. If you let it fall apart, never to be put together again, such is your privilege. Enough rhetoric! More debate!!

**No. 5 —** Remember those SEVEN questions Bruce asked in his 1st Affirmative, No. 8? What did he have to say about my answers? (see 1st Negative, No. 4). Nothing! He observed the Passover! However, he did *assert* that some today apply ("misapplied"?) all

of Matthew 24 and 25 to the fall of Judaism. An *assertion* need only be answered with an assertion. Bruce must PROVE his proposition. Why did he ask those questions in the first place? Did they really help him PROVE Matthew 24 is divided at verse 35?

**No. 6 — PAUL AND JAMES.** Once again, Bruce misrepresents me in his No. 10. He said: "He leads us to believe that what Paul (Rom. 4) and James (James 2) said about Abraham are the same." Bruce, what I said was that both Paul and James used the same person for their illustration. Rom. 4:3 and James 2:23 have identical wording. What's the difference? THE CONTEXT!! The point I was trying to make was that both Matthew 24:37-38 and Luke 17:26 have the same wording. Bruce *has not* (nor *can* he, since he believes Luke 17:26 applies to the destruction of Jerusalem – A1, No. 8, ques. 5) PROVEN TWO DIFFERENT COMINGS in these verses. There must be CONTEXTUAL justification for TWO different Parousias. If Bruce cannot contextually show "separate" comings, HIS PROPOSITION IS LOST! I asked him if the "coming" of Matthew 24:30 is a different "coming" than Matthew 24:37, 39, What did he say? NOTHING!! He misrepresents me instead. Bruce, PROVE CONTEXTUALLY TWO DIFFERENT PAROUSIA'S IN MATTHEW 24! If you cannot, your proposition has received a mortal wound. Watch for his answer. He only has one more chance to clear up this vital point.

**No. 7 — ABOUT MATTHEW 13.** Obviously the disciples would be more apt to understand than those whose hearts were hardened. Yet, in spite of their willingness to be disciples, this did not guarantee perfect understanding. They *said* they understood, but did they *really*? I asked Bruce why these "understanding" disciples asked about the *physical* kingdom in Acts 1:6. I asked Bruce why the "taught" Peter drew his sword to defend his known-to-be-going-away-Lord? *Why*, if the disciples *understood* the Second Coming concept, did they try to prevent Christ's first going away? What did Bruce say to these questions? NOTHING! I asked Bruce to explain Matthew 13:40: "Therefore, . . .so shall it

be at *the end of the age.*" This does not speak of the "end of time," but of the fall of Judaism in A.D. 70! Bruce said NOTHING to this. Even if the disciples really did understand the parables, their understanding would be quite different from Bruce's. Again, I ask: Is the "world" (age) of Matthew 13:40, 49 the *same* "world" (age) of Matthew 24:3? Perhaps, Reader, Bruce will answer my questions, while at the same time try and prove his assumptions. If he cannot, he should admit it and the debate can end!!

**No. 8** — Bruce, where did I say that Matthew 5:21-22 referred to the fall of Jerusalem (see his par. 12)? Reader, I said that these verses speak of the result of Final Judgment (1 Neg. No. 6). I also pointed out that this verse does not help Bruce prove the divisibility of Matthew 24. I also *explained why* I believed Matthew 10:15; 11:20-24; 12:38-45 referred to the destruction of Jerusalem (1 Negative, No. 7). Bruce, give us *your* reasoning on these verses. Show that these verses are even relevant. Reader, do these passages demonstrate in your mind that Matthew 24 should be divided at verse 35? Bruce, you are in the Affirmative. You *must prove* all that you assert.

**No. 9** — ON JOHN 14:1-3. Bruce, you did not refute what I said in your par. 13. I shall let my explanation in 1 Negative, No, 8 stand until sufficient refutation follows. Come on, Bruce. You can do better than that. How does John 14:1-3 help prove your proposition?

**No. 10** — I said that if BOTH questions in Matthew 24:3 refer to the destruction of Jerusalem his proposition is lost. Did Bruce show a 2,000 year gap between the two questions? No! He asserted: "They *must have felt* (emphasis mine - JKH) such could take place only at the end of the world. . ." (Par. 15). He claims that I'm trying to put the questions back together again! Reader, I'm trying to get him to justify taking them apart!! It's his Affirmative obligation to do so. I don't believe he can. So far in two presentations he hasn't. Unless he can do so in his next speech, as

a Reader, you can't *honestly* say he's *proven* his proposition.

**No. 11** — Reader, please go back and read again my 1 Negative, No. 11. I proved that the Time Element question in Matthew 24:3 is answered in verse 36. The Time Element question is relative to the fall of Jerusalem. What was his response? *There was none!!*

**No. 12** — Now Reader, Bruce has a real problem with the signs given *prior* to verse 35 and the element of surprise that appears *after* verse 35. This is no problem if you understand *two things*. *First*, the disciples did not know the exact, precise time of the Lord's coming (24:36). They settled for signs. These signs, TO THE FAITHFUL ELECT, were helpful. The faithful would watch and would know when to flee the city. Bruce, how did James know that "the coming of the Lord was at hand" (James 5:7-9) when you say no man knew the day or hour? To me, this verse gives you fits. *There is a difference between the period of watchful waiting and escape and the actual judgment upon the city by Christ, via Rome*. However, *Second*, the unbelieving Jew would not be watching. From his point of view, there would be no signs. The fall of the city would come suddenly, as would a thief. As in the days of Noah, the ungodly did not heed the warning of Noah. To them, judgment came suddenly. However, Noah and his house were watchful. Now, prior to the fall of Jerusalem *were there signs of its impending downfall?* The elect answer "Why yes," On the other hand, the unprepared would answer "No. It all happened so suddenly." Perhaps this helps explain why there are signs in Matthew 24:4-34 and an element of surprise in the verses following, Bruce, answer this! What I've just presented would fit well the point Bruce makes on the use of the word "But" in verse 36. Bruce, why didn't you explain *how* my Negative breaks down at Matthew 24:36 and Luke 17:31?

**No. 13** — ON LUKE 17, Bruce, you've admitted to me, and in this debate, that Luke 17:22 ff. speaks of the destruction of Jerusalem. This being the case, how in the world can you divide Matthew 24

in half at the expense of making mincemeat out of Luke 17? Luke 17 speaks of what is to happen in ONE DAY. Yet, the wording of Luke 17 skips back and forth across the so-called Divider of Matthew 24:36. Luke 17 is indecipherable if Matthew 24 is divided in half by thousands of years. Reader, consult *my* A1, No. 19-21, Also see my Affirmative chart #1 and #3.<sup>3</sup> I predict that Bruce won't even come close to answering this. He knows this gives him problems. Reader, watch for his reply, if there is one.

**No. 14** — Reader, look at Bruce's No. 23. Now, go back and look at my First Negative, No. 16 and then tell me I did not deal with the issue. I stated at that time that Bruce's point on "day" and "days" breaks down upon honest investigation. In Luke 17:22 Jesus speaks of how the disciples would long for one of the "days" of the Son of Man. However, in Luke 17:24 the word "day" is used. Let's see if Bruce can explain my answer. He's got quite a chore ahead of him in his last presentation, hasn't he?!

**No. 15** — TO BRUCE'S CHARTS. Reader, look at his chart #3. How repulsive. Mr. Moderator, how could you allow Bruce to misrepresent me as he did? *My* moderator concurs my complaint. I know the Reader does. Allow me to examine each section of the chart #3 one at a time. *First*, Bruce put words in my mouth in his caricature of Jn. 14:1. NOWHERE did he try to answer my explanation of Jn. 14:1. I used Jn. 14:28 to interpret Jn. 14:1. He's yet to deny this. *Second*, this misrepresentation can be seen even better in his First Negative, No. 9, Prop. 2, For a clear statement as to my real thoughts on Matthew 24:36, see my 2A, No. 10-11, Prop. 2.<sup>4</sup> *Third*, I've already explained myself relative to Matthew 13:12-13. Reader, what has this to do with his showing you that there should be a "Divider" at Matthew 24:35? *Fourth*, this is a clear misrepresentation of my position. Bruce, where did I say, "Heaven and earth *will not* pass away"? Reader, go back and read the par-

<sup>3</sup> This is a reference to the second debate contained in this book.

<sup>4</sup> This also is a reference to the second debate contained in this book.

agraph he cited. I said that the expression "heaven and earth shall pass away" in Matthew 24:35 was a literary device, as in Matthew 5:17-18. He said nothing to this. *Fifth*, how dare you imply that I believe that this mundane sphere will simply be made anew!!! Where did I say that?

How does this help you prove the divisibility of Matthew 24? You need to leave 2 Peter 3 alone; you've got more than enough problems to keep you busy in Matthew 24. Reader, I do *not* hold Jimmy Allen's or Robert Shank's view on 2 Pet. 3:13. *Sixth*, Reader, can you believe it? Reader, where did I state, "the earth will not literally be destroyed by fire"? WHERE?? You cannot find it!! As I stated earlier, Bruce, if you want to debate 2 Peter 3, word a proposition and we'll get to it later. What about Matthew 24? WHAT ABOUT MATT. 24? **WHAT ABOUT MATT. 24?**


**No. 16** — Chart #4 presents an admitted difficulty. However, the chart *should* read "McGuiggan vs. Hansen." To say the least, I believe my statement in my First Negative *explains more fully* and *clarifies* the statement of McGuiggan. However, for the sake of clarity, I admit the obvious and would urge the Reader to view my understanding as stated in the words of my Negative rather than those of Bruce's Aff. Yet, I raise this question. How does this help Bruce prove his proposition? Reader, most of what Bruce has said in this debate has either been *out of* Matthew 24 or *into* some irrelevant issue!

**No. 17** — Reader, ask yourself these questions: "Is not the Affirmative proposition based on an *unproven* assumption of a division at Matthew 24:35? Doesn't everything he says and interprets go back to this unproven assumption? Can you count on your hands, or outline on paper, the clear Affirmative evidence used in showing two separate comings in Matthew 24? Has Bruce answered the Negative objections and questions? Has Bruce misrepresented me in this debate?" All this AND MORE adds up to the total collapse of the Affirmative proposition. Reader, you will

formulate our "synthesis." Now, Reader, if Bruce cannot put together reasons why Matthew 24 should be divided in half, is his proposition strong or weak? Should we accept it or reject it?

**No. 18** — Reader, it should be quite obvious that TWO issues really stand out in this debate. The questions of the disciples and the Parousia of Christ on *both* sides of Matthew 24:35. Reader, Bruce *must* provide sufficient evidence to justify a 2,000 year gap in the two questions of the disciples. Has he even told us what the "world" of Matthew 24:3 is? Go back and read again No. 6 of this presentation. Also read my A1, No. 13-18, Prop. 2.<sup>5</sup> Based on what shallow evidence Bruce has presented thus far, I believe, Reader, that you cannot help but see the utter hopelessness of his proposition. Also Reader, Bruce must *prove* two different Parousias in Matthew 24! He must give contextual justification for such. Unless Bruce, in his last presentation (which is a bit late, don't you think?), can prove from the Bible two different Parousias in Matthew 24, I don't believe you, the Reader, can honestly say he has proven his proposition! He *cannot* say, "But it *just appears* to be that there are two." This has been his problem the entire debate. Assertions and assumptions! Bruce, show us two different Parousias in Matthew 24 or else concede that your proposition is *unprovable*!! Reader, can he put it all back together in his *last* Aff.? Bruce, it's too late! Reader, continue to follow, but realize that the pressure is on!! Reader, make Bruce *PROVE* his case to you!

### NEGATIVE CHART NO. 2

<p>Truth</p>  <p>This Debate</p>	<p>That Degree Of "Rightness"</p>
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<sup>5</sup> Contained in the second debate in this book.



## Affirmative #3 (Bruce Webster)

**No. 1** — In reply to Jack's paragraph 1 & 2, I ask you to go back and read my 2nd Affirmative, paragraph 1 & 2. In connection with this I would like to refer you to the following statement by James D. Bales:

"There are some who sneer at debating by saying that it is not a search for truth, and that the debaters are set in their ways and cannot be changed. This may all be true with reference to some debaters, but that is not the fault of debating as a method. Such men are equally set in their ways in preaching, or in private conversation; although they may be more stubborn in debate because it is more public and they do not want to admit publicly that they are wrong. It is evident, of course, that the man who goes into a debate goes into it convinced that he is right; otherwise, why should he affirm or deny the proposition? To say that he goes into it with a conviction is not the same as saying that he cannot be honest and listen to the other person. If it be said that he goes into it to hold up his side, can it not be replied that he goes into the pulpit to hold up his side? He does it, unless he is dishonest which some men are, because he believes that his position is right" (CHRISTIAN, CONTEND FOR THY CAUSE, p. 20-21).

**No. 2** — The reason Jack believes that the "Church History Lesson" I gave was useless is because he finds himself in the same position of those of the past who have been responsible for the division of the Lord's church, but refuses to admit it. I ask you to go back and read these paragraphs once again (2nd. Affirmative, paragraph 3-6). Jack is trying to make it appear that I am the one causing the trouble over this issue. This is the same accusation made by those who introduced the Missionary Society, instrumental music, and premillennialism into the Lord's church. *THEY*

drove the wedge of division and then accused us of causing the division because we opposed the error being taught.

**No. 3** — As Jack continues to drive the wedge of division (by teaching that heaven and earth shall not pass away, 1st. Negative, paragraph 14, sentence 1; by teaching that all of 2 Peter 3 applies to the fall of Jerusalem, 1st. neg. , paragraph 15; and by teaching that there is nothing in Matthew 25:31 that forbids its application to that time {A.D. 70} except a traditional concept of judgment that must await a future fulfillment, (2nd Affirmative, paragraph 27) he then accuses me of causing division because I oppose the error he is teaching.

**No. 4** — In Jack's second negative (paragraph 4) he calls into question my paragraph 8 (Second Aff.) and says that it is not relevant to the debate. This paragraph under question was given in reference to his paragraph 3, 1st. neg. in which he calls into question the events I made reference to in my 1st. aff. (paragraph 4). Why does he get so upset? Does he have something to hide? I did not ask him to affirm anything, only to tell us whether or not he believed these things would take place.

**No. 5** — In order to escape the force of the argument I made in my first affirmative (paragraph 18), Jack stated that "ALL of Second Peter 3 applies to the fall of Jerusalem" (1st Negative, paragraph 15). In my second affirmative (paragraph 25-26) I was trying to show that 2 Peter 3 does not refer to the destruction of Jerusalem as Jack says. Jack seems to be over eager to get into another discussion on 2 Peter 3. If he refuses to answer the questions put to him in this debate, what assurance do we have that he would answer them in another one?

**No. 6** — Para. 27 (2nd aff.) was given in reference to Jack's 1st. neg. paragraph 15, sentence 2. What did Jack say about it? NOTHING.

**No. 7** — Go back and NOTICE CAREFULLY Jack's 1st. Negative,

paragraph 15, *last sentence*. Concerning 2 Peter 3 Jack SAID—"More may come later." Yet when the pressure is applied (2nd Affirmative, paragraph 24-27) he comes back and says that it is not relevant to the debate. To add to Jack's long list of curious definitions we now have him defining relevance according to his ability to deal with the challenge.

**No. 8** — In reference to paragraph 7 (2nd neg.) I ask you to go back and read once again my 2nd. Affirmative, paragraph 11. Jack missed the whole point I was trying to make. He used Matthew 13:13 to refer to *the disciples* (1st. Negative, paragraph 17). I showed in my 2nd aff. paragraph 11, that this verse was not speaking about the disciples. He misapplies this verse just as he misapplies others. Jack said that if he was wrong he would admit it. He was wrong in applying this verse to the disciples. Why did he not admit it?

**No. 9** — In paragraph 15 Jack accuses me of misrepresenting him. It will be evident to those who read and study this debate whether or not I have misrepresented him as he claims. If I have misrepresented him it has not been intentional or on purpose.

**No. 10** — Jack asked the question, "Bruce, where did I say, 'Heaven and earth *will not* pass away'?" I ask you to go back and read your 1st Affirmative, paragraph 14.<sup>6</sup> In the very first sentence of that paragraph you made the statement, and I quote: "The expression 'heaven and earth shall pass away' is *not* a statement of literal fact." Did I misrepresent Jack or not? I will let those who read this debate be the judge of that.

**No. 11** — He also asked the question, "Where did I state 'the earth will not literally be destroyed by fire'?" If you believe that it will be destroyed by fire and if you believe that 2 Peter 3 DOES NOT teach it, what verse or verses do you go to in order to teach

<sup>6</sup> This is a reference to the second debate contained in this book.

it? I asked you to answer this question in your second negative and you did not. The readers of this debate are going to be expecting you to answer this question in your last negative. Jack, don't let them down! If I have misrepresented you by saying that you do not believe this earth will be destroyed by fire, then why will you not produce the passage upon which you claim that it will be destroyed by fire?

**No. 12** — In paragraph 16, Jack admits the difficulty he got himself into by following Jim McGuigan. How long will it be before he sees and realizes the difficulty he gets himself into by following Max R. King?

**No. 13** — The proposition which I signed to affirm in this debate reads as follows; "Resolved that in Matthew 24 the Lord distinguishes between the destruction of Jerusalem and his second coming."

**No. 14** — In the following ways it has been proven that the Lord distinguishes between the destruction of Jerusalem and his second coming;

**No. 15** — In Matthew 24:4-35 the Lord used the plural "days" to describe the tribulation associated with the destruction of Jerusalem (v. 19, 22, 29), In reply to the question concerning the second coming (24:36-25:46), the singular "day" is used to refer to that event (24:36, 42, 44, 50, 25:13).

**No. 16** — Jack, being afraid to deal with the scriptures under consideration which *we agreed to discuss*, has tried to confuse the issue by refusing to deal with Matthew 24 and going elsewhere. This is something which those who read and study this debate will not soon forget.

**No. 17** — The disciples asked, "When shall these things be?" (v. 3) in reference to the destruction of the temple. In answer to this question, Jesus gave specific signs so there would be no doubt in

their minds as to when this would take place (Matthew 24-35). They had time to get ready, for they knew when it would take place. The righteous had time to get out of the city (Matthew 24:14-18). See also my 1st aff. paragraph 20-22; 2nd Affirmative, paragraph 20-22.

**No. 18** — In contrast to this, and in answer to the question the disciples asked concerning the Lord's second coming (Matthew 24:3), Jesus replied by stating: "...for in such an hour as ye *think not*, the Son of man cometh" (24:44). If he is to come in an hour when we *think not*, there must not be any signs as were given in reference to the destruction of Jerusalem. The whole context of Matthew 24:42-51 indicates that even the Lord's servants *will not know* (Matthew 24:36). However, at the destruction of Jerusalem they DID KNOW and escaped the city before it was destroyed.

**No. 19** — Therefore, the only distinction I am affirming is the distinction that was made in the scriptures by our Lord himself. All that I ask those who read and study this debate to accept is what the Bible teaches.

**No. 20** — At this point in the debate, and in conclusion to my last affirmative, I present for your consideration and study the two following outlines;

## MATTHEW 24

Two divisions; and the break is at v. 34.

- Section # 1 to do with events of that generation.
- Section # 2 to do with second coming.

Note: term "This Generation".

1. People living then.
2. Live to see the described.
3. Compare to other verses in Matthew

- a. Matthew 1:17 Average life-time.
- b. Matthew 11:16 Those who criticized John.
- c. Matthew 12:13-45 Four times refers to present generation.
  - (1) v. 39 Adulterous generation.
  - (2) v. 41 This generation.
  - (3) v. 42 This generation.
  - (4) v. 45 This wicked generation.

NOW v. 36; NEW SUBJECT (KNOWETH NO MAN)

Terms that day and hour common expressions that refer to final judgment.

- 1. Matthew 7:22 "THAT DAY"
- 2. Matthew 11:22 "THE DAY"
- 3. John 5:28-29 "THE HOUR IS COMING"
- 4. I Thess. 5:2 "THE DAY"
- 5. 2 Timothy 1:12 "THAT DAY"

THE TWO SECTIONS DIFFERENT; AND SO MUCH SO THAT V. 36 **HAS TO BE** A TRANSITION TEXT.

## MATTHEW 24

### TEMPLE DESTRUCTION.

- 1. Question: When shall this be??? Answer: 3-35
- 2. Question: What sign of thy coming & end??? Answer: 36-51 & MARK 13:32 & JO. 5:19-20.

### FALL OF JERUSALEM (signs)

- 1. Impending siege.

2. Destruction of city.
3. Demolition of temple.
4. End of Jewish state.

(detailed description of Jerusalem.)

### **SECTION # 1 Matthew 24:4-35. LUKE 19:41-48**

1. Christ speaks very definite on the time & events - (false Christ, wars, earth-quakes, famines, persecution)
2. Four signs to "THIS END".
  - A. V-14 Gospel preached to all. Col. 1:6 & 23.
  - B. V-15 Abomination of desolation.
  - C. V-16-29a Great tribulation.
  - D. V-29 Sun, Moon Dark, and stars fall.

### **SECTION #2 Indefinite**

1. V-36 No man knoweth.
2. V-42 Watch therefore "FOR YE KNOW NOT".
3. V-44 Be ready, hour ye think not.
4. V-50 Come in day when looketh not,
5. 25:13 Ye know neither day or hour,
6. 24:37-39 No flood signs and no coming signs,
7. 24:43 As thief,
8. Delay is the emphasis of section #2.
  - A. 24:48 My Lord delayeth.
  - B. 25:5 Bride-groom tarrieth.
  - C. 25:19 After long time cometh.

### **THEREFORE:**

1. Key verse 34.
2. Transition text 36.
3. Two distinct events.
4. Section #1 Destruction of Jerusalem.
5. Section #2 (24:36 through 25:46) the second coming.

## **SIGNS OF THE DESTRUCTION OF JERUSALEM**

### **A. False Messiahs Matthew 4-5.**

- Acts 5:33-37.
- Josephus mentions many pretenders that arose.

### **B. Predictions of 6-8.**

- History records many wars and outbreaks in the Roman empire from Christ death to destruction.
- Famines Acts 11:28.
- Earthquakes many, most famous on Feb. 5, A.D, 63 at Pompeii.

### **C. Persecutions of Christians 9-13.**

- Apostles Acts 4-5.
- Stephen stoned Acts 6-7.
- Against church Acts 8-9.
- James beheaded, Acts 12:1.
- Paul speaks of this often, II Tim. 1:15 & II Tim. 4:10, 16,

### **D. False teachers. Acts 20:29 & Rom. 16:17-18 & 2 Pet. 2:1 & I Jn. 4:1.**

### **E. The last general sign was that the gospel would be preached to all the world before the time v. 14 & Col. 1:6, 23.**



## Negative #3 (Jack Hansen)

**No. 1** — Alas, this polemic discussion comes to a close. The fruit yielded has been a real blessing to both of us. Let me state at this time THERE IS *NOTHING* BRUCE HAS SAID THAT HAS CHANGED MY MIND! Nevertheless, I HAVE! I hereby concede that the Affirmative Proposition MAY BE more credible than the Negative arguments advanced thus far. Through many sleepless nights of study, a firm correspondence with Robert Taylor, Jr., and counseling sessions with Charles Coil, David Underwood, Basil Overton and Barry Anderson, (oh, let me not forget Ron Brotherton), collectively and individually, I now abandon my Negative position and extend my hand in full fellowship with Brother Webster. PRAISE THE LORD! Would it not be great if all debates could end like this. Nonetheless, let me offer my final analysis of Bruce's case and then several specific reasons why I now choose to support Bruce's cause.

**No. 2** — I cannot say I appreciated Bruce's implying that I am "set in my ways," "stubborn," and "dishonest" in his quotation from Bales. (3A, No, 1.) If that isn't what Bruce was implying, why the lengthy statement? Didn't Jesus say: "Let him who is without sin cast the first stone?" Also, it's been said that those who live in glass houses shouldn't throw stones!!

**No. 3** — Bruce, it was the dogmatic, sectarian ("Church of Christ")— and I am not saying that the body of Christ is a sect—spirit of years gone by that drove the wedge of division. I am acquitted of the charge of heresy having totally repudiated and repented of my belief in the views of Max R. King. However, I still maintain that Bruce's strongest attack has been the prejudicing the minds of the Readers throughout this debate. I never accused Bruce of division; only the sectarian fear to open a rust-covered box of traditional views concerning eschatology. Whether Matthew 24 is divided or not should not divide us as brethren. The indivisibility of the chapter is being taught at the

Sunset School of Preaching in Lubbock, Texas, while others friendly disagree. Only an egocentric "martyr" who would go deeper into error to uphold his own understanding of Truth would cause division. As long as a man's view be "neutral" ("not a test of fellowship") and he does not distract the church of God with it, "it is well with my soul."

**No. 4** — Here we go again. Reader, as you reflect back on this debate, you will constantly see how that Bruce misrepresents me. Read again his 3A, No. 3. He misrepresents me twice, yet I'll give up some ground here. (1) I NEVER said that the heavens and the earth would not pass away. However, it might do us all some good to re-read Romans 8:19-23 again. As is his custom, he omits all that I said. See my 1 Negative, No. 14. The last sentence says: "The expression 'heavens and earth shall pass away' is a *literary* device." The heavens and earth are often looked upon as being firm, stable and permanent. Jesus was saying in Matthew 24:35 that his word was even more sure than the firmest thing they could imagine. (2) I can still see how that 2 Peter 3 can apply to the fall of Jerusalem. However, I've been reviewing some articles by bro. Bill Reeves that do carry some weight in my mind the other way.

However, my view of 2 Peter 3 would harmonize well with "the creation" of Romans 8:19-23. GOOD GRIEF! We are debating Matthew 24, NOT 2 Peter 3. Is the man obsessed? My offer is still good for a debate on that issue LATER!!!

**No. 5** — Now, Bruce, I concede your third complaint, It is now my unreserved conviction that Matthew 25:31ff. teaches a future day of judgment. Chalk one up for the Truth. Please consider the following reason, Reader, for *rejecting* a pre-70 A.D. dating of Matt, 25:31ff. (This means that I concede the Second Proposition to Bruce as well.)

**No. 6** — I confess, I was taking a Max R. King view of those verses in Matthew 25. However, the consequences, as pointed out by

Robert Taylor, Jr., of such a position are untenable. (1) You must ASSUME that the "coming" of the Son of Man in Matthew 25:31 occurred in A.D. 70. These brethren feel like similarity of language is final proof of their exegesis. The CONTEXT is always the key to understanding any Scripture. For the reasons on which we base this assumption, the logical end of all discussion is that there is NO COMING OF CHRIST AFTER A.D. 70. Such is heretical and false. I would so affirm in public or private debate. (2) You must ASSUME that "all nations" does *not* mean "all nations," but rather, "all Jews." YOU JUST DON'T GET THAT IDEA UNLESS YOU'VE BEEN READING MAX R. KING'S BOOK THE SPIRIT OF PROPHECY!!! Max writes: "It was a judgment to determine the true spiritual Israel from rebellious fleshly Israel." (*SPIRIT OF PROPHECY*, p. 170.) Now if the judgment scene of Matthew 25:31ff. involved only Jews, WHAT HAPPENED TO THE GENTILES? Max all but excludes them. He writes: "The kingdom of God was never taken from Gentiles for they never had it ... Nor were the Gentiles ever cast out of the kingdom, for they were never in it." (Ibid, p. 170.) Please note: (a) King teaches that "spiritual Israel" is involved in this judgment. (b) However, he teaches that Gentiles were NOT involved in this judgment. (c) But Gentiles WERE a part of spiritual Israel. (Rom. 11:11 -26a; Gal. 6:16.) (d) Therefore, the judgment scene of Matthew 25:31ff, MUST be future to ourselves, seeing it involves spiritual Israel, that is, BOTH Jews AND Gentiles, OR Max King is WRONG in saying that the judgment involves spiritual Israel and occurred at A.D. 70 AND EXCLUDES THE GENTILES FROM THAT JUDGMENT!

**No. 7** — In response to 3A. No. 4 (if you could follow it), I DO BELIEVE IN A FUTURE COMING OF CHRIST, RESURRECTION OF THE DEAD, AND DAY OF JUDGMENT. Beginning in January 1977 I will be in a written debate with Max R. King on the subject of the resurrection of the dead.

**No. 8** — In response (with apologies) to 2A, No. 27 it is my understanding that the early church was permeated with the imminent

expectation of Christ's advent, even as we should be, (cf. James 5:8.) Bruce, the "parousia" of these verses *are* yet future. I hope this relieves your concerns.

**No. 9** — Bruce, when I said: "more may come later," (3A, No. 7), I meant AFTER the present discussion, or in such a way as it relates to Matthew 24. Thus far, IT HAS NOT! Continue to make "much ado" about nothing. It is all in vain.

**No. 10** — In answer to Bruce's 3A, No. 9, please go back and read it. Bruce, your apology is accepted!

**No. 11** — ON HEAVEN AND EARTH PASSING AWAY. It seems like Bruce has been in the negative more than in the affirmative in this debate. Bruce *deliberately* avoided my explanation of the phrase as a figure of speech, (see my 3 Neg. No. 4.) DID Bruce misrepresent me? My moderator thinks so. I suppose Time and an honest, mind will tell. Besides, what's this got to do with PROVING, which he hasn't, that Matthew 24 is divided?

**No. 12** — As to his 3A, No. 11, Bruce MUST there be a passage that teaches a literal fiery destruction of the world? If there was one, would it PROVE that Matthew 24 is divided? Reader, THAT IS THE ISSUE! Bruce *must* PROVE from the Bible that Matthew 24 is to be divided. (He's chasing rabbits in 2 Peter 3.) So far HE HAS NOT! Why can't we be so humble as to plead Deut. 29:29 in this matter and strike a common balance in God's scheme for the earth as well as for the heavens? See Moses Lard and David Lipscomb on Rom. 8:19-23. Read them SITTING DOWN. Also see Jim McGuiggan, Jimmy Allen and Robert Shank on the same verses. There are some interesting things in those verses yet to be uncovered.

**No. 13** — In response to your 3A, No. 12, I still cling to Jim's Scriptural views, but have recently rejected ALL of Max R. King's teachings. That's been the problem in this debate. Now I see the point of your tinted-glasses illustration. There should be several

articles coming out soon in *The World Evangelist* refuting the error of King's doctrine.

**No. 14** — Now, Reader, let us examine Bruce's reasons supporting his proposition. The "days (plural) - day (singular)" argument just will not do, especially compared to Luke 17:22 and 24. There it is speaking of THE SAME DAY. (Also see my 2 Negative, No. 14.)

**No. 15** — ME moving out in left field! Some nerve! Out of 20 paragraphs in his Third Affirmative he uses only FOUR to prove the divisibility of Matthew 24. Reader, *Bruce* is to PROVE the proposition. I've tried to tie him down, but with little success, "as the reader will not soon forget." I'm not afraid of Matthew 24; BRUCE IS! How can you tell? By the little time he spent in it assuming a "case closed" subject and prejudiced audience. Who's kidding who?

**No. 16** — Bruce's 3A, No. 17-18 are very good and worthy of considerable study. It just makes good sense that the disciples knew (by signs) of the impending fall of the city; but in contrast no man knew when Christ would visibly appear again. I guess Bruce DID say something that got me thinking. Chalk up another one for Truth.

**No. 17** — Also, the two charts and outlines submitted should be carefully studied in the future. All should have profited from this debate. If not, you will get to heaven on "the child's ticket."

**No. 18** — I still have SOME RESERVATIONS about my concession to Bruce. I still have private leanings towards its indivisibility. The TWO main reasons for still maintaining my Negative is (1) There is no serious damage to the thrust of the context as carried over from Matthew 23, and (2) the problem of Luke 17:22ff. These verses in Luke make for a good harmony of the two chapters. I wonder why Bruce NEVER tried to answer Luke 17:22ff. No one to my knowledge has successfully harmonized the two chapters by dividing Matthew 24. Perhaps only bro. Gus Nichols tried in his

debate with Max King; yet this is not that strong.

**No. 19** — On the other hand, there are THREE good reasons for dividing the chapter. FIRST, there is Bruce's 3A, No. 17-18. SECOND, in Matthew 24:27. There would be no personal (visible appearance) coming during the siege and tribulation of the city. In verse 27 Christ's appearance is one that will not have to be announced. It will be just as sudden as lightning, and just as visible. Verse 27 stands in contrast to the message of its immediate context; that is, the Second Coming of Christ is contrasted to the Divine judgment upon Jerusalem. (This may be the harmony needed for Luke 17:22ff.) THIRD, the word "parousia" is used on *both* sides of Matthew 24:36, the dividing point of the chapter. This word is always used of the literal, actual, visible presence of a triumphant King. Usually taxes were imposed to prepare for such an event. For instance, one papyri example speaks of contributions to make "a crown" to be presented to the King on his "arrival" (parousia). This word being used in contrast with the impersonal, spiritual coming of Christ in judgment upon Jerusalem does not appear to create as much a problem as some have imagined. The word "parousia" MAY always refer to the Final Coming of Christ, yet future. The one and only New Testament passage that still bothers me as to this rule is James 5:8. However, it may carry with it the constant readiness for the event to occur; thus their motive for constant faithfulness. Perhaps Rubel Shelly may be on the right track in his commentary on James (Rubel Shelly, *What Christian Living is All About*, p. 110).

**No. 20** — Nonetheless, as this debate closes, in all fairness, to promote and provoke even more thought in the study of eschatology, I conclude with the following two statements.

**No. 21** —

"Reader, here is a true picture. McGuiggan, Robert Taylor, Jr., Franklin Camp, Neal Pryor, Rubel Shelly, Gus Nichols (to name a few) have all differed with this

writer's views and most have urged repentance. Jim believes Revelation applies to Rome's fall; Camp says Jerusalem. Shelly applies the kingdom's coming in power scriptures to Pentecost; Jim says 70 A.D., Pryor says 2 Pet. 3 is yet future; Jim applies it to Rome's fall. Taylor's floundering review has even put him at odds with himself if one compares his end with his beginning. Nichols argues saints go to heaven at death, without a resurrection or judgment until later on. And on it goes. Suppose King repents and accepts the 'RIGHT' view. Which of these will it be? Or will it take the whole conglomeration to bring King to 'the unity of the faith'? Even more puzzling, WHY must King do ALL the 'repenting'? I thought the 'scape-goat' went out with old Judaism." (*The. McGuiggan-King Debate*, pp. 158, 159.)

**No. 22 —**

"What would be the attitude of the Restoration leaders toward teachings that are not the result of express commands or examples, but, through inference, are the opinions of various people toward a subject? They believe that opinions could mould the terms of fellowship in the church. This is illustrated in the 1832 union meeting at Lexington in the speaking of John Smith, representing the 'Reformers' as the colleagues of Campbell had been known, and also in the speaking of Barton W. Stone. Smith, speaking first, said: "Whatever opinions about these and similar subjects I may have reached in the course of my investigation, if I never distract the church of God with them or seek to impose them on my brethren, they will never do the world any harm..." (David E. Walker, "Biblical Interpretation In The Restoration Movement 1800-1832" (No. 2), *Sound Doctrine*, Jan./Feb., 1976, Vol. 1, No. 5, p.

11.)

**No. 23** — May God Richly Bless You All And Jesus Give You Peace.



**Second Proposition:**  
**"RESOLVED: THAT MATTHEW 24 AND MATTHEW  
25 SPEAK ONLY OF THE FALL OF THE JEWISH  
COMMONWEALTH IN A.D. 70."**

*Jack K. Hansen, Affirms*

*Bruce R. Webster, Denies*

**Affirmative #1 (Jack Hansen)**

**No. 1** — In this presentation are interpretations and applications of Scripture that are unquestionably opposed to the doctrinal position of many. However, it is my conviction, at this point in my study, that the affirmative proposition is true. Reader, as you survey this debate, please remember that it is not our purpose to "divide brethren, create brotherhood tensions, or stir brethren to bitter controversy and heated debate" (*The Spirit of Prophecy*, Max R. King, inside cover jacket). Bruce and I are aware that this theme is wide open. We believe there is room for lots of discussion. BEFORE GOD, READER, DON'T YOU DARE MAKE AN OPINION A TEST OF FELLOWSHIP OR SALVATION!! I do *not* bind my views on Matthew 24 and 25 any more than does Bruce. THERE IS A DIFFERENCE BETWEEN ISSUES OF FAITH AND THOSE OF OPINION!! Therefore, Reader, may you be encouraged and challenged to a deeper and more joy-filled study of God's Word.

**No. 2** — The proposition before us is "THAT MATTHEW 24 AND 25 SPEAK ONLY OF THE FALL OF THE JEWISH COMMONWEALTH IN A.D. 70," Consider carefully my definition of the proposition.

**No. 3** — By "all of Matthew 24 and 25" I mean that every verse in the Gospel of Matthew, chapters 24 and 25 refer to only one time period; that being what occurred in A.D. 70. By "speak only of" I mean the central thrust of the message pertains strictly to the fall of Jerusalem. This phrase can be interpreted as ambiguous.

Hence, the next paragraph will help to explain any difficulties. By "the FALL of the Jewish commonwealth" I mean the final event that forever marked the cessation of God's dealings with the nation of Israel. By "the Jewish commonwealth" I mean the *civil* ordinances and laws of Judaism. The *spiritual* (the law of Moses) was "taken out of the way" at the cross (i.e., Col. 2:14; Eph. 2:15; Heb. 7:12, etc.). The *civil*, fleshly Israel, remained. Please, keep in mind that *the Jews, not God*, still recognized the Mosaic Law as authoritative *after* the cross. In summary, I define the proposition to mean that every verse in Matthew 24 and 25 speak only of the destruction of Jerusalem by Rome, under Titus, in A.D. 70.

**No. 4** — Now, Reader, I am aware of the fact that there is more under discussion in these two chapters than just a "fall." There are several RESULTS of this "coming" of Christ. The "fall" of Judaism is just one. I believe this to be the main thrust of the Olivet discourse. However, there is mentioned "the inheritance of the kingdom" (25:34), "the gathering together of the elect" (24:31), "the end of the world," (that is, the Jewish age — 24:3), and "the day of judgment" upon the Jewish nation. I shall confine any discussion of *any* of the subsequent results of the fall of Judaism to Matthew 24 and 25 only!

**No. 5** — Yet another definition, more for the sake of clarity. When I speak of the "coming of Christ" I will mean the coming of the Anointed One, Jesus Christ, in judgment upon Jerusalem. This is not to deny that there is yet future a FINAL coming of Christ. Just as John the Baptist came "in the power and spirit of Elijah" (Luke 1:17), and was called Elijah (Mal. 4:5; Matthew 11:14), so came Rome in the "power and spirit" of Jesus, and is called "the Son Man." Christ came, in Rome, and destroyed Jerusalem. This was "a" coming of Christ, not "the" final coming of Christ.

**No. 6** — With these considerations behind us, I shall examine the proposition under the following FOUR headings:

- The context of Matthew 24.
- The questions asked by the apostles.
- The relationship of Luke 17:22ff to Matthew 24.
- Comments concerning Matthew 24:36-51.

**No. 7** — THE *CONTEXT*: When Jesus came preaching "the kingdom of God is at hand" (Mark 1:15), most Jews understood him to be speaking of political deliverance from Rome (i.e., Jn. 6:15). Even his apostles failed to recognize the Truth concerning the kingdom (Acts 1:6). Perhaps only Pilate knew of the *real* (true) kingdom of God (Jn. 18:38). As a result, the Jews were confused and frustrated at the teachings of Jesus. They could see their national hope of political freedom decrease with every passing day. Because of many of the religious leaders of that day, Jesus fell prey to scrutiny and slander. Finally, "because of envy (Matthew 27:18), Jesus was delivered up to be executed.

**No. 8** — Perhaps the "climactic discourse" of all discourses came in Matthew 23. Seven woes were pronounced upon the Jewish nation.

"Throughout this terrible denunciation and accusation one can catch the intense righteous indignation of Jesus — an indignation which abandons the objects of it as past all hope of reform and repentance" (*An Eschatology of Victory*, J. Marcellus Kik, p. 79).

**No. 9** — Kik continues,

"In verse 32 of this denunciatory chapter, Christ declares, 'Fill ye up then the measure of your fathers.' The picture is that of a cup nearly filled and now being filled to overflowing by the present generation of Jews . . . Now, with the rejection of his Son and the crucifixion approaching, the patience of God had come to an end. The cup of sin through this greatest of all crimes

would overflow and bring upon the nation the terrible stroke of divine judgment" (pp. 79-80).

**No. 10** — In Matthew 23:36 Jesus said, "All these things shall come upon this generation." Bruce and I both know what Jesus meant. He was saying that all these things would come upon the generation of Jews then living. By their filling up the cup to overflowing, they would experience the wrath of God.

**No. 11** — In verse 38 is the judicial sentence, "Behold, your house is left unto you desolate." The "house" mentioned is the Temple in Jerusalem (1 Kings 9:7ff.; Jer. 22:5). Christ no longer refers to it as "*my* house" (Matthew 21:13), but as "*your* house is left unto *you* desolate." "The House of God was now the House of Desolation. And being the House of Desolation its destruction was inevitable" (Kik, p. 80).

**No. 12** — This is the context of Matthew 24 (and 25). I believe Matthew 23 is a springboard for the discourse of Matthew 24. It is my conviction that the things spoken of in Matthew 24 and 25 would happen in the lifetime of the Jews then living (Matthew 23:36; 24:34). YES, I BELIEVE CHRIST CAME IN JUDGMENT UPON THE JEWISH WORLD IN A.D. 70!! Now I ask you, why must the "coming of the Son of Man" in Matthew 24:37, 39, 42 and 44 be separated (by nearly two millenniums) from its more than obvious context? Reader, is there anything so unreasonable about believing that "the coming of the Son of Man" in Matthew 24:27 and 30 is any different from the "coming" in Matthew 24:37,39,42 and 44? Bruce must think there is. Let's wait and see if Bruce is willing to call the "coming" of Jesus in verses 27 and 30 *a different* "coming" than verses 37, 39, 42 and 44. Hence, I believe the context of Matthew 24 indicates strongly the indivisibility of the chapter. Only a person with a preconceived idea, borne of tradition, about the word "coming" would ignore the context of Matthew 24.

**No. 13** — *THE QUESTIONS OF THE APOSTLES*: How many questions did the apostles ask in Matthew 24:3? Reader, get your Bible

and read it for yourself. Now, read the parallel accounts in Mark 13:4 and Luke 21:7. It is quite clear that they asked but two questions, the second being two fold. Jim McGuiggan writes,

"It is clear from the comparison that the coming of Christ and the end of the age are equated with the destruction of Jerusalem! In Mark and Luke, they asked for a sign element relative to the temple's destruction and received it. In Matthew, they ask for a sign element relative to the coming of Jesus and the end of the age and receive the same one! Read the text. What are we to conclude?" (*The Book of Ezekiel*, p. 187).

**No. 14** — It is urged by some that Matthew records a question that Mark and Luke do not. This just will not do. The mere verbal difference in the accounts is not proof of a third question, for Christ did come in judgment upon the temple to close out the whole Jewish arrangement!! Keep in mind that Matthew is writing to Jews and that Mark and Luke are not. Matthew records the questions from a Jewish slant to best communicate to his audience, More may be said later about this.

**No. 15** — In the questions are a TIME ELEMENT and a SIGN ELEMENT. The "when" has reference to the "time" and the "what" has reference to the "sign." Reader, before going on, ADMIT THIS POINT! Bruce, don't you agree that there is a TIME and a SIGN ELEMENT in their questions? If not, why not?

**No. 16** — It is interesting to note that all three gospels have the time element governing "these things." What are "these things"? They refer to the things Jesus had just spoken "in response to their eulogy over the temple" (*Ezekiel*, p. 187). Jim continues, "So 'these things' have reference to the destruction of Jerusalem and the temple" (p. 187). However, let me emphasize that "they asked the time of the destruction of Jerusalem, so that, if we have a time element response from Jesus, it must be related to the destruction of the temple" (p. 187).

**No. 17** — Now, Reader,

"if they asked a question about the second coming, we regard that as very strange indeed coming from men who did not even know of his first going away. . . But even should the apostles have asked about the second coming, what did they ask relative to it? Time? No. Read the text; they asked for a sign element regarding it. The time element, according to all three, relates to the destruction of the temple . . . Shall we understand then that the apostles asked two questions related to two events (now known to be) thousands of years apart? If so, shall we conclude Jesus gave answer to both? If so, did He do so without indicating with which one He was dealing at the time He was dealing with it? If it is clear when He is dealing with the second coming and when He is dealing with the destruction of the temple, how do we find this from the text? Where would the reader divide the chapter? ... Is there no division in the chapter? Does Jesus, because He knows there are elements similar to both occasions, just throw the answers together and leave it to us to try to pick our way through?" (*Ezekiel*, p. 188).

**No. 18** — One of the more weighty arguments for the indivisibility of Matthew 24 is how Jesus answers the TIME ELEMENT question. "We must also keep in mind that 'of that day and hour' (verse 36) is an answer to a question! A question of time! And even in Matthew's record, the time element is not of the (second - JKH) coming, but of the temple's destruction!" (p. 188). Bruce, you cannot ignore this! Reader, don't let Bruce ignore this point! Matthew 24:36 is the answer to the TIME ELEMENT question. This is *not* the so-called "transitional text" as many contend. The so-called transition doesn't even follow in Mark and Luke. LET THE READER FIX THIS POINT WELL IN MIND BEFORE PROCEEDING! MATT. 24:36 IS AN ANSWER TO THE TIME ELEMENT QUESTION. BUT THE TIME

ELEMENT QUESTION IS RELATIVE TO THE DESTRUCTION OF THE TEMPLE. THEREFORE, VERSE 36 IS *NOT* A POINT AT WHICH TO DIVIDE THE CHAPTER!! Verses 36ff. have to do with what the first 35 had to do with — the end of the Jewish world.

**No. 19** — *LUKE 17:22ff.*: Reader, PLEASE, get your Bible and read this passage of Scripture. See any similarities? I thought so. Now, Reader, Bruce admitted to me that he believed Luke 17:22ff. spoke only of the destruction of Jerusalem. He is right. However, Luke 17:22 ff. helps prove the indivisibility of Matthew 24.

**No. 20** — I refer you to a letter, to me, from Max R. King, Nov. 6, 1975.

"I feel that the point of division commonly accepted (between Matthew 24:34 and 35) is clearly shown as erroneous from Luke 17:30ff. The statement 'but of *that day*' (Matthew 24:36) does not introduce a different day or coming anymore so than does the statement 'in *that day*' (Luke 17:31). Clearly, 'that day' in Luke 17:31 relates to 'the day when the Son of Man is revealed' (verse 30), which pertains to Jerusalem's destruction. Compare Luke 17:31 with Matthew 24:16-18. What Luke said of that day (Luke 17:26-29) is exactly what Matthew said about it (Matthew 24:37-41). Hence, it is clearly seen that Matthew and Luke are describing the day, only Luke makes it clear WHAT DAY or WHAT EVENT it was. It is the same day and event of Matthew 24:15-18."

**No. 21** — Bruce, if we divide Matthew 24 in half (in thirds, or at all) can't you see what becomes of Luke 17:22ff.? The text in Luke 17 becomes so mutilated that it would be beyond comprehension. If we are to divide Matthew 24 we will need ample proof, not just "it would appear Jesus is changing subjects." Now, Reader, if Bruce cannot see the force of this point, DON'T YOU MISS IT! If Matthew 24 is a divided chapter SO IS LUKE 17:22ff. Bruce has

told me that Luke 17 speaks only of the fall of Jerusalem. Why do you divide Matthew 24, Bruce? You make mincemeat out of Luke 17 to do so. The most obvious harmony I can see is that BOTH Luke 17 and Matthew 25 are *not* divided and speak only of the fall of the Jewish commonwealth in A.D. 70. Please consult chart #1 if there is any question.

**No. 22** — MATTHEW 24:36-51: I believe that I have shown verse 36 to be the answer to the time element relative to the destruction of Jerusalem. It is *not* a transitional text. If anything, it maintains the continuity of the chapter.

**No. 23** — Bruce, what is the difference in the "coming" of verse 37 and verse 30? Now, do not forget verse 34 when considering your answer.

**No. 24** — I believe verses 38-42 to be an excellent example used by our Lord in showing the fall of the Jewish world. He shows the destruction of "the world of the ungodly" (2 Pet. 2:5) in the days of Noah. The evil people "did not understand" (v. 39) Noah's message of doom. They did not prepare themselves for the coming "day of judgment" (2 Pet. 3:7). When it came they were not ready. In contrast, when the city falls beneath divine judgment they must be ready, for they do not know "the day or the hour" (v. 36).

**No. 25** — The flood took away the unrighteous. They were not prepared. When Christ comes, the unrighteous will be taken away. The righteous will remain. They will stand in the day of judgment. Verses 40 and 41 are *not* "rapture" passages! The righteous (one) will be delivered (Luke 21: 28, 31) even as Noah was delivered from the wrath of God, The unrighteous will be taken, judged and forsaken of God.

**No. 26** — Verses 43-44 seem evident enough as to meaning in light of the preceding exegesis. Again, PREPARATION is the keynote theme.



**No. 27** — Verses 45-51 is the parable of the sensible and senseless servants. The point, once again, is BE READY WHEN JESUS COMES IN JUDGMENT UPON THE CITY. Verse 48 sounds like 2 Pet. 3:3. The punishment of the unprepared slave is a place with "the hypocrites, weeping shall be there and the gnashing of teeth" (v. 51). THIS VERSE DOES NOT REFER TO HELL!! "Weeping" here is a symbol of their grief at the realization of their national rejection. Read the book of Lamentations. The "gnashing of teeth" speaks of their revengeful spirit that raged within them. Verse 51 is simply an illustrative picture of the reaction of the Jews at their rejection and total destruction of the nation by God.

**No. 28** — I believe that I have proven the proposition. Now, Reader, I do not believe Bruce can deny it. It is my firm conviction that the indivisibility of Matthew 24 be preserved. Reader, please, open your Bible and follow along as Bruce offers his refutation.

**No. 29** — Due to the scope of this proposition, my discussion of Matthew 25 will come in my next presentation.

**CHART NO. 1**

If (A) Matthew 24:1-35 is the "Fall of Jerusalem" and (B) Matthew 24:36-51 is the "Second Coming of Christ"



Then "THE TEXT OF LUKE 17 IS MUTILATED BY A DIVISION OF MATTHEW 24"

## Negative #1 (Bruce Webster)

**No. 1** — Before taking up Mr. Hansen's first affirmative in detail I would like to make a few general observations of his entire presentation. As I carefully read through and studied his first affirmative of my opponent it was hard for me to determine if I was debating Max R. King, J. Marcellus Kik, Jim McGuiggan, or Jack Hansen.

**No. 2** — No doubt you are familiar with the story about the man who appeared before three individuals: One wearing red glasses; one wearing yellow glasses; and the third, wearing green glasses. The man held up a white piece of paper and asked the three men what color the piece of paper was. The first man said it was red. The second man said it was yellow. The third one said it was green. Then the man asked the three men to take their glasses off and they saw the paper as it actually was. For many years we have accused those of the denominational world of looking at the Bible through tinted glasses. One man looks at the Bible with Martin Luther on his nose; another with John Calvin on his nose; and still another with John Wesley on his nose. It is for this reason that division exists within the religious world. Therefore, we have pleaded with them to do away with their tinted glasses so that we might have the unity for which Jesus prayed in John 17; 20-21 and avoid the division Paul condemned in I Cor. 1:10.

**No. 3** — No doubt as many read and study Mr. Hansen's first affirmative some will look at Matthew 24 and 25 with Max R. King on their nose and say that there will be no literal judgment, end of the world, second visible coming of Christ, or bodily resurrection (*The Spirit of Prophecy*, p. 100-239). Others will look at Matthew 24 and 25 with Jim McGuiggan on their nose and say that Matthew 25:31-46 does not relate to 70 A.D. (*McGuiggan-King Debate*, p. 178). Still others will look at Matthew 24 and 25 with Jack Hansen on their nose and say that Matthew 24 and 25 *speaks only* of the fall of the Jewish Commonwealth in A.D. 70.

**No. 4** — My plea to you is to do away with these tinted glasses!

**No. 5** — I do not deny that Jesus speaks of the destruction of Jerusalem in Matthew 24. Therefore, Jack Hansen has spent much of his time (or space) in his first affirmative proving something that doesn't really need to be proved. What I deny is that the *entire* 24th and 25th chapters SPEAK ONLY OF the fall of the Jewish commonwealth in A.D. 70. This he has failed to prove.

**No. 6** — I am confident that those Mr. Hansen chose to quote from in his first affirmative were the *best* he could find to represent the position he holds. (Even though none of those he quotes agree with him.) Therefore, when I have answered his affirmative, let it be known that I have answered the best he has to offer.

**No. 7** — Jack begins his speech by stating: "There is a difference between issues of faith and those of opinion" (No. 1) This is true. If you admit that the position you hold is *ONLY* a matter of "opinion", why is it that you have been so aggressive in the teaching of it? Why were you so eager to debate it?

**No. 8** — Even if I were to accept the opinion that the general thrust of Matthew 24 and 25 pertains strictly to the fall of Jerusalem my opponent would still have failed to defend the proposition as it is written because the word *ONLY* excludes discussion of anything else in chapter 24 and 25. To prove that a chapter or chapters of scripture concentrates on one message does not prove that subject is the only subject under discussion in those same chapters. It would seem that by the time Jack arrived at the definition of terms he had also arrived at the conclusion that the proposition he agreed to defend is indefensible as it is written and therefore seeks to change the meaning of the proposition through a clever distortion of the terms he is obligated to define. I fully agree with him as to the hopelessness of his present proposition but I must disagree with his attempt to change the meaning of the phrase SPEAK ONLY. (paragraph 3-4)

**No. 9** — In paragraph No. 5 Jack makes the following statement, "When I speak of the 'coming of Christ,' I will mean the coming of the Anointed One, Jesus Christ, in judgment upon Jerusalem," Then Jack goes on to state that "the Son of man" is the *Roman Army* (See: paragraph 5). "So came Rome 'in the power and spirit' of Jesus and is called 'the Son of man.' *Christ came, in Rome, and destroyed Jerusalem.*" I don't want those who read this debate to overlook this one point. I am not misrepresenting him. Go back and read it for yourself. This is what HE SAID. (Now notice paragraph 12). Jack says that the coming in v. 27, 30, 37, 39, 42, and 44 of Matthew 24 all refer to the SAME COMING. In paragraph 23, Jack asks the question, "What is the difference in the coming of verse 37 and verse 30?"

**No. 10** — There is one BIG MISTAKE that Jack has made. He completely overlooked what Jesus said in Matthew 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

**No. 11** — My opponent states that "the Son of man" (v. 30) is the *Roman Army*. The Roman Army *had to have known* when they were to attack Jerusalem. Since Jesus plainly declares that *no one BUT GOD* knew when the coming of the Son of man (The Roman Army—according to Jack Hansen) would take place and since it is impossible for an attacking army NOT to know in advance of "their coming," then Jack must either admit that "the coming of the Son of man" (v. 37) is NOT the coming of the Roman Army, or he must declare Jesus a liar!!! The Roman Army certainly knew the "day and the hour." If any man knew even one second in advance of the coming then that would have made Jesus a liar.

Therefore, Jack must: (1) Admit that the coming of the Roman Army (v. 30) was not the same as the coming of the Son of man in v. 37; (2) or call Jesus a liar. Which will it be? Don't forget to deal with this in your next affirmative.

**No. 12** — In paragraph 12, p. 3 Jack emphasizes the fact: "YES I

BELIEVE CHRIST CAME IN JUDGMENT UPON THE JEWISH WORLD IN A.D. 70." It is NOT a question as to whether or not Christ came in judgment upon the Jewish world in A.D. 70. The question is whether or not Matthew 24 and 25 speak *only* of this.

**No. 13** — In paragraphs 13-18 Jack tries to confuse the issue by bringing up what is recorded in Mark 13:4 and Luke 21:7. The proposition which he signed to debate *IS NOT* what Mark and Luke have to say but whether or not Matthew 24 and 25 *SPEAK ONLY* of the fall of the Jewish commonwealth in A.D. 70.

**No. 14** — According to Jack's position the disciples asked a question concerning what he calls the TIME ELEMENT (When shall these things be?) but that the Lord did not answer it until we get to verse 36 (See: paragraph 18, p. 4). Does it not seem strange indeed that even though the question about the *time element* was asked first in Matthew 24:3, that the Lord waited until verse 36 to answer it *according to Jack*. He completely overlooks the fact that our Lord had already answered this question, "When shall these things be?" prior to verse 36. In Matthew 24:15 Jesus said, "*When* ye therefore shall see the abomination of desolation...stand in the holy place..." In his parallel account Luke identifies the "abomination" which Jesus foretold as the encompassing of Jerusalem by the Roman army: "And when ye shall see Jerusalem compassed with armies, then *know* that the desolation thereof *is nigh*" (Luke 21:20). In Matthew 24:33 Jesus said, "So likewise ye, when ye shall see all *these things*, KNOW that it is *near*, even at the door." He went on to say in verse 34, "This generation shall not pass, till all *these things* be fulfilled." This is the ridiculous predicament in which Jack finds himself as he looks at Matthew 24 and 25 with those tinted glasses (Jim McGuiggan) on his nose.

**No. 15** — Concerning the SIGN ELEMENT which the disciples asked our Lord about (Matthew 24:3) in reference to his second coming (not the end of the Jewish commonwealth), Jesus replies

by showing that no sign will be given (Matthew 24:36-51).

**No. 16** — In reference to his statement from Jim McGuiggan that the disciples did not know about the Lord's first going away (paragraph 17) I refer you back to my first affirmative (paragraph 9-13).<sup>7</sup>

**No. 17** — Jack then proceeds to show the indivisibility of Matthew 24 and 25 by the relationship of Matthew 24 and Luke 17:22-37. In doing so he appeals to the similar language in each chapter (paragraph 19-21, p. 4-5). He begins by saying, "Luke 17:22ff.: Reader, PLEASE, get your Bible and read this passage of Scripture. See any similarities? I thought so."

**No. 18** — What does this prove? Get your Bible and read Isa. 13:10 (Babylon); Isaiah 35:4-5 (Edon); Ezekiel 32:7-8 (Egypt) (See also in connection with this Chart #1). See any similarities. I thought so. Now compare these verses with Matthew 24:29-33. What does this prove? This proves that similar language doesn't necessarily mean the different writers are speaking of the same event. If different writers use the same (or similar) language to refer to different events, why should we think it strange that the *same person* could use similar language to refer to different events? (See Chart # 2)

**No. 19** — Now we come to the last part of Jack's first affirmative dealing with comments concerning Matthew 24:36-51. In paragraph 25, p. 5 Jack said, "When Christ comes (And he means by this the coming of Christ in A.D. 70)...The righteous will remain. They will stand in the day of judgment (Having reference to what occurred in A.D. 70) (Para. 3). Jack, you ought to have known better than that. I would like to call your attention to a statement found in Eusebius' *Ecclesiastical History*: "The whole body, however, of the church at Jerusalem, having been commanded by a

<sup>7</sup> This is a reference to the first debate contained in this book.

divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here, those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea; the divine justice, for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evil doers from the earth" (Book 3, Chapter 5, p. 86).

**No. 20** — Jack tells us that the righteous remained when Christ came in judgment upon Jerusalem (paragraph 25; paragraph 3). He is forced to this conclusion because he believes the entire 24th and 25th chapters of Matthew speak *only* of the fall of the Jewish commonwealth in A.D. 70. Eusebius tells us that the Christians left the city before the siege began. This is in agreement with what Jesus said in Matthew 24:14-18. Which are we to believe?

**No. 21** — It is going to be interesting to notice what Jack is going to do with Matthew 25:31-46 if this *only* to the end of the Jewish commonwealth in A.D. 70 as he believes. Matthew 25:34, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These were among those who were gathered before the Son of man at his coming (v. 31-33). Jack, to whom were these words spoken? NOT THE RIGHTEOUS. They had already left the city. The only conclusion we must come to is that this *does not* refer to the destruction of Jerusalem.

**No. 22** — According to Jack's interpretation, Matthew 24:42 should read, "Watch therefore: for ye know not what day your *Roman Army* doth come." Shall we continue? Matthew 24:45-47 should read, "Who then is a faithful and wise servant, whom the *Roman Army* hath made ruler over *his household*, to give them meat in due season? Blessed is that servant, Whom the *Roman Army* when he cometh shall find so doing. Verily I say unto you that the *Roman Army* shall make him ruler over all his goods."

**No. 23** — Over what goods did the Roman Army make him ruler? Don't forget to deal with this. I'm sure those who read this debate will be anxious to know.

**No. 24** — In paragraph 27, Jack tries to leave the impression that the expression "weeping and gnashing of teeth" refers to the grief and to the revengeful spirit of the Jews at their national rejection. This expression is used only seven times in the New Testament: Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28. To determine its meaning here in Matthew 24:51 we should carefully consider that to which it refers in these other places it is used. I will not *try to tell you* to what it refers, but will leave it up to you to read and to determine for yourself. The only thing I ask is that you not accept what Jack SAYS just because he says it without first studying it out for yourselves.

**No. 25** — Mark 16:16 is so plain and simple concerning what it teaches that someone must have help to misunderstand it. The same is true with this verse which is under consideration at this point (Matthew 24:51). Someone would need help to misunderstand what it teaches. I commend unto you Jack Hansen who is willing to help anyone who desires it.

## SUMMARY

**No. 26** — Let us map in conclusion where the twisting path of Jack's logic eventually leads him. It is interesting to note that the signposts on which he relies to begin his wanderings are erected by mortal men whose beliefs he apparently finds more compatible to his than the word of God. Jack doesn't get far before he realizes the difficulties which face him if he is determined to go on with the proposition. Rather than concede the crucial error he made in signing to debate the proposition as it is worded, he attempts to prevent the meaning of the very words he wrote by attempting to equate "speak only" with "main thrust." At least Jack cannot be accused of being haughty; he is apparently just as willing to wrest his own words as he is scripture. Let him defend what



he agreed to defend or let him concede that it cannot be defended.

**No. 27** — Jack asks still more of the reader than mere faith that his words and those of the Bible mean something other than what they say. We are to believe that the army of a government which would have done virtually anything to destroy Christ and his religion came in spirit to destroy others who would not accept him. One has to doubt that anything the militaristic, materialistic army of the most powerful government on earth did was done in the spirit of the Christ who taught (and died for) love, brotherhood, and the salvation of men's souls. No, Jack, as you attempt to continue down this road, you will find it blocked by much of the Roman Army and its governors, roaring with laughter at the suggestion that they acted in the spirit of Christ, much less became that spirit.

**No. 28** — Undaunted, Jack says that we don't really have to look at it that way. Maybe, he suggests, the Roman Army was able to attack and destroy Jerusalem without knowing they were going to do so until the instant they actually begin. Jack, the leaders of the Romans have suddenly stopped laughing as you confront on the road. They do not like the suggestion that the greatest military organization in the history of mankind would attempt anything so slipshod. Their laughter is replaced by that of countless ancient and modern secular historians. Please, Jack, admit that the coming of the Roman Army in v. 30 and the coming of the Son of man in v. 37 are not one and the same. Get off the road while you still can.

**No. 29** — Certainly, Jack makes a valiant effort to go elsewhere in his side road discussions of time elements, sign elements, and Luke 17. On the futility of his arguments on these first two points, note again my discussion in paragraph 14-16. Luke 17 and the point Jack tries to make illustrates he may have been napping or otherwise, during his 11th or 12th grade Literature courses. *Most*

high school juniors and seniors can tell you that speakers and writers often use similar language to refer to a variety of situations, events, emotions, and so on when they wish to teach or bring home a point. They do this for the very good reason that the listeners are familiar with the language, having heard him use it before.

**No. 30** — The final point Jack leaves us with would force us to believe that someone other than the righteous are to inherit the kingdom of heaven. While we will all agree that such a teaching would be comforting to many, I will ask you to consider that statement in the light of God's word.

MATTHEW 24

Matthew 24	Luke 17
V. 17 "him on housetop"	V. 24 "Lightning"
V. 28 "wheresoever carcass is..."	V. 26- 27 "Noah" V. 28- 29 "Lot"
V. 36	V. 31 "he on housetop"
V. 37- 39 "Noah"	V. 34 "two in one bed"
V. 40 "two in the field"	V. 35 "two grinding"
V. 41 "two grinding"	V. 36 "two in the field" V. 37 "wheresoever body is... eagles gathered together"

Why were those on the "housetop" placed prior to verse 36 in Matthew 24? Simply because at the second coming of Christ this would make no difference; however, it would at the destruction of Jerusalem! (Compare also: Matthew 24:28 and Luke 17:37).

## Affirmative #2 (Jack Hansen)

**No. 1** — Before taking a critical look at the analysis offered by my opponent, allow me to present the long awaited "case for the indivisibility of Matthew 25." I am affirming in this debate that Matthew 25:1-46 (and the RESULTS which occur at the same time as the "fall") relates to A.D. 70 and DO NOT apply to any time period beyond that date. Matthew 25 "speaks only of" (see my A1, No. 3-4) the fall of the Jewish commonwealth in A.D. 70. I will present a two-fold analysis of Matthew 25. 1) The Two Parables, and 2) The Coming of the Son of Man.

**No. 2** — THE TWO PARABLES, It is indeed interesting to note that not all conservative Bible scholars view Matthew 25:1-30 as referring to "the end of time." Adam Clarke said concerning Matthew 25:31: "This must be understood of Christ's coming at the last day, to judge mankind: THOUGH ALL THE PRECEDING PART OF THE CHAPTER MAY BE APPLIED ALSO TO THE DESTRUCTION OF JERUSALEM" (Clarke's *Commentary*, Vol. 5, p. 242; emphasis mine - JKH). Clarke was right in recognizing that Matthew 25:31 is in a context dealing with the destruction of Jerusalem. However, he, like others (Bruce and his moderator), erred by separating in time two concurrent events.

**No. 3** — PARABLE OF THE VIRGINS. This parable is found in Matt. 25:1-13. "Then" (then when?) At the fall of Jerusalem "shall the kingdom. . ." (Matt, 25:1). In the preceding section (Matthew 24:45-51) Jesus spoke of the wise servant who faithfully waited for his lord and was honored. The foolish servant was unprepared and punished. Here, in Matthew 25:1-13, reference is made to wise and foolish persons, who are compared to virgins waiting for the bridegroom. The virgins are those who had been instructed about the judgment coming on the nation. The wise virgins are those who, having been warned, knew what to do when the crisis came. The foolish (unbelieving Jews) were *not* prepared for the ordeal. Jesus concludes the parable by quoting Matthew 24:36.

The key word in the parable is WATCH. This is an exhortation to the elect. The exact time, or moment, these things was not revealed, but only preceding events. For the appearance of these they must watch. Therefore, the parable is speaking of the destruction of Jerusalem in A.D. 70.

**No. 4 — PARABLE OF THE TALENTS.** This parable is in Matthew 25:14-30. The reason for this parable is to show the importance of using, and increasing by use, the knowledge given them. The revelation of judgment upon the nation (and deliverance of the elect) had been given in varied measure, based on their ability to understand. Those with this knowledge in varied measure, (five, two and one) had sufficient "talents" for trading, that is, each had sufficient knowledge of coming events to provoke further investigation, which would lead to further knowledge of these things. "Now after a long time the lord of those servants cometh, and maketh reckoning with them" (25:19). To what period does this refer? Obviously to the judgment already spoken of, the destruction of Jerusalem. This parable is inseparably connected with the preceding one. The word "For" (25:14) introduces the reason why watchfulness was required. Matthew 24:51 refers to the fall of Judaism (A1, No. 27). Matthew 25:30 is an allusion to Matthew 24:51. Outer darkness is a symbol of the state into which the unprofitable servant was cast by this final rejection of God. "Weeping" is a symbol of their (Jewish) national rejection. "Gnashing of teeth" is indicative of the revengeful spirit which rage within them.

**No. 5 —** Reader, Bruce, in arguing *against* me, says that similarity of language does not always mean similarity of subject (1st Negative, No. 18). But Bruce, don't you appeal to the similarity of language to prove that "weeping arid gnashing of teeth" means Gehenna (I Negative, No. 24)? Bruce meets himself coming back on this one. If I cannot use similarity of language to establish similarity of subject NEITHER CAN YOU! Watch him try and crawfish his way out of this one.

**No. 6 — THE COMING OF THE SON OF MAN (Matthew 25:31ff.).** This is by no means an easy section. I am still studying this section very carefully. I would encourage all to do likewise. Is Jesus in this section speaking of the Final judgment of the world? Considering its close relation to the preceding parables and prophecy, it seems rather to refer to the judgment on Jerusalem, marking the "consummation of the age" (Matt. 24:3). Matthew 25:31b says "then shall he sit on the throne of his glory." Then *when?* When he (Christ) comes in his glory. When was Christ to come in glory? Reader, look at Matt. 24:30; 26:64; Mark 8:38-9:1; Luke 9:26,27; Matthew 16:27,28. Jesus came in "power" and "glory" upon "the throne of his glory" in A.D. 70 when he judged the Jewish commonwealth!! Under the figure of a universal judgment, God gathers together ALL Israel. This judgment is universal in that it involves ALL THE JEWS. The scene is Jewish in its setting. This is a judgment to determine TRUE Israel from fleshly Israel. The sheep on the right hand (the elect) received the kingdom (see Eph. 1:14, 18-19; Luke 21:21-28; Matt. 25:34). Those on the left hand are removed from it (25:41). This is closely related to Matt. 21:43. The kingdom was never taken from Gentiles for they were never in it (Eph. 2:12). Also note Matthew 13:41-42. It should be quite obvious that the judgment of Matt. 25:31ff belongs in a Jewish setting wherein it was spoken and to which it applied. As has been mentioned, the TIME of this judgment was when Christ came in power and glory. This is equated with Matt. 24:30, etc., and corresponds to the fall of the Jewish commonwealth in A.D. 70!! The "eternal punishment" spoken of in 25:46 is in accordance to the treatment of Christ and his disciples by the Jews. Jesus reckons the treatment shown by reward or punishment accordingly. This "punishment" (judgment upon and rejection of Judaism) is *eternal* (age lasting) in nature. In A.D. 70 God forever destroyed and broke all relations with Judaism. Bruce, I am still studying this section. If I should discover evidence to upset my position I will freely admit it. Reader, we are not interested in personal victory, but in Truth, I only wish Bruce would back off of his "traditional view" and re-study this section more in depth.

**No. 7** — Bruce, please take a look at *Hedges Rules of Debate*, Rule Eight! Does it not say that "any attempt to ensnare an adversary by the arts of sophistry, OR to lessen the force of his reasoning, by WIT, CAVILING, or ridicule, IS A VIOLATION OF THE RULES OF HONORABLE CONTROVERSY" (emphasis mine - JKH)? Bruce, your "wit" in Neg. 1, No. 2 (and carried throughout your presentation) is uncalled for! Do you know what "caviling" is? It comes from "cavil" which means, "to practice jesting." Your analysis may be cute to some. This is repulsive to the true nature of controversy. Enough mud! If you cannot meet the issues just say so! Do not ignite any more smoke screens before our Reader by stooping to caviling.

LET'S PUT THE FACTS BEFORE THE READER AND LET HIM JUDGE HIMSELF!!!

Bruce, don't worry about *who* you are debating, worry about answering the affirmative arguments offered in our search for Truth!

**No. 8** — Bruce, where do you get the idea that I'm "aggressively" teaching "my opinion" anywhere? Anywhere I've taught Matthew 24 (I've never taught my opinion on Matthew 25) I've ALWAYS offered it *only as an alternative explanation*. I have ALWAYS encouraged the brethren to continue to study the matter. Bruce, I could just as easily ask you why you were *not* as eager to debate this theme since you believe you have the Truth on it (I Pet. 3:15)? Bruce, I need not recap for the Reader how we came to this debate. Don't you know?

**No. 9** — ON THE WORDING OF THE PROPOSITION. You state that I can never defend the proposition as worded "because the word *ONLY* excludes discussion of anything else in chapter 24 and 25" (Neg. 1, No. 8). Bruce, in reality YOU worded MY proposition! Must we bore the Reader with how hard it was to arrive at an Affirmative proposition for myself? I have already confessed to the wording being "ambiguous" (A1, No. 3). Bruce, should we tell the Readers what I wanted to debate THAT YOU REFUSED!! ("THE

FALL OF THE JEWISH COMMONWEALTH IN A.D. 70 WAS THE COMING OF CHRIST SPOKEN OF IN MATTHEW 24 and 25 (AT WHICH TIME OCCURRED THE INHERITANCE OF THE KINGDOM, THE GATHERING TOGETHER OF THE ELECT, THE DAY OF JUDGMENT AND THE END OF THE WORLD.") Bruce, doesn't the Affirmative have the right to define the proposition so as to make clear his position? Bales says, "One should not dodge the issue and spend his time on some technicality in the phrasing of the proposition" (James D. Bales, *Christian, Contend for Thy Cause*, p. 39). Bruce, did I not *clarify* (not distort) my use of "speaks only of"? I said that "there is more under discussion in these two chapters than just a "fall" (A1, No. 4). Nowhere did I ever say that the ONLY EVENT in these two chapters was the fall of Judaism! Bruce, if you signed the proposition to set me up and hang me up on its wording YOU HAVE SOME NERVE!! DO YOU THINK ME MAD?? For the sake and interest of arriving at Truth, and that my case might be heard, I signed the proposition as worded. I have defined the proposition; combined with my clarification, it is quite defensible! Because you tried to hang me due to your own oversight, you wasted time and space analyzing my case in light of your misunderstanding. Reader, you decide if I *clarified* (defined, as is my right) or *distorted* the definition of the proposition.

**No. 10** — Bruce, you *did* misrepresent me in Neg. 1, No. 9. Where did I say that the Son or Man WAS LITERALLY (ACTUALLY) the Roman Army? What you *didn't* quote for our reader is what I meant. I said, "Just as John the Baptist came 'in the power and spirit of Elijah' (Luke 1:17), and was called Elijah (Mal. 4:5; Matthew 11:14), so came Rome in the 'power and spirit' of Jesus, and is called 'the Son of Man.' Christ came, in Rome, and destroyed Jerusalem" (A1, No. 5). The Roman Army was not literally the Son of Man. They were his instruments in carrying out his will. Once, again, due to your anxious oversight, you analyze portions of my case in light of your faulty reasoning and misunderstandings.

**No. 11** — Your No. 11 is an example of HOW your oversight caus-

es you to waste space. Your No. 11 would have been unnecessary had you read carefully my Affirmative. Bruce, the Roman Army knew when they would attack Jerusalem. THE UNBELIEVING JEW DID NOT KNOW!! THAT'S THE POINT!! Jesus is not a liar. No one knew the precise moment of Christ's coming in judgment on the city.

**No. 12** — Bruce - Reader - you mean I can't even use parallel passages (i.e., Mark 13, Luke 17 and 21) to argue my case for the indivisibility of Matthew 24? You can't be serious. You cannot dismiss six paragraphs of the Affirmative that easy.

**No. 13** — Bruce must believe that the TIME ELEMENT QUESTION is answered *before* Matthew 24:36 in verse 15. Does Jesus *really* state the *exact moment* the judgment (total destruction) of the city would occur? I think not. Matthew 24:15 is best interpreted in light of Luke 21:20. The elect would not be in the city to see the Roman ensigns erected in the Temple. In light of Lk. 21:20, I believe that Matthew is saying that when you see Rome coming, "head for the hills" (24:16). Therefore, in light of Luke 21:20, Matthew 24:15 is *not* the *precise* moment (or TIME) of the fall of the city. When Rome surrounded the city, the elect were to "*know* that the desolation thereof IS NIGH" (Luke 21:20). It was "NEAR, even at the door" (Matthew 24:33). The destruction of the city, THE COMING OF CHRIST, was "AT HAND" (James 5:8; I Pet. 4:7)! The exact moment of judgment was unknown to any man (24:36). Constant watchfulness was essential. Therefore, I believe this re-establishes Matthew 24:36 as the answer to the TIME ELEMENT QUESTION, not Matthew 24:15.

**No. 14** — Perhaps the following will help us grasp the sequence of events leading up to the actual destruction of Jerusalem.

"Cestius Gallus, for no apparent reason (perhaps providential), lifted his siege of the city when he could have taken it by storm (Jos. Wars Book 2; Ch. XIX; 6-7). When Vespasian returned (as far as Caesarea) to take



up where Cestius had left off, he no sooner began his march when Nero died . . . and Vespasian deferred the siege (Jos. Wars Preface 8-9; Wars B.IV; C.IX; 2). When the Roman government was restored to order again, Vespasian sent his son, Titus, to finish the siege, which he did (Jos. Wars B.IV; C.XI; 5). It was during this interval, between Cestius and Titus, that the Christians escaped (Eusebius Eccl. Hist., B.III; C.V; Luke 21:28). Also, it was during this period that the Jews prepared for further conflict" (*Second Peter Three: Jewish Calamity or Universal Climax?*, by Gerald Wright, page 44).

Also consult Affirmative chart #2.

**No. 15** — Bruce *asserts* that there were no signs to the coming of the Son of Man because he *assumes* the "coming" spoken of is the Final coming. The disciples asked for "the sign of thy coming" (Matthew 24:3). They were asking for JUSTIFICATION for the fall of the city and Temple. See my Neg. 1, No. 12.<sup>8</sup> I have already proven that BOTH questions in Matthew 24:3 are relative to the fall of Judaism. See A1, No. 13-18.

**No. 16** — As to your No. 16, consult my Neg. 1, No. 5.<sup>9</sup> Common sense is your best ally, Reader; not Bruce's misrepresenting oversights.

**No. 17** — Bruce, if you think that your Neg. 1, No. 17-18 is sufficient to persuade the honest mind, YOU'RE WRONG! If I understand you right, you are saying that the similarity of language (in Matthew 24 and Luke 17) does not prove similarity of subject. Your takeoff in the Old Testament was not needed. Everyone knows what those passages teach. Bruce, DO YOU EXPECT US TO BELIEVE THAT MATT. 24, MARK 13 AND LUKE 21 ALL SPEAK OF

<sup>8</sup> This is a reference to the first debate contained in this book.

<sup>9</sup> This is a reference to the first debate contained in this book.

THE FALL OF JUDAISM AND THAT LUKE 17 *DOESN'T* WHEN LUKE QUOTES **VERBATIM** MATTHEW 24?? You've already admitted that Luke 17 applies to the fall of Judaism (see *his* A1, No. 8, ques. 5). Bruce, can you take your own medicine? If I cannot use similarity of language to establish similarity of subject NEITHER CAN YOU! BUT YOU DO in Neg. 1, No. 24. Consistency finds you wanting. Reader, Bruce never did justify the mutilation of Luke 17 by his dividing of Matthew 24 (see Affirmative chart # 1). What about the REAL issue, Bruce? Can't you see that by dividing Matthew 24 you make havoc of Luke 17? Reader, consult the Affirmative chart #3 at this time. The chart comes from *Second Peter Three*, by Gerald Wright, p. 53.

**No. 18** — Reader, don't you tire of Bruce's misrepresenting me as in his No. 19-20. Nowhere did I say that the elect would remain behind and actually be present when Christ judged the city. THE ELECT WERE SAVED! THEY WERE DELIVERED! They REMAINED (Matthew 24: 40-41) in contrast to the ungodly being TAKEN AWAY, as in the Flood. *That's* how I used the words of the text. I have no argument with Eusebius. The flood took away the ungodly in Noah's day *even as* Rome destroyed (took away) the unbelieving Jews. The elect were "left" *as* was Noah and his family. Reader, don't you miss how I am using these words.

**No. 19** — Bruce, your No. 21 is an erection of a "straw man." This is a poor debate tactic. Your moderator should have warned you.

**No. 20** — Reader, can't you see where his ridiculous oversights and misrepresentations lead him? His No. 22 is absurd. The Roman Army was NOT literally the Son of Man. You have misrepresented me by your caricature of Scripture. You answer nothing with it.

**No. 21** — Bruce, TRY AGAIN. You meet yourself coming back in No. 24. You've discredited your own argument. You claim similarity of language in Matthew 8:12, etc., proves "weeping and gnashing of teeth" is Gehenna. However, did you not say in your

No. 18 that similarity of language does not always prove similarity subject? Make up your mind. If I can't use similarity of language as an argument NEITHER CAN YOU! Try again!!

**No. 22** — Reader, look at his No. 27. He sounds as if God has never (and doesn't) used a foreign ("militaristic") nation to bring about his will. Bruce, you should know better! The destruction of Israel was foretold in Isa. 8:5-7. Amos stated that JEHOVAH would "pass through the midst of thee" (Amos 5:17). Amos explains *how* Jehovah would do this. "For, behold, I will raise up against you a nation, O house of Israel" (Amos 6:14). That nation was ASSYRIA! Isaiah calls them "a profane nation" in Isa. 10:5-7; 7:17. 2 Kings 17:1-18 records the fulfillment of this prophecy. I AFFIRM THAT GOD WORKS AMONG THE NATIONS TO BRING ABOUT HIS WILL!!! I believe that God can use a foreign nation even though they are not conscious of it. However, (contrary to Bruce), Titus himself may have believed he was assisted by God in the destruction of Jerusalem (Josephus, *Wars of the Jews*, Bk. 6, *Chapt. 9*, No. 7). Josephus himself said, "It was God who became our general," (WARS, Bk. 5, *Ch. 9*, No. 3ff.; Bk. 6, *Ch. 7*, No. 5). For more explanation see Affirmative chart #4. Bruce doubts that anything militaristic could be used by God (or Christ – but, see Matthew 28:18; Rev. 1:5) since Jesus taught "love", "brotherhood," etc. How shallow! I believe the "power and spirit" of Jehovah was in Assyria ("a profane nation") in destroying Israel. The same is true of the fall of the Jewish commonwealth in A.D. 70. Christ used Rome as an instrument to judge the nation. Anyone who doubts that God works among the nations (no matter militaristic) is in the dark when it comes to the history of Israel and the message of the prophets. BRUCE, IF YOU THINK THE ROMAN ARMY IS LAUGHING AT ME, WHAT ARE THE ASSYRIAN, BABYLONIAN AND PERSIAN ARMIES DOING TO YOU???

**No. 23** — Look at his No. 28. Reader, there is a "coming" mentioned in Matthew 24:30, 37. Bruce says verse 30 is the coming of Rome and verse 37 is the Final coming of Christ. I affirm that they

are the SAME "coming." CHRIST, THROUGH ROME, SACKED JERUSALEM (Matthew 24:30, 37). Bruce, has offered no rebuttal. Bruce, what is the *contextual justification* for creating a 2,000 year gap between the coming of verse 30 and 37? If you haven't got that justification THE PROPOSITION STANDS!!

**No. 24** — MY SUMMARY! In reviewing my A1, you will notice that I proved the indivisibility of Matthew 24 in FOUR WAYS. 1) By the context. 2) By the questions of the disciples. 3) Through the parallel account of Luke 17:22ff. 4) By placing Matthew 24:36ff in a Jewish setting where it belongs. Bruce has offered NO contextual evidence for the "coming" of Christ PRIOR to Matthew 24:35 being a different "coming" AFTER verse 35. I have demonstrated that BOTH questions of the disciples in Matthew 24:3 are relative to the fall of Jerusalem. Did he really deny this? Can he? Bruce, isn't it true that if both questions are relative to the fall of Judaism YOU HAVEN'T GOT A NEGATIVE? Reader, if we divide Matthew 24 in half (or more), Luke 17 becomes "mincemeat" and worse. Bruce is yet to answer my argument on the parallel of Matthew 24 and Luke 17. BRUCE, ANSWER THIS!!

**No. 25** — As is now clear, Bruce did not so much as "dent" the Affirmative case. What he did say was (according to my moderator) in error due to his constant misrepresenting me. Now, that the Affirmative has been set aright, perhaps Bruce can deal with the Affirmative issues; not burn straw men and scream "fire!" Reader, continue to follow Bruce. Watch him *very* close. He seems to have drawn "first blood." Analyze what we *both* say only in light of God's Word. "Let all that ye do be done in LOVE" (1 Cor. 16:14).

**No. 26** — A LATE NOTE. After yet more intense study, I am still persuaded that each Scripture listed in Bruce's No. 24 ("weeping and gnashing of teeth") apply, *not* to Gehenna, but to the Jews ejection out of what is rightfully theirs.

"The 'sons of the kingdom' were the Jews; they were heirs of the kingdom according to the promise; to

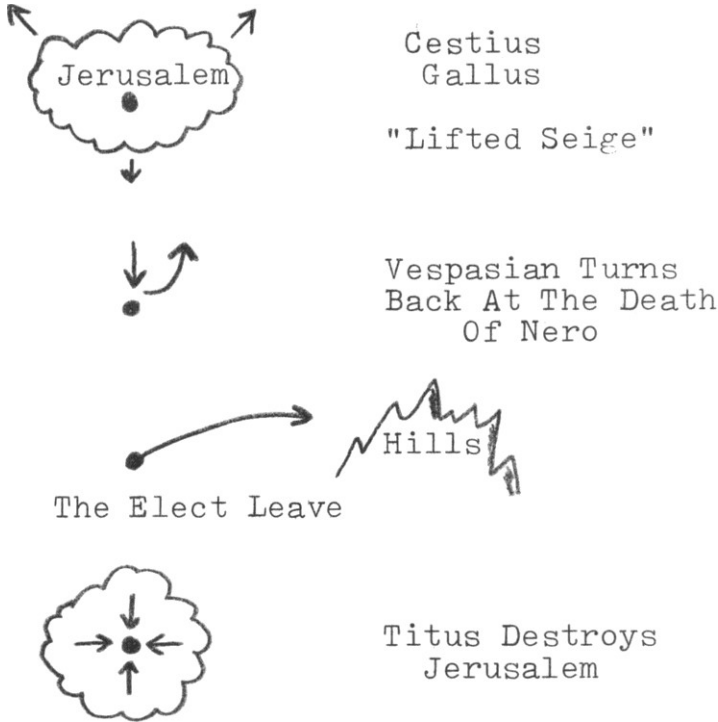
them it was first offered, and it was because they rejected it that they were to 'be cast forth into the outer darkness.'

"Outer darkness' is an expression which denotes 'the blackness of darkness" (Jude 13; 2 Pet. 2:17). It is described as a place where "there shall be the weeping and the gnashing of teeth," while at the same time others, Gentiles, shall be enjoying a feast with Abraham, Isaac, and Jacob. 'The weeping and the gnashing' represent intense suffering; they shall weep because they have lost their favor with God, and shall gnash their teeth because others have obtained it" (H. Leo Boles, *A Commentary On The Gospel of Matthew*; Gospel Advocate Set, pp. 191-192).

Their cup of iniquity overflowing, the Jewish nation was destroyed in A.D. 70. The "sons of the kingdom" (the fleshly Jew) was cast out in A.D. 70. This helps establish our views in Matthew 25:31ff. The fleshly Jew is cast out and the TRUE Jew "inherits" the kingdom (Matthew 25:31-34). The judgment scene is illustrative of what happened when the Jewish commonwealth fell in A.D. 70.

**No. 27** — "There is nothing in Matthew 25:31 that forbids its application to that time (A.D. 70 - JKH) and event, except a traditional concept of "judgment" that must await a future fulfillment" (Max R. King, *The Spirit of Prophecy*, p. 149.)

**Chart No. 2**



**Chart No. 3: THE DESTRUCTION OF JERUSALEM, By Matthew and Luke**

By comparing Matthew's account of the destruction of Jerusalem with Luke's account, it can easily be seen that the whole of Matthew 24 refers to A.D. 70 and not half of it to A.D. 70 (V. 1-34) and half to the end of the world (V. 35-51) as believed by many people. Luke's account will not allow this division, for his account has the events of Matthew switched around and all on the same day.

Luke 17:22-37 (All of this refers to A.D. 70)	Matthew 23:39-24:51 (Some have Divided this)
V. 22 And he said unto the disciples, the days will come, when	23:39 I say unto you, ye shall not see me henceforth till ye

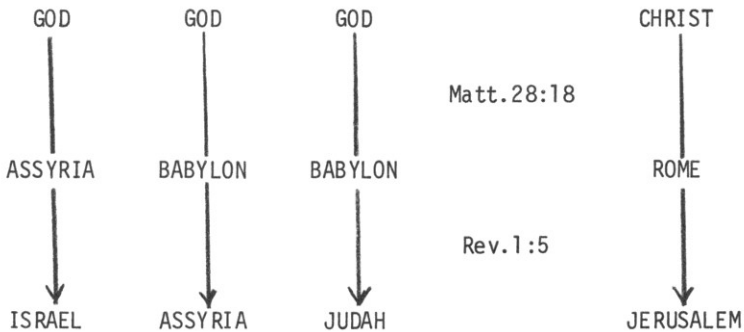
<p>ye shall desire to see one of the <u>days</u> of the Son of man, and ye shall not see it.</p> <p>V. 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: V. 24 For as the lightning, out of the one part under the heaven, shineth unto the other part under heaven, so shall the Son of man be in his <u>day</u>. [Same Day]</p> <p>V.25 But first must he suffer many things and be rejected of this generation.</p>	<p>shall say, Blessed is he that cometh in the name of the Lord 24:3b-What shall be the sign of thy coming and the end of the world (or age—See Mark 13:4; Luke 21:7).</p> <p>V. 4 And Jesus answered and said unto them, Take heed that no man lead you astray. V. 5 For many shall come in my name saying I am the Christ: and shall lead many astray. V.25 Behold, I have told you beforehand. V. 26 If therefore they shall say unto you, Behold he is in the wilderness, go not forth. Behold, he is in the inner chamber, believe it not. V. 27 For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the coming of the Son of man.</p> <p>Note: Thus far, both writers are speaking of A.D. 70.</p>
<p>V.26 And as it came to pass in the days of Noah, even so shall it be also in the <u>days</u> of the Son of man. V.27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.</p>	<p>V.36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. V. 37 And as were the days of Noah, so shall be the coming of the Son of man, V. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in</p>

<p>V.28 Likewise even as it came to pass in the days of Lot: they ate they drank, they bought, they sold, they planted, they builded V.29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: V.30 After the <b><u>day</u></b> that the Son of man is revealed.</p>	<p>marriage, until the day that Noah entered into the ark, V.39 and they knew not until the flood came and took them all away: so shall be the coming of the Son of man.</p> <p>Note: Those who divide Matthew believe this refers to the Second Coming - Yet Luke shows that it is a continuation of the same event "day" which he was discussing in V.24 - same as Matthew 24:4, 25-27.</p>
<p><b>[Same Day]</b></p>	
<p>V.31 In that <b><u>day</u></b>, he that shall be on the housetop, and his goods in the he use, let him not go down to take them away: and let him that is in the field likewise not return back.</p> <p>V.32 Remember lot's wife. V.33 Whosoever shall seek to gain his life shall lose it: whosoever shall lose his life shall preserve it.</p>	<p>V. 15 When therefore ye see the abomination of desolation (See Luke 21:20) V.16 Then let them that are in Judaea flee unto the mountains V.17 let him that is on the housetop not go down to take out the things that are in his house: V.18 and let him that is in the field not return back to take his cloak.</p> <p>Note: Both A.D. 70 - Matthew out of sequence.</p>
<p><b>"Night of Same Day"</b></p>	
<p>V.34 I say unto you. In that <b><u>night</u></b> there shall be two men in one bed: the one shall be taken and the other shall be left. V.35 There shall be two women grinding together, the one shall be taken, and the other shall be</p>	<p>V.40 Then shall two men be in the field: one is taken and one is left: V.42 two women shall be grinding at the mill: one is taken and one is left. V.42 Watch therefore: for ye know not on</p>



<p>left. V. 36 There shall be two men in the field: the one shall be taken, and the other shall be left.</p>	<p>what <u>day</u> your Lord cometh.</p> <p>Note: Luke is still speaking of the same day or night as he was in V.32, 33 - Yet Matthew, according to the division, is speaking of the Second Coming?</p>
<p><b>"One Time - One Event"</b></p> <p>V.37 And they answering say unto him. Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.</p> <p>(Used by Permission - Richard Rogers)</p>	<p>V.23 Wheresoever the carcass is, there will the eagles be gathered together.</p> <p>Note: Both A.D. 70 - Yet if the division of Matthew is to be maintained, Luke changes subjects 4 times in 18 verses! Both never really speak of but one day!</p>

CHART # 4: GOD AMONG THE NATIONS



GOD AMONG THE NATIONS

## Negative #2 (Bruce Webster)

**No. 1** As we proceed in our investigation of the second proposition in this written debate we are made aware of at least basic errors made by my opponent. (1) He *assumes* that Matthew 24 and 25 SPEAK ONLY of the fall of the Jewish commonwealth in A.D. 70. Logic tells us that the premises on which we base our conclusions should be reasonably subject to proof—proof which Jack has failed to offer so far. (2) He *assumes* that "all nations" (Matthew 25:32) has reference only to the Jews (paragraph 6). The only proof he has for this is the assumption that Matthew 24 and 25 speak only of what took place in A.D. 70.

**No. 2** — In the last sentence of paragraph 6, p. 2 Jack makes the following statement. "I only wish Bruce would back off of his 'traditional view' and restudy this section more in depth." What he really MEANS is that he wishes I would look through the *tinted glasses* (*The Spirit of Prophecy*, by Max R. King) which he is looking through in order to see it his way. (Compare: paragraph 27). Jack, the paper is still white. Take off those tinted glasses and see for yourself. Why is it that Jack overlooked the point of emphasis in paragraph 3 of my first negative. I encourage you to go back and read it once again.

**No. 3** — In paragraph 7 Jack calls me into question for using "wit" in my first negative which he says is uncalled for and leaves the impression that I violated *Hedge's Rules of Debate* which we agreed would govern our discussion.

"However, wit, if it were to the point, and really helped to clinch an argument, would not necessarily be out of place. Furthermore, it is right to show that an argument is ridiculous if it is. One would not merely assert this, but prove it." (*Christian Contend For Thy Cause*, by James D. Bales, p. 39).

I showed in my first negative just how open to ridicule certain po-

sitions of Jack's are when carried to the logical extreme.

**No. 4** — In paragraph 9, Jack brings out the fact that I worded his proposition. This may be true, but one thing he forgets is that I didn't make him *sign it*. He signed it of his own free will which can be proven by the two witnesses who signed with us. Why not also tell the readers that AFTER you signed the proposition you came back the next week and wanted to alter the wording and thus the meaning of the proposition.

**No. 5** — Yes, Jack, the affirmative has both the duty and right to clearly define the terms of the proposition. When he defines the terms of the proposition in such a way as to change the obvious intent of the proposition he has failed in his duty to clarify. Again, I ask only the right to attack the proposition *you* signed AS YOU SIGNED IT. Readers of paragraph 9 may observe that Jack's real objection to the use of wit is that it brings on an apparently uncontrollable rage that is not in the ideal spirit of Christian debate.

**No. 6** — I would like to call your attention at this point to Jack's second affirmative (paragraph 11, sentence 3): "Bruce, the Roman army *knew when* they would attack Jerusalem." Sentence 6: "No one knew the precise moment of Christ's coming in judgment on the city." Please note the way in which Jack's sentences contradict themselves. Unless he wishes to contend that the only people involved in the attack on Jerusalem were the victims of the attack (the Jews) and not the attackers themselves (the Romans) he must concede that a number of the participants involved, namely the Romans, were aware of the moment the attack was to take place.

**No. 7** — Assuming that Jack will agree that (1) the Romans were people, that (2) they were involved in the attack, and that (3) they had foreknowledge of the attack, we are left with the following possible conclusions: (A) Either Jesus lied when he said, "But of that day and hour knoweth no man..." (for the Romans knew) OR (B) Matthew 24:36 does not refer to the destruction of Jerusalem.

**No. 8** — In Jack's second affirmative (paragraph 18) he makes the following statement, "Nowhere did I say that the elect would remain behind and actually be present when Christ judged the city." Contrast this with Jack Hansen's first affirmative (paragraph 25): "When Christ comes...the righteous will remain. They will stand in the day of judgment" (having reference to what occurred in A.D. 70—1st affirmative, paragraph 3).

**No. 9** — Jack initially stated that the righteous remained. Consider the statement from Eusebius who tells us that they left (My first negative, paragraph 19).

**No. 10** — Jack later denies his original position and says that he never said they remained. Matthew 25:31-46 tells us that they were there and that the separation did not take place until *after* the coming of the Son of man. Many preachers and scholars attempt to pit the Bible against secular religious history. Jack shows his versatility when he manages to pit his opinions against both, but then Jack has evidenced much practice along this line during the numerous instances in which he contradicts himself.

**No. 11** — If, as Jack says, Matthew 24 and 25 *only* to the destruction of Jerusalem, over what goods did the Roman army make the Jews ruler (Matthew 24:45-47; 25:21, 23)? I asked Jack this question in my first negative (paragraph 22-23) and we are awaiting his answer. Perhaps he will tell us in his next affirmative. We shall wait and see.

**No. 12** — If the Son of man (Matthew 25:31) refers to the Roman army, as Jack implies, to what do "all the holy angels refer"? The further Jack goes the more difficulty he finds himself in.

**No. 13** — In his second affirmative paragraph 6, Jack asks the question concerning *when* Matthew 25:31 was to take place. Then he proceeded to answer it. However, there are two other passages of scripture that should be taken into consideration in addition to those Jack listed. In answer to this question I ask those who

read and study this debate to also consider 2 Thess. 1:7-9 and Rev. 1:7, then decide the answer for yourself.

**No. 14** — Concerning Mark 9:1 Jack makes the following statement, "Jesus came in power and glory upon the throne of his glory in A.D. 70 when he judged the Jewish commonwealth" (paragraph 6). Something that Jack overlooks is that Mark 9:1 speaks of the *kingdom of God* coming with power. Does Jack believe that the kingdom was not established until A.D. 70? Will he tell us in his next affirmative?

**No. 15** — If the kingdom was not established until A.D. 70 WHY does Paul in 1 Cor. 15:25, speak of Christ as already reigning in A.D. 59?

**No. 16** — See in connection with this Charts # 5 and 6.

**No. 17** — In Matthew 25:31-46 those placed upon the right were to enter into life eternal because they had fed the hungry, clothed the naked, given drink to the thirsty, took in strangers, and visited the sick and those in prison. Those upon the left were condemned because they had not done these things.

**No. 18** — As Jack looks at these verses through tinted glasses (Max R. King) he tells us, "There is nothing in Matthew 25:31 that forbids its application to that time (A.D. 70—JKH) and events, *except a traditional concept of judgment* that must await a future fulfillment."

**No. 19** — Is Jack trying to tell us that he does not believe in the judgment to come? The readers of this debate would like to know just exactly where you stand on these issues.

**No. 20** — It is amazing to what extent some people will go explaining away what the Bible actually teaches. It is more amazing that others will blindly follow them in their error (Matthew 15:14).

**No. 21** — I plead with all who read and study this debate NOT to allow a study of Luke 17 and Matthew 24 to lead you into the direction of Max R. King who thinks that all of Matthew 24 and 25 have been fulfilled more than nineteen centuries ago. That which Jesus spake about the destruction of Jerusalem IS PAST HISTORY. That which is spoken about the second coming IS YET A FUTURE REALITY. A.D. 70 and the Lord's second coming MUST be kept distinct. Max R. King utterly failed to do this in *The Spirit Of Prophecy*.

**No. 22** — In paragraph 26, Jack would have us to believe that all of the scriptures which I listed in paragraph 24 of my first negative do *not* apply to Gehenna. This I deny, and call upon him to produce the proof for his statement.

**No. 23** — Jack, in his second affirmative, accuses me of being inconsistent. (See: paragraph 17; paragraph 21). I ask the readers of this debate to go back and read once again the paragraph under consideration (My first negative, paragraph 24). I believe the readers will find after reading the paragraph in question that my position has remained constant throughout, and that position has been one of seeking only Biblical answers for Biblical questions. The crucial difference between the position that Jack and I have taken all along in these propositions is that I believe we are dealing in the matter of scripture rather than matters of opinion. How can Jack consider it contradictory on my part when I plead with the reader to simply study the scriptures to see if these things are so?

**No. 24** — I strongly suggest that Jack learn the meaning of "straw man" within the connotations of debate before he attempts to accuse someone of the practice. For his benefit, I will explain the concept of the forensic "straw man" in extremely simplistic terms: To use a straw man is to state an argument or series of arguments and claim that these are the arguments your opponent is making. You then destroy those arguments which you have placed in your

opponent's mouth. When I suggest in my 2nd negative paragraph 21 that we are supposed to be debating Holy Writ rather than the opinions of Max R. King, I am not building a straw man, but merely replying to the combined arguments of my *two* opponents, Jack Hansen and Max R. King. A better example of "straw man" construction is in Jack's 2nd Affirmative, paragraph 24 when, after signing an agreement to debate Matthew 24 and 25, he tries to fault me for preferring to debate that book and those chapters rather than Luke 17.

CHART # 1

WHEN WAS THE KINGDOM ESTABLISHED?

Mk.9:1 Kingdom ---- Power (Were To Come Together)

Acts 1:8 Power ---- Holy Ghost (Were To Come Together)

WHEN DID THE HOLY GHOST COME?

Acts 2:1-4	Holy Ghost Power Kingdom	}	All 3 Were To Come Together
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CHART # 2 - THE KINGDOM OF GOD

Dan.7:13,14: Note: 1. Son Of Man  
2. Came With The Clouds Of Heaven  
3. Came To The Ancient Of Days  
4. Given A Kingdom  
5. All Nations Should Serve Him.

Luke 19:11,12: When Did The Nobleman, Christ, Go To The Far Country?

Acts 1:9-11: Thus You Note That After His Resurrection He Went Into The Far Country, Heaven; Went With The Clouds Of Heaven; Came To The Ancient Of Days, God; And Then He Received The Kingdom.

## Affirmative #3 (Jack Hansen)

**No. 1** Reader, this is my last Affirmative presentation. What I propose to do is to make it more than evident that the Affirmative proposition is credible and should be considered. The rhetoric has been thick. The smoke-screens of emotional prejudice ignited by Bruce are *too* frequent to be accidental. The obvious prejudicing of the mind by Bruce in associating the name of Max R. King with the Affirmative proposition is base and crude. Most of Bruce's Negative has been based on the following philosophy. "When hard pressed, equate the Affirmative proposition with a known heretic (Max King). You don't have to say the Affirmative believes everything the heretic does. Just show that the heretic would agree with the Affirmative proposition. Nothing else need be said." Well Reader, if Bruce thinks he can dismiss the thrust of the Affirmative Proposition by simply saying that Max R. King would agree with it, and expect that to be his Negative, YOU BETTER THINK AGAIN! Any Reader with an open mind and honest heart can see the emotional prejudicing tactics used by Bruce. BRUCE, IT JUST ISN'T GOING TO BE THAT EASY!!!

**No. 2** — Reader, allow me at this time to review THE EVIDENCE presented favoring the indivisibility of Matthew 24 and 25. (Instead of quibbling over the wording of the Proposition — it's all too clear what I believe the Prop. means — and fussing over what is and is not "wit," let's see what the FACTS are, and if the Negative has really answered the Affirmative position).

**No. 3** — Bruce believes the Affirmative Proposition is based on "assumption," Reader, I presented FOUR reasons favoring the Affirmative Proposition in my first presentation. (1) THE CONTEXT. I established from the context that Matthew 23:36 and 24:34 indicated that the "coming of the Son of Man" (the Parousia of Christ - Matthew 24:27, 30) would occur in their lifetime, Also check James 5:3-8 and 1 Pet. 4:7. There is NO CONTEXTUAL JUSTIFICATION for dividing the chapter. I asked Bruce if the "coming" in



Matt. 24:27, 30 was any different from the "coming" of Matthew 24: 37, 39, 42 and 44!! He *said nothing!* BRUCE CANNOT PROVE TWO PAROUSIA'S IN MATTHEW 24!! What's so unreasonable in believing that the Parousia *prior* to Matthew 24:36 is any different than the Parousia *after* that verse?

**No. 4** — A large stumbling block to many is Matthew 24:36. Bruce argued in the First Prop. (A2, No. 19) that "But..." seemed to divide the chapter by more than two millennia. In proving there is only ONE Parousia in Matthew 24 and 25, please consider the following. *First*, I ask, what happened to Matthew 24:35? Which way should it go? To verse 34 or verse 36? If verse 36 is the "transition" verse, then verse 35 goes with verse 34 and speaks of the fall of Jerusalem. Now compare that with Matthew 5:17-18 and Lk. 21:22. If it goes with verse 36, verse 36 can no longer be the "transition" verse. *Second*, the word "de" (but) is common as a "continuative particle (connective) and translated "and, moreover, then now, etc." As far as "de" being continuative, "this is by far the most frequent use of the particle ... in the New Testament" (*A Manual Grammar of the Greek New Testament*, Dana and Mantey, p. 244). Please compare Matthew 3:4; 4:18; 10:7. Thus, to *limit* "de" (as does Bruce) to a conjunction of transition or change in subject or time is a bit presumptuous!! Reader, Matthew 24:32, 43 and 48 all begin with "de." Now, if "de" can set Jesus' discourse ahead 2,000 years or more, why could it ("de") not do the same in the other verses where it is used in Matthew 24? Why can't verse 32 or 48 be *the* "transition" verse? Robertson says that Matt. 24:32-51 is a "long sentence." (*A Grammar of the Greek New Testament in the Light of Historical Research*, A.T. Robertson, p. 443f.). Unless the context (immediate or remote) warrants, is it usual to divide a "long sentence"? How about Eph. 1:15-23 — that's a long sentence! The only reason Bruce thinks Matthew 24:36 speaks of the Final coming of Christ is because it is a commonly held, TRADITIONAL, PRECONCEIVED IDEA!!!

**No. 5** — Next, (2) THE QUESTIONS OF THE DISCIPLES. Reader, I

demonstrated that BOTH questions of the disciples in Matthew 24:3 refer to the fall of Jerusalem. Read again my A1, No. 13-18. I have shown the TIME ELEMENT QUESTION is answered in Matthew 24:36. Reader, has Bruce really answered this point?

**No. 6** — Then, (3) LUKE 17:22ff. Good ole Luke 17. It's come through this debate without a scratch. Read again my A1, No. 19-21. I believe the question is not at what different times Jesus spoke respectively in Matthew 24 and Luke 17, but what are the possibilities of his speaking in each instance of the same events and the same time of those events in each section. The language all but forces the conclusion that Jesus is referring to the same event in time and fulfillment. Otherwise, we will have to speak of at least two separate events separated by millennia, described in the same language, referred to in the First century, spoken by the same Jesus, in the same generation! For example, note the parallel of Matthew 24:40-41 and Luke 17:34-36. If we press for literalism in these passages, we see insurmountable problems. *First*, we would have only three people saved: the three "taken." Two men and a woman. *Second*, if the other three are "left," what would they be "left" with? Bruce's contention has been that after verse 35 of Matthew 24, the end of the physical world takes place at the Second coming of Christ. What would these three have "left" in a burned-up universe? There would be no field to be "left" in, nor a grinding mill for the woman to be "left" with. If you divide Matthew 24, at all, you make mincemeat out of Luke 17, seeing that Luke 17 skips back and forth across the so-called "time line" of Matthew 24:36. Reader, also study my Affirmative charts #1 and especially #3.

**No. 7** — Finally, (4) MATTHEW 24:36-51. Based on the previous exposition, these verses do in fact refer to the destruction of Jerusalem. Bruce still hasn't figured out how I understand the words "left" and "taken." (See his 2 Negative, No. 8). The Flood (a judgment) "took" away as it were, in a mighty, rolling torrent, the unbelieving Jews of Jerusalem. In this picture Jesus paints, the

righteous, the elect, are unharmed and safe. They "remain" having not been harmed by the judgment. Reader, note my A2, No. 18 and my A1, No. 22-27.

**No. 8** — Now, Reader, as unfair as it seems, Bruce didn't even as much as say "BOO" to my view of Matthew 25:1-30. Now he is going to have last say in this debate. It is unfair and unfortunate that he has neglected this, for if he chooses to deal with this section in his last Negative, I'll not have opportunity to reply. He was supposed to say something about these verses in his Second Neg. However, as is his custom, he observed the Passover. Reader, I'll let my view on Matthew 25:1-30 stand as presented in the A2. Yet, keep in mind that if he attacks my view in his last Negative, I'll not have opportunity to reply. How convenient!

**No. 9** — Reader, I logically and contextually established that the "coming of the Son of Man" in Matthew 25:31 *is the same* "coming" as in Matthew 24. If not, why not? See my A2, No. 6. Matthew 25:31b says, "then shall he sit on the throne of his glory." "Then" *when*? When Christ comes in glory. When did Christ come in glory? Read Matthew 24:30; 26:64. Jesus came in "power" and "glory" upon "the throne of his glory" in A.D. 70! (Remember Matthew 24:34). What did Bruce say to this? *First*, he asked "over what goods did the Roman Army make the Jews rulers?" The question is absurd! The question is asked because Bruce still thinks I believe the Roman Army was literally the Son of Man. Bruce, the Army made them Rulers over nothing. In the figure, Christ is said to impart the fullness of blessings to his faithful (watchful) servants. The question is difficult to answer since he didn't comment as to my understanding of the Parable of the Talents.

*Second*, he asked, "to what do 'all the holy angels' refer?" Silly isn't it? The "angels" don't have to literally refer to anything anymore than the "clouds" or the "trumpets" do! Bruce, Christ *through* Rome destroyed the city. The mention of angels goes to

enhance the description of the awesome and glorious scene. (Angels are God's ministers in judgments (Dan. 10:10-13). They fight, behind the scenes, against the wicked and for the righteous (Dan. 12:1; Heb. 1:14; Rev. 19:10; 2 Kings 6:16-17.) *Angels were involved in the salvation of the elect when Jerusalem fell* ( Zech. 14:5 "holy ones").

*Third*, Bruce doesn't refute my Aff. He says, "Read Rev. 1:7 and 2 Thess. 1:7-9 and it will be obvious that Hansen is wrong." Reader, I won't go into a long discourse as to why Rev.1:7 does not refer to the "coming" of Christ Bruce believes in. I would have the Reader examine J. Marcellus Kik's, *An Eschatology of Victory*, pp. 36-40 in his discussion of "Coming in the Clouds." He applies Rev. 1:7 to the fall of Rome. I concur with his analysis, although his application may differ from my own. Reader, the "coming" of 2 Thess. 1:7-9 isn't any different than the one mentioned in 2 Thess, 2:1. This scene is the same as in Matthew 24 and 25. Doesn't Scripture interpret Scripture? When it comes down to it, Bruce didn't refute my Aff. *He tried to prejudice your minds by throwing out a couple of Scriptures he knew most would apply to our future and expected you to tie them to Matthew 25:31ff* and conclude my point is invalid! How shrewd! Reader, I believe the Bible interprets itself. If Bruce believes in more than one Parousia of Christ, let him prove it. He can't! Read *his* Affirmative presentations. He cannot find TWO Parousias of Christ in Matthew 24 and 25!

**No. 10** — CONCERNING MARK 9:1. Reader, the Kingdom of Christ *began* on the day of Pentecost ca. 33 A.D. My application of Mk, 9:1 to the destruction of Jerusalem is far from denying the obvious, Reader, men made chapter divisions in the Bible. I contend that Mark 8:38 and Mark 9:1 go together. Reader, look at Matthew 16:27-28 and Luke 9:26-27. It seems clear that when Christ comes, the kingdom comes. I believe *this* kingdom to be the same kingdom that was to come in Luke 21:31. I would encourage the Reader to examine bro, Jim McGuiggan's *The Book of Daniel*, pp. 38-44. The kingdom was established on Pentecost and established

with power in A.D. 70.

**No. 11** — Bruce, the problem with your chart #5 is that you *assume* (as most brethren have been doing for years) that the "power" of Mark 9:1 is the same "power" as Acts 1:8. This is far from the case. As I suggested in the previous paragraph, this type of exegesis will result when you separate Mark 8:38 from Mark 9:1. In chart #6, Bruce would apply Dan. 7:13-4 to the ascension of Christ (I assume as in Acts 1). Again, Bruce lifts a passage from its context and makes a misleading application. (We've been fighting that sort of thing for years). The "kingdom" of Dan. 7:14 is no different than the "kingdom" of Dan. 7:18, 22, and 27. Will you apply those verses to the ascension of Christ? Reader, it sounds like Bruce not only believes in dividing Matthew 24, but might try and divide Dan. 7 as well! Bruce has unknowingly applied Dan. 7:13-14 to the ascension of Christ, when eschatologically it refers to the coming of Christ (and the coming of the Kingdom - Luke 21:31) in A.D. 70. What about it, Bruce? Are you going to divide Dan. 7, too?

**No. 12** — Reader, Bruce criticized me (his A2, No. 24) for not using all my allotted space. I used four full pages. Reader, Bruce only used 3 1/2 pages in his 2 Neg. Don't throw stones, Bruce, if you live in a glass house.

**No. 13** — Bruce asks in his 2 Negative, No. 18-19 if I believe in "the judgment to come." The point I was making by referring to Max R. King was obvious. The only reason Bruce applies Matthew 25:31 to our future is because his presuppositions regarding eschatology *force him* to! As I have been contending in this debate, I believe there is more than just one way (Bruce's way) to view Matthew 25:31.

**No. 14** — Bruce, your 2 Negative, No. 22 only goes the futility present in all your presentations so far. Bruce - Reader - I *did* prove that "weeping and gnashing of teeth" was illustrative language used to signify the bitter feelings of the Jews at their na-

tional rejection. (See my A1, No. 27). Reader, if you read my A2 closely, (and now Bruce's No. 22), you will see that he did not explain his lack of consistency (my A2, No. 21). Reader, my A2, No. 26 also helps to explain my position.

**No. 15** — Well, Reader, Bruce has finally found the courage to say what I thought he believed all along. "The crucial difference between the position that Jack and I have taken in these propositions is that I BELIEVE WE ARE DEALING IN THE MATTER OF SCRIPTURES RATHER THAN OPINION" (his 2 Negative, No. 23 - emphasis mine). So, Bruce believes we should make our (his) understanding of these two chapters a "test of fellowship"??? I think Bruce has said enough to hang himself already. Reader, I'll give Bruce a chance to clarify (take back) his statement. Remember, he forcefully implied that it was *my* position that was creating all the problems in the church (see his A1, No. 5 and 7).<sup>10</sup> Well, *now* we'll see who's driving a wedge and who's not!

**No. 16** — MY CLOSING STATEMENT. The scope of eschatology is vast; much vaster than many "narrow minded" brethren believe. This debate has, in my opinion, yielded, not division or discord, but a much needed re-evaluation of the "brotherhood's view" relative to eschatology. My intentions have not been to condone dogmatism (as has my opponent), but a continual search and study of the manner and time of prophetic fulfillment. Matthew 24 and 25 is only one of many points in studying eschatology. Yet, too many brethren, too many times, "who know not whereof they speak" (primarily due to plain ignorance, lack of interest in this kind of study or traditional dogmatism), overhear an eschatological theme being discussed. Before engaging their brains, their mouth gets in the way. People of this nature have divided the Lord's church.

An honest investigation of *any* subject can only enhance our con-

<sup>10</sup> This is a reference to the first debate contained in this book.

victions and edify all concerned. If a man's view is wrong, (and apt to destroy his soul in Hell), clear and convincing evidence *from the Bible* will prevail. Reader, view the pages of this debate, not with the attitude of "finding all there is to know and all the other guy's faults," but with love and sincerity in your heart. Strive hard (that's the only way it will come) to know the Truth of God's Word about these two Marvelous chapters. Continued study may in years to come find changes in both our positions. This holds true of anything we may have written. This debate is a tool, not a weapon to inflict injury in the future. Reader, may God richly bless you and Jesus give you peace.

## Negative #3 (Bruce Webster)

**No. 1** — As you begin to read the last speech of this written debate I would like to first call your attention to the following argument which I presented in my second negative which Jack did not mention in his 3rd affirmative. I ask you to go back and read carefully once again my 2nd Negative, paragraph 6-7. This is an argument against Jack's proposition which has remained untouched.

**No. 2** — Please note also the inconsistency of Jack which I pointed out in my 2nd Negative, paragraph 8-10, What did Jack say in reply to this?

**No. 3** — In paragraph 1, Jack makes the following statement, "The obvious prejudicing of the mind by Bruce in associating the name of Max R. King with the Affirmative proposition is base and crude."

**No. 4** — May I remind those who read and study this debate that it was Jack (NOT I) who first introduced Max R. King into this debate and quoted from him. If Jack did not want to be associated with Max R. King, then he should have never introduced him into this debate and quoted from him as he did. Jack you have made your bed, now you must lay in it. (See Jack's 1st Affirmative, paragraph 20; and 2nd Affirmative, paragraph 27).

**No. 5** — There are at least two *false assumptions* which Jack has made in order to defend his proposition which will be obvious to the readers. First, he assumes that the questions of Matthew 24:3 refer only to the destruction of Jerusalem. Upon this initial assumption Jack proceeds to make the rest of Matthew 24 and 25 fit his preconceived ideas.

**No. 6** — Second, he assumes that "all nations" of Matthew 25:32 refers ONLY to the Jews (2nd Affirmative, paragraph 6).



**No. 7** — In reference to the questions of Matthew 24:3 I ask you to go back and read once again my 1st Affirmative, paragraph 9-15 and my 2nd Affirmative, paragraph 15.

**No. 8** — In paragraph 2, Jack makes the statement, "It's all too clear what I *believe* the proposition *means*." Jack the proposition you signed to affirm means just what it says. It will be evident to the readers of this debate that you do not believe what it says. In defining the terms of the proposition you have done so in such a way as to change the obvious intent of the proposition. (See my 1st Negative, paragraph 8; 2nd Negative, paragraph 5). Thus Jack has given up his proposition.

**No. 9** — In paragraph 3 Jack implied that I had said nothing to show a difference between the "coming" of Matt. 24:30 and Matthew 24:37. Jack you need to go back and read once again my 1st Negative, paragraph 11 and also my 2nd Negative, paragraph 6-7.

**No. 30** — In reply to the question I asked in my 1st Negative, paragraph 23, and 2nd Negative, paragraph 11, Jack finally got around to saying that the Roman army made the Jews rulers over nothing (3rd Affirmative, paragraph 9). THANK YOU. The Son of man in Matthew 24:45-47; 25:21, 23 made them rulers over something. Therefore, we must draw the conclusion that these verses evidently do not refer to the destruction of Jerusalem as Jack affirms.

**No. 11** — In paragraph 9, Jack makes reference to J. Marcellus Kik's book entitled *An Eschatology of History* without making any specific argument from it. Therefore, I am not under any obligation to deal with that at this time.

**No. 12** — Jack you are going to have a hard time convincing very many people that 2 Thess. 1:7-9 refers to the destruction of Jerusalem.

**No. 13** — In paragraph 10, Jack once again refers to another book without making any specific argument from it. This time it is to Jim McGuiggan's, *The Book of Daniel*. He had better leave Jim McGuiggan alone. He has already gotten him in trouble one time (See: My Chart #4; Jack's 2nd Negative, paragraph 16; and my 1st Affirmative, paragraph 12).

**No. 14** — In paragraph 10, last sentence, Jack makes the following statement, "The kingdom was established on Pentecost and established with power in A.D. 70," So then according to Jack's position we have the kingdom being in existence for some 37 years without any power. (Compare: Acts 1:8; 6:8; I Cor. 2:4-5; Eph. 1:19-22; Eph. 3:7, 20; I Peter 3:22).

**No. 15** — Instead of trying to influence the thinking of the readers, I am asking you to read and study for yourself my Chart # 5 and # 6 in connection with what Jack said in paragraph 11 and determine for yourself what is truth. I am confident that it is the truth that you are interested in (John 4:24; 18:38; 17:17), and the way we can arrive at truth is through study (2 Tim. 2:15).

**No. 16** — In paragraph 12 Jack makes reference to what I said in my 2nd Affirmative, paragraph 24, in regard to his 1st Negative, paragraph 15. The point Jack overlooks is that HE SAID he didn't have space, I was merely showing him that he did, but didn't use it. I didn't need the extra space I could have used to answer his second affirmative, I'm sure those who read and study this written debate can see the difference, and that Jack is just using this against me because he could think of nothing else to say at the time.

**No. 17** — From paragraph 13, it is good to learn that Jack still believes in the judgment to come; and that even though he has accepted part of the teachings of Max R. King that he is not willing to follow him in everything he believes and teaches.

**No. 18** — In reference to paragraph 14, please go back and read

my 1st Negative, paragraph 24; Jack's 2nd Affirmative, paragraph 26; and my 2nd Negative, paragraph 22. Jack merely *stated* that the passages under consideration did not refer to GEHENNA. Jack we wanted proof. You failed to produce it.

**No. 19** — In paragraph 8, Jack seems to be worried about something I might say in my third negative that he wouldn't have any opportunity to reply to. What he needs to be concerned about is that which I have already said that he hasn't replied to or said anything about.

**No. 20** — In reference to the accusation Jack made in paragraph 15, it is my belief that there should be only two tests of fellowship: A. That we attempt to live what the Bible teaches. B. That we attempt to teach what it teaches in the spirit that it is taught.

**No. 21** — Although we disagree on certain specific points, Jack and I share one obligation in common. It is the same obligation that readers of this debate and indeed the entire brotherhood must bear; that is, the life-long obligation to search for the truth of God's word and once having found it leave all else behind. This is the spirit in which I, and I sincerely believe Jack, have entered into this debate, and I can think of no better way to close it.