McGuiggan

King

Debate

THE McGUIGGAN-KING DEBATE

JIM McGUIGGAN - Lubbock, Texas

MAX R. KING - Warren, Ohio

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PROPOSITIONS FOR DISCUSSION

PROPOSITION ONE

"The New Covenant was not completely established until the fall of the Jewish commonwealth in A.D. 70."

Affirmative: Max R. King
Negative: Jim McGuiggan

PROPOSITION TWO

"The scriptures clearly teach that the second coming of Christ is yet future."

Affirmative: Jim McGuiggan
Negative: Max R. King

PROPOSITION THREE

"The vision and message of the book of Revelation relates to and was fulfilled in the fall of the Jewish commonwealth in 70 A.D."

Affirmative: Max R. King
Negative: Jim McGuiggan

PROPOSITION FOUR

"The New Testament teaches there is yet to be a day in which all the dead will be raised to life. And that they with the people yet alive on that day will be judged relative to where they shall spend eternity."

Affirmative: Jim McGuiggan
Negative: Max R. King

KING'S INTRODUCTION

The propositions for discussion in the ensuing debate center in the subject of eschatology, which is a division of systematic theology dealing with the Bible doctrine of last things such as the second coming of Christ, the end of the world (age), judgment, resurrection, and the future state or age to come. Differing interpretations of eschatology result primarily from the literal and non-literal interpretations of prophecy. The more literal approach is the dominate factor of **premillennialism** and the less literal approach is the basis for the **amillennial** view. There are varying shades and degrees of interpretations in each of these views, but a fundamental difference has to do with the central purpose of God in eschatology. The premillennial view, as a whole, distinguishes God's program of eschatology for Israel from that of His program for the church or the whole world, whereas amillennialism tends to emphasize soteriology or the salvation of the elect as the dominating factor. Amillenarians in general interpret Old Testament prophecies as being largely fulfilled in the church in a spiritual or non-literal manner, while premillennialism asserts that the kingdom and land promises must be literally fulfilled by Israel in their Holy Land at the second coming of Christ. They hold that promises given to Israel must be distinguished from promises given to the church.

Although each of these views differs as to the nature of fulfillment and the basic purposes and results of eschatology, they do share one common view, namely, the futurity of eschatological events. Both share the view of a still future second coming of Christ, end of the age, judgment, resurrection, etc.; irrespective of their differing views on the manner and purpose of these events. It is here, however, that this writer especially takes issue with both premillennialism and amillennialism, and without endeavoring to identify my Opponent with either of the afore mentioned views, it must be established that here is a basic area of our disagreement concerning the propositions under discussion. This writer holds to the view that Biblical eschatology **has been realized** with its basic purpose being the consummation of the age (old covenant age), and the complete establishment of the age that was to come (the new covenant or eternal age).

This view is adopted and supported from two basic factors which strike at the very heart of eschatology, namely, the TIME and the MANNER of the fulfillment of the prophecies, types, and shadows contained in the Old Testament. **(See 1 Pet. 1:11).** The scriptures clearly establish the **time** as well as the **manner** in which eschatological or end-time events would take place in the realization of the "age to come." It is believed that the **manner** of fulfillment, as determined by the new covenant, is of such a nature as to honor and give credence to the plain, unequivocal time statements resident in eschatological scriptures: These two combined factors, **time** and **manner** permit, and make necessary, the placement of the events of eschatology in the generation of Christ and His apostles. **(Matt. 24:34; 1 Pet. 4:7; Rev. 1:1,3).** This writer believes, therefore, that the subject material of the four propositions under discussion deals with things that happened in the first century, which

were "at hand" and in readiness to "shortly come to pass" in the fading hours of those "last days." **(1 John 2:18; Jude 17-19).**

Both Christ before the cross, and His apostles after the cross, spoke of "this age" and the "age to come." **(See Matt. 12:32; Matt. 13:40; and Eph. 1:21; Heb. 2:8).** These were not two different sets of ages, anymore so than the ministry of the apostles was a different ministry from that of Christ. In the teaching of both Christ and His apostles "this age" and the "age to come" were in reference to the **same** ages. The primary event that served to separate "this age" from the "age to come" was not, therefore, the cross but the second coming of Christ **(Matt. 24:3; 1 Cor. 10:11; 1 Pet. 4:7; Heb. 6:5, 11),** or the terminus of the Jewish commonwealth in the destruction of Jerusalem.

Likewise, the "last days" encompassed both the ministry of Christ and His apostles **(Heb. 1:2),** concluding with the same coming eschatological events that "consummated the age" **(Matt. 24:3),** and that terminated the Jewish commonwealth **(Matt. 24; Luke 21).** It is obvious, therefore, that eschatology, properly placed, belonged to the old covenant wherein it was formed and prophesied, and its realization resulted in the full and complete establishment of the "age to come" as determined by the everlasting covenant of Jesus Christ.

In keeping with this view of eschatology, we shall proceed to establish the affirmatives of propositions one and three, and to negate the affirmatives of propositions two and four. The reader's attention, therefore, is called to the fact that each proposition shall be addressed by this writer on the basis that the world (or age) that is being consummated in Bible eschatology is not a material world or planet such as is inhabited by mankind today, nor shall the "world (or age) to come" be considered as a future world that follows the ending of a present material earth or planet. Rather, "this age" (as it is expressed in Biblical language) shall be held in identity with those things that constituted the age, the earth, the kosmos, or the world of the old covenant or Jewish dispensation. In contrast with this, we shall seek to establish and identify the "age to come" as consisting of those things that were to follow the Jewish age as determined by the eternal covenant of Christ.

Likewise, literal and non-literal events and interpretations shall be determined according to the covenant and the age that are involved in any particular text. The difference between the two ages is the difference between the two covenants **(2 Cor. 3; Gal. 4:21-31);** between flesh and spirit **(Gal. 4; 22-29);** and between the earthly and the heavenly **(Heb. 12:18, 22; 1 Cor. 15:47; John 3:12).** Therefore, the state or nature of the "thing to come" in the "age to come" must be such as not to force upon us a rejection of time statements, a theory of postponement, or any other view that tends to discredit the verbal inspiration and unerring accuracy of scripture.

It follows, therefore, that a proper placement of eschatology and a proper identity and division of the ages, coupled with a Biblical view and acceptance

of the **time** and **manner** of prophecy's fulfillment are prime factors in arriving at the truth of the propositions set before us. These scriptural guidelines shall be recognized, and appealed to throughout the course of our studies.

I welcome to this discussion as my Opponent brother Jim McGuiggan of the Sunset School of Preaching in Lubbock, Texas. I hold brother McGuiggan in high esteem for his scholarly ability, his wonderful Christian spirit, and his tremendous zeal for the truth. Our acquaintance and our correspondence of the past two or three years has been a most edifying and welcome experience. I regard him as a worthy Opponent, but more importantly, as a real friend and a true brother in Christ. Our prayer is for an earnest and friendly exchange of views concerning the scriptures that will result in the best interest of truth.

Sincerely,

Max R. King

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Warren, Ohio 44481

McGUIGGAN'S INTRODUCTION

Max King is a very good friend of mine. I have regarded him so for some time now and I believe he is as eager to find truth as I am myself. There is a total absence of acrimony between us so in the following pages while you may come across very plain speech you will read nothing of ours which is intended to convey disrespect or ridicule of the individual. In a private conversation we made it clear that friendship does not preclude straight and plain speaking.

I believe the New Covenant was fully and completely established before 70 AD. Max denies this and I regard his denial of it as a serious error! This will be the issue under discussion in our first proposition.

I believe what we generally call "the second coming" of Christ (meaning a second visible and final coming) is yet future. Max King denies this. I believe his denial of it is a serious error! This will be the issue under discussion in our second proposition.

Max believes the book of Revelation was not only written before 70 AD but that its message related to and was completely fulfilled in the events of 70 AD relative to the utter destruction of Judaism. I deny this. I do not regard this view of his as a serious error but Max uses it to bolster other points which I regard as very serious so this will be the issue under discussion in our third proposition.

I believe there is yet to be a day in which the dead will be raised and judged as to where they will spend eternity. Max King denies this. I regard his denial of it as a serious error and so this will be the issue under discussion in our fourth proposition.

I love the man and he loves me. Love, however, doesn't ignore serious differences and so in my contribution to this debate you need to see a friend seeking to teach a friend the truth. I believe with all my heart if Max King sees the force of the following arguments he will change his position on these issues. I know before God it is so with me. Truth comes from the Book to the Brotherhood not from the Brotherhood to the Book. I am writing this with the prayer that peace may be restored where agitation has arisen; that unity may be restored where discordance has arisen and that truth may be ruler wherever error is to be found.

Love's Prayers,

Jim McGuiggan
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PROPOSITION I

KING'S FIRST AFFIRMATIVE

PROPOSITION: "THE NEW COVENANT WAS NOT COMPLETELY ESTABLISHED UNTIL THE FALL OF THE JEWISH COMMONWEALTH IN A.D. 70"

No. 1. The above proposition shall be defined and affirmed in the following order: (1) what is meant by **"the new covenant?"** (2) What is meant by "established?" (3) What is meant by **"completely established?"** and (4) Of what significance was the **"destruction of Jerusalem"** with respect to the complete establishment of the new covenant? To assist the reader in following the affirmative and the negative, all speeches shall be written in paragraph form, and all paragraphs numbered.

WHAT IS MEANT BY "THE NEW COVENANT?"

No. 2. By the word "covenant" as it pertains to the proposition, the reference is to God's covenant with Abraham in the texts of **Gen. 12:1-3; Gen. 13:14-17; Gen. 15:1-21; Gen. 17:1-14;** and **Gen. 22:15-18.** Although the Abrahamic covenant was essentially one covenant there were two basic aspects of it to be developed and unfolded in time. First, there was the ("natural" or "earthly") aspect involving temporal promises to Abraham and his fleshly seed. These promises consisted of the following things: (1) Making of Abraham a great nation **(Gen. 12:2);** (2) Making his name great, and a blessing **(Gen. 12:2);** (3) Multiplying his seed as the dust of the earth **(Gen. 13:16),** and as the stars of heaven **(Gen. 15:5; 22:17);** (4) Making him the father of many nations **(Gen. 17:4-6);** (5) Giving him Canaan for an everlasting possession **(Gen. 13: 14, 15; Gen. 17:8);** (6) Blessing all families or nations of the earth through his seed **(Gen. 12:3; 22:18);** and (7) Making God's covenant with Abraham and his seed an "everlasting covenant" **(Gen. 17:7).**

No. 3. Second, there was the ("spiritual" or "heavenly") aspect of the Abrahamic covenant, involving spiritual promises to Abraham and "all his seed" **(Rom. 4:16)** through Christ **(Gal. 3:16).** Both the temporal and the spiritual aspects of the Abrahamic covenant were set forth within the same language of the covenant. While the temporal aspects of the covenant were developed first in time, the spiritual aspects were treated as the preeminent and ultimate goal of the covenant (and such was the understanding of Abraham, **Heb. 11:9-16).** In the language of scripture, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual" **(1 Cor. 15:46).** The "natural" or "earthly" aspects of the Abrahamic covenant were developed and carried forth under the covenant God made with the fathers "in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake" **(Jer. 31:32). (See also Ex. 2:24; 6:2-8).** The temporal or earthly aspects of the Abrahamic covenant, as treated under the old covenant, were not, under those conditions, the ultimate state of the covenant. Sin and death reigned under that temporal state, "which my covenant they brake," said God **(Jer. 31:32).** Corruption and mortality were the prevailing conditions. "For if there had been a law given which could have given life, verily righteousness should have been given by the law"

(Gal. 3:21). Consequently, the hope of Abraham and his seed rested in the spiritual or heavenly aspects of his covenant. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" **(1 Cor. 15:48, 49).** Bearing the image of the heavenly was the true hope of Israel **(Acts 26:6-8).**

No. 4. By the "NEW" covenant is meant, not merely a covenant that is new **(neos)** with reference to time or orgin but also new **(kainos)** with reference to its state, quality, and relationship. Hence, by the new **(kainos)** covenant **(as in Matt. 26:28; Heb. 8:8; Heb. 9:15)** reference is being made to the "spiritual" or "heavenly" aspects of the Abrahamic covenant, which were developed and brought to fulness by Jesus Christ "in the end of the ages" **(Heb. 9:26).** The purpose of Christ's death and His ensuing ministry through the Holy Spirit (revealing and confirming the Gospel) was to make all things "new." "And He that sat upon the throne said, Behold, I make all things new **(kainos),"** **(Rev. 21:5).** That is, "I bring all things into a new and better condition" **(Thayer,** page 317).

No. 5. For further meaning and usage of new **(kainos)** and new **(neos)** see **Thayer's Greek-English Lexicon,** pages 117, 118, and **Vine's Expository Dictionary,** Vol. 111, pages 109, 110. According to **Thayer, "Neos:** denotes the new primarily in reference to time, the young, recent. **Kainos:** denotes the new primarily in reference to quality, the fresh, unworn" (page 318).

No. 6. With reference to the spiritual aspects of the Abrahamic covenant, and in contrast to the natural or earthly aspects, the covenant established by Christ is called "new" or **kainos.** It is new with respect to the state and quality of its conditions. Sometimes, however, the covenant of Christ is put in contrast with the Mosiac covenant with regard to time, and in such cases it is referred to as a new **(neos)** covenant, i.e., "recent in time or young." **(See Heb. 12:24).** Therefore, the covenant of Christ is new **(neos)** time-wise in contrast to the Mosiac covenant (which was "added" to bring us to Christ, **Gal. 3:19, 24),** and it is new **(kainos)** quality-wise in contrast to the earthly aspects of the Abrahamic covenant as determined under Moses. Hence, the full measure and scope of the new and everlasting covenant of Jesus Christ must encompass the new **(kainos)** things made by Him that sat upon the throne **(Rev. 21:5).** The identity of those things will appear later in this affirmative.

WHAT IS MEANT BY "ESTABLISH?"

No. 7. The word "establish" is defined in **Websters New World Dictionary** as meaning: "1. to make stable; make firm; settle. 2. to order, ordain, or appoint permanently. 3. to set up, found, institute. 6. to cause to be accepted or recognized. 7. to prove; demonstrate; vindicate." The general meaning or idea of the word "establish" inheres in the scripture of **Heb. 10.9** and the word **"histemi."** "He taketh away the first, that he may establish **(histemi)** the second." **Thayer** defines **"histemi"** as meaning "to establish a thing, cause to stand, i.e. to uphold or sustain the authority or force of any thing." **(Thayer's Greek-English Lexicon,** page 308). (See also **Vine,** Vol. II, page 41).

To "establish" a thing implies more than to merely bring it into existence. It must be so constituted or amalgamated as to become stable, firm, and permanently fixed or settled. An example of the meaning and usage of establish **(histemi)** is found in **Rom. 10:3**: "For they being ignorant of God's righteousness, and going about to **"establish"** their own righteousness, have not submitted themselves unto the righteousness of God." The Jew's failure to "establish" their own righteousness was not because it never existed, but because they sought to "establish" it according to the temporal aspects of the Abrahamic covenant. They were unable to "cause it to stand, to make it firm, or permanently settled." This did not mean, however, that the righteousness which Israel followed after **(Rom. 9:31)** could never be established or made to stand. "Do we make void the law through faith? God forbid: yea, we establish **(histemi)** the law" **(Rom. 3:31)**, i.e., we uphold or sustain the authority and force of it. The means by which such was accomplished was "faith," i.e., the gospel or the new **(kainos)** covenant, which brought forth the "spiritual" or "heavenly" aspects of the Abrahamic covenant. We affirm, therefore, that to establish a thing is to bring it into a state, a condition, or a relationship that enables it to stand, to be firm, and permanently settled.

WHAT IS MEANT BY "COMPLETELY" ESTABLISH?

No. 8. Since the word "establish" involves making something firm, stable, or permanent, it becomes obvious that a combination of factors is essential in order for the work of establishment to be "complete." One cannot single out one of many essential factors and ascribe to it a work that belongs to the whole. For example, the power to overcome Satan is the blood of Christ, but it is not the single factor in overcoming. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" **(Rev. 12:11)**. Surely, none would affirm that the Saints' victory over Satan would have been "complete" in the absence of any one of the three factors mentioned. But in combined form, a full and complete victory was obtained. Likewise, we affirm that the "complete establishment" of the new covenant depended upon a combination of many things.

No. 9. In order to arrive at a definite understanding of what is meant by the "complete establishment" of the new covenant, let us first see what is **not meant.** First, "complete establishment" is not interpreted as meaning or referring to the time when God made His covenant with Abraham **(Gen. 17:2-4). Verse 7 of Gen. 17** states: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant." Later, in speaking to Moses concerning Abraham, Isaac, and Jacob, God affirmed: "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers" (Ex. 6:4). If, by complete establishment, the promised, announced, or determined action of God is meant, then both the old and the new covenants were completely established in the days of Abraham!

No. 10. Second, the "complete establishment" of the new covenant is not

interpreted by this writer as referring exclusively to the event of the death of the testator, although this was, doubtlessly, a basic or fundamental factor in the ultimate and complete establishment of the spiritual or heavenly aspects of the Abrahamic covenant. "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" **(Heb. 9:17).** The ratifying power of the new covenant was the blood of Christ, **period.** The efficacy of Christ's death was "full" and "complete" with respect to "atonement" and the "ratification" of the new covenant. But is this, of itself, that which is meant by the "complete establishment" of the new covenant? Not according to this writer's concept of what is involved in the scriptures in the "complete establishment" of the new covenant.

No. 11. To illustrate the point, let us recall from paragraph eight the example of overcoming Satan by the blood of Christ **(Rev. 12 11).** Does the blood of Christ lack in power to overcome sin and the forces of evil? We believe not. Is it the single factor involved in overcoming sin? We believe not. Does the addition of other factors (as the word of their testimony and disregard of their lives) betray an inadequacy of Christ's blood? We believe not. Likewise, the question of the "complete establishment" of the new covenant is not one concerning the efficacy of any one single factor (however basic or fundamental it may be), such as the death of Christ, but it is rather a question of when all the necessary factors combine to effect a fully established covenant. What, then, are some of the additional factors besides God's determined action **(Gen. 17:7),** and Christ's ratifying death **(Heb. 9:15-17),** that have a direct bearing on "complete establishment?"

No. 12. We call attention to four things in the following order: (1) The revealing and confirming of the new covenant; (2) The fulfilling of the old covenant; (3) Making the covenant sure unto "all the seed;" and (4) Accomplishing the eschatological (end-time) aspects of the Abrahamic covenant. These four things are interrelated and were accomplished in the same time period commonly referred to as "the last days."

No. 13. **First,** we shall consider the matter of revealing and confirming the covenant. The prophecy of the coming of "days" in which God would "make" a new covenant with Israel and Judah **(Jer. 31:31-34)** covers more than the single event of ratification by death. The identity of that which was ratified must also be established and made firm. What was ratified in Christ's death? The new covenant. Of what did this covenant consist? What were its terms, blessings, and essential features? Had God stopped with the death of Christ, would those questions have ever been answered? Would a new covenant have been made (in fact and in actuality) with the house of Israel and Judah? Would their promised covenant have been fully or completely established? We believe not, in view of the full text and scope of Jeremiah's new covenant prophecy **(Jer. 31:31-34).** A necessary work in establishing the new covenant was that of "revealing" and "confirming" it. This work was accomplished in the last days **(Heb. 1:1, 2),** *in the ministry* of Christ and His apostles **(John 16:12, 13),** by means of the Holy Spirit sent down from heaven **(Joel 2:28-32; Acts 2: 1 Pet. 1:12).** The gift of inspired knowledge was attended with confirming powers **(Heb. 2:1-4).** The witnessing and confirming power of the

Holy Spirit continued with the chosen ones until the "consummation of the age." We give as proof the following scriptures: (1) The apostles were to be "witnesses (by the Holy Spirit) unto the uttermost parts of the earth" **(Acts 1:8)**; (2) This corresponds to **Matt. 24:14**, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come;" (3) This "end" is the same "end" as in **Matt. 24:3**, "The consummation of the age;" (4) And corresponds to the "end of the age" in **Matt. 28:20.** (5) Christ's being "with them" unto the end in **Matt. 28:20** corresponds to His "working with them" and "confirming the word with signs following" in **Mark 16:20.** A correlation and summarization of these verses furnish us with inspired evidence that the "last days" were the days of inspired teaching in revealing and confirming the new covenant, with "the end" being the "consummation of the age," or the terminus of the Jewish commonwealth **(Matt. 24; Luke 21).** Then, and not until then, did the "perfect" come, or that which is "complete" **(1 Cor. 13:10).**

No. 14. **Second,** we call attention to the matter of the fulfilling of the old covenant as being essential to the establishing of the new **(kainos)** covenant. It is stated in **Heb. 10:9** that "He taketh away the first, that he may establish the second." HOW and WHEN was the first taken away and the second established? Again the death of Christ is recognized as the ground work for both stated objectives, but other factors were involved as well, with the "last days" being significant here also. We offer as proof the following scriptures and considerations: Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" **(Matt. 5:17, 18).** These verses contain a **stated purpose** of Christ's coming and a **stated time** in accomplishing that purpose. His purpose was not to "destroy" but to "fulfill" the law. The word "fulfill" has several meanings but the one that serves best the tutorial nature of the law and is most antithetical to "destroy" is, "to bring to full expression or show it forth in its true meaning." (J. W. Roberts, **Firm Foundation,** Vol. 90, No. 23, June 5, 1973). Mr. Roberts continued: "This is an alternative given by the standard Greek Lexicon (Arndt-Gingrich) and is likely the meaning of Luke's reference to the Lord's Supper/Passover; I shall not eat it (this Passover) until it be fulfilled (given its real or true meaning) in the kingdom of God. It seems, then, that the most likely meaning here is that Jesus came not to destroy but to show the law's true or real meaning." This meaning and usage of "fulfill" is likewise recognized by **Thayer,** page 518, "to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment." The new covenant was the means by which this was accomplished, for it brought forth the spiritual aspects of the Abrahamic covenant, which were witnessed by the earthly through the law.

No. 15. The time period for the law's complete fulfillment is a significant factor in this text, and in our proposition, inasmuch as the process of fulfilling the law was also the means of establishing the new covenant. The time is, "till heaven and earth passes," and "till all be fulfilled." The phrase "till all be fulfilled" is rendered "until all is accomplished" (RSV);

"until all that must happen has happened" (NEB); or "not until the end of all things" (TEV). J. W. Roberts points out in the afore mentioned article, "This is a phrase that occurs frequently in Greek Literature, Jewish writings **(e.g. 1 Ezra 1:10, Judith 15:1; 1 Maccabees 4:20)**, which means literally "to take place, or be past' (cf. Arndt-Gingrich). In view of this, the TEV rendering 'not until the end of all things' (much objected to) expresses in plain English what the Greek obviously means." Obviously, therefore, the "end of all things" and the "passing of heaven and earth" are synchronous events respecting the law's complete fulfillment. But when is this? Jesus joined the end of the world (or consummation of the age) with the fall of Jerusalem **(Matt. 24:3, 14, 15, 34)**, and Peter wrote in the later part of that "same generation" and said, **"The end of all things is at hand" (Pet. 4:7)**. Likewise, Jesus **(Matt. 24:29-35)**, Peter, **(2 Pet. 3)**, Paul **(Heb. 12:18-31)**, and John **(Rev. 6:12-17)** all wrote concerning the passing of heaven and earth, and asserted the time was near **(Matt. 24:34; 1 Pet. 4:7; Heb. 10:37; Rev. 1:1, 3; 1 John 2:18)**. We affirm, therefore, the fall of Judaism as being the time and event of **Matt. 5:18** in its fulness. The testimony of Peter **(Acts 3:19-21)** strengthens this view. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you. Whom the heavens must receive until the times of restitution (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The "times of restoration" can be none other than when Jesus fulfills the natural or earthly aspects of the Abrahamic covenant. The "restoration" coincides with the complete establishment of the new **(kainos)** covenant and refers to the time when he that sat upon the throne "made all things new" **(Rev. 21:5)**, in keeping with the promise of **Jer. 31:13-34.** (See also the "regeneration," or "the new birth," in **Matt. 18:28** and compare with **Matt. 25:31-34)**. At this time (the consummation of that age), the true meaning of the law was brought forth in the realization of the spiritual or heavenly aspects of the Abrahamic covenant. In pursuing further the subject of fulfilling, one must also consider the ministry of the Holy Spirit, **Eph. 4:8-13**, which extended until the consummation of the age, **Matt. 28:20.** Then came the end **Matt. 24:14; 1 Cor. 10:11; 15:24**; when all things written were fulfilled **Luke 21:20-22.** Furthermore, the tense of such verbs as "He **taketh** away" **Heb. 10:9**; "is **ready** to vanish away" **Heb. 8:13**; "which **is being** done away" **2 Cor. 3:7, 11, 13, 14**, shows the fulfilling of the law as being accomplished in a transitional period from the cross till the fall of Jerusalem.

No. 16. Third, attention is now called to the matter of establishing the new covenant with "all the seed" of Abraham. While Paul argues **(Rom. 4:13)** that the world to be inherited by Abraham and his seed was not through the law (i.e., the earthly aspects of the Abrahamic covenant), but through faith (i.e., the heavenly aspects of the covenant), he does recognize the fact that the seed under both aspects of the covenant would inherit **together.** "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." **(Rom. 4:16).** The promise of a new cov-

enant was given initially to Abraham's seed under the law. And we affirm that the new covenant must be fulfilled unto **them** as well as to his seed by the gospel. Daniel's prayer and plea was for **his people, his nation,** and **his contemporaries,** and God's answer to that prayer assured **them** of six blessings (new covenant blessings) to be received after "seventy weeks" **(Dan. 9:1-27).** "Sixty nine weeks" extended to the "cutting off of the Messiah," and that is exactly what happened in the Jew's rejection and crucifixion of Christ. It was an act affecting the whole portion of Abraham's seed under the law. "Cutting off the Messiah" was Israel's loss, not the Messiah's loss, for He continued His work; not in the flesh, but in the spirit **(1 Pet. 3:18).** Hence, the promise could not be obtained by the law **(Rom. 4:13-16).**

No. 17. Although Israel's rejection of the Messiah placed them temporarily in a cast **(apobole)** away position **(Rom. 11:15),** they were not without hope of restoration. "Hath God cast **(apotheo)** away his people? God forbid." **(Rom. 11:1, 2).** Wherein, then, did their hope lie? Paul answers by showing there was a "remnant" **(Rom. 11:5),** coupled with the receiving of the Gentiles **(Rom. 11:11-25),** who together as one seed under Christ would accomplish the spiritual or heavenly aspects of the Abrahamic covenant. These were known as "firstfruits" **(Rom. 8:23; Jas. 1:18),** whose perfection and acceptance would hallow the entire harvest (Old Testament saints). "That they without us should not be made perfect" **(Heb. 11:40).** (See the law of firstfruits and harvest, **Ex. 34:26).** Therefore, God's promised covenant with the seed of the law **(Rom. 4:16)** was not realized until the "seventieth week" of Daniel's prophecy, which is identified with the fall of Judaism in **Matt 24;** because it is the time of the "abomination of desolation" **(Dan. 9:27; Matt. 24:14-16).** Then Daniel's people would receive the six promised blessings, and with this Paul agrees. When the fulness of the Gentiles came in **(Rom. 11:25),** which God at the first did visit to take out of them a people for His name **(Acts 15:14),** then came the fulfillment of God's covenant promise unto the seed which was of the law. "And so all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" **(Rom. 11:26, 27).**

No. 18. It is affirmed, therefore, that the new covenant was not established with "ALL THE SEED" of Abraham until after the following synchronous events: (1) The calling and perfection of the firstfruits, consisting of the "remnant" and the Gentiles **(Rom. 11: Eph. 2; 3; 4).** (2) The "consummation of the age" or the fall of fleshly Judaism **(Matt. 24; Lk. 21);** (3) The "seventieth week' of Daniel in which six blessings would come to Israel **(Dan. 9:24-27);** and (4) The coming of Christ out of Zion to take away their sins **(Rom. 11:26, 27; Acts. 3:19-21).** Note: Christ's coming out of Zion must be preceded by His going there **(Psa. 2:6).** "After this" in Acts 15:16 stands in relation to what is said in verse 14, i.e., God first visited the Gentiles to take out of them a people for His name. This is affirmed in **Rom. 11,** and was accomplished between the cutting off of the Messiah (by Israel), and His return to "receive them from the dead" **(Rom. 11:15);** to take away their sins **(Rom. 11:27);** to raise up the fallen tabernacle of David **(Acts 15:16; Ezek. 37:26-28; Rev. 21:1-3);** and to "plant them in their own land" **(Amos**

9:15; Ezek. 37:21, 22; 36:24). "Planting them in their own land" was fulfilled according to the "spiritual" or "heavenly" aspects of the Abrahamic covenant, of which the "earthly" was a type **(Gen. 17:7, 8; Heb. 11:9-16).** The new heaven and earth, new Jerusalem, and more perfect tabernacle were in contrast to the Canaan world, Jerusalem, and tabernacle of the natural or earthly aspects of the Abrahamic covenant **(Isa. 65:17-19; Rev. 21:1-3).** The earthly aspects were not annihilated or "destroyed" but rather were "restored" in the "regeneration" (the new birth or new order of things), and thus placed in a state or condition where they could be received and possessed forever by Abraham's seed. This accords with the meaning and true design of "fulfill," which is "to bring to full expression or show it forth in its true meaning." The earthly aspects of the Abrahamic covenant were given their true meaning when they were brought forth in a "spiritual" or "heavenly" state or condition. In this respect the covenant of Christ (by which such fulfillment was accomplished) became a "new" **(kainos)** covenant. Hence, the "new" **(kainos)** heaven and earth sustains a definite relationship to the promised Canaan country **(Gen. 17:8; Heb. 11:16).** It did not, however, become an "everlasting possession" in "earthly" form, but in its 'fulfilled" form **(2 Pet. 3:13; Rev. 21:1-3).** The same is true of the "new" **(kainos)** Jerusalem, etc.

No. 19. This brings us now to a **fourth** consideration in the "complete establishment" of the new covenant, namely, the eschatological aspects of the Abrahamic covenant. The twofold nature of his covenant (natural and spiritual or earthly and heavenly) has already been shown. The earthly preceded (in time) the heavenly. Since Israel failed the covenant respecting earthly blessings (which my covenant they brake, **Jer. 31:32),** their hope rested in the spiritual or heavenly aspects as contained in the new covenant. Obviously, therefore, Biblical eschatology pertained to the earthly, not the heavenly or spiritual aspects of God's covenant with Abraham. The full and complete inauguration of the spiritual would logically follow upon the terminus of the earthly. A proper concept of eschatology depends, therefore, upon a proper identity of the earthly aspects of Abraham's covenant. We affirm that the earthly aspects consisted of an earthly land (Canaan), a fleshly nation, a literal city and temple, an earthly kingdom and throne, etc. Consequently, eschatology or the doctrine of end-time things pertained to the world (or kosmos) of Abraham's fleshly lineage, as developed and unfolded under the Mosiac covenant.

No. 20. Removing eschatology from the Jewish covenant world results in numerous errors: **First,** it brings one into direct conflict with the eschatological time statements in New Testament scriptures. (This problem has forced some into the theory of postponement and delay; the belief of apostolic error and misjudgment; a rejection of the verbal inspiration of the Bible; and into attempted, but futile, efforts to explain away plain, unequivocal time statements). **Second,** it extends the work of fulfilling the law beyond the Jewish age **(Matt. 5:17, 18),** and relates fulfilling to and through a world foreign to the Abrahamic covenant. **Third,** it extends the "last days" of the Spirit's ministry and confirming power **(Joel 2:28-32; Acts 2:17)** beyond the time of its fulfillment **Matt. 28:20; 24:3, 14, 34),** and puts it in relation to the

wrong "world." **Fourth,** it postpones the eternal verities of the new **(kainos)** and everlasting covenant of Abraham, denying his seed the "new world" until the yet future ending of another world, which was never in contrast to the promised new world to begin with. **Fifth,** it results in inconsistent and partial exegesis of scripture, with some of the spiritual aspects of the Abrahamic covenant being accepted now (such as the new Jerusalem, greater tabernacle, etc.) and other related aspects being put into the future (such as the new heaven and earth, eternal life, the eternal kingdom, etc.) For some unexplained reason it is erroneously believed that all of these things cannot be given the same spiritual definition, identity, and fulfillment. Distinction is made in time and manner of fulfillment where none exists! **Sixth,** it results in extending eschatology into the spiritual and everlasting aspects of the Abrahamic covenant, which flatly contradicts the very nature of the new covenant. It has no eschatological qualities or aspects. Isaac follows upon Ishmael **(Gal. 4:21-31),** but NOTHING, except eternity, follows upon Isaac. God's purpose and God's people come to rest in Isaac **(Psa. 132:13-18; Heb. 4:1-11).**

THE SIGNIFICANCE OF THE FALL OF JUDAISM IN A.D. 70

No. 21. The last division of our proposition deals with the significance of Jerusalem's destruction with respect to the complete establishment of the new covenant. Because of Jerusalem's distinctive and predominant role in God's eternal purpose her destruction was fraught with deep, far-reaching consequences relative to "things to come" in God's scheme of redemption. Jerusalem's ancient and sacred history springs from the days of Abraham, making its debut in Abraham's homage to Melchisedec, king of Salem and priest of God **(Gen. 14:18; Heb. 7:1).** In time, in the unfolding of the earthly aspects of the Abrahamic covenant, Jerusalem became permanently fixed as the city of God, the place where God's name was written **(1 Kings 8:16; 9:3).** This glorious city became a living symbol of God's distinctive covenant relationship with Israel, as first determined in Abraham. But as already established in this affirmative the earthly aspects of the Abrahamic covenant were destined to give place to the spiritual or heavenly things to come in the consummation of the age. How fitting it was, therefore, that the departure of the old (the earthly) and the triumphant entry of the new (the heavenly) should be marked by the earthly destruction of that once faithful city. But the passing of the earthly did not result in a loss of God's name or of God's city. John, in writing of things "at hand" and things "shortly to come to pass" **(Rev. 1:1, 3)** saw, not only a new heaven and earth, but also a new Jerusalem **(Rev. 21:1, 2).** To the church at Sardis, Christ said, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" **(Rev. 3:11, 12).** The fall of Jerusalem (Babylon) and the coming of the new order of things (the heavenly aspects of the Abrahamic covenant) by means of the new **(kainos)** covenant is the central theme of the book of Revelation.

If such is not true, then John was mistaken about those things being "at hand" and ready to "shortly come to pass." Furthermore, God's destruction of Jerusalem left him without a house and a city wherein His name is recorded today! It would also mean that the spiritual aspects of the Abrahamic covenant failed to follow immediately upon the departure of the earthly.

No. 22. Concerning the significance of Jerusalem's destruction, F. W. Farrar wrote: "And indeed, the Fall of Jerusalem and all the events which accompanied and followed it in the Roman world and in the Christian church, had a significance which it is hardly possible to over-estimate. They were the final end of the Old Dispensation. They were the full inauguration of the New Covenant." He continued: "No event less awful than the desolation of Judea, the destruction of Judaism, the annihilation of all possibility of observing the precepts of Moses, could have opened the eyes of the Judaisers from their dream of imagined infallibility. Nothing but God's own unmistakable interposition - nothing but the manifest coming of Christ - could have persuaded Jewish Christians that the Law of the Wilderness was annulled," **(The Early Days of Christianity** by F. W. Farrar, page 489, 490).

No. 23. A common error in judging the significance of Jerusalem's destruction is to look at the physical effects only. But there was another side to that calamitous judgment that needs to be seen, and one historian, Philip Schaff, took a step in that direction when he wrote: "The awful catastrophe of the destruction of the Jewish theocrasy must have produced the profoundest sensation among the Christians, of which we now, in the absence of all particular information respecting it, can hardly form a true conception. It was the greatest calamity of Judaism and a great benefit to Christianity; a refutation of the one, a vindication and emancipation of the other. It not only gave a mighty impulse to faith, but at the same time formed a proper epoch in the history of the relation between the two religious bodies. It separated them forever."

No. 24. Schaff went on to point out that God destroyed the house in which He had thus far dwelt, and that "in so doing he cut the cords which had hitherto bound, and according to the law of organic development necessarily bound the infant church to the outward economy of the old covenant, and to Jerusalem as its centre." He continued: "The destruction of Jerusalem, therefore, marks that momentous crisis at which the Christian church as a whole burst forth forever from the chrysalis of Judaism, awoke to a sense of its maturity, and in government and worship at once took its independent stand before the world. This breaking away from hardened Judaism and its religious forms, however, involved no departure from the spirit of the Old Testament revelation. The church, on the contrary, entered into the inheritance of Israel. The Christians appeared as genuine Jews, as spiritual children of Abraham, who, following the inward current of the Mosaic religion, had found Him, who was the fulfillment of the law and the prophets; the perfect fruit of the old covenant and the living germ of the new; the beginning and the principle of a new moral creation." **(History of the Christian Church,** by Philip Schaff, Vol. I, pages 403, 404).

No. 25. The effects of Jerusalem's destruction on the complete establish-

ment of the new **(kainos)** covenant are numerous. First, the new covenant by the very nature of the case, resulted from the fulfilling of the old. The fulfilling of the one was the unfolding of the other, and both were accomplished simultaneously under the ministry of Christ and His apostles in the last days **(Matt. 5:17, 18; Heb. 1:1, 2).** The relationship of the earthly to the heavenly was such that a sudden "cutting of the cords" would have been fatal to both. Jesus said He came, not to "destroy" the law, but to "fulfill" it. To destroy the law would be to thrust it away before its spiritual contents were brought forth into Christian embodiment. Paul recognized this truth in **Acts 21,** which explains why (in that case) he did not sever Jewish Christians in Jerusalem from the law. Its work in them, in relation to Christ, was not yet fully accomplished. To teach them what he had taught Gentiles (and Jews elsewhere) would have aborted the law's purpose. As ably stated by Philip Schaff, "according to the law of organic development the infant church was necessarily bound to the outward economy of the old covenant and to Jerusalem as its centre" until the time came that "the church as a whole could burst forth forever from the chysalis of Judaism" and take it's independent stand before the world in the spiritual fulness of the Abrahamic covenant.

No. 26. Second, the restoration of Israel and her entry into her promised inheritance awaited the arrival of the new heaven and earth and the new Jerusalem. Whatever may be said of earthly Canaan, it did not and could not fulfill God's "promised" inheritance to Abraham and his seed. The promise was "an everlasting covenant" and "the land of Canaan for an everlasting possession" **(Gen. 17:7, 8).** Abraham's seed "did not" and "could not" achieve that measure of fulfillment under the law, for the following reasons: (1) Abraham himself did not receive that promise in an earthly sense. Stephen affirmed that God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession" (Acts 7:5). Abraham understood that he "would not and could not" receive that promise in earthly form. The Hebrew writer affirmed that "he (along with Isaac and Jacob) sojourned in the land of promise as in a strange country;" that "they saw the promises afar off;" that they saw their being fulfilled, not on earth where they were strangers and pilgrims, but in an "heavenly country," and in that "city which hath foundations, whose builder and maker is God" **(Heb. 11:9-16).** If father Abraham did not and could not receive the promise in the earthly realm, neither could his seed. (2) Furthermore, a future restoration to the earthly realm is not the answer, as anticipated by the premillennialists. A one thousand year period cannot fulfill what is contained in the promise of "an everlasting possession." Wherein, then, is the fulfillment? Fulfillment lies within the realm of the spiritual or the heavenly, as originally intended of God; as seen and understood by Abraham in his looking afar off to the "heavenly" Canaan; and as it was determined and made possible by Christ through the new **(kainos)** covenant . . . the everlasting covenant **(Heb. 13:20).**

No. 27. Hence, God's devastation of Israel's earthly land (Canaan) and their earthly city (Jerusalem) signaled the terminus of the earthly aspects of the Abrahamic covenant, and it was then that the church (the firstfruits)

along with all the seed of Abraham **(Rom. 4:16; 11:26, 27)** entered into the inheritance of Israel; not "corruptible;" not "defiled;" not 'earthly;" but heavenly and eternal **(1 Pet. 1:3, 4)**. The new heaven and earth seen by John **(Rev. 21:1)** is the heavenly country or Canaan **(Heb. 11:16)** that stands in contrast to the earthly Canaan, just as the new Jerusalem **(Rev. 21:2)** is the heavenly city **(Heb. 11:10)** that stands in contrast to the earthly Jerusalem of earthly Canaan. The new or the heavenly followed immediately upon the departure of the old. "He taketh away the first, that he may establish the second" **(Heb. 10:9)**. The "removing" and the "establishing" was not complete until the consummation of the age **(Matt. 24:3)**; or the destruction of the temple and the city **(Matt. 24:3)**; or the second coming of Christ **(Matt. 24:3)**. When Jesus spoke with his disciples no man knew the day or the hour **(Mt. 24:36)** but one thing was known for certain; "This generation shall not pass away till all these things be fulfilled" **(Matt. 24:34)**. No man knew the times and the seasons of Christ's coming **(1 Thess. 5:1)**; nor the times and the seasons of the restoration of the kingdom to Israel **(Acts 1:6)**; but both events were joined together **(2 Tim. 4:1)** and assigned to the fall of Jerusalem **(Luke 21:20, 27, 31)** in that generation **(Luke 21:32)**.

No. 28. Limited space has permitted a touching of only the hem of the garment with respect to the significance of Jerusalem's destruction and its bearing upon the complete establishment of the new covenant. It was the time of the marriage **(Matt. 22:7, 8; Rev. 19:7-9)**; the regathering of Israel **(Isa. 11:10-12; Isa. 54:6, 7; Ezek. 34:13; Matt. 24:31)**; the planting of them in their own land **(Ezek. 36:24; 37:21, 26, 27; Amos 9:15; Rev. 21:1-3)**; and the receiving of numerous other spiritual blessings that had a prophetic utterance under the earthly conditions of the Abrahamic covenant. But with the scriptural evidence already presented the proposition stands: **"The New Covenant Was Not Completely Established Until The Fall Of The Jewish Commonwealth In A.D. 70."**

1. Did Paul Preach the whole Counsel of God ?
   Acts 20:27
2. Gal 1:6-9
3. Jude 3
4. Mt 16:19

PROPOSITION I

McGUIGGAN'S FIRST NEGATIVE

No. 1. Contrast what you have just read with this. Christians **before** 70 A.D.:

1. Were a "royal priesthood." **1 Peter 2:5, 9**
2. Were a "holy nation." **1 Peter 2:9**
3. Were a "spiritual house." **1 Peter 2:5**
4. Were a 'holy temple." **1 Corinthians 3:16 etc.**
5. Had their own High Priest: **Hebrews 2:17; 3:1 etc.**
6. Had their own sacrificial system: **1 Peter 2:5; Hebrews 12:15, 16**
7. Had citizenship in a new common-wealth: **Ephesians 2:12, 19; Philippians 3:20**
8. Had their own King: **Revelations 1:5; Ephesians 1:20, 21**
9. Had their own kingdom: **Revelation 1:6; Colossians 1:13 etc.**
10. Had their own covenant: **Hebrews 8:6; 10:35**

No. 2. Before 70 A.D.:

1. Christ was a functioning High Priest: **Hebrews 4:14ff; 7:23ff etc.**
2. Christ was Son over **His** own house: **Hebrews 3:6**
3. Christ had authority over all nations: **Revelation 2:26, 27; Ephesians 1:20, 21**
4. Christ was King on Zion: **Psalm 2:6-9; Revelation 2:26, 27; Acts 13:32**
5. Christ was the foundation of Zion: **1 Peter 2:6, 7; 1 Corinthians 3:9**
6. Christ **enacted** a better covenant: **Hebrews 8:6**
7. Christ accomplished atonement for sin and **then** sat down at God's right hand: **Hebrews 1:3; 9:26; 10:12**

No. 3. I will elaborate on some of these later. I must confess at being surprised on reading in **paragraph 2** that the "new covenant" was the "spiritual aspect" of the long existing Abrahamic covenant. This point is made again and again (eg. paragraphs 6, 19). This is transparently incorrect and if we find Max in error here we should expect more as the discussion progresses. The covenant God made with Abraham was **confirmed** "430" years before Sinai so it couldn't be the one Jesus mediated **(Galatians 3:15-17).**

No. 4. That "**kainos**" deals "primarily" with quality no-one may dispute, but as Vincent (Volume I, page 139) observes, a rigid distinction between it and "**neos**" cannot be maintained. Kittel (Volume 3, page 449) informs us the "aspect of time is also present." Thayer says kainos speaks "primarily" of quality. But the whole issue is academic since if the "New Covenant" is young (neos) compared with the Mosaic covenant (as Max admits) it must also be young (neos) compared with the Abrahamic covenant which predated the Mosaic. See paragraphs 4-6 in The Affirmative.

No. 5. Perhaps we should make an issue out of Max's use of "establish," but let's settle for "bringing into existence, stabilizing and making permanent." Bear in mind that "histemi" is not the only word which carries with it the establishment idea and that one of those "nomotheteo" is used in Hebrews 8:6. Of this we'll speak more later. Did Jesus bring into existence a new covenant? Before 70 AD? Was it **temporary** covenant before 70 AD? Was it not **a stable** covenant before 70 AD? Was its nature not **eternal** before 70 A.D.? It is declared by the Hebrew writer (13:20), who wrote before 70 A.D. to be an "eternal covenant." **Isn't that permanent enough?**

No. 6. Late in **paragraph 7** Max tells us that the law is established by "faith, i.e., the gospel, or the new (kainos) covenant . . ." **Here we have the gospel equated with the "new covenant."** If we should discover the "new covenant" is not "completely established" before 70 AD we therefore find the "Gospel" was not completely established before that time! Was it a "not completely established Gospel" the apostles and early church preached?

No. 7. The new covenant was not "completely established. The new covenant was not "completely in existence"? Not "completely stabilized"? Not "completely made permanent"? **If to "establish" means to "bring into existence, stabilize and make permanently settled"** (Cf. paragraph 7 of affirmative) **then the word "completely" is redundant. Not only was it not "completely" established it was not "established."** This is serious—think about it a while! Read it over again and think about it. The word "completely" is an unconscious (there is no deviousness in Max King) addition, a crutch. It's like wearing a belt and suspenders. Ask yourself, if the new covenant was in existence,, stabilized and permanently settled, would it be "established" or "completely established"? An "incompletely" established covenant is a "half-rung" bell. Once a bell is rung it is rung and once a covenant has been established it is completely established. For a moment, shelve the thought as to **when;** read this paragraph again and see if you don't agree the question becomes "established" or "not established." Read again carefully Max's piece and note how often the word "completely" and its companions easily drop from his sentence.

No. 8. Note his question in **paragraph 13,** "Of what did this covenant consist? What were its terms, blessings . . .? Had God stopped with the death of Christ . . . Would a new covenant have been made . . . with the house of Israel and Judah?" Notice it is not "would a new covenant have been **completely** made . . . Notice how it drops out again two lines later in the same paragraph. And again in paragraph 14, line 2 and paragraph 15, line 3. The word is a burden to his thoughtful mind. **I think by now you see it - the proposition could easily be worded "The New Covenant was not established until 70 AD" and Max would be arguing in the same way as now.** The proof of this is clear - substitute his definition for the word "established" and what do you have? "The New Covenant was not brought into existence, stabilized and permanently settled until 70 AD." **This is his position!**

No. 9. Having seen, I think, the irrelevance of the word "completely" you will doubtless look again at **paragraph 9.** We have no quarrel with **paragraph 8** for we have never believed that only one factor enters into the establishment of the new covenant. But look at Genesis 17:7 again. In saying "I will **establish** my covenant between me and thee . . . " God was saying, "I will bring into existence, stabilize and make permanent my covenant between me and thee . . ." To do that is to **completely** (redundant word) establish his covenant. Did he do it? **You know he did!** Max even gave us the scripture to prove it - **Exodus 6:4.** Here's what he said to Moses, "And I have also established (brought into existence, stabilized and made permanent-MRK) my covenant with them. . ."

No. 10. But we have more. In **Galatians 3:15-17** we are told, "Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto . . . Now this I say: a covenant confirmed beforehand, by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none affect." What do we learn from this?

1. That the "spiritual aspect" of the Abrahamic covenant is under discussion **(v. 16).**
2. That that covenant was so confirmed that no-one could take from or add to it.
3. That therefore the covenant was **completely** established 2000 years before Jesus.
4. That **Exodus 6:4** was no over-statement.
5. That a covenant may be **fully** established and some of the blessings promised in it be still future.
6. That the new covenant cannot possibly be the Abrahamic covenant. If Max holds the New Covenant to be completely established only at 70 AD it couldn't possibly be the covenant which was completely established 2000 years BC.

No. 11. Let's look at **paragraph 12** (since 10 and 11 are a defense in an area we have no wish to attack). To **completely** establish the new covenant there must be a revealing and a confirming of the new covenant!? **Recall now that Max has equated the Gospel with the New covenant** (paragraph 7

in the affirmative). Reader, what would you say happened in **Acts 2:1-47**? Did Peter not tell them the terms and the blessings? Did he not with "many other words" bring them into the Church? Did not the miracles "confirm" their word? Does Mark 16:15-20 tell us just that? Was not the faith, one time for all time, delivered to the saints before 70 AD? What was it a great multitude of the priests became obedient to **(Acts 6:7)** - prior to 70 A.D. **The New Covenant was revealed and confirmed before 70 AD.**

No. 12. Max then argues in **paragraphs 14 and 15** that the "fulfilling of the old covenant" is essential "to the establishing of the new (kainos) covenant." He argues this wasn't done until 70 AD and so what are we to conclude?

1. The old covenant was not completely fulfilled until 70 AD.
2. But the complete fulfillment of the Old Covenant is "essential to the establishing of the New Covenant."
3. Therefore the New Covenant was not "established" until 70 AD.

No. 13. Whether one agrees with brother Roberts' view of "fulfill' in **Matthew 5:17** is irrelevant. Did Christ bring out the true meaning of the Law? He certainly did. But was the true meaning of the Law not brought out completely until 70 AD? Thayer says **a lot** about the word "fulfill" but it is not germane to our discussion since it decides nothing. I had always thought **Matthew 5:17** was rather straight-forward. Jesus was no moral anarchist or iconoclast. He and Paul had the same mind about the Law - it was holy just and good and anyone who despised it was evil. Jesus did not come to ride rough-shod over it but to live its precepts and fulfill its prophecies. The passing away of the heavens and earth is no prediction but a proverb. Jesus is saying: It would be easier for the heavens and earth to pass away than for the least important thing in the Law and the prophets to do so. In fact, that is how he says it in Luke 16:17. He is showing the stability and authority of even the least of the commandments.

No. 14. The reader must understand that Max believes the "heavens and earth" in this and other passages to be "the Jewish system," "the Jewish world," "Judaism." The expression "new heavens and new earth" he holds refers to "the Christian system," "Christianity." But if the **"time"** period for the complete fulfillment of the Law was 70 AD then the old (Judaic) "heavens and earth" did not pass away until then. Since the new heavens and earth (says Max) is Christianity, Christianity did not come into existence until 70 AD. This is manifestly incorrect! **Our question here is:** Did the Christian age **follow** the Jewish age? We'd like a plain answer to this. **If the answer should be the Christian age was for about 40 years coexistent with the Jewish age I would then conclude the blessings which were to be received in the Christian age were enjoyed during that 40 years.**

No. 15. **Let the reader remember** that every passage which speaks of the "new heavens and earth" as future **must** on Max's position put the Christian age and system as future! **Let the reader remember** that every passage which shows the Christian age to be existent is proof that the "new heavens and earth" on Max's terms must already exist! This should be proof sufficient for anyone that the "new heavens and earth" are not the Church

or Kingdom. See **Revelation 21:1ff** where the new Jerusalem comes down out of the "new heavens" to (presumbably) the "new earth."

No. 16. Max and I have no quarrel that the end of Judaism (i.e. in its external manifestations - for see **Colossians 2:14-16**) was the end of an age. Judaism represented not only a religious community but a civil institution with the attendant cultural ways. As a God sustained religious community it ended at the Cross when Christ ripped the veil into from top to bottom (see **Colossians 2:14ff** which Max in his book and in private discussion acknowledged as a "removal" of the Law.) What was left was battered in 70 AD.

No. 17. But we should not need to prove this for **in order for Christ to become High Priest there must be of necessity a change of the Law (Hebrews 7:12). Was there a change of the Law before 70 AD?** We'd like the answer to this question also. **If there was a change of the Law Max's position is lost. If there was not a change of the Law Jesus was not a High Priest before 70 AD.**

No. 18. That **I Peter 4:7; Matthew 24** and **James 5:8** refer to a prophesied judgment on the Jews we are not disposed to argue but that God had changed the Law; enacted ("accomplished") the New Covenant; disannulled the Old Covenant; brought in the Christian age; established (brought into existence, stabilized and permanently settled) his Church and blotted out sins we regard as **clearly** taught in scripture. My reading of **Hebrews 12:18-29** shows these **potential apostates** as in danger of turning away from that which **they had come unto. Had they come unto anything?** Jesus the Mediator? Had they not come unto him? The New Covenant blood? **Had they not come unto that? (Hebrews 10:29). Had they not** come unto the Church of the firstborn?

No. 19. Max King's position is riddled with other conspicuous errors. In **paragraph 15** he argues the "blotting out of sins" did not take place until 70 A.D. In so doing he quotes the KJV which he should know is a defective rendering. Compare it with the ASV. The "sending" of Jesus is not the "2nd" coming but the coming of Jesus into the heart of each one who comes to him (see **John 14:23** and **Revelation 3:20**); **More later.**

No. 20. **Paragraph 16** argues that God must fulfill the New Covenant to the Jewish people but we hold this and have taught it for year. Of what nation were the 2000 in **Acts 2**? And the 5000 in **Acts 4**?And the great multitude of the priests in **Acts 6**? **Max, did they remain under the Old Covenant when they accepted Jesus or were "obedient to the faith"**? If they did not remain under the Old where were they?

No. 21. Max's view of Daniel's 70 weeks need to be understood. Here it is:

Decree to rebuild the city - Mar. 14, 445 BC	City completed 396 BC	Messiah's Arrival AP. 6-32 AD	End Time 63-70 AD
7 wks. = 49 yrs.	62 wks. = 434 yrs.	GAP	1 wk. = 7 yrs.

——— 60 wks. ———

No. 22. Max regards the "70 Weeks" prophecy as the **"heart of Bible prophecy"** and in addition, very important because it is a "chronogical" prophecy. He begins with 445 BC because, he claims, the first mention of any decree concerning the building of Jerusalem is 445. Right at the very opening we see a fatal flaw for **God prophesied that CYRUS** would rebuild **the city: Isaiah 45:13.** And it was in that very period of time the angel spoke to Daniel about a "decree" that Cyrus gave a decree! **So the chronology is already dead!** But after working it out to the very day Max (and Anderson) miss the **crucifixion by a little under a week!** This fact is ignored and the rejection at the temple is regarded as equivalent to "the cutting off" of the Messiah. BY WHOSE AUTHORITY? **But after having missed the decree date and the crucifixion Max then finds a "gap."** Isn't that characteristic of all such schemes of interpretation?!

No. 23. In addition to the fact that there is absolutely no proof whatever of the "day for a year" interpretation (where is it?) we learn from this scheme that the city was completed in 396 BC. I suggest you read the book of Nehemiah and see for yourself that this is so far wrong it isn't funny.

No. 24. But what of the "70th week"? On Max's view this is literally 7 years thus it would begin sometime in 63 AD and end sometime in 70 AD. **Tell us, Max, who made the covenant "for seven years"? With whom was that covenant made for seven years? What happened to the covenant at the end of the seven years? Tell us what covenant began in 63 AD and ended in 70 AD.** I regard these as crucial questions and ask the reader to watch for the answers.

No. 25. In **paragraph 16** we hear: "Sixty nine weeks" extended to the "cutting off of the Messiah,' " but Daniel claims **expressly** that the Messiah was to be "cut off" **after, after** 69 weeks (7 + 62). Daniel claims 69 weeks brings us "to" the Messiah and **"after"** 69 (7 + 62) the Messiah is cut off. **Please deal with this! AFTER** 69 is 70!

No. 26. We hear that Daniel's prayer for the physical Jews **(paragraph 16)** resulted in the assurance of 6 "new covenant" blessings and that they were to be received **'after"** the 70 weeks. This is confirmed in Max's book "Spirit of Prophecy" (page 57) where we hear "Even so, Daniel's prayers for Israel (the true seed) **could not** be answered until, **the end** of the seventieth week . . ." But more, and this should end all controversy, we are told on page 56: "It (the 70th week - JMCG) is the end of the old world **and the beginning** of the new, as predicted in **Matt. 24** . . ." Emphasis mine. What do we learn from this? Reader, grab a hold on this:

A. The six blessings (the finishing of transgression, making an end of sins, making reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing up of vision and prophecy and the anointing of a most holy place) **could not be brought in until "the end of the 70th week"** (70 AD).

B. The "new world" (Christianity) could not **"begin"** until 70 AD.

No. 27. "Remission of sins" in **Acts 2:38** is received at 70 A.D.—not before! Sins are not "blotted out" **(Acts 3:19)** until 70 AD! Reconciliation is not ac-

complished until 70 AD. "Everlasting righteousness" is not brought in before 70 AD! **This is Max's view.** See **2 Corinthians 5:18; Acts 22:16; Romans 5:1; 8:1, 2; Ephesians 4:32** and **Ephesians 1:7.**

No. 28. In **paragraph 17** we hear of "Israel" being "temporarily in a cast-away position . . ." Who is this "Israel"? If it is the unbelieving Israel they were never **restored** unless they themselves turned to Jesus. If they who were rejected did not personally turn to Jesus no "remnant" could effect their restoration! Max in this section **seems** to be teaching that "Israel" as a whole was rejected (including the ancient worthies) but were restord when the "remnant" of believing Jews were perfected and thus the ancients were "made perfect" also. This is certainly not what Paul taught! **Paul categorically states** GOD DID NOT CAST OFF HIS PEOPLE WHOM HE FOREKNEW! Max says they were cast off **"temporarily."** Paul says "God forbid" to the notion they were cast off—period! The **real Jew (Romans 9:6ff) was never at any time cast off!** This firstfruits notion is too akin to proxy salvation as taught by the Mormon group. **Hebrews 11:40** does not teach Max's view. See his position amplified on pages 57, 58 of his book on "baptism for the dead."

No. 29. **Paragraph 18** baldly declares "The new covenant was not established with "ALL THE SEED" of Abraham until **after** . . . the perfection of the firstfruits" and "The fall of fleshly Judaism . . ." Who is this "all the seed"? They are held as a distinct entity from the Church, consisting of the remnant of believing Jews and believing Gentiles. **With whom was the New Covenant made after 70 AD who were not included prior to then?**

No. 30. **The same paragraph tells us that it was at the return of Christ from "Zion" at 70 AD the "tabernacle of David" was set up!** In his book (page 15) Max King has said: "If the prophecy of raising up the tabernacle of David must have a material fulfillment, **then it is yet future, which** would exclude the Gentiles form any right to seek after the Lord until that tabernacle comes." We concur in this. **If the tabernacle is not yet set up the Gentiles could not have the right to seek after the Lord until 70 AD.**. Now reader, Max raised and used the argument, a good argument, you watch to see how he faces it!

No. 31. What are we to make of **paragraph 19?** "Since Israel failed the covenant respecting earthly blessings . . . their hope rested in the spiritual . . . aspects as contained in the new covenant. **Obviously, therefore,** Biblical eschatology pertained to the earthly not the heavenly . . . aspects of God's covenant with Abraham." What is it that's obvious? How is it obvious? The whole paragraph is a series of assertions some of which I cannot follow. **If there are two aspects of the Abrahamic covenant why cannot there be two "end-time" programs?** Be sure to tell us please.

No. 32. **Paragraph 20.** Point 1 in that paragraph is bare assertion! Point 2. Even on Max's own terms the law was not completely fulfilled at 70 A.D. Is there anything yet ahead for Max King? He believes he will receive a "spiritual body" when he dies so there is future fulfillment even in his scheme of things. Third point. This is bare assertion also besides which the Spirit is

still ministering in a non-miraculous fashion. Since nothing but an assertion was offered on this matter it needs only another assertion to be an adequate negative. Point 4 is completely erroneous. The "new world" for which Abraham looked was the "heavenly country" or eternal kingdom of Christ and God. This was received by him ("just men" made perfect - **Hebrews 12:23** with **11:39, 40**). The fifth point is bare assertion! So also is the 6th.

No. 33. The whole of **paragraph 21** is taken up with Max's view of Revelation. When we get to that proposition he can argue his case rather than assert it. I believe that John wrote of things "at hand" or "shortly to come to pass" but deny Max's view of the book almost entirely. The reader may judge for himself later. He asserts Jerusalem-Babylon. This is incorrect. He asserts if Revelation does not deal with the fall of Jerusalem then John is mistaken in saying he is writing of things "at hand." Surely the reader can see this is a rather swashbuckling statement. We look for proof of this later.

No. 34. Concerning **paragraph 22.** I enjoy reading Farrar but I prefer the Holy Spirit. Farrar isn't always wrong but having a dozen of his books in my library I know he isn't always right either. See his liberal treatment of Daniel which influences his view on the book of Revelation. I have little to object to in Schaff's piece in **paragraph 23.** I deny that Judaism was a "theocracy" after the establishment of the New Covenant. There is much too in **paragraph 24** to which one would say "Amen" but the implication that the Christians appeared as "spiritual children of Abraham" only **after** the destruction of Jerrusalem is not true Biblically (since Paul called followers of Jesus "seed of Abraham" before 70 AD) or historically.

No. 35. With reference to **paragraph 25** I'd like to ask:

1. Were Jewish Christians prior to 70 AD under the New Covenant?
2. Were the Jewish Christians prior to 70 AD under the Mosaic Covenant?
3. Were Gentile Christians ever under the Mosaic covenant?

No. 36. Max speaks as if "an everlasting covenant" concerning the possession of Canaan can only be fulfilled in an "everlasting possession" of the Kingdom but check for yourself how many things are said to be "everlasting" which were only agelasting. Max in one sentence insists we believe that "everlasting" is literal but "Canaan" is figurative. The only argument for it, at this point, is his word. Christians already had their citizenship in that heavenly country before 70 AD **(Phil. 3:20)**

No. 37. Let the reader remember it is Max's job to **prove** his point and all that is required of me is to show that his arguments are not adequate for the job. I am not required to set forth any position. This is the function of the negative.

No. 38. **Abraham received the earthly promises God gave him!** When he asked God how he could be certain he would inherit the land **(Genesis 15:8)** God told him how he could know **he** would inherit it - in his children! This was the nature of the promise. Stephen obviously understood it this way since he says **(Acts 7:17)** when the time "drew nigh" the people grew and multi-

plied in Egypt. This is exactly what God said to him in **Genesis 15:13-21.** Abraham asked: How can I be sure **I** will inherit? And God said: You will die and inherit it in your children. Read it for yourself. God made **earthly** promises to Abraham and fulfilled **them** in the fashion he said he would!

No. 39. The **heavenly** blessings involved in the covenant with Abraham (a covenant confirmed and established before Christ came - see our paragraphs 9, 10) were fulfilled in Christ, **before 70 AD.** What spiritual blessing did pre-70 AD Christians lack? What spiritual blessing came to Christians in this life **after 70 AD** which they did not enjoy before it? The only thing which I would regard future is the receiving of a resurrected body and my entering into the heavenly realm in my own person. Max King holds there is yet for him to be a resurrected body in which he will dwell with God in a realm other than here on earth. The difference between us is this: I believe the blessings of the New Covenant were fully enjoyed by the brethren in Christ before 70 AD and he doesn't.

No. 40. Max climbs on a figure of speech (a marriage: **Revelation 19:7-9)** and builds a doctrine on it. He claims the brethren were not married to Jesus until 70 AD **(paragraph 28)** but what of **Ephesians 5:23, 29-32?** There the Church is said to be the flesh of Jesus, his very own body - this is not true of one before marriage. It is a foolish thing to ignore plain prosaic scripture and build a whole series of doctrine on figures and types!

No. 41. Max assumes the "2nd" coming, the (complete) establishment of the kingdom, the (complete) establishment of the new covenant, the reception of reconciliation, everlasting righteousness etc. all occur at the same time - 70 AD. If any of this is in error the whole thing falls. **Each point is incorrect.**

No. 42. Passages and arguments which prove the new covenant was fully established before 70 AD.

1. See our first 2 paragraphs!
2. **Hebrews 7:12** teaches a change of priesthood demands a change of law - Christ was God's High-Priest before 70 AD therefore . . .
3. **Hebrews 7:18** says the Law was "abrogated" (disannulled).
4. **Hebrews 8:6** says the new covenant **"hath been enacted** (made law)." This was before 70 A.D.
5. **Hebrews 10:29** tells us there were those who had been sanctified by the blood of the New Covenant and apostatised. This was before 70 AD.
6. **Ephesians 4:5** (written before 70 AD) claims there **is** (not will be) **one** not two or twenty-two, faith! **This is especially significant since Max equates the Gospel with the new covenant (paragraph 7).** What does this mean then? It means there is one faith, one gospel, and since Max teaches the Gospel is the new covenant, THERE WAS ONLY ONE GOD SUSTAINED AND RECOGNIZED COVENANT!

7. **Galatians 3:23-4:31** teaches:

   A. Those under Law (Mosaic or other legal system) are slaves or in bondage **(3:23; 4:1, 3, 7, 25).**

   B. The Christians were no longer bond servants **(4:3, 7, 31).**

   C. Those who are sons **have been** redeemed from Law **(4:4-7).**

   D. There is a new covenant people born of a new covenant already in existence before 70 AD.

PROPOSITION I

KING'S SECOND AFFIRMATIVE

No. 1. I have no quarrel with Jim on the things listed in paragraphs No. 1 and No. 2 of his negative **as existing before 70 A.D.** On these things we agree. The reader will notice, however, no proof was given showing that any one of those seventeen things was "completely established" before A.D. 70. For example, No. 1, point 8, "Christians before 70 A.D. had their own king," says Jim. True, but did the **epiphaneia** of their king take place before then? (Remember, a part of our definition of establish is "to prove; demonstrate; to cause to be accepted or recognized," No. 7, first speech). Did not Paul **(1 Tim. 6:14, 15)** put the "proving" or the "demonstrating" of Christ's kingship and lordship at His appearing **(epiphaneia)**, which **means "the manifestation** of a hidden divinity?" (See Arnt-Gingrich on **epiphaneia).** Again, point 9, "they were in the kingdom before 70 A.D. **(Col. 1:13; Rev. 1:6),** " but did they **inherit it (Mt. 25:34), possess it (Dan. 7:22),** or **receive it (Lk. 12:32; Heb. 12:28)** before then? Again, No. 2, point 6, "Christ **enacted** a better covenant before 70 A.D.," but was it "completely established" **(Heb. 10:9)** before then? The question is not WHAT EXISTED before 70 A.D., but what was its STATE or CONDITION before then. Perhaps Paul knew something about all seventeen things that Jim listed in No. 1 and No. 2, but to Corinth he confessed that "we know in part" and that the "perfect" (or the complete, or wholeness) had not yet come. **(1 Cor. 13:10-13).** Paul knew about "the faith" but he confessed to the Ephesians that "gifts" were given to accomplish (among many things) the "unity of the faith" **(Eph. 4:8-13).** But in No. 11 Jim wishes us to believe this was fully accomplished on Pentecost. Is one preaching "the faith" when he preaches any portion of it? Did the obedient priests in **Acts 6** know about spiritual circumcision, church government, elders, etc? In the words of Dr. J. D. Bales, "All truth, however, was not revealed at one moment and thus they were not required to live by the full revelation until the full revelation was made. Revelation was bit by bit and not all at once **(1 Cor. 13:8-11).** It was not God's will to reveal everything to the church on Pentecost." **(Paul and The Law,** Firm Foundation, Aug. 24, 1971). The question of "completely established" is two fold: It is not one of "bringing something into existence" but rather of bringing that something "to fullness" and "to firmness." "To cause to stand, to uphold or sustain the authority or force of anything" **(Heb. 10:9, histemi,** Thayer, page 308).

No. 2. In paragraphs No. 7 and No. 8 Jim launches an attack upon the word "completely" in reference to "establish," suggesting that it is "redundant," "irrelevant," and a "burden" to the Affirmative's mind. This is because "completely" is offensive to Jim's limited definition of establish and expressive of the **full definition** which is deadly to his negative. His error is in not seeing that "completely" refers to FULLNESS and not merely to EXISTENCE. A human being exists in infancy as a "human being," but development and maturity belong to the future. The infant state, so far as a "human being" is concerned may be "perfect" and "complete," but in relation to a matured "human being" able to stand alone it is "incomplete" and "unestablished." Hence, the issue before us is not when was the new covenant brought into "existence," but when was it brought to **fullness** or

completeness? Birth establishes a "human being" as a "human being," but growth and maturity is that which **establishes** that human being. The word "completely" was, therefore, entered into the proposition to prevent the Negative from slighting the vital factors of development, fulfillment, fullness, or completeness in the matter of the covenant's complete establishment. Nothing is "redundant" when it serves the purpose of clearness of expression. (It is not superfluous to give a person suspenders and a belt both, if he has slim hips and baggy pants)! It may now be seen that Jim's final statement (No. 8) of the **affirmative's position** is only partially true. The word "existence" is not in our definition of "establish." Hopefully Jim can now see this.

No. 3. Now read carefully Jim's No. 7 paragraph. "If to 'establish' means to 'bring into existence'. . ." Who has said that is what establish means? He further stated: "an 'incompletely' established covenant is a 'half-rung' bell." And further, "the question becomes 'established' or 'not established.' " NOW LISTEN TO THIS, READER. "The kingdom was established at Pentecost but it was established with power in A.D. 70." (**"The Book of Daniel"** by Jim McGuiggan, page 26). Jim, was it, or was it not, **established** at Pentecost? Which time was the "bell rung?" Pentecost or 70 A.D.? Or was one time a "ding" and the other time a "dong?" If **completely** established is "redundant," what is **established** and **established?**

BASIC ERRORS OF THE NEGATIVE

No. 4. **FIRST,** Jim assumes that the old covenant was instantaneously annulled at the cross. Admittedly, Christ's death was **the basis** for the disannulling of the old, but the ministry of Christ (through the Spirit) was **the process** of accomplishing it. What does inspiration have to say about the "annulling?"

(1). **Heb. 10:9:** "He taketh **(anairei,** present active indicative) away the first, that he may establish the second." (Note: the establishing follows upon the **taking away).**

(2). **Heb. 7:18:** "For there is (present indicative of **ginetai,** is becoming) verily a disannulling of the commandment going before . . ." (Note: this passage DOES NOT say the law WAS abrogated or disannulled. See negative's point 3, paragraph No. 42).

(3). **Heb. 8:13:** "Now that which decayeth and waxeth old is ready to vanish away."

(4). **2 Cor. 3:7:** "which (glory) is being done away" (present passive participle of **katargoumenon).**

(5). **2 Cor. 3:11:** "for if that which is being done away" (present passive participle as in verse 7).

(6). **2 Cor. 3:13:** "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is being annulled" (present passive participle of **katageo,** as in verse 11).

(7). **2 Cor. 3:14:** "But their minds were blinded, for until this day is remaining (present indicative active of **meno** as in verse 11) the same vail un-

taken away in the reading of the old testament, which vail is being annulled (present indicative passive of **katageo, as in verses 11 and 13) in Christ."**

(8). **2 Cor. 3:18:** "we beholding as in a glass (mirror) the glory of the Lord are being transformed (present indicative passive of **metamorphoo,** to undergo a spiritual transformation) into the same image from glory to glory, even as by the Spirit of the Lord." Jim's concept of "annullment" is opposed to the **verb tense** of these inspired scriptures. **His whole position is at stake here.** Watch for his explanation of these scriptures.

No. 5. SECOND, Jim (No. 13) is in error on **Matt. 5:17, 19.** He makes the passing of heaven and earth a "proverb" instead of a "prediction," but his appeal to **Luke 16:17** cannot deliver him from the grasp of **Matt. 5:18.** There are TWO stated conditions for the law's fulfillment and BOTH must be met. "Till heaven and earth pass" AND "till all be fulfilled" or literally "not till the end of all things." One is as strong as the other. Is the latter one a "proverb" also? Remember, Peter wrote near the fall of Judaism and said, "The end of all things is at hand" **(1 Pet. 4:7).** And Jim agrees that the end of Judaism was the end of an age. (See his negative, No. 16 and No. 18).

No. 6. THIRD, Jim (No. 14 and No. 15) is in error on Christianity's being unable to **exist** before 70 A.D. if that is when the old (Judaic) "heaven and earth" passed away. Where is Jim's proof for this assertion. He asked, "Did the Christian age **follow** the Jewish age?" We answer plainly, YES. But we ask, when did the Jewish age end? Jim, does "the consummation of the age" in **Matt. 24.3** refer to the fall of Judaism? If so, did Christianity exist before that time? (Let the reader remember that bringing something into existence is not the only factor involved in its complete establishment). Could Christianity begin to exist in an age and in a world that would in time give place to a fully revealed, victorious, and completely established Christianity? What was "the world about to come" in **Heb. 2:5,** and did Christianity exist before it came? Could a new heaven and earth begin to form and come into being before the passing of the old heaven and earth, whose place it would take? We believe so. Could a new Jerusalem begin to appear before the old one gave place to it? We believe so. Did not Jesus go to prepare a place (sending the Spirit to bring all things to fullness, **John 16:7; Eph. 4:19),** or did He go to **wait** "till the end of all things" or till "the consummation of the age" before He initiated a new creation? We affirm that the new things were set in motion, shapened, formed, and developed, and then the end of the old came. The world "about to come" **(Heb. 2:5),** came **(Rev. 21:1).** The better things "about to come" **(Heb. 10:1; 9:11; 11:40),** came. The city "about to come" **(Heb. 11:14),** came **(Rev. 21:2).** The greater tabernacle "about to come" **(Heb. 9:11),** came **(Rev. 21:3).** The **kingdom** "about to come" **(2 Tim. 4:1; Heb. 12:28),** came **(Luke 21:31).** All of these things began and existed "in part" under the ministry of the Spirit, but they were never spoken of as "having come" until their full development, which was when the old was completely fulfilled, emptied, and decayed, hence ready to pass away **(Heb. 8:13).** Therefore, Jim's first statement in No. 15 is only partially correct. Passages that make these things future do not deny their existence "in part." (Ishmael did not have to be cast out before Isaac could be born).

Christianity was in existence BEFORE 70 A.D., but it was not yet fully developed and ready to replace the old. The **fulfilling** of the old was not yet "complete." But the end was near in **1 Pet. 4:7.** The old was ready to vanish in **Heb. 8:13.** The day was approaching (at hand) in **Heb. 10:25.** Many marvelous things were "at hand" and ready to "shortly come to pass" in **Rev. 1:1, 3. Now let the Negative show that Christianity did not begin before the "consummation of the age" in Matt. 24:3, or that the "consummation of the age" in Matt. 24:3 did not apply to the end of Judaism.**

No. 7. FOURTH, Jim (paragraphs No. 16 and No. 17) is in error on the law's change. He has the religious aspects ending at the cross and the civil battered in 70 A.D. Where is his proof that the scriptures make such a distinction in time? Did Paul's actions in Jerusalem **(Acts 21:20-26)** pertain to the civil institution only? Was he merely stirring around in a "dead carcass?" Was the destruction of Jerusalem, the sacrificial system, and the temple of **civil** connotations only? In No. 17 Jim asks, "was there a change of Law before 70 A.D.?" Yes. Is the Affirmative's position now lost, as he asserts? No, for the very reasons given concerning similar questions in other paragraphs. Was the law's change "complete" when **Heb. 7:12** was written? Not if one observes the tense of the verbs, a thing that Jim seems to overlook. "For the priesthood being changed (gen. sing. fem. participle present passive of **metathami)** from necessity also of law a change takes place" (present indicative of **ginetai).**

No. 8. FIFTH, the Christian's coming to the things listed in **Heb. 12:18-29** does not militate against the "soon coming" of these same things into a completely established state. (See the negatives argument, No. 18). For example, is the "heavenly Jerusalem" of **Heb. 12:22** a **different** Jerusalem from that which "came down from God out of heaven" in **Rev. 21:2?** We believe not. But if it existed before (see **Gal. 4:25; Heb. 12:22),** why, then, is it later spoken of as **coming** down from God out of heaven? Because the **coming** is the **complete** establishment of a thing. It has then reached a fullness that enables it to stand in the place of the old that is then removed. The shaking of the old was in process in **Heb. 12:18-29.** And so was the **receiving** (verse 28, present active tense) of the new. In the kingdom before 70 A.D., YES **(Col. 1:13),** but its **coming** was not till then **(Lk. 21:31; 2 Tim. 4:1).** Born of the new Jerusalem before 70 A.D., YES **(Gal. 4:26),** but its **coming** was not till then **(Rev. 21:2).** Citizenship in the new world before 70 A.D., YES **(Phil. 3:20),** but its **coming** was not till then **(Rev. 21:1).** In Christ before 70 A.D., YES **(2 Cor. 5:17),** but His **coming** was not till then **(Matt. 24; Lk. 21; Jas. 5:8).** The **complete establishment** of the new is in contrast (time-wise and eventwise) to the **complete fall** of the old. THE BASIS for it all was the cross. THE PROCESS for it all was "inspired teaching" (the fulfilling of the law). THE TIME for its accomplishment was "the consummation of the age," **(Mt. 24:3; 1 Cor. 10:11; 1 Cor. 15:24).** Jim eliminates **the process** and **the time,** and argues for establishment on **the basis** for it only. But ALL THREE FACTORS are essential to the covenant's complete establishment.

No. 9. SIXTH, the Negative (paragraphs 20-27) thinks he sees a problem

or two on "Daniel's seventy weeks." He sees a "flaw" in our time of its beginning, but confesses we miss the crucifixion or "cutting off" by less than a week. Not bad!, but was his aim more accurate? He argues the Messiah was cut off AFTER 69 weeks, and to this we agree. But if Jim makes it the middle of the seventieth week, we disagree. AFTER 69 weeks - yes. In the MIDDLE of the seventieth week - No. One cannot have the crucifixion and the destruction of Jerusalem (the overspreading of abominations, **Dan. 9:26, 27; Mt. 24)** compressed into a half week without a break in time also. The Negative chides the chronological break between the sixty ninth and seventieth weeks, but the evidence for such is strong. After 69 weeks the Messiah was "cut off." Cut off from WHOM and from WHAT? Did He not come to fulfill six blessings to Daniel's people? But He was "cut off" **one week short.** Would He ever resume again?; immediately?; or when? "I will return" was Christ's promise **(John 14:1-3).** WHEN? The "times and the seasons" were in God's own power **(Acts 1:7; Mt. 24:35).** Why was this this true? Because the "cutting off" after 69 weeks resulted in a chronological break, making the seventieth week contingent upon the RETURN of the "cut off" Messiah. But first, before the return, and hence the receiving and blessing of Daniel's people, the "fullness of the Gentiles was to come in **(Rom. 11:25-27).** This was a mystery of the gospel that produced anger and grave concern among Jews everywhere. It gave rise to numerous questions, and one critical question in particular: "HATH GOD CAST AWAY HIS PEOPLE?" **(Rom. 11:1).**

No. 10. Watch how Paul argues the case (chapters 9-11 of Romans). First, notice that in these chapters **Israel** is referred to "eleven" times up **to 11:26.** Each time the term is exclusive of Gentiles. Also, Paul divides this **Israel** into two groups: the true Jew and the unbeliever, **(9:6-8).** Now, Paul proceeds to show that God had not cast away his people, as feared by some. FACT ONE: Israel has always been preserved through a **remnant** in times past **(9:27-29; 11:1-4).** FACT TWO: At the present time the threat of extinction is stayed by a **remnant** according to the election of grace **(11:4.).** FACT THREE: the blindness and unbelief of some resulted in salvation for the Gentiles **(11:11-25; 9:24-26).** FACT FOUR: "That hardness in part is happened to Israel, until the fullness of the Gentiles be come in" **(11:25).** (Note: "until" is used here as in **Rom. 5:13,** not meaning that the hardness of some would not **continue** beyond that time. The meaning is, at the fullness of the Gentiles, that which is being argued for Israel will then happen). FACT FIVE then, is conclusive: "And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." **(11:26, 27).** (See **Psa. 14:7; Isa. 59:20; Joel 2:14-17).**

No. 11. WHO IS "ALL ISRAEL?" (1) Not "all the physical seed" **(9:6-8);** (2) Not just the **remnant** of Paul's day for they did not constitute the whole of God's Israel. The "remnant" **of 11:5** stands in apposition to "his people" in 11:1; (3) Neither is "all Israel" a prophecy of some future conversion of national Israel. "Conversion," much less "future conversion" is not the subject of **11:26, 27** anymore so than it is of **Heb. 9:28;** or **1 Pet. 1:5, 9. (4).** But "all Israel" here (in contrast to "Israel" in 9:1 - 11:25) is

EVERY TRUE JEW of past ages up to the time of Christ's "return," **including** the **remnant** of 11:5 and the **engrafted** Gentiles of **11:17-25. Romans 11:26** parallels with **Rom. 4:13-17.** "All the seed" in **4:16** is parallel to "all Israel" in **11:26.** The "promise" **(Rom. 4:13; Acts 2:39)** is made sure unto ALL THE SEED, i.e., "of the law" AND "of faith." Hence, the Messiah DID RETURN, and HE DID fulfill unto ALL ISRAEL the promised blessings and execute wrath upon the unbelieving portion **(Dan. 9:24-27; Mt. 24).**

No. 12. Evidence, therefore, for a break between the sixty ninth and seventieth weeks is strong and decisive. Furthermore, Peter's and James' arguments in **Acts 15:13-18** appear to be parallel to that of Paul's in **Romans 9-11.** If "AFTER THIS" in **Acts 15:16** stands in apposition to "God at the first did visit the Gentiles to take out of them a people for his name" (verse 14), as it certainly appears to do, then the building of the tabernacle of David belongs to the return of Christ (as in **Rom. 11:26)** or to the coming of the new heaven and earth, the new Jerusalem, and the tabernacle of God in **Rev. 21:1-3.** (This view does not forbid the tabernacle's prior "existence" anymore so than the prior "existence" of the things in **Rev. 21:1-3** is forbidden). Neither would it make impossible the calling of Gentiles during the time of its prior existence or before it was "completely established," and furthermore it would not forbid the "residue of men and all Gentiles" from seeking the Lord **after** it was "set up" or after Christ returned **(Acts 15:17).** The concluding statements of James **(Acts 15:18)** and of Paul **(Rom. 11-33-36)** are impressively parallel.

No. 13. The Negative's questions in No. 24 are amiss of the subject. The words, "And he shall confirm (or cause to be strong, to prevail) a covenant one week" **(Dan. 9:27),** supports our claim that the covenant was not "completely established" (made firm, strong, or sure) until the final week of Daniel's prophecy, in which the sacrificial system, the temple, and the city were destroyed. (This was certainly a "confirming" and an "establishing" time). The words "one week" do not refer to the duration of the covenant but to the time when it was made to prevail, just as it was the time that Jesus came in His kingdom in POWER, not to be "cut off" but to "cut off" the enemy and to save the elect **(Heb. 9:28; 2 Thess. 1:7-10).**

No. 14. Concerning paragraph No. 26 of the negative, we affirm the six blessings WERE **brought in** when Judaism fell, just as the new Jerusalem "came" then **(Rev. 21:2).** But we deny the negative's assertion on line 1, No. 27. Sins WERE REMITTED in Acts 2, but the fact remained that a "redemption" was awaited **(Eph. 1:14; Rom. 8:23; Lk. 21:28).** Souls WERE SAVED in Acts 2, but a "salvation" was awaited **(Heb. 9:28; 1 Pet. 1:5, 9).** "Bringing in" is the same as "coming" or as "completely establishing." Souls were in the kingdom before A.D. 70, but when did it **come** in **power?** Jim and I agree that it was A.D. 70.

No. 15. For an answer to the last question in No. 31, read carefully **Gal. 4:21-31.** The difference between the two covenants is the difference between **flesh** and **spirit.** (See **John 3.5).** The spiritual aspects of the Abrahamic covenant **have no end.** The new covenant is eternal. The old was temporary because of its form. The "natural" was first, afterwards that which is "spirit-

ual" **(1 Cor. 15:46, 47).** The spiritual has no eschatology, being eternal. Two programs, YES, but only one with an end-time. Two aspects of the Abrahamic covenant (the temporal and the spiritual) but only one end-time. Why is it **obvious** that eschatology pertains to the temporal or old covenant world? Look at the TIME STATEMENTS in the apostles teachings. Look at WHAT WAS COMING and look at WHAT PRECEDED it, which passed away. YES, it is **obvious,** it is **very obvious.** A NEW Jerusalem implies an OLD one. A NEW heaven and earth implies an OLD heaven and earth. Why contrast the NEW JERUSALEM with the OLD JERUSALEM of the old covenant and refuse to contrast the NEW HEAVEN AND EARTH with the OLD HEAVEN AND EARTH of the old covenant? Why, reader, why?

No. 16. In paragraph No. 36 Jim asserts (without proof) that everlasting is only "age-lasting." He seems to miss the entire picture of the Abrahamic covenant. The covenant is ONE, essentially. EVERY promise of God that is said to be "everlasting" is "everlasting" (eternal), including circumcision, the sabbath, the land, the seed, etc. The **first state** of such things was **temporal** in nature (or age-lasting) but the promises are ETERNAL or EVERLASTING. For example, I believe that Jim McGuiggan is everlasting, even though he now has a temporal form. It may vanish anytime, yet he will be everlasting; only his form changes. (And according to Paul he will not be left naked when it happens). The question is: "What were the temporal aspects of the Abrahamic covenant?; when did they pass away?; and did the spiritual follow in force **immediately** upon the passing of the temporal? to what, then, does Biblical eschatology apply - the **temporal** or the **spiritual?** I feel the answer is **obvious.**

No. 17. In connection with the temporal and the spiritual, the Negative (paragraph No. 2) expressed surprise that the new covenant was the **spiritual aspects** of the Abrahamic covenant. (Later, however, he appears to recover from his surprise in stating "that the 'spiritual aspect' of the Abrahamic covenant is under discussion" in **Gal. 5:16.** See No. 10, point 1.) Jim went on in No. 2 to assert that the covenant **confirmed** with Abraham before Sinai could not be the one Jesus **mediated (Gal. 3:15-17).** WE AFFIRM THAT IT WAS. God confirmed a covenant with Abraham. What was the **state** of the covenant confirmed? It was in **promise** form. **How** was it confirmed? With an **oath (Heb. 6:13-20);** hence in **promised** form. WHEN and HOW did the covenant of promise achieve fullness? Not through Moses' mediation, which carried the promise along in earthly form **(Gal. 3:17-19),** but through Jesus' mediation **(Heb. 9:15),** IN WHOM it was CONFIRMED **(Gal. 3:17;** "confirmed before of God in Christ"). Hence, Jim is in error in his assertions in No. 10, points 3 and 6. The new **(kainos)** covenant is precisely what God **confirmed** in promise to Abraham, but it was "confirmed" IN CHRIST.

No. 18. Jim's point in No. 38 is valid, but it must be carried further to see the point Stephen was making, Stephen knew Abraham possessed earthly Canaan "in his seed," (and his audience knew this) but his point was that Abraham **personally** did not inherit enough to put his foot on. He even "bought" a burial plot. What, then, is the point? Exactly the one made by the Hebrew writer in **Heb. 11:9-16.** The promise was "to Abraham FIRST and

to his seed AFTER him **(Acts 7:5)**. The earthly fulfillment was of reverse order, i.e., his seed inherited earthly Canaan FIRST, otherwise Abraham could not have possessed it **in his seed.** But the "promise" was of the reverse (Abraham **first,** and his seed **after** him - not him **in his seed,** but his seed **in him),** therefore, it remained as a **promise** even after earthly Canaan was inherited. Thus, a future inheritance (and a spiritual one according to the nature of the case) was argued **(Heb. 11:9-16).** Abraham was to inherit FIRST (and through his faith he became "the father," **Rom. 4:16** and **"the root," Rom. 11:16),** and then his seed AFTER him.

No. 19. Concerning the "marriage problem," see Jim's No. 40. Does **Eph. 5:23-32** teach **marriage** to Christ? Only in prospect at that time: "That he might present it (the church) unto himself" (verse 27), spotless, washed, white, pure . . . even as seen in **Rev. 19:7-9.** "The wedding is ready" in **Matt. 22:8.** WHEN? When the king sent forth His armies, and destroyed those murderers, and burned up their city (verse 7). Same thing in **Rev. 18 and 19.** A city (Babylon) falls and the marriage follows. In **Matthew 22:7,** Jerusalem is destroyed and the "marriage is ready." Are there two weddings? But what about the husband and wife relationship in **Eph. 5:23-32** referred to by the Negative? Are we to conclude that Ephesus was **married** to Christ while Corinth was only **espoused** to Him **(2 Cor. 11:2)**? And did Matthew err when he called Joseph Mary's **husband** while she was as yet only **espoused** to him **(Matt. 1:18, 19)**? The **espousal** then was much stronger in bond than the **engagement** of our day. A writing of divorcement is not necessary today to break an engagement. Hence, Paul could speak of Ephesus as he did while they were yet in an "espoused" state, waiting to be presented unto Christ."

No. 20. I am glad, however, that my good friend did not make (as many have) the unreasonable argument about "illegitimate" children before 70 A.D., if the marriage was not until then. Reader, children of God are not born of the church of Christ - BEFORE OR AFTER 70 A.D. The seed is the word of God. We may preach and teach it, and thus bear fruit, **but we do not bear the children.** Paul said, "I have begotten you **through the gospel" (1 Cor. 4:16);** not **through the church of Christ.** Some may be born of the church today, but all such need to be "born again" to be the children of God. So let us not become guilty of mixing our similes . . . it could be catastrophic.

No. 21. The reader may now read the Negative's final paragraph (No. 42) and compare his assertions with what has been "completely established" in this affirmative. The question is not that of bringing things into **existence,** but rather of bringing those things to fullness, to completeness, to wholeness, and into a state and relationship where they will be firm, and stand forever and forever. Christ (through the Spirit) did that very thing, and so strong and mighty was that fullness that when it **came** "the earth and the heaven fled away" from before the face of Him that sat upon His great white throne **(Rev. 20:11.** Now, that is what we call "complete establishment."

PROPOSITION I

McGUIGGAN'S SECOND NEGATIVE

No. 1. Let me say it again, clearly, Max King not only denies the New Covenant was "completely" established before 70 A.D., he by his own definition, denies it was "established" before then! Look at what his definition of "established" carries with it! To bring into existence, stabilize, permanently settle, demonstrate, prove, and cause to be believed. **Now mark it reader,** this is the definition of "establish" **not** "completely" establish. You can see he denies "establishment" and not simply "complete establishment" when you see his use of **Heb. 10:9.** He denies this was fulfilled while the Hebrew writer wrote. What does that passage speak of? "Complete" establishment? It doesn't "complete" establishment and yet Max still denies the passage was fulfilled at the time of writing. **He denies "establishment" for he denies the fulfillment of Heb. 10:9** until 70 A.D. MAX KING, TELL US PLAINLY, IN THE LIGHT OF YOUR DEFINITION OF "ESTABLISH" (GIVEN ABOVE), WAS THE NEW COVENANT ESTABLISHED BEFORE 70 A.D.? We are not asking was it **completely** established but "was it established." If he says: It was "established" but not completely - he has confessed it was "brought into existence, stabilized, permanently settled, demonstrated, proved, and caused to be believed." If he says: It was not established - you can set down the book you are reading for his position is clearly marked as outrageously untenable!

No. 2. Now you have it reader **(Aff. 2, No. 1),** the Priesthood of Jesus was not "completely established" until 70 A.D. (can you believe it?). Despite the book of Hebrews, the Priesthood of Christ was not "completely established." Nor, we are told, was the Kingship of Christ "proved or demonstrated" before 70 A.D. Despite **Acts 2:36** where Peter claims the whole house of Israel could "know" and know "assuredly" (from a verb meaning: made firm, secure) Max assures us they could not have "assuredly" known since the "proving" (his word) had not yet taken place? Despite **Ephesians 1:20-21; 1 Peter 3:22** and **Revelation 2:26-27** Max claims Jesus was not completely established as King over all. In fact, as we have shown above, Max's position logically leads to the view that Christ was not brought into existence as King, stabilized, permanently settled, proved, demonstrated, or caused to be believed as King. Why, this is **his** definition of "establish" (not "completely" establish but "establish") so on his own definition not only was Christ not "completely" established as King he was not "established" as King. Stop reading this right now and read the three scriptures cited above **(and Rev. 1:5-6)** and ask yourself: How did Max get himself in such a mess?

No. 3. Max on his own confession does not believe the atonement was "completely accomplished" until Christ came out of heaven in 70 A.D. Yes - he **does** take that position - freely and verbally. What you read in Acts and all the other epistles of the New Testament is the apostles preaching an incompletely established Gospel concerning one not completely established as High Priest calling people to accept the benefits of a not completely accomplished atonement. Urging them to become members in a not completely established Church and Commonwealth and be not completely estab-

lished priests offering sacrifices under a not completely established sacrificial system in a not completely established House of God over which a not completely proven Son of God doesn't completely rule. YOU THINK THIS IS CARICATURE? BEFORE THE LORD GOD ALMIGHTY THIS IS TOO SERIOUS AN ISSUE TO PERMIT CARICATURES - THIS IS MAX'S STATED POSITION. He asked for (and believes none exists) proof that any of the 17 things I listed in my first negative (No. 1) were "completely established." Read it for yourself **(Aff. 2, No. 1).**

No. 4. And is there any inspired record of the "proving" or "demonstrating" (Max's words) of the Kingship of Jesus? In God's **final** and **complete** revelation is there any historical proof of this "demonstration"? On Max's view - **none**! Max believes **all** the Bible was written prior to 70 A.D. THE **ONLY** HISTORICAL PROOF OF THIS "PROOF" IS IN PAGAN LITERATURE - He tells us the whole Bible **prophesies** this event but the final and complete revelation of God doesn't supply the historical proof!

No. 5. Max insists on saying the New Covenant is the long existing Abrahamic covenant. The Abrahamic covenant was "established" 430 years before the Mosaic covenant came along. READ, READ **NOW Gal. 3:15-17. Of course** God fulfilled the blessings (spiritual) of that covenant in Christ but the covenant was established 430 years before the Mosaic - **and confirmed**! Max it says "confirmed **beforehand**" in Christ, meaning Christ would bring the blessings, not that it wasn't confirmed before Christ. Reader, did the Mosaic covenant come 430 years **after** the covenant was confirmed to Abraham? Of course! Max admits **(Aff. 1, No. 6)** the New covenant was **recent** when compared with the Mosaic - HOW COULD IT BE RECENT RELATIVE TO THE MOSAIC IF IT WAS THE ABRAHAMIC COVENANT WHICH PREDATED MOSES' BY 430 years? **Reader, understand this before moving!**

No. 5a. The reader would do well to consider also if "to cause to believe" is part of the definition of "establish" Christ and his Kingdom might not yet be "established" since the Jewish nation and millions of other people still deny the claims of Christ. The reader is well aware however that many thousands were "caused to believe" before 70 A.D. But Max knows this too and such people as these do not convince him - I wonder "how many" or "who" must believe before Christ is fully established as King and Priest? **Max's view, in addition, holds they were caused to believe on insufficient grounds for the "proving" or "demonstrating" of his Kingship did not take place before 70 A.D.**

No. 6. The illustration of the baby in contrast to the mature man is our point Max not yours - the baby is there, fully developed, in need of no organs or members. If you are claiming the Church went through an "infant state" you are only asserting what we have taught for years. But you claim more than this - you say **(Spirit of Prophecy,** p. 65) "nothing" was "complete, perfect, or eternal. . ." before 70 A.D. You deny that the righteousness between Pentecost and 70 A.D. was "eternal." You deny the eternality of Christ's priesthood before 70 A.D.! You deny the eternality of the New Covenant before 70 A.D.! You deny the eternality of Christ's Kingship before

70 A.D. TELL US PLAINLY, WAS THE PRIESTHOOD OF JESUS **"TEMPORARY"** BEFORE 70 A.D.? Reader, the Bible says (before 70 A.D.) Jesus was a Priest "FOREVER." HIS PRIESTHOOD WAS A FOREVER PRIESTHOOD. But more - as if knowing people would say things such as Max has said above - the Holy Spirit had it written (prior to 70 A.D.) "He hath **PERFECTED FOREVER** them that are sanctified." **(Heb. 10:14).** The word "perfected" here is in the Greek perfect - consult a Greek scholar or Greek grammar. The Hebrew Christians came unto "the spirits of Just men made perfect." **(12:23).** The Christians **had** come (check Greek manuals) to men who stood in the state of having been perfected. See Greek manuals. In **Colossians 2:10** the Christians were told they were presently enjoying the state of having been "perfected." See Greek manuals.

No. 7. Maturity and perfectness may relate to numerous things. One may be perfect (i.e. mature, complete) in one area and have need for much growth in another. See this in various passages. **1 Cor. 2:6** with **13:1-end; Col. 2:10** with **4:12.** Max, I don't accept your view of **1 Cor. 13:10-13** and since you didn't attempt to prove it I don't need to set up a negative! I really enjoy the books of James Bales but he is a poor substitute for the Holy Spirit as he himself would declare. And Max, he would never agree with the use you are making of his article - in any case.

No. 8. You seem to be of the opinion the priests who obeyed the faith did not know of the government of the Church etc. What scripture proves they didn't? Besides, does one have to personally know all the truths of the Scriptures before they can be said to be established? Do you teach each convert every truth before baptizing him? What truth do you know which was **not** revealed before 70 A.D.? Must all the truths of the Christian system be **written** before they can be said to be revealed? WAS ALL TRUTH REVEALED BEFORE 70 A.D.? TELL US! If he says "Yes" he has lost his argument - if he says "No" he has lost his complete revelation for it is his view all the New Testament was written before 70 A.D.

No. 9. The New Covenant was ETERNAL before 70 A.D. In **Heb. 10:26** we read of those people standing in the state of having been sanctified and we are told by what they were sanctified - the blood of the covenant. In **Heb. 13:20-21** we are told they have been cleansed by the blood of an ETERNAL covenant. Max - give up. What is the full definition of "establish" (as per Max)? To bring into existence, stabilize, permanently settle, prove, demonstrate and to cause to be believed. Each of the following passages proves each of these points to have been met before 70 A.D. **Heb. 8:6** - its existence. **Heb. 13:21** - its stability. **Jude 3** - its permanence. **Acts 6:7** - its acceptance. **ONE OF** the uses of the word "establish" is "vindicate" and I believe that that which already existed and was established was **vindicated** in 70 A.D. This is how I used the word "establish" in my "Daniel" (see **Aff. 2, No. 3).** Vindication of Christ's Kingship happens again and again. It will happen again when he comes at the end of this age!

No. 10. Concerning those tenses. Max King is no Greek scholar as the Greek student has already noticed. THERE ARE NUMEROUS USES OF THE

PRESENT TENSE! Check for yourself any standard Greek grammar such as Dana and Mantey, Machen or Burton's "Moods and Tenses" on this. Let me illustrate this, choosing a few out of literally hundreds of possible illustrations. **1 Cor. 11:18** "I hear. . ." is **present** but speaking of something he had already heard - here it acts almost as a **perfect.** The same is true in **John 15:27** on "este" and **Luke 13:7** on "erchomai." Moulton in "Prolegomena to the Grammar of N. T. Greek," page 119 will have occasion to say the present tense "gathers up past and present time into one phrase." The word "ginetai" which indeed occurs in **Heb. 7:18** also occurs in many other places. **Romans 11:6** "grace is no more grace." **Heb. 9:22** "there **is** no remission." **11:6** "he **is** a rewarder." MAX - NAME US ONE TRANSLATOR - ANYWHERE, WHO RENDERS 7:18 "There **is becoming** a disannulling." Reader, I hate to become involved in a long drawn out discussion of tenses when the facts are so clear. "I brush my teeth" and "I am brushing my teeth" are both **present.** Even Berry's "Interlinear" (for which Max has greater respect) will not render **7:18** "There **is becoming** a disannulling." He renders it "there becomes." Max becomes **his own** Greek authority in this rendering. MAX - WHAT GREEK SCHOLAR RENDERS "GINETAI" IN THIS PASSAGE AS YOU DO?

No. 11. We all make use of the present verbs and participles when no present action is taking place. When we perform a trick and one asks how we did it we often say, "I **take** the object and **place** it. . ." When a coach is commenting on the athlete's throw he may say to the students, "You see, he **grasps** the ball like this and **throws** it thus. . ." We do this endlessly. For others (among many) illustrations of such uses of the present tenses see **Gal. 3:23** with **25a; Matt. 17:11** (erchatai) with **17:12; 1 Tim. 6:4** (cometh); **1 Cor. 14:25** (are); **Heb. 8:8** (finding) **8:8, 10** (saying - 3 times); **8:9** (when I took); **8:10** (will put) and on and on - in and out of Hebrews! **We are not saying that Greek grammar doesn't have its place but we are saying for a man to ignore everything else and argue on the present tense of a verb or participle betrays ignorance of both Greek and the scriptures.** The bluntness of this speech is not intended to be offensive. Max King knows this - this I'm saying for the reader's benefit.

No. 12. IF MAX IS RIGHT IN HIS USE OF THE PASSAGES in **2 COR. 3** HE HAS PROVEN THE GENTILES WERE UNDER THE LAW OF MOSES - Great day! How could he come to this position? Let's see if he is right.

1. **2 Cor. 3:7.** Look at it closely and see that while Paul uses the glory on the face of Moses to figure forth the glory of the Law **it is the glory on the face of Moses** he is speaking of when he says the glory "was to be done away." It is true that here "done away" is a present participle but not only do all the major translations (KJV, ASV, RSV, NAS, NEB etc.) render it as an accomplished thing but if it is to be rendered as a process going on while Paul wrote - THE GLORY ON MOSES FACE HAD NOT YET VANISHED. Read it for yourself! This empties Max's argument of any weight at all. For if the Old Covenant was in **the process** of vanishing (by virtue of a present participle) so was the glory on the face of Moses for a present participle is used of it also!

2. **2 Cor. 3:13.** This scripture again fractures Max's view for it doesn't speak of the Old Covenant at all but the glory on Moses' face. Moses did not want the children of Israel to stare at something - at what? The Old Covenant? **Of course not!** He didn't want them looking intently at the glory on his face - that's why he put the veil on! So Paul uses the present participle of the glory on Moses' face. If Max is right the glory on the face of Moses was still in the process of vanishing while Paul wrote! END OF ARGUMENT! RIGHT?! No wonder the major versions (and for all I know the minor ones also) render these as nearly a perfect and sometimes aoristic.

3. **2 Cor. 3:11.** This scripture speaks of the Old Covenant but as we have already shown the present participle not only does not need to be rendered "is in the process of being done away" but should not be!

4. **2 Cor. 3:14.** Deals with **the veil.** BUT WHAT IS THE VEIL MAX? Is it the Old Covenant? You must know it's not! It stands for the unbelief which prevents the Jew seeing the passing glory (staying with the present participle). What happens to that veil? What happens to it when one becomes a Christian? Does it "begin to pass away"? You must know it doesn't - it passes away **in coming to Jesus.** While Paul was writing was the unbelief which kept men from seeing the truth of Christ still in the process of passing away even in the Christians (Corinthian, at that!)? Of course it wasn't in process of vanishing in Christians - it was the taking off of the veil which enabled them to see Jesus correctly. You've lost your case again, Max!

4a. **2 Cor. 3:18** is completely irrelevant for I believe (and so do we all) that the Christian undergoes a progressive transformation - even to this day! But Max - tell us, were the Corinthians coming out from under the Law of Moses? If they were ever under it - how did they get there? If they were under it while Paul spoke what does **Rom. 6:14** say of them? What does **Gal. 3:10** say of anyone under the Law? **You have told us in this book and clearly in the Spirit of Prophecy that even redeemed Jews were living in the "body of death" and "in a state of sin" (page 60). You equate the deliverance of Gal. 3:10-13 with the glory promised in Rom. 8:18-20 and claim it had not yet been fulfilled (page 60). Max, can't you see the danger in all this?**

5. **Heb. 10:9.** The reader by now must see very clearly that the tenses are no problem at all. It is rendered "he takes" away the first by Berry upon whom Max leans heavily. MAX, WHAT TRANSLATOR AGREES WITH **YOUR** RENDERING OF THE PASSAGE? **Will you not now admit that your tense argument, at best, is altogether inconclusive?** Let the reader note that it is by that second will which Max says (in the word of the passage) was not yet "established," it is by **that** will the Hebrews were **standing** in a state of **"having been"** sanctified" ("are" is pre. ind., while "sanctified" is a perfect part.) So that the pres. ind. speaks of a present standing of having been sanctified! IT REQUIRED THE ESTABLISHMENT OF THE 2ND WILL TO SANCTIFY THEM AND WHILE THE HEBREW WRITER WROTE THEY WERE IN THAT STATE OF HAVING BEEN SANCTIFIED - WHAT DOES THAT TELL YOU? Using the word in the text, the new covenant must already have been "established." It was the blood of that covenant with

which they had been (aorist, ind., pass.) sanctified. But more, as we have already shown "they who are (pres.) sanctified (perfect passive) had been already "perfected" with a "forever" kind of perfecting! **Deal with this Max.**

6. **Heb. 7:18; 8:13.** We have already dealt with **7:18** (see No. 10). In **8:13** "In that he saith" is present infinitive active. If Max were right God would be saying the words of Jeremiah as the Hebrew writer was speaking but Greek scholars know better. "He hath made" is perfect indicative active indicating an action in time past which causes the old covenant to "stand in a state of having been made old." The rest of the passage is not a double verb clause but an observation on "old things." The writer is not contradicting himself and saying "the old covenant stands having already been made old" and "the old covenant is growing old. . ." He is merely pointing out the destiny of all aging things - they approach the "throwing out" stage! And by the way, Max, how could Jeremiah speak of a **coming** covenant, a new one, one recent in contrast to the Law of Moses, when according to you that New covenant was the already long existing Abrahamic covenant?

No. 13. Note on **7:12** Max admits there was a change of law **(Aff. 2, No. 6 or 7).** Yes, he does! And then he says the change was still in progress. Now how does that "grab you"? He gives it to us because the passage demands it and then takes it back on the basis of a present tense and participle. **In 7:1 "returning" is a present participle - was Abraham still returning when the Hebrew writer was writing?** In 7:7 "is blessed" is present indicative passive. Was Melchizedek, while the Hebrew writer wrote, in the process of blessing Abraham? In **7:11** "should arise" is present infinitive. Max, should we render this "is in the process of arising"? WILL YOU STILL PERSIST IN SAYING, ON THE BASIS OF PRESENT TENSE VERBS AND PARTICIPLES, THE CHANGE WAS STILL IN THE PROCESS? In **7:24** "hath" is present indicative. **MAX - YOU RENDER THIS FOR US!**

No. 14. Reader, the Lord did not have two acceptable priesthood systems operating at the same time any more than he had two covenants going at the same time. CAN YOU IMAGINE THE HEBREW URGING THOSE JEWISH CHRISTIANS NOT TO GO BACK UNDER THE LAW WHEN MAX PLAINLY TEACHES THEY WERE NOT EVEN DELIVERED FROM IT UNTIL 70 A.D.? See my No. 12 and his 2nd aff. No 7. Under the Law is only condemnation - even the casual student knows that - but Max insists people in Christ were at the same time under Law. He claims that the things of **Hebrews 12:18ff** were "soon coming" when the epistle was being written **(Aff. 2, No. 8)** because none of them were perfected - WHAT? THE BLOOD OF THE EVERLASTING COVENANT . . . NOT PERFECTED? OUR OWN MEDIATOR . . . NOT PERFECTED . . . EVEN AFTER HE DIED, ROSE AND RECEIVED THE LORDSHIP? GOD, THE JUDGE OF ALL . . . NOT PERFECTED UNTIL 70 A.D.? "JUST MEN MADE PERFECT" . . . NOT MADE PERFECT?

No. 15. Max King, did you not teach: Cyrus made no decree concerning the building of Jerusalem? YES YOU DID! We exposed that as error - **Isaiah 45:13. Well? DIDN'T WE?**

You gave no authority for 445 BC as the beginning of the 70 weeks. Well? Isn't that true? Isn't it? The "heart of Biblical prophecy" and you offer no proof right at the very basis of it. LET'S HAVE IT MAX! **What passage mentions the month of the decree?**

You offered no proof whatever for your "day for a year" theory of **Daniel 9.** GIVE IT TO US THAT WE MIGHT EXAMINE IT. Are we not due it? Since this is the "heart" of prophecy?!

You said "The strictest scrutiny shall fail to detect a miscalculation or mistake" (Spirit of Prophecy, page 48) **and when I showed you missed by nearly a week you offer only "not bad."** YOUR CALCULATIONS WERE WRONG AND YET YOU CONTINUED AS IF THEY HAD INDEED REACHED **THE CROSS . . . WHO GAVE YOU THE AUTHORITY TO CONTINUE** FROM THE CROSS WHEN YOUR FIGURES DID NOT REACH THERE?

You claim Christ was cut-off **DURING** the 69 weeks **(before** the gap) AND before the 70th week THE BIBLE SAYS HE WAS CUT OFF **"AFTER"** THE 69th WEEK. You criticized my "aim" but I made no aim - look again. I quoted only scripture and said no more: AFTER 69 not DURING as you must hold. AFTER 69 COMES 70. According to you **the full 69 weeks had not run their course when Christ was cut off.** The only reason you gave to offset WHAT THE SCRIPTURE SAID was: 7 literal years was not long enough for both the crucifixion and the destruction of Jerusalem. BUT WHO SAID ANYTHING ABOUT 7 LITERAL YEARS? You introduced it and then offset the word "after" 69 weeks with what you introduced. Great day! And what is the proof of the "gap" which Max **had** to find? His unproven exegesis of **Romans 4:13-17** and **11:26ff.**

No. 16. Concerning **Aff. 2, No. 7.** Max you admitted to me in private discussion and in your **Spirit of Prophecy,** page 231 that the Law was **taken out of the way** for Christians. For those in Christ, you said, the Law **was** "abolished." **READER, DO YOU HEAR IT? SEE NOW HIS PREDICAMENT?** See here, No. 12, point 4.

No. 17. Max King, you **have** denied, expressly so, that sins were blotted out before 70 A.D. Here is what you said: "The 'blotting out of sins' is equal to Daniel's prophecy of 'finishing transgression, making an end of sins, and reconciliation for iniquity.' " **(Daniel 9:24).** DANIEL SAID IT WOULD HAPPEN **AT THE END** OF THE SEVENTY WEEKS . . . AT THE **(2nd-JM-G)** COMING OF CHRIST." (page 62). "AT THE END" of the 70 weeks. Max - tell us what "AT THE END" means? This was no slip of the tongue for you said on page 87 "It has been shown in chapter four that **Acts 3:19-21** applied to **the second coming** of Christ **at the end** of the Jewish age (70 A.D. - JMcG). **IT WAS THEN** that "sins were blotted out" . . . Repentance and baptism placed the Gospel saints in position for eternal redemption at the coming of Christ . . . the blotting out of sins, and the resititution of all things spoken, are equated with the return or coming of Christ (70 A.D. - JMcG)." READER, JUDGE FOR YOURSELF - Does Max King teach the "blotting out of sins" took place at 70 A.D. or not?

No. 18. The same is true of the Christian Age. Max dates the 70th week

as 63-70 A.D. See his book, page 46 and my neg. 1, No. 21. In that book on page 56 he says "The seventieth week (63-70 A.D.) pictures the casting out of Ishmael and **the rise** of Isaac. It is the end of the old world and **the beginning** of the new." Reader, judge for yourself, according to this WHEN DID THE CHRISTIAN AGE **BEGIN**? BEGIN, I say, not mature, or come to fulness, but **BEGIN**. What does **begin** mean? MAX KING - IN LIGHT OF THESE WORDS - TELL US BEFORE GOD WHEN DID THE CHRISTIAN AGE BEGIN?

No. 19. Concerning aff. 2, No. 5. There are no "conditions" in **Matthew 5:18.** There is a plain declaration that heaven and earth would pass away before one would see a jot or tittle of the Law fail. See **Luke 16:17.** This sort of speech is not unusual. This truth Jesus was teaching was taught by the prophets from an opposite direction. You see the heavens and earth were proverbially steadfast - so is God's word. In fact the world is often said to be "forever" (see **Psa. 78:69; 104:5; 119:90; 148:4-6).** See to **Jeremiah 31:35-36; 33:19-26.** From these we can see the heavens were regarded as good examples of stability and dependability. Jeremiah uses this very "foreverness" as an assurance that God's promise would never fail. **BE SURE TO READ THESE. MAX - where is your proof that the heavens and earth equals the Jewish world?** Tell us, lovely brother, do you believe **Daniel 2** and **7** predict the fall of Rome? **Plainly now!** If so - how could **all things** prophesied be fulfilled by 70 A.D.? If not - what was the fourth kingdom smashed and scattered so that no place was found for it? **Tell us** now.

No. 20. Max is unwilling to admit the possibility of "the coming" of the kingdom meaning **the vindication** of an **already established** kingdom. This is the meaning of **Luke 21:31** and **Revelation 11:15ff.** It is not that the kingdom has not already been **established** only that it has been **vindicated** before hostile opponents (as eg. the Jews and the Romans). If Max would only admit this possibility he would see a coherent picture emerge of all these passages! **He rightly saw that we abused some passages and he went to another extreme!**

No. 21. Max don't you believe the word "everlasting" has an "age-lasting" significance? Since **the Aaronic** priesthood, the shewbread and **physical** circumcision have this word applied to them - would you not concede the point? Don't say it is "spiritual" circumcision which is everlasting for **Genesis 17:13** is not speaking of "spiritual" circumcision. Don't say it is the spiritual priesthood which is eternal for **Exodus 40:15** is not speaking of that - but is speaking of the Aaronic priesthood. The Aaronic priesthood is not **a promise!** The shewbread is not a **promise** - it is a command. Was that eternal?

No. 22. Concerning **Ephesians 5:22-23** (see **aff., No. 19).** Max claims the Ephesians who are said to be "members" of the body of Christ - one flesh, are only espoused. Are the two "one flesh" or "members one of another" before they are actually married? Isn't it amazing that the word "wife" occurs nine times in this section and "espousal" not once and we hear they are espoused and not husband and wife?! **It is a silly thing to build doctrine on figures.** Marriage and espousal are both correct - each of them teaches their own truth.

No. 23. Max, **I never at any time** defined "establish" as merely "to bring into existence." You stopped in the middle of my sentence - read it again.

No. 24. Give us the scripture which:

1. Proves Isaac stands for **the Christian Age**
2. Proves Ishmael was **ever** the heir to Abraham's blessings
3. Proves that Isaac inherited **ANYTHING at the point of time when** Ishmael was cast out. **PLEASE.**
4. Proves the Gentiles were ever under the Mosaic law.

No. 25. Max King: "The building of the tabernacle of David belongs to the return of Christ (70 A.D., JMcG)." **Aff. 2, No. 12.** Max King: "If the prophecy of raising up the tabernacle of David . . . is yet future." it would "exclude the Gentiles from any right to seek after the Lord until that tabernacle." **Therefore, despite the disclaimer, No Gentile hope until 70 A.D.**

PROPOSITION I
KING'S THIRD AFFIRMATIVE

No. 1. Reader, **clearly understand** the proposition: "The new covenant was not **completely established** until the fall of the Jewish commonwealth in 70 A.D." COMPLETELY ESTABLISHED . . . nothing **more** and nothing **less.** The Negative seems to forget this while clamoring for an affirmative dealing with something **less** or **short** of "completely established." But if Jim cannot successfully negate "complete establishment," could an affirmative **short** of complete establishment ease the pressure? Even if we forsake our "agreed upon" affirmative and try to accommodate Jim's diversionary request, what **time** or **event** SHORT of "complete establishment" should we affirm? WHERE shall we start Jim . . . God's promise to Abraham?; the death of Christ?; Christ's resurrection?; the day of Pentecost?; the calling of Gentiles (for the covenant must include them, **Gal. 3:8)?**; or just WHAT TIME and WHAT EVENT? We have shown that **several factors** are involved in **complete establishment.** Now which ones would Jim have us INCLUDE or EXCLUDE in turning from our present affirmative, which is INCLUSIVE of them all? We suggest that the Negative would do well to **negate** what is being affirmed rather than what is not being affirmed.

No. 2. Furthermore, let it be seen that no **process** of establishing, however long or short, can possibly achieve fullness or completeness without some measure or degree of establishment being present and progressive from START TO FINISH. This, Jim SEEMS to deny. He repeatedly and severely attacks the thought or idea of "not completely established" as though such a state were sinful and offensive to God. (See Sec. Neg. No. 3). But "not completely established" is no reflection on His power, wisdom, or perfect Being. Nothing God does is weak, faulty, or puny, regardless of what **state, stage,** or **phase** it is in. He sent Christ to make a short work upon the earth **(Rom. 9:28),** but the work wasn't started and completed in the same day. Why not? Is God weak? Can't He achieve completeness in ONE day, hour, or minute? Yes He can, dear reader, but God often chooses to **pace** his work for man's sake. With respect to God's power, when He gave the promise to Abraham **it was as good as done,** even though centuries rolled by before Christ came. On whose account did God delay? When Peter preached Christ on David's throne **(Acts 2)** the coming of Christ and His kingdom in power and glory **was as good as done,** even though "all these things" in **Matt. 24** had to first happen (v. 34). When Christ died and when His priestly power to forgive sins was declared **(Acts 2:38),** His priestly work **was as good as done,** even though His coming out of the Holy of Holies to "bless and to receive" was still future to **Acts 2 (Heb. 9:28).** Because of God's POWER and FAITHFULNESS, the Hebrew Christians could have "boldness to enter into the holiest;" they could "draw near in the full assurance of faith;" they could "wait for the promise with patience;" knowing that "yet a little while, and he that shall come will come, and will not tarry" **(Heb. 10:19-39).** And they could see "the day" approaching **(at hand),** verse 25. Christ was their SOURCE and their SURETY of **completeness (Col. 2:10,** because of the mighty working of God's power in Him **(Eph. 1:18, 19; Phil. 3:20, 21). And mark this**

well, our affirmative is not directed to a **stage**, a **state**, or a **phase** leading to **the end**, but rather **the end** itself. If the "consummation of the age" implies a prior state of **incomplete consummation** that offends the Negative, let it be understood that such was not offensive to **God** who masterminded it, to **Christ** who led through it, to the **Holy Spirit** who taught it, or to **faithful saints** who patiently endured it.

No. 3. Jim admits that **one of** the uses of the word "establish" is "vindicate" (No. 9), but will he grant us that usage? Evidently not. He uses it as an establishment (2nd Aff., No. 3), but he says he means only an **establishing in power** of what was already established. Well, isn't that **exactly** what we are affirming as being "complete" establishment? Is not "establishing in power" additional to "establish?" And if it is "additional" it is COMPLEMENTARY to "establish" and to COMPLEMENT means: "to fill up, to complete, to bring to perfection." Furthermore, if the Kingdom was established **in power** in 70 A.D. (and we agree that it was), does that mean, Jim, that **Christ** and His kingdom were **powerless** on Pentecost? Did Peter preach a **weak** Kingship and a **powerless** Kingdom? What MORE or GREATER power was needed than offered by Peter: **"God hath made** this same Jesus both Lord and Christ" **(Acts 2:36)**? Wasn't that enough power to make believers? (Reader, this is Jim's reasoning **against** our view of "complete establishment," see 2nd Neg, No. 2 and 5). Can he now face his own reasoning when it is applied to **his** "kingdom in power" view? Don't misunderstand . . . his view is GOOD, **but** his reasoning against a parallel view (complete establishment) is now against his view, which is unfortunate. I hope he changes his **reasoning** and not his **view.** As Robert R. Taylor, Jr. wrote "The fall of Jerusalem is an additional proof of Jesus" deity. In a real sense it provides an additional answer to the question, "What think ye of Christ?" ("First Century Christianity," Feb. 1974, p. 5). If what Peter taught on Pentecost was enough to "prove" **or** "demonstrate" Christ's Kingship, then more than this would have been superfluous. But if God provided "additional proof" it surely was needed to **complete** what was **initiated.** Remember, "additional" is "complementary."

No. 4. Concerning "complete atonement," reread 2nd Neg., No. 3. Jim's verbal escapade on "incompleteness" is emotionally, rationally, and scripturally ajar of the issue. Any student of the Old Testament sacrificial (typical) system knows that atonement was never complete at the slaying of the sacrifice. The entering and returning of the High Priest from the Holy of Holies was a vital and necessary part of the **atonement,** and its typical significance was of no **small import.** Does this do violence to "forgiveness of sins" before Christ came out of the Holiest to bless and to receive waiting saints **(Heb. 9:28; 10:19-39)**? We believe not. Jim, did John the Baptist preach the "benefits (remission of sins) of atonement BEFORE the atonement was "complete" **(Mk. 1:4, 5)**? Is there a difference in "remission of sins" in **Mk. 1:4** and **Acts 2:28**? Did the death of Christ make "remission" in **Acts 2:38** stronger than "remission" in **Mk. 1:4**? And if "remission" in **Mk. 1:4** was efficacious BEFORE the "atonement" was "complete," why could not the same apply to "remission" in **Acts 2:38**?

No. 5. In this connection the reader is asked to now read 2nd Neg., No. 17.

What Jim has said (1st. Neg., No. 27) and implies here **is misleading.** We DO affirm the 'remission of sins" prior to A.D. 70. We DO NOT, however, equate the "remission of sins" with the "blotting out of sins" in the text of **Acts 3:19.** Jim makes no distinction here, BUT WE HAVE . . . AND STILL DO. The reason **will be shown** in later speeches on another issue. The statement that I have "redeemed Jews" living in a "state of sin" is out of context. (See 2nd Neg., No. 12). Also see page 60 of **The Spirit of Prophecy,** which Jim quotes and misunderstands. First, Old Testament saints, not gospel saints, are the subject of that quote; and second, one can be IN a state of something but not OF it. See **John 17:15, 16. IN** the world, but not **OF** the world.

No. 6. Jim's charge (2nd Neg., No. 6) that my position on the "complete," the "perfect," and the "eternal" state of things AFTER 70 A.D. makes those same things "incomplete," "imperfect" and "temporary" BEFORE 70 A.D. is amiss of our point. Consider again No. 2 of this speech. **However,** what does Jim's position do to those things AFTER 70 A.D.? For example, see his 2nd Neg., No. 9, where he argues for an eternal or everlasting **(aionios)** covenant **(Heb. 13:20)** before as well as after A.D. 70. Remember, his definition of **everlasting (aionios)** is "age-lasting" (No. 21), and he believes that this age (the one we are in NOW) is going to end, for he spoke of when Christ "comes at the end of this age" (No. 9). Hence, the everlasting or "age-lasting" covenant of **Heb. 13:20** is no more lasting that this age (if **Heb. 13:20** belongs to "this age"), and I suppose that the same would apply to the **everlasting** kingdom and **everlasting** life . . . unless these are yet future. So reader, **there you have it.** What Jim charges me with having BEFORE 70 A.D. he must take to himself AFTER 70 A.D. But in contrast to his position, we hold the view that "the world or age" that was **to come,** CAME in 70 A.D. which is ETERNAL. Therefore, the things that belonged to that "coming age" **(Heb. 5:6)** or world **(Heb. 2:5),** which were prepared and developed prior to its coming, are as eternal as is the age itself. More later . . . and the Negative's position will worsen with respect to **the ages** of the Bible.

No. 7. Concerning "verb tenses" it is obvious that the Negative got all "tensed" up over verb forms in some key passages. (See 2nd Neg., No. 10, 11, 12). No one is denying that the present tense often "gathers up past and present time into one phrase" (Moulton). This is all we are contending in 2 Cor. 3:7, 11, 13, 14, 18. The present tense of the verbs and participles mentioned (see 2nd aff., No. 4) show past action **which was being continued** when 2 Cor. was written. We contend that nothing in these verses (or elsewhere) can make the present tenses apply ONLY to past action. (Had Paul meant to teach what Jim denies, how else could he have said it)? "I hear" **(1 Cor. 11:18)** speaks of a past action of **hearing** of a condition **still present** when Paul wrote, hence the present tense connects the past and present condition. "I come" **(Lk. 13:7)** is (by time adverbs) put into relation to **"these three years** I come," bringing together a past and present existing condition of "no fruit." Abraham's "returning" **(Heb. 7:1)** stands in relation not to the Hebrew writer but to him "who met" Abraham returning. **"Ginetai" (Heb. 7:12, 18)** is defined as meaning "to become, i.e. to come into existence," (**Thayer,** p. 15), and there is nothing in the syntactical construction of these verses to deny **"ginetai"** (present tense) of a present

continuing action. The same goes for **Heb. 8:13.** After all Jim said about it the fact remains that it was **ready to vanish away,** (from the writer's present viewpoint) just as salvation was **ready to be revealed (1 Pet. 1:5-13).**

No. 8. Feeling the force of verb tenses, Jim must now argue (2nd Neg., No. 12) that the glory of which Paul speaks in **2 Cor. 3:7** ("which is being done away") refers exclusively and merely to the "countenance of Moses." WHO CAN BELIEVE IT? What was the reason for Moses' shining face? It was that which was glorious, which was written and engraven in stones. Hence, "which glory is being done away" encompasses "the glorious" and not merely "the effect" that it had on Moses' face. Read verse 11 and see if the contrast is between Moses' shining face and the gospel, or **the law** and **the gospel.** Furthermore, if Paul meant to teach that the glorious was THEN completely done away and that the more glorious was COMPLETELY established, he made an unfortunate choice of words when he continued: "Seeing then that we have such hope, we use great plainness of speech" **(2 Cor. 3:12).** SEE IT READER . . . "HOPING" for the "more glorious;" "HOPING" for the "ministration of righteousness" in complete fulfillment of the glorious **(2 Cor. 3:9, 12).** Furthermore, Paul's "plain speech" is put in contrast to Moses' "veiled face" (verses 12, 13). What was "veiled" in MOSES was then being "seen" in CHRIST (verses 14-17). Individual conversion **is not** the primary teaching of verse **16,** but it is that which was veiled within "the glorious" coming forth "unveiled" as the "more glorious;" or "the Spirit" (in contrast to the letter), or to CHRIST, ("Who is that Spirit," v. 18). Yes, the meaning is FULFILLMENT, or the "bringing forth of the true meaning or design of the law" as **veiled in Moses** but now being plainly **revealed in Christ,** who came to FULFILL the "glorious" and gave the Spirit to do it **(2 Cor. 3:1-6).**

No. 9. Representedly speaking, what did the veil of Moses do? It prevented them from "seeing the **end** of that which was to be abolished." **"When it shall turn to the Lord"** refers (not to unbelief) but to **what was hidden** behind the veil, the end of which was Christ **(Gal. 3:23-25).** When the true design of the law was achieved, when all written in the law was accomplished (fulfilled) **Matt. 5:18; Acts 3:21,** then was fulfilled the phrase "when it shall turn to the Lord." Hence, the veil is then taken away in the sense that all that was behind it and **concealed** or **hidden** is now OPEN in the FACE of Christ, WHO is not veiled. Hence, we **then** see **"face to face," (1 Cor. 13:12).** Seeing with "open face," but "as in a glass (mirror) darkly" speaks of an incompleted (but progressive) turning of the "glorious" to Christ. All had not yet been fulfilled in Christ. But the eventual coming of "the perfect" brings a "face to face" condition. Reader, Note: The **doing away** of the veil is not a **repeated action** (such as the unbeliever turning to Christ); neither is **the coming** of "the perfect" a **repeated action** (such as individuals coming to perfect love, knowledge, etc.). THEREFORE, verses 17, 18 ARE RELEVANT and do bear directly upon the subject of the context; i.e. the change from the glorious to the more glorious (from "glory to glory" v. 18); from the letter to the Spirit; from the law to the gospel. (Naturally, personal spiritual transformation inheres secondarily in these verses).

No. 10. Additional proof that annullment was a present, continuing action:

(1) **Matt. 5:17, 18.** Jim cannot escape the force of the **two stated conditions** in the law's fulfillment, which he denies even exists here. The second condition he ignores: "not an iota, not a dot, will pass from the law until all is accomplished" (v. 18 RSV), or "not until the end of all things" (TEV). (See our 1st Aff., No. 15). We affirm that the law was not completely fulfilled until the "consummation of the age," **(Mt. 24:3),** or until "the end of all things" **(1 Pet. 4:7),** or (2) **Acts 3:19-21.** "until the restoration of all things spoken." Jim applies the coming of Christ in this **text** (verse 20) to the conversion of the sinner (1st Neg., No. 19), but this is manifestly erroneous. It is not "whom the heaven must receive" until a conversion of a sinner, but "until the times of restoration of all things." Restoration of WHAT? Things spoken by the prophets. This parallels with **Matt. 5:17, 18.** "Fulfillment" of the law brings the "restoration" of the things it contained in promise and shadow form. The "times of restoration" parallels with when "all is accomplished" in **Matt. 5:18,** or "the consummation of the age" in **Matt. 24:3,** or "the end of all things" in **1 Pet. 4:7.** H. Leo Boles comments: "Times of restoration' comes from the Greek, 'apokatastaseos; and is a double compound word composed of 'apo,' 'kata' and 'histemi' and is only used here in the New Testament; it seems to be a technical medical term, and means complete restoration to health. The first coming of Christ marked the beginning of the period of restoration, and the second coming marks the end of that period;" (Commentary on **Acts of the Apostles,** page 60). Boles also commented, "Christ came the first time to redeem the world; his second coming will complete that redemption." **(ibid,** p. 60). The thought of an **incomplete redemption** was not offensive to the mind of Bro. Boles, nor to Paul **(Eph. 1:14),** nor to Luke **(Lk. 21:28).** Why should Jim McGuiggan be an exception? The point is clear; the second coming of Christ was to COMPLETE redemption **(Acts 3:19-21; Heb. 9:28; Rom. 11:27).** Thus, even in our "ignorance of both Greek and scriptures" (2nd Neg., No. 11) we see a reason why the present tense of verbs and participles in certain passages does refer to a then **present action** in the Law's fulfillment and the **complete restoration** or **establishment** of things that were "to come."

No. 11. Joined with the **restoration (Acts 3:21);** the **accomplishment of all things (Mt. 5:18);** and the **consummation of the age (Matt. 24:3),** is the coming of **"that which is perfect" (1 Cor. 13:10).** The "perfect" answers to (not precedes) the restoration. The "perfect" stands in apposition to "in part." The "in part" is done away upon the arrival of "the perfect." WHAT, THEN, IS "IN PART?" (1) The contrast is not merely **partial** knowledge versus **full** knowledge, nor **partial** revelation versus **complete** revelation (although these may inhere in the text). (2) That which is "done away" is not the miraculous gifts of the Spirit, (although their **vanishing** is taught, verse 8, since their purpose was fulfilled when the "perfect" came). (3) The "perfect" is not a **personal state** (love, knowledge, holiness, etc.), but rather the **coming of a state** (ONCE and FOR ALL TIME) upon which personal achievement is based. Hence, this state (the perfect) was of greater value than "sought after" gifts of the Spirit, which produced it. (4) The "in part" answers to "the glorious" in which was veiled the "more glorious." (The realm of the Spirit's work was "the Law," bringing forth its true meaning and design.

Thus all knowledge and revelation of "spiritual things in Christ" derived their being from the law by the process of fulfillment.) **Glorious** is LESS then **more glorious**, even as **in part** is LESS then **the perfect.** That which was communicated in **parts, sections,** or **fragments (Heb. 1:1)** must of necessity be "imperfect" or "in part." Hence, the FULFILLING of the glorious (by the Spirit) was simply the bringing forth of the true meaning of the law (see 1st Aff., No. 14), which accomplished the "restoration," the "perfect" or the "more glorious." When all was accomplished, or had turned to Christ, the age of the glorious was consummated and done away **(Heb. 8:13), and the** coming age of the **more glorious** or **the perfect** was fully inaugurated. (Mission accomplished, hence, miraculous gifts **vanished** as a scaffolding removed from a completed superstructure).

No. 12. Does our view of **2 Cor. 3; Matt. 5:17, 18;** or **Acts 3:19-21** place the Gentiles under the Law of Moses, as the Negative charges (2nd Neg., No. 12)? Great day! How could Jim come to this conclusion? Especially Jim, for he has done **an excellent** job in his commentaries (Isaiah, Ezekiel, and Romans) in showing that the physical Jew was the subject and object of Old Testament prophecy and New Testament fulfillment; and that the Gentiles simply walked into that which was of, by, and for the Jews. We agree, but, and the point is, would not the fulfilling of the Law, and the restoration of the things spoken be of VITAL CONCERN to the Gentiles also? Could they walk into SOMETHING that was for the physical Jew if that SOMETHING never materialized? What else could Paul offer them (Gentiles) except that which resulted from the fulfillment of the Law? Had not the Law been completely fulfilled; had not restoration come to the Jews **(Acts 1:6; 3:19-21),** what would the Gentiles have received? (Remember: "Salvation is of the Jews," **John 4:22).** MARK IT WELL READER, the work of the Holy Spirit from Pentecost until the consummation of the age (70 A.D., **Mt. 24:3)** was to bring the Jew **out** of the Law and to keep the Gentile from **going into** that out of which the Jew was coming, (hence, the purpose of **2 Cor. 3),** AND to keep BOTH Jew and Gentile IN THAT which (from the law) was brought step by step to "completeness" **(1 Cor. 13:10),** just as step by step the Law was fulfilled and became ready to vanish away **(Heb. 8:13).** The picture is quite clear to the discerning reader of the New Testament. Paul would never have done in Gentile communities what he did in Jerusalem, as recorded in **Acts 21:17-27,** i.e. show that he too kept **the Law** (v. 24). Reader, ponder Paul's actions here in light of our affirmative and of the Negative's silence.

No. 13. When did the Christian age begin, Jim insistently asks. (2nd Neg., No. 18). Well, we both believe that **Matt. 24:3** refers to the consummation of the Jewish age. Others are coming to this same view. See "First Century Christian," Feb. 1974, page 4: "But since the fall of Jerusalem buried forever the dead carcase of Judaism, this is described as the consummation of the age or the end of the age" - Franklin Camp, as quoted by Robert R. Taylor, Jr.). The question at this point is twofold: (1) **Did the Christian age begin on Pentecost day?** If so, then we have two ages existing side by side for a few years. (2) **Did the Christian age follow the consummation of the Jewish age?** If so, then it did not begin until Jerusalem fell. If the Negative accepts either

view he is in trouble. (Remember, he abhors two covenants and two priesthoods existing side by side. What about two ages?) If he can't accept either of these views he must either come up with another view or have a negative that is void of truth. (Remember, no negative has shown error until it has shown what is truth).

No. 14. Sanctified and perfected forever - Heb. 10:10, 14. How is this germane to "complete establishment? The WILL of God which sanctified is that which Christ DID **(Heb. 10:7, 9)**, i.e., the offering of himself for our sins. God's **will**, from the beginning, was **sacrifice** for man's redemption. Animal sacrifices did not fulfill that WILL, but Christ's sacrifice did. If the phrase, "by the which will" (v. 10) refers ONLY to **God's sacrificial will** (which Christ did), then that was "completely fulfilled" or "established" at Christ's death. If, however, the phrase includes "the whole" of the New Covenant, complete fulfillment or establishment followed upon Christ's death (which is our affirmative regardless of how one interprets **Heb. 10:9**). As already affirmed, Christ's death was the BASIS, but not the SOLE factor in accomplishing every aspect of the new covenant; not only respecting **sanctification**, but also salvation, redemption, eternal life, eternal inheritance and all else that was **obtained** in Christ **(Heb. 5:9; 9:12; 1 John 5:11, Eph. 1:11)**, but which were in a **coming state** under New Testament writing. Therefore, the "perfecting forever" is held in relation to the efficacy of the sacrifice, i.e. made ONCE, never to be REPEATED. But, and the point is, **sacrifice** was only **one phase** of Christ's work. Additional to Christ being **the sacrifice**, we must consider also His role as High Priest and Law giver. COMPLETING His work as High Priest (entering the holiest, atoning for sins, and returning to receive the saints) and **fulfilling the Law** . . . all **followed upon** His death or sacrifice. Hence, we cannot make **sacrifice alone** the **only factor** (however basic or fundamental) in the "complete establishment" of the new covenant. Our affirmative encompasses the TOTAL SCOPE of the new covenant; not just the sacrificial aspect. Therefore "complete establishment" is being equated with Christ's "completed work," which brings His coming (AFTER He finishes "preparation," **John 10:3; Heb. 9:28**); the coming of "the perfect" **(1 Cor. 13:10)**; the restoration of all things **(Acts 3:21)**; the fulfillment or accomplishment of all **(Matt. 5:18)**; hence, "the consummation of the age" **(Matt. 24:3)**. If Christ went to **prepare** a place in order to **come again** and receive waiting saints, is it not **reasonable** to assume that His work was **not complete** until He **came again**? And if Christ **finished** what needed to be done **through the Spirit**, does not that place "complete establishment" beyond **Acts 2**? And if 70 A.D. was not the completion of His **preparatory work**, is the same ministry of the Spirit continuing **today** as in New Testament times? Reader, ponder these things!

No. 15. Now read 2nd Neg., No. 6. Jim's quote from the **Spirit of Prophecy**, page 65 was "incomplete." HERE IS **ALL** OF IT. "The thought or idea seems to be that nothing was complete, perfect or eternal in the Jewish age." Complete, perfect, eternal IN CHRIST, **yes**, and in prospect of the **coming age**, yes, BUT there was **no place** for such IN THE JEWISH AGE. The eternality of things is not denied here, but the **bringing in** of those things into a settled state **before** the consummation of the age **(Mt. 24:3) is denied.** However,

through the "earnest of the Spirit," the **powers** of the **coming age** were tasted **(Heb. 6:5)**. Hence, not the **quality** of CHRIST'S WORK but the **state** of THE AGE is the focal point of our contention. Nothing done or being done (Christ's preparatory work, **John 10:3)** could be BROUGHT IN, made firm, stable, or permanently settled in the THEN EXISTING AGE. These things belonged to, and awaited the COMING AGE.

No. 16. Does Daniel 2 and 7 predict the fall of Rome? (2nd Neg., No. 19). YES, and it ALL happened in 70 A.D. **with respect** to the **fall** or **defeat** that Daniel predicted. Defeat and annihilation are not necessarily the same thing. A power can be "smashed," "broken," and "scattered" in an **invaded territory** but continue to **live on** in its **own territory.** (More later in the third Proposition).

No. 17. If I have no inspired record or proof of Jerusalem's fall (the demonstration of Christ's Kingship), does Jim have any such record for Rome's fall, as he interprets Daniel 2 and 7? (2nd Neg., No. 4).

No. 18. How can the new covenant be new (neos, recent) if it is the one God confirmed beforehand to Abraham in Christ? (2nd Neg., No. 5). The answer (again): The Abrahamic covenant had TWO aspects. Moses mediated the temporal aspects; Christ mediated the spiritual aspects. BOTH aspects date back to Abraham with respect to their promise, BUT the development of the temporal or natural **preceded in time** the development of the spiritual or heavenly. When God said "A new (kainos) covenant he hath made the first old." Thus the new covenant was not only new (kainos, i.e. spiritual in state or quality) but also new (neos, i.e. recent in time or AFTER the Mosiac).

No. 19. In conclusion, one may ask why all the fuss about a few years difference on "complete establishment?" Simply this: Most of the New Testament was revealed after Pentecost day and its message pertained to **things to come** in a **coming age.** When those "coming things" are divorced from the consummation of that present age and separated from complete establishment in the coming age (the age that followed upon **Matt. 24:3),** a whole erroneous system of eschatology and Biblical interpretation is fostered. Premillennialism is one such example. No one opposes premillennialism more strongly than I, unless it is Jim McGuiggan, and yet I strongly feel that Jim's position on complete establishment strengthens the very doctrine that he so strongly opposes.

No. 20. The issue of **complete establishment** is not that of ONE DAY but rather that of ONE GENERATION. We can't put into **one day** what God did in **days** . . . "LAST DAYS." (See **Isa. 2:2; Micah 4:2; Jer. 31:33; Joel 2:28-32** - "days" in **Acts 2:17).** Old Testament predictions and New Testament anticipations applied to THAT GENERATION respecting fulfillment. The time statements DEMAND it. Eschatology (an ending of the temporal aspects of the old covenant) DEMANDS it. The **accomplishing** of all things **(Mt. 5:18)** DEMANDS it. The **restoration** of all things spoken **(Acts 3::21)** DEMANDS it. The **consummation** of the age **(Matt. 24.3)** DEMANDS it. The coming of **the perfect (1 Cor. 13:10)** DEMANDS it. The **coming age** (under Christ, **Heb. 2:5;**

10:13) DEMANDS it. The bringing in of everlasting righteousness, a new heaven and earth, a new Jerusalem, the good things to come (Hebrews), DEMANDS it. Surely my most worthy Opponent and good friend can see that all these things do belong to "complete establishment," and that they were not instantaneously created, fully developed, and solidly joined together in a ONE DAY operation of the Spirit. But rather this prophesied establishing covered nearly a "generation." Or as Jim said, "from Pentecost to A.D. 70 is taken at one gulp by the prophets" **(Book of Daniel,"** p. 41). We agree, and reader, consider what has been shown in this affirmative: SEVERAL FACTORS, separated in time, belong to the COMPLETE ESTABLISHMENT OF THE NEW COVENANT. **THE BASIS** for it all was THE CROSS. **THE PROCESS** for it all was the fulfilling of THE LAW by inspired teaching. **THE TIME** for its total accomplishment was "THE CONSUMMATION OF THE AGE" **(Mt. 24:3; 1 Cor. 10:11; 1 Cor. 15:24; Mt. 28:20).** When the CROSS or PENTECOST DAY is made the point of complete establishment, THE PROCESS, and THE TIME of accomplishing it are eliminated, and thus true Biblical interpretation of many scriptures becomes lost in an incoherent maze of confusion, human conjecture, and speculation. May God help us to identify and stand upon "the perfect" . . . **which has come.**

PROPOSITION I

McGUIGGAN'S THIRD NEGATIVE

No. 1. I'm sure you've seen my point on the word "establish" and I'm sure too that you have seen Max's failure in dealing with it. I'm not interested in changing the proposition or diverting us from it but to let you see what is involved in it. In his attempt to plug up the holes in his theory Max overdefines "establish" even for himself. Note again **his** definition of "establish" (see Aff. 1, No. 7, 8 - esp. the first sentence of No. 8; Aff. 2, No. 1). Now let me make this clear - this is **HIS** definition of "establish." **HIS** - NOT MINE! To him it is: To bring into existence, to make stable, permanently settle, to prove, demonstrate and to cause to be believed. UNTIL THESE FACTORS ARE ALL MET MAX BELIEVES "ESTABLISHMENT" HAS NOT YET BEEN COMPLETED . . . THE JOB OF ESTABLISHING HAS NOT YET BEEN ACCOMPLISHED. Not only has the job of "completely establishing" not been done but the job of "establishing" has not been completed. It's really very simple: IF A plus B plus C plus D equals X then the absence of any of these elements (A, B, C, or D) means X has not been reached. It is very simple! **Max King does not believe the New Covenant was permanently settled before 70 A.D.** You read again what I asked him in the last negative (No. 1) and note that he doesn't answer our very pointed question. Read above his definition and ask yourself: Does Max King believes an essential element in "establishment" is to permanently settle? The answer is - of course he does. Let "permanently settled" stand as "A" in our equation above and you can see its absence means no "establishment" has taken place. See again his 2nd Neg., No. 1 where he reminds us that not one of the things I listed in my first negative was "completely established." He even denied there **(in his own words)** that Jesus was "proven" or "demonstrated" as King until 70 A.D. Yes - he did! Read it again for yourself!

No. 2. Now reader don't you let go of this until you have it settled in your mind. This is not just a question of 30 years between Pentecost and 70 A.D. This is a question of whether or not the New Covenant was "established" at all before 70 A.D. **Max will agree if the New Covenant was not "established" before 70 A.D., no-one could be saved under its terms until then. Remember now, the definition above is his.** WE ARE LEFT THE IMPRESSION BY MAX THAT HE BELIEVES THE NEW COVENANT WAS ESTABLISHED BUT NOT "COMPLETELY ESTABLISHED" PRIOR TO 70 A.D. **BUT!** IF MAX BELIEVES IT WAS ESTABLISHED PRIOR TO 70 A.D. - WHAT HAS HE CONFESSED? ON HIS OWN DEFINITION! HE HAS CONFESSED: **Prior to 70 A.D. the New Covenant was - brought into existence, stabilized, permanently settled, proved, demonstrated and caused to be believed!**

No. 3. We shouldn't have to stress this but MAX LEAVES THE IMPRESSION HE BELIEVES THE N.C. WAS "ESTABLISHED" PRIOR TO 70 A.D. - **AND HE DOESN'T. Reader - I forbid you to leave this until you have understood the point** (forgive my boldness but the issue is crucial). **Max King's position logically leads to the position that the N.C. was not established until 70 A.D. and this would mean no-one could be saved under its terms until**

70 A.D. which would in turn mean the work of Christ in establishing the Church and acting as an effectual H. Priest was not possible until 70 A.D.! ELDERSHIPS, THIS IS TOO SERIOUS TO IGNORE - THE VIEW MUST BE STOPPED! (And I don't mean by any silly emotional nonsense or in an ungodly spirit.)

No. 4. In Aff. 1, No. 8-13 Max wishes to show us what "complete" establishment involves and we hear him saying (No. 13): "A necessary work in establishing the new covenant . . ." involved "The witnessing and confirming power of the Holy Spirit . . . until the consummation of the age" (70 A.D.) Now - you tell me: Could the N.C. have been "established" before 70 A.D.? Our friend believes to "establish" means "to bring into existence, stabilize, permanently settle, prove, demonstrate and to cause to believe." THIS IS HIS DEFINITION OF "ESTABLISH." He believes these factors took time to produce (i.e. from the death of Christ to 70 A.D.) Thus he believes the job of "establishing" the N.C. was not completed until 70 A.D. He believes: God began a work of establishing a N.C. and didn't finish it until 70 A.D. WHAT WAS IT THAT GOD HAD NOT COMPLETED UNTIL 70 A.D.? **The establishment of the New Covenant!** When ye meet anyone espousing Max's views, lay this on him until he admits "I deny the New Covenant was established prior to 70 A.D." FOR MAX KING'S POSITION IS: "I DENY THE NEW COVENANT WAS 'ESTABLISHED' (see his definition immediately above) PRIOR TO 70 A.D."

No. 5. Max I'm not saying a half finished job is a poor reflection on God - I'm saying your view that the job of establishing the N.C. was not completed until 70 A.D. is fiction! It is not weakness we are attributing to God but a misuse of His book by you. (See No. 2 of 3rd Aff.)

No. 6. Max believes and teaches that the events between the Cross and 70 A.D. were a "process of establishing" (Ibid.) thus making it very clear that "establishment" was only in the "process" prior to 70 A.D. We hear the "priestly work" of Christ (relative to atonement) was **"as good as done"** prior to 70 A.D. but not actually accomplished until 70 A.D. (Ibid. and No. 4). And of course the Lordship of Jesus (despite **Acts 2:36)** was **"as good as proved"** (2nd Aff., No. 1). Right Max? Atonement was **"as good as completed"** though not actually and in fact. While Paul and the other apostles were preaching, the Atonement was in the "process" of accomplishment. Everyone knows, Max tells us, that atonement was not accomplished until the High Priest **returned from** the Holy of Holies therefore atonement was not complete for us until 70 A.D. (when, he says, our High Priest returned from the Holy of Holies). He says this (the entering **and** the returning of the High Priest) had a **typical** significance "of no small import." No scripture dealing with the typical significance of the priest's **returning** was offered!

No. 7. Of course there was remission of sins before the Atonement of Christ. And it was as strong and real as that in **Acts 2:38.** It was all granted to the offender (penitent) by virtue of the coming atonement of Christ. Max, I'm not saying people could not have had remission of sins in **Acts 2:38** prior to the atonement being accomplished - I'm saying two things:

1. You have unwittingly denied they could have had remission of sins, and,

2. The remission of sins in **Acts 2:38** was based upon an already completed atonement. On the first point - you are the proof! On the second, the Bible is the proof. Let me take the second one first.

No. 8. **Hebrews 1:3** claims Jesus sat down on the right hand of God **after he had made** purification for sins! **When did he sit down at God's right hand?** "When he **had made**" purification for sins. **Hebrews 10:12ff, 29** makes it clear that Christ when he had by one offering perfected forever the sanctified he sat down on the right hand of God. ONE CANNOT BE PERFECTED (completed) BY AN ATONING SACRIFICE NOT YET COMPLETED (perfected). **10:10** says they stood in a state of having been sanctified and so does **10:29.** According to Max they could not have been "perfected forever" because the perfecting atonement had not yet been completed! Turn from this Max - it is obvious error! **Romans 5:11** blasts Max's view out of the realm of the possible when it claims through Jesus we **"now"** "have received" (2nd aorist, active indicative) the "atonement" (reconciliation). If the atonement was yet future when Paul wrote I would not object at all but who says so? Max King, and because his other positions require him to. This shows you how erroneous his other views must be!

No. 9. As to the second point. Despite what you say (3rd/No. 5) I have not misled the reader. Great day! My 2nd/No. 17 is almost altogether a quote **from you.** Then having rebuked me you confess **sins were not blotted out until 70 A.D** (You didn't notice that reader? Go back and read it now.) Yes, you said there that you made a distinction between "remission of sins" and the "blotting out of sins" but you didn't show us what distinction - nor did you maintain a distinction in your book.

No. 10. On page 61 of "Spirit of Prophecy" you say "To make reconciliation for iniquity" is "to cover iniquity." To 'cover' sin carries the idea of pardon or forgiveness." You go on to say "Here then are **three** things (one of which is 'reconciliation for iniquity' - JMcG) which would be done at the end time . . . It would be a time of redemption, **the blotting out or taking away** of Israel's sins. It would happen at the end of the 70th week of Daniel. "And then on page 63 you claim it was at 70 A.D. that Christ came to blot out sins saying, "This is when he came out of Zion, to turn away ungodliness from Jacob, or to **take away their sins.**"

No. 11. So you can see reader - sometimes he uses "blotting out of sins" as involving the "reconciliation for iniquity" and "removing" sin "from sight" (page 61). Then again he will equate it with the "taking away of sins." And why shouldn't he? This is the truth. Involved in the "blotting out of sins" is reconciliation, pardon, removal and taking away! Was this not an accomplished fact prior to 70 A.D. NOW DO YOU SEE what I mean when I say Max denies remission of sins until 70 A.D.? He has categorically stated blotting out of sins did not take place until 70 A.D. What does "blotting out" of sins involve? A (reconciliation for iniquity) plus B (pardon) plus C (removing and taking away) equals "Blotting out" of sins. IF **BLOTTING OUT** OF SINS DID NOT TAKE PLACE UNTIL 70 A.D. NEITHER DID **PARDON,**

NEITHER DID THE **TAKING AWAY OF** SINS. If you don't know scriptures which clearly teach these things were accomplished prior to 70 A.D. you have not enough sense to read this book!

No. 12. Max confessed to me and in his book (231) that the Law was "blotted out" and "Taken out of the way" for those in Christ (see my 2/No. 16). Read **Ephesians 2:14f** and **Colossians 2:14ff.** The same word is used in **Colossians 2:14** and in **Acts 3:19.** Max's position is one of utter confusion! And so in 3/No. 5 Max claims the reference to page 60 of his book is **out of context.** Go back and read my 2/No. 12. **There is nothing out of context about it!** I claimed in that paragraph that Max King's teaching left "redeemed Jews" of this or any other age (prior to 70 A.D.) in a state of sin and in a body of death! It is not hard to prove. Max believes the "creation" of **Romans 8** is the redeemed Jews prior to Jesus' day. **These he said are in a body of death** (pages 59-60) and **in a state of sin** (even though redeemed!). They were waiting for "redemption" from the "old creation" (body of Judaism) and the arrival of their new body (the kingdom of Christ). BUT MAX . . . YOU HAVE FORGOTTEN THAT ON PAGE 6 YOU QUOTED THE PASSAGE WHICH DRIVES YOU INTO THIS SORRY CORNER THAT I'VE MENTIONED. **EVEN THOSE WHO HAD THE FIRSTFRUITS OF THE SPIRIT GROANED FOR THIS REDEMPTION.** Max, stop this now.

No. 13. I believe God was "in the process" of establishing the New covenant for a long long time before Jesus came along. I believe the Law was our "schoolmaster to bring us to Christ, that we might be justified by faith." But I also believe that "after that faith has come we are no longer under a schoolmaster." Max when Paul wrote Galations the "schoolmaster" phase was gone! This is one of the things which is so dangerous about Max's position. He has both the "creation" (redeemed Jews of pre-Christ days) groaning for the redemption of the "body" AND those who have the firstfruits of the Spirit (i.e Christians between Pentecost and 70 A.D.) MAX YOU HAVE BOTH GROUPS UNDER THE "BODY OF DEATH" AND "IN A STATE OF SIN." This deliverance and redemption spoken of in **Romans 8** is construed by Max to be the deliverance from the curse of the Law (p. 60, Spirit of Prophecy). **Whoever is groaning awaiting the redemption was not yet freed from the curse of the Law** (says Max). **WHO WAS GROANING FOR REDEMPTION AND WAITING FOR IT? MAX? WAS IT ONLY THE ANCIENT WORTHIES? "AND NOT ONLY THEY BUT OURSELVES ALSO, WHICH HAVE THE FIRSTFRUITS OF THE SPIRIT."** Max - your teaching brings our New covenant brothers and sisters (prior to 70 A.D.) under the curse of the Law - I forbid you, in the sight of God and in light of **Galatians 3:13; 4:5-6; 5:1ff; Rom. 6:14** etc. to persist in teaching this doctrine. See my 2/No. 12.

No. 14. Max, I don't **"admit"** that "vindicate" is **one of** the uses of "establish" I **insist** on it. Your problem is **you take every use of it you can find** and claim that without **all** of them there is no "establishment." This is silly. **I believe the New Covenant was ESTABLISHED prior to 70 A.D.: DO YOU?** You can't say "yes" for **on your own definition** you would have no case. Let's imagine Max saying it. "I believe the new covenant was established

before 70 A.D." **What has he said there?** On his own definition he has said: "I believe the covenant was stabilized, permanently settled, proved, demonstrated, and caused to be believed prior to 70 A.D." **HE DOESN'T BELIEVE THIS.** HE DOESN'T BELIEVE THE NEW COVENANT WAS ESTABLISHED BEFORE 70 A.D.!

No. 15. Now, is it possible for that which has been established to be vindicated? To ask it is to answer it - of course. To this very day the faithfulness and Lordship is vindicated by his answer to our prayers. Does this mean it was not established before today? Tut, tut. Does a powerful vindication of the Lordship of Jesus at 70 A.D. mean his Lordship was powerless before that? Great day! The powerful **vindication** is the proof that the power already existed and simply attests to an already established truth.

No. 16. Max claims that Christ was not proven King until 70 A.D. (2nd Aff./No. 1). He claims at that time Christ was "proven" or "demonstrated" as King. He then claims in this last offering (No. 3) "If what Peter taught on Pentecost was **enough** to 'prove' or 'demonstrate' Christ's Kingship, then more than this would have been superfluous. But if God provided 'additional proof' it surely was needed to "complete' what was initiated." It is hard to believe this comes from a Gospel preacher - its implications are shocking as well as the reasoning terrible. Since God gave additional proof of the Kingship of Christ at 70 A.D. what Peter offered was not enough? **Max, take this back!** It is not a question of "superfluous" proof but of "abundant" proof! Max is telling us: "If Pentecost had been enough 70 A.D. would have been superfluous but since God gave us the testimony of 70 A.D. it was essential to the proving of Christ's Kingship and Pentecost was therefore not enough." BUT IF THERE WAS **NOT ENOUGH** PROOF AT PENTECOST HOW COULD THE JEWS WHO REJECTED JESUS BE BLAMED SINCE THEY COULD NOT BE EXPECTED TO BELIEVE WITH INSUFFICIENT EVIDENCE. You see how Max's view becomes wider of the mark the more it is examined? See now, how dangerous it is? **But further - since the final proof which constituted it all, "enough" proof, is not recorded in the Bible then there is not "enough" proof in the Bible to prove Christ's Lordship.** Max - give it up!

No. 17. But in any case the reasoning is wholly fallacious. Did John give sufficient proof that Jesus Christ was the Son of God? If not - John was mistaken **(20:30-31).** If he did - then on Max's reasoning the other records are superfluous.

No. 18. Concerning Aff. 3/No. 6, 15. Max I did not charge you as having "incomplete" and "temporary" things before 70 A.D. **I QUOTED YOU!** You charged yourself! You chided me (gently) for not completing the quote and then added two words for which I had given your equivalent.

You claim on pages 64-65 of your book that the righteousness of the Gospel saints prior to 70 A.D. was **not eternal. MAX YOU SAY THIS . . . DON'T DENY IT. The readers can read it!**

You say the Kingdom of Christ from Pentecost until 70 A.D. was **not eternal** until 70 A.D. It's there in black and white. Retract it or concede it! And then under pressure in this book you tell us in your last affirmative (No. 15)

"The eternality of things is not denied here. " Let me repeat the quote: "The thought or idea seems to be that **nothing** was complete, perfect, or eternal in the Jewish age . . . The New Testament saints from Pentecost to the fall of Judaism, lived in an incomplete and temporary world . . . They had the 'earnest' of the spirit (sic), which within itself speaks of **THEIR incompleteness.** The 'perfect' of which the earnest of the spirit (sic) was a pledge, was soon to come. In the new heaven and earth, the 'incomplete' gave way to the 'perfect' and the 'temporary' gave way to the 'eternal' Here, righteousness came in." Emphasis mine.

In this little piece not only are we told "NOTHING" was complete **or** eternal but we are specifically told **the Gospel saints** were not complete. Despite the plainess of **Colossians 2:10** we are told Christ is the "source" **of** their (coming) completeness! PAUL DID NOT SAY THEY WOULD **SOON BE** COMPLETE IN CHRIST . . . HE SAID "YE ARE." Max tells us NOTHING was **perfected** prior to 70 A.D. the Hebrew writer tells us **(10:14)** Christ **perfected forever** those who were already sanctified. See my 2/No. 6.

No. 19. Look at these two statements: Nothing was complete, perfect, or eternal in the Jewish world. And, The New Testament saints from Pentecost to the fall of Judaism, lived in an incomplete world. WHAT IS THE ONLY CONCLUSION A SANE MAN CAN REACH? **THEREFORE** the New Testament saints between Pentecost and the fall of Judaism were neither complete, perfect, or eternal. So you see we rightly represented the man! And isn't that what he confessed when he said (3/No. 15) "Complete, perfect, eternal IN CHRIST, yes, **and in prospect** of the coming age." You see how he slipped in that "in prospect"? The man can't live with his doctrine.

No. 20. But (as if this were not enough) we are then told: Nothing done or being done. . . could be BROUGHT IN, made firm, stable, or permanently settled in the THEN EXISTING AGE." So the Kingship of Christ **was not** stabilized, made permanent prior to 70 A.D. **DESPITE THE FACT THAT EACH OF THESE IS ETERNAL** (and stated to be so by scripture) Max says they were not made permanent!

No. 21. Max King: **Nothing** was eternal before 70 A.D. **Hebrews 7:17:** Christ's Priesthood is eternal prior to 70 A.D.! Max King: **Nothing** was complete before 70 A.D. **Colossians 2:10:** Christians are complete before 70 A.D.! Max King: **Nothing** was permanently settled before 70 A.D. **Matthew 16:18** and **Ephesians 1:22-23:** Christ's Church was permanently settled before 70 A.D.! Max King: **Nothing** was eternal before 70 A.D. **Hebrews 13:20:** The New Covenant was eternal before 70 A.D.! On and on we could go but if you are not convinced by these you are not subject to it!

No. 22. Max's response is to all this: They were eternal in quality but not in position - the eternal things were not given a permanent place until 70 A.D. He thinks of course that this makes sense but it only serves to show how a good mind may be blinded by a presupposition. CHRIST'S PRIESTHOOD, PRIOR TO 70 A.D., WAS DECLARED TO BE "UNCHANGEABLE." THAT WHICH HE EXERCISED PRIOR TO 70 A.D. WAS GIVEN A PERMANENT PLACE! Max is saying: The priesthood of Christ is eternal but

because the Jewish age has not yet ended his priesthood is neither eternal nor perfect. That which is qualitatively eternal is not eternal position-wise. **Who can believe it?**

No. 23. Max I did not say "everlasting" always signified "age-lasting." I gave you scripture proving that it is sometimes used in this way. Did you read them? If so, don't you agree with them? See my 2/No. 21 and his 3/No. 6 .

No. 24. Concerning his 3/No. 10. Max I gave you scriptures on these. I suggest you read them and see that they are a sufficient answer to your use of **Matthew 5:17, 18.** Reader, see my 2/No. 19. Look, "not an iota, not a dot, will pass from the law until all is accomplished." This is not a condition - it is a bald declaration! Can't you see that? Christ is saying "I am no moral anarchist - I uphold the Law. It is more stable than the heavens and earth." See the2/No.19 scriptures. Max we asked for proof that the heaven and earth equal the Jewish age and you ignored us. NOT ONCE IN YOUR AFFIRMATIVES DID YOU GIVE PROOF OF ANY KIND THAT THE HEAVENS AND EARTH OF **MATTHEW 5:18** WERE THE JEWISH SYSTEM! **Besides, you have already conceded that the Mosaic Law was abolished for the believer so they passed away prior to 70 A.D.** You conceded that the Law was "blotted out" for the believer so the heavens and earth (even on your view) passed away. But this is not at all what Jesus was saying. In **Luke 16:17** he said: "But it is easier for heaven and earth to pass away, than for one tittle of the law to fall." This is his point. He is stating no "conditions." He is saying (in the words of another) "the least element of holiness which the Law contains has more reality and durability than the whole visible universe."

No. 25. Still on No. 10. Max there is a redemption of the body and a redemption from sin. The first has not yet been accomplished and the second was accomplished before 70 A.D. If you think that implies an "incomplete redemption" have it your own way. You however believe that your body will be redeemed in the future - do you believe in a presently "incomplete redemption"? Has your own body yet been redeemed?

No. 26. Still on No. 10. Max, the times of restoration is the Gospel age. The heavens will hold Christ as a person until his final coming at which time he will have put down all enemies. In the meantime to those who obey him Christ comes and dwells in their heart. **John 14:23** says: If any man love me . . . my Father will love him, and we will **come unto him,** and make our abode with him." The coming in **14:3** was not at 70 A.D. Max it was at Pentecost. In **14:18** he says "I will not leave you comfortless: I will **come unto you.**" When did he do that? In the person of the Comforter of course - **16.** That is how Christ dwelt with those brothers **(Ephesians 2:19-22** with **2 John 9). Jesus I know, but who is this Boles?** Were the Apostles "comfortless" from Pentecost to 70 A.D.?

No. 27. One needs to notice too that Boles spoke of the redemption of one's body at the (2nd) coming of Christ but Max (using **Romans 11:27)** speaks of redemption from sin. Then at the end of No. 10 Max admits that a present tense in **"certain passages"** refers to a present action in the Law's fulfill-

ment. BUT WHY IN "CERTAIN" PASSAGES AND NOT IN ALL? Max, every man and his dog has had his chance to prove his view of the "perfect" in **1 Corinthians 13.** You make four assertions. I don't think I agree with any one of them. Besides the four which are numbered you make four others which I know are all objectionable. Eg. The restoration is the coming of that which is perfect. Proof? None given! And so on. This is in No. 11.

No. 28. Concerning No. 12. Yes your use of Corinthian scriptures put Corinthians under the Law. Who is it in **3:18** who are being transformed to look like Jesus? Who is it in **5:1-5** who have the "earnest of the Spirit"? The Gospel saints of course. These are the ones you have in the old tabernacle (pages 72-73 of your book, esp. paragraphs 2-3 of page 73). You there claim it was the "firstfruits" (the Gospel saints - as you say) who were the ones who received the "earnest of the Spirit." It is those who "groan being burdened." Max - you are in awful trouble! Now you have them under the Law and then you have them not under it - at one moment they are in the Jewish body and then again they are not. Max, turn from all this.

No. 29. Concerning No. 13. We asked Max to tell us when the Christian age **BEGAN.** So what does he do? **HE ASKS ME.** Yes, he did. Read it again! I ask him and he asks me. How does that grab you? MAX, WHEN DID THE CHRISTIAN AGE **BEGIN.** NOT WHEN DID IT "MATURE" OR COME TO "COMPLETION" BUT WHEN DID IT **BEGIN?** Reader, when do you think it **BEGAN?** MAX SAYS IT DIID NOT **BEGIN** UNTIL 70 A.D. See my 2/No. 18 for the quote from his book. DO YOU REALLY NEED FURTHER PROOF THAT THE MAN'S POSITION IS WAY OFF BASE?

No. 30. I don't object to two ages overlapping. I do object to you saying, repeatedly saying, that the Christian age did not BEGIN until 70 A.D. I don't object to two priesthoods existing at the same time. I do object to you claiming they were both of God at the same time (see Aff. 2/No. 7 and 3/No. 12, last two sentences) I don't object to two systems of sacrifice going on at once. I do object to your claiming they were both God approved and efficient. Max concludes No. 13 with a remarkable statement: "No negative has shown error until it has shown what is truth." Great day!

No. 31. Concerning No. 7-9. So I became all "tensed" up about tenses. I like that, ha. That's a good one. **I'll use it.** Okay. We've said it before and will say it again. Max is no Greek scholar. What we have to say about his remarks on the Greek need hardly be said I suppose but just in case someone thinks we are avoiding it. His handling of **1 Cor. 11:18** and **Luke 13:7** is amusing. "I hear" does not refer to the data he heard but **his hearing** of those things. "I come" does not govern "no fruit" but his coming to note the absence of fruit. Max wouldn't have written what he has on this had he checked a Greek authority.

No. 32. He confesses the "returning" and "blessings" of Abraham are relative not to the Hebrew writer but Melchizedek. But this concedes the point under debate. **We knew that already but it is still true that Hebrews speaks of those past events under present tenses. That is our very point!** Because "disannulling" in **7:18** is governed by a **present** verb Max concludes it is still

in process but "returning," "blessing," "saying," "finding" etc. are all under present tenses but were not in progress (as Max concedes) while the Hebrew writer wrote. The point is ours!

No. 33. Concerning the absence of any syntactical objection. Max there is nothing in the "syntactical construction" of 9:22 or 11:6 to militate against a "Without the shedding of blood there **is becoming** no remission" rendering, but do you believe it? Max, no-one agrees with your rendering of **7:18.** You are on your own in the face of scholarship - and you without scholarship in this area. You adopt this rendering because your position demands it not on a linguistic basis. Your quoting Thayer on "ginetai" destroys you if you follow it. Look: "There is coming into existence a disannulling." Even you can't buy that.

No. 34. Concerning the Corinthian passages. See my 2/No. 12. None of the versions agree with Max's rendering so he is "alone again, naturally." When Moses was receiving the Law and while communing with God his face took on it a lustre. That spoke well of the importance of the job he was engaged in and thus invested the Old Covenant with glory. Paul takes the glory on the face of Moses and the action of Moses veiling his face and draws a parallel. In verse 7 Paul claims the coming of the law was accompanied with glory on the face of Moses. READ IT! Israel could not look on something - what was it? The glorious Law or the glory on Moses' face? Which does the text say? "THE GLORY OF HIS FACE." I DIDN'T SAY IT - PAUL DID! "Which glory was passing away." What glory was passing away? THE GLORY ON MOSES' FACE. "Passing away" is present tense - If Max were right in Paul's day the lustre on Moses' face was still in the process of passing. The same is true in 13. **Moses put a veil on his face. WHY? So Israel couldn't stare at something. Stare at what? The glory of the law? No - the glory on Moses' face.** Paul again said it was "passing." Not in Paul's day. Now Paul used the glory on Moses' face as a lesson and claims a veil still exists on the hearts of unbelievers! However when "it" (not the veil, not the thing behind the veil), the heart turns to the Lord the veil is removed! DID YOU NOTICE THAT MAX NOWHERE TOLD US WHAT THE VEIL STOOD FOR? Max says when "it" means "when the O.C., that which was behind the veil" turns to the Lord. If I did not know the man I would think he was joking. THE VEIL IS ON THE HEART - Verses 14-15. What sense does this make "When the O.C. turns to the Lord the veil is removed"?

No. 35. Max says Paul was "hoping" for the "completed ministry of righteousness." Do you remember how he argued this? You can't for he didn't! The man asserts as much as anyone I've met. In any case, Max after all says the "passing away" includes ("encompasses") the glory on Moses' face - so he is still in trouble! See my 2/No. 12, number 6, for comment on **Hebrews 8:13.**

No. 36. Max King teaches:

1. The establishment of Christ's Kingship was not complete until 70 A.D. 2/No. 1.

2. The establishment of Christ's Priesthood was not complete until 70 A.D. **2/No. 1; 3/No. 2.**

3. The establishment of the New Covenant was not complete until 70 A.D. **2/No. 1; 3/No. 20.**

4. The completion of Christ's atoning sacrifice was not accomplished until 70 A.D. **3/No. 4.**

5. The establishment of Christ's gospel was not completed until 70 A.D. **1/No. 7.**

6. The establishment of the Church was not completed until 70 A.D. **2/No. 1.**

7. The Christian age **began** at 70 A.D. **"Spirit of Prophecy,"** page 56

No. 37. Max avoided giving us many scriptures and especially concerning his view of Daniel 9 and the 70 weeks which he regards as the heart of Biblical prophecy especially since it is a "chronological" prophecy. **See my 1/No. 21-26; 2/No. 15.**

1. He asserted there was no edict prior to 445 BC concerning the building of the city. Wrong!

2. He asserted 70 weeks equals 490 years. We asked for proof and he offered absolutely nothing!

3. He asserted the edict of 445 was in the month of Nisan. We asked proof and were given NOTHING.

4. He asserted the 69 weeks brought us to the Cross when it was really a week short (his own count).

5. He then "chronologized" from the Cross as if he had reached it.

6. He asserted Christ was cut off **during** the 69 weeks. Daniel says "AFTER" 69.

7. He asserted a "gap" exists between the 69th and 70th. We asked proof. ABSOLUTELY NONE!

8. We asked for proof that Ishmael was ever the heir of Abraham. He gave us NOTHING!

9. We asked for proof that Isaac represented the Christian age. He gave us NOTHING!

9. We asked for proof that Isaac represented the Christian age. He gave us NOTHING!

10. We asked proof for Isaac inheriting anything at the point of time when Ishmael was expelled. He gave us NOTHING!

11 He asserted the building of the tabernacle of David took place at 70 A.D.! **2/No. 12.**

12. He asserts the new covenant was/is the covenant confirmed to Abraham (one aspect of it.) **Galatians 3:15-17** and his 1/No. 2-4; 3/No. 18 but that its establishment wasn't completed until 70 A.D.

13. He asserts the change of Priesthood from Aaron to Christ was not completed until 70 A.D. 2/No. 1.

14. We asked him to answer "Was the New Covenant **established** prior to 70 A.D.?" HE REFUSED TO ANSWER **that** question. See my 2/No. 1 and his 3/No. 1. Note we **asked** concerning "establish" and not "complete establishment.

No. 38. I asked for any Greek authority who renders **7:18** "There is becoming a disannulling" and he refused to answer. To conclude let me say: I BELIEVE THE SCRIPTURES MAKE IT VERY CLEAR THAT THE ESTABLISHMENT OF THE NEW COVENANT WAS COMPLETED PRIOR TO 70 A.D. AND THAT MAX'S POSITION IS A SERIOUS MISTREATMENT OF THE BIBLE. I THEREFORE AM ASKING MAX AND ANY WHO ESPOUSE THIS VIEW TO TURN AWAY FROM IT.

PROPOSITION II

McGUIGGAN'S FIRST AFFIRMATIVE

"The 2nd Coming of Christ Is Yet Future"

No. 1. The term "2nd" coming is unfortunate in some ways. It implies there has been only one coming of Christ thus far. This is not true. In the letters to the Churches in the book of Revelation Christ often admonished "Repent or I will come and remove your candlestick." This of course is a "coming" in judgment. In **John 14:18** he speaks of coming in the person of the Holy Spirit (see also **14:23**). Such speech is well grounded in the Old Testament where the coming of the Lord is used time and time again in reference to judgment on nations (see **Isaiah 19:1** and check a concordance). By the "2nd" coming in this proposition I mean **a 2nd visible and bodily return** of Jesus at which time he will wrap up the present age and affairs and then the eternal state will ensue. "Yet future" means what it says although strictly speaking all we need to establish the error of Max King's views is proof that the "2nd coming is post 70 A.D." But I'm sure the reader will be satisfied with our proof of the proposition as stated.

No. 2. Max King believes the "coming of the kingdom" occurred in 70 A.D. He believes the 2nd coming of Christ occurred in 70 A.D. So that - the 2nd coming and the coming of the Kingdom took place at the same time. The result of this is that he holds there is no (not one) New Testament passage which speaks of a coming of Christ yet future! Yes, that is his position.

No. 3. I'm hoping that this one argument will end this whole matter. So it is with a prayer I write it.

A. **Luke 21:31** is dated by Max King as speaking of 70 A.D. It speaks of an event which was at hand, nigh, even at the doors.

B. **2 Thessalonians 2:1ff** is dated by Max King as speaking of the same time (70 A.D.). It is said **NOT** to be at hand.

C. His problem is manifest: Paul, writing about 52 claims the coming of the Lord is **not**, we repeat **NOT** at hand but Max claims Jesus, speaking of the same event, **20 years earlier**, said **IT WAS** at hand.

MAX, **PLAINLY** DEAL WITH THIS PLEASE!

No. 4. **1 Thessalonians 4:13-18.** The brethren at Thessalonica were fearful lest Christ should come while their loved ones were "asleep" (or "dead). Paul assures them that their being dead (or asleep) will make no difference because when Christ comes the dead in Christ would first arise **and then** TOGETHER with those still alive at that time would ascend to meet Jesus. Note that there is a SIMULTANEOUS "rapture" of all the true followers of Jesus. We do not need to labor this passage for its teaching is plain.

No. 5. Since those who have fallen asleep in Christ (died in Christ) have not yet been raised; since those who are now alive and in Christ Jesus have

not yet TOGETHER WITH THEM ascended to meet Jesus in the air; we conclude "the '2nd' coming of Christ is yet future!

No. 6. **Philippians 3:20-21.** In verse 20 we are assured that the Christian's commonwealth already existed and that they were part of it. This commonwealth we are told is in heaven where Christ is. We, said Paul, are waiting for our Savior to come from there. They were waiting for the Savior to come and "fashion anew the body of our humiliation." In doing this he would cause this body to be conformed to the likeness of His own glorious body. Since we have not yet had our body conformed to the likeness of his glorious body there can be no doubt that he has not yet come.

No. 7. Max of course does not believe this passage speaks of our physical bodies but claims "the body of our humiliation" is the Jewish body and the transformed body is the eternal kingdom (pages 194, 195 of "Spirit of Prophecy"). But we would have the reader note that this "figurizes" the passage without **textual** reason. Max holds it so because he must to save his position not because the text requires. In **John 3:5** the word "water" is taken by many to mean something else (either 'Spirit' or 'word') because they must but not because the text requires it! No-one has the right to make a passage figurative unless there is clear exegetical reason to do so. If this kind of "reasoning" is permitted there is no stopping Jehovah's Witnesses, Allegorists or anyone else! **MAX, WERE THE PHILIPPIANS IN NEED OF REDEMPTION FROM THE "JEWISH BODY"?**

No. 8. Max also feels because Paul says "our body" (which he doesn't - see the ASV) rather than "our bodies" he **must** be speaking of something other than our physical bodies. But this doesn't bear looking at. In **Matthew 17:6** "they" fell on "their face" (not "faces"). In **1 Corinthians 15:35** speaks of "with what manner of body (singular) do they (plural) come?" THIS IS COMMONPLACE IN SCRIPTURE. Check it with a concordance.

No. 9. **Romans 8:18-23.** This passage speaks of a coming day in which "we" who "have the firstfruits of the Spirit" will have our bodies redeemed! **This** mortal is to put on immortality at the coming of Christ **(1 Corinthians 15:20ff, 52ff).** This is when the body is redeemed! READER, YOU MUST NOTE that the scriptures do not teach redemption **"from"** the body but the "redemption **of** the body." What is the "body" here? Max says it is the "Church." This means the Church was yet to be redeemed when Paul wrote **Romans 8:23.** Redeemed from what? you ask. From the Judaic system Max tells us. Even Latin Christians, Max? **We hold, since there is a coming day when our bodies will be redeemed at the coming of Christ that the "2nd" coming of Christ is yet future!**

No. 10. **Mark 12:18-27; Luke 20:27-40; Matthew 22:23-33.** These passages make it very clear that there is a time coming when saints will be resurrected (we are not denying the ungodly will be resurrected - **John 5:28-29).** They will then enter a state wherein they shall be like angels and will not marry or be given in marriage.

No. 11. **The section is a discussion as to whether or not there is to be a resurrection.** The Sadducees denied this and their hypothetical case was sup-

posed to make the whole doctrine look ridiculous. Jesus exposes them and declares they know not the scripture and deny the power of God. DON'T LET MAX CAUSE YOU TO FORGET THAT THIS IS THE CONTEXT AND THE DISCUSSION.

No. 12. Has the day of the resurrection arrived yet? A resurrection day which ushers us into a state wherein we are equal unto the angels and remain celibate? **Now Jesus was not discussing how this state was populated.** THE SADDUCEES WERE DENYING ANY SUCH STATE EXISTED AND JESUS WAS REPUDIATING SUCH A DOCTRINE! These fools thought their hypothetical case precluded the possibility of a state beyond this life . . . READ IT FOR YOURSELF! Jesus makes it clear that multiple marriages here does not complicate things hereafter for marriage does not exist there/then. Perhaps you are wondering who can deny this - Max King does. He holds this view of the passages to be completely in error. He claims "in the resurrection" means "in the Christian age." And then says Jesus was saying "the Kingdom is not populated by marriage and child-bearing." What on earth has this to do with the discussion? To defend his position Max invents a whole new context and ignores what Jesus was dealing with!

No. 13. We hold then; Since the resurrection is to occur at the coming of Christ **(1 Thessalonians 4:13ff; 1 Corinthians 15:20ff, 52ff)** and such a resurrection as to lead us into a state where Jesus denies marriage **takes place (note carefully Mark 12:25)** we conclude the "2nd" coming of Christ is yet future!

No. 14. **1 Corinthians 11:25-26.** The passage is really very straightforword. "As often as you eat . ." You do something! You "proclaim the Lord's death." How long? AS OFTEN AS YOU EAT THE SUPPER! **The Lord's Supper is designed to show the Lord's death to the world until he comes.** MAX KING, WHEN CHRISTIANS PARTAKE OF THE LORD'S SUPPER TODAY, DO THEY PROCLAIM THE LORD'S DEATH TILL HE COME? **We hold that the Lord's Supper is to be observed today! We hold it proclaims the Lord's death! We hold it proclaims the Lord's death till he come!** Therefore, the "2nd" coming of Christ is yet future.

No. 15. **1 Corinthians 15:1-end.** In this chapter Paul deals with the **Corinthians** error that dead bodies do not rise! It is not a defense of the resurrection of Jesus as such. This they were not directly denying. Paul shows their view would lead to this (see verses 13, 15) but this is not the same as saying they directly denied it! **They were denying a bodily resurrection to believers.** THIS IS THE CONTEXT and don't permit Max to **assert** without proof, the contrary. He gives it a context of his own. He views the chapter as dealing "primarily" with the resurrection of the Kingdom-Body but he does admit a "secondary" application, namely, the resurrection of the individual. Bear this in mind as you read Max's treatment of it for his position **logically** leads to a denial of the resurrection of the individual. **I will clearly substantiate this later.**

No. 16. The fact that there is a figurative use of the word **resurrection** proves it has a literal meaning also. DON'T FORGET THIS IN THE ENSU-

ING DISCUSSION! No serious Bible student will deny **Ezekiel 37:12-13** is figurative. It is figurative because **the text** requires it not because **we** wish it so! However there is a literal usage of the word **resurrection.**

1. When the word "resurrection" is used literally there must be the coming alive again of a body which has been dead. If there is no literal coming alive again of a literal body once dead there has been no literal resurrection!

2. In **1 Corinthians 15** Paul argues the certainty of the resurrection of dead bodies!

3. He claims this is certain and calls on the resurrection of Jesus as the assurance that such will take place. Verse 21.

4. "As in Adam all die" cannot mean "spiritual death" for (1) it is simply not true, and (2) it is not near the discussion with which Paul is dealing.

5. "As in Adam all die, so also in Christ shall all be made alive" speaks of the resurrection of dead bodies and people!

6. At Christ's coming they that are his will rise from the dead - verse 23. We are not here denying the resurrection of the ungodly - **John 5:28-29.**

7. At the termination of the Mediatorial-Priestly kingdom during which time Jesus exercises a **delegated** authority (verse 27 and **Matthew 28:18** etc.) Christ will come and change the then living Christians, giving them incorruptible bodies. Verses 23-28, 50ff.

None of this has been accomplished therefore the "2nd" coming of Christ is yet future. Have dead bodies come to life again? Then this coming is yet future! Max holds to a nonliteral-body "resurrection" view which is not a resurrection at all! **This is a serious doctrinal error.**

No. 17. **2 Thessalonians 2:1ff.** Here is a coming which even on Max's view cannot be 70 A.D. **HE TEACHES** the 70 A.D. coming was "at hand" during the earthly ministry of Jesus. But here is a coming, spoken of **20 years later** than the earthly ministry of Jesus, NOT, I repeat, NOT, "at hand." THEY COULDN'T POSSIBLY BE THE SAME! Case closed.

No. 18. This coming is associated with the destruction of ungodly men and the assigning of them to their eternal judgment. See **2 Thessalonians 1.7ff.** Putting this together with **Acts 17:30-31** we conclude the "2nd" coming is yet future.

PROPOSITION II

KING'S FIRST NEGATIVE

No. 1. The reader is urged to re-read each numbered affirmative paragraph as it is brought under discussion.

Paragraph One

No. 2. Jim's first affirmative argument is that the term **"second"** coming is **unfortunate** in some ways because it implies that there has been only one coming of Christ thus far. **It implies no such thing.** It implies that there was a **"first"** coming of Christ and that He promised to come **"again."** If the scriptures show a major coming of Christ, after His "first" coming, then serious study must be given to such a coming in view of its being the "second" coming. Jim lightly picks at one or two passages to suggest that there are many **MINOR** scattered comings of Christ in the New Testament, but none of any **MAJOR** importance. But his feeble effort to disarray and disunite New Testament "coming" passages betrays the weakness of his affirmative regarding a "yet future" second coming. Without proof, he disengages the coming of Christ in the book of Revelation from Christ's "second" coming. Of course "that coming was to be in judgment." How does this separate it from His second coming? (See **2 Tim. 4:1; Rev. 22:12; 1 Pet. 4:17; Mt. 16:27;** etc.). **John 14:18 does not apply to Pentecost** (the sending of the Holy Spirit). The comforter (Holy Spirit) is not even mentioned in that verse. The **"orphan"** state of the disciples is the subject; but at the coming of Christ they would receive the **"adoption as sons." (Rom. 8:23 RSV).** This **"adoption"** equals **"the redemption of their body"** and **"the manifestation of the sons of God."** Other passages in the New Testament speak of an adoption future to Pentecost day **(Lk. 20:36, "being the children of God"** or **"the children of the resurrection;" Eph. 1:5; Gal. 4:5); a coming redemption (Eph. 1:14; Lk. 21:28);** and **a manifestation of God's sons (Rom. 8:19; 1 John 3:2; Col. 3:4; Mt. 13:43).**

No. 3. Obviously, the term "second coming" is troublesome because there is a VAST collection of New Testament "coming" passages that beyond a shadow of doubt unite around a tremendously important Biblical event that transpired in 70 A.D.; namely, the fall of the Jewish commonwealth. Jim's proposition cannot ignore this multitude of scriptures. No searching mind can pretend that such passages are **few, scattered, remote,** or **incidently** referred to in N.T. writings. The fall of Jerusalem **WAS indisputably a MAJOR event** in Christ's discourse concerning **"the end of the age."** (See **Mt. 23; 24; Lk. 17; 21; Mk. 13).** It was **a MAJOR subject** of Old Testament prophecy. **AND IT WAS THE COMING OF JESUS CHRIST!** I challenge my opponent to show from the teaching of Jesus Himself that the fall of Jerusalem was merely a **MINOR coming** that was **secondary in His "coming again" teachings.** Let Jim show that Jesus made a "coming" other than His coming in 70 A.D. **the MAJOR** and **CENTRAL theme of His teaching.** Will Jim dare list the **coming again** passages in the Gospels, the epistles, and the book of Revelation that apply to a **yet future** coming in contrast to those that apply to 70 A.D.? My guess is that he will not, because with respect to a **yet future coming he will** be **"weighed in the balances and found wanting."**

No. 4. It is little wonder, then, that the term "second coming" is problematic to future coming exegetes. There has already been a coming that was mighty and weighty with respect to Biblical emphasis and it is extremely difficult to understand why it doesn't "count," numerically speaking. Jim sees the great problem here and attempts to solve it by scattering the whole covey of New Testament "coming" passages to the four winds, asserting numerous comings of Christ. But in so doing can he muster enough **remnant** passages to establish a **coming** of such remarkable distinction and preeminence as to constitute a major coming or **THE COMING (future second coming) of Christ?** We shall see.

No. 5. Jim's **yet future second coming** of Christ has these features: A **"second return;" a "visible" return;** a **"bodily" return;** it will **"wrap up the present age"** and usher in **"the eternal state."** Let us notice these in their order. **FIRST,** did not Christ **"come"** in the fall of Jerusalem? See **Matt. 24:30; Lk. 21:27).** If He came the "first" time to Bethlehem as a babe, would not His coming to Jerusalem in 70 A.D. in proof of His kingship be His "second coming?" He did come, didn't He? It was really Christ, wasn't it? Christ taught this coming, didn't He? Why, then, is the term "second coming" objectionable in view of all these facts? **SECOND;** did not Christ come **"visibly"** in the fall of Judaism? Did He not say, **"then shall they see the Son of Man" (Lk. 21:27; Mt. 24:30)?** Is "to see" **VISIBILITY?** Thus, two of Jim's **second coming** demands are met in the fall of Jerusalem. **THIRD;** concerning a **"bodily"** return of Jesus, does Jim mean His **flesh and bone bodily return?** If so, let him produce the scripture for this second coming qualification! If Jesus came in Jerusalem's fall (as He affirmed He would), then certainly it was a **"personal"** return. Is Christ limited to ONE bodily form? He once took upon Himself a flesh and bone body, but was He not **before** that? Did He not "reincarnate" Himself in His body, the church? I suspect that such a "bodily" manifestation of Christ would also be meaningful to Him. And remember, Christ **was "seen"** when Judaism fell! **If** Jim has **overlooked** His **"second"** and **"visible"** coming in that event, has he also **misconstrued** His **"bodily"** return?! **FOURTH:** did not Jesus **"wrap up the present age"** at His return in Jerusalem's fall? The question in **Matt. 24:3** was: **"What shall be the sign of thy coming, and of the end of the world (age)?"** This eschatological chapter dealt with the "coming of Christ" and "the end (consummation) of the age." **It all** happened in the fall of Judaism in 70 A.D., before that generation passed away **(Mt. 24:34)!** NOW, if 70 A.D. was the "end of the age," as Jesus said it would be, THEN why did not Christ wrap up the "present age" at **THAT TIME?** Since every New Testament passage that speaks of "this present age" was written **BEFORE** 70 A.D., it **MUST** of necessity refer to the age that was "present" and that continued to be "present" until 70 A.D. The "age to come" of **Matt. 12:32; Eph. 1:21; Heb. 6:5,** etc., **MUST** of necessity be the age that followed "this present age," the age that was consummated in 70 A.D. Therefore the **"world to come"** in **Heb. 2:5,** which would be under Christ and not angels, referred to the "coming age" that followed the consummation of that present age. Since "the present age" was the Jewish age, the "coming age" had to be the Christian age! Jim would have the separation of the ages (this age and

the age to come) take place at the cross or Pentecost day, but without scriptural support. According to Jim's reasoning the Holy Spirit was not given to Christians at all, if Christians were not at first in the Jewish age as **"strangers and pilgrims,"** for Joel prophesied that the Spirit would be poured out upon all flesh **"in the last days."** Now Jim believes (and correctly so) that **"the last days"** of this prophecy refer to **the last days of "Judaism."** But, if the Christian age BEGAN at Pentecost and the Jewish age ended at 70 A.D.; to which age was the Holy Spirit given? To which age did the term **"last days"** in which the Holy Spirit would be poured out **apply?** Also, the kingdom was to be established in **"the last days" (Isa. 2:2; Mic. 4:1).** To what **"days"** and what **"age"** did this prophecy **apply**? If the "last days" of **Joel 2** and **Isa. 2** apply to the **final days of Judaism,** which ended in 70 A.D. **(Mt. 24:3),** then it becomes obvious that **scripture never considered the "age to come" as having come until the end of those last days or the consummation of the age.** Nowhere in the New Testament does the term **"this present age"** apply to **an age (the Christian age) within an age (the Jewish age).** Furthermore, **an age** is considered to be **present** until it is **ended or consummated!** Christ did, therefore, wrap up the present age at His coming in 70 A.D. **FIFTH:** the **"eternal state"** will ensue, says Jim, at the second coming of Christ. Well, what was the **state of the age** and of the **kingdom** that attended Christ's coming in 70 A.D.? Did not Daniel put the establishment of the **eternal kingdom** in the days of the fourth beast (Roman empire), **Dan. 2:44; 7:27?** Is the kingdom **a state?** Is it **eternal?** Did it not ensue at the consummation of the age **(Mt. 24:3)** when Jesus said, **"when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Lk. 21:31)?** See also **Acts 14:22; 2 Pet. 1:11; Heb. 12:28; Mt. 25:34.**

No. 6. Thus we have decisive scriptural proof that **ALL FIVE** features of Christ's second coming, as listed by Jim, are evident in 70 A.D. when Christ came again. That was His **second, visible, bodily coming,** which **wrapped up that present age,** and ushered in **the eternal state.** What greater evidence is needed for the second coming of Christ?

Paragraph Two

No. 7. Jim states Max's belief very well in this paragraph. We believe that **Mark 9:1; Mt. 16:28; Lk. 21:27, 31** all apply to 70 A.D. These verses teach the coming of **BOTH Christ and the Kingdom in power.** Will Jim deny that these verses and events apply to 70 A.D.? If not, and we believe he will not, then let him show that the scripture speaks of **TWO comings of Christ in power and glory** and **TWO comings of the kingdom in power and glory.** We have shown the **ONE coming** that meets **EVERY qualification** of Christ's second coming; now, let Jim show that the scriptures teach **TWO such comings,** and let him show why the **ONE** such coming **IS NOT** the "second coming." Let him show why there must be another such coming before it can be the "second coming."

Paragraph Three

No. 8. Here, the affirmative believes, is a **clinching argument** against Christ's second coming in 70 A.D. Its weakness is **quite manifest.** What Jesus said in **Luke 21:31** is no contradiction of what Paul said in **2 Thess. 2:2,** with

70 A.D. being the subject of both passages. Paul, writing about 54 A.D. taught the Thessalonians that **"the day of Christ was not at hand"** or literally, **"was not present"** or had not **already set in.** The verb **enistami** literally means **present,** and is so used in **Rom. 8:38, 1 Cor. 3:22; Gal. 1:4 "present evil age;"** and **Heb. 9:9 "the time then present."** The correct translation is, **"as that the day of the Lord is now present,"** rather than **"as that the day of the Lord is at hand."** (See **Arnt and Gingrich,** page 266). The delusion of the Thessalonians was that "the day of the Lord is **now present."** Paul eases their erroneous tensions by showing what must first take place before the day of the Lord would actually be **present.** Furthermore, Jesus, speaking of the same day said, **"So likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Lk. 21:31).** The aspect of the kingdom that Jesus was dealing with in this text, which would be manifested at His second coming, was not **"at hand" WHEN Jesus made that statement to His disciples** (as Jim claims), but rather it **would be "at hand" WHEN they saw the events** that Jesus spoke about in the preceding verses. Surely, Jim can see this and realize that his **clinching argument** has just lost its **grip.** The **"day of Christ,"** was neither **present** at Thessalonica in 54 A.D. (as they erroneously believed), nor **"at hand"** in Jerusalem 20 years earlier when Jesus spoke to His disciples about **"things to come."** But **Jesus told** them when it would be at hand, just as Paul told the Thessalonians when they could expect **"that day"** to be **present.** Now that the request of the affirmative has been met, let him **plainly deal** with what has been **plainly dealt with,** please.

Paragraph Four

No. 9. Paragraphs No. 4 - 16, with the exception of No. 14, deal with resurrection passages as proof that Christ is **yet to come** the second time. Since 12 (twelve) of the 18 (eighteen) paragraphs of the affirmative involve resurrection scriptures, it is apparent that his concept of the resurrection **largely determines** his position on Christ's second coming. Numerous, plain and obvious "coming again" passages, such as **Mt. 24; Lk. 17; 21; Heb. 10:25-39; Jas. 5:8, 9; 2 Pet. 3:1-18,** were left untouched in preference to **"resurrection"** passages. **(Later, Jim has an affirmative on the resurrection. Will he then use second coming passages to prove the resurrection?)** Objection is not raised to resurrection passages used in the **"second coming"** proposition, for both events are related in time. The question is, why **limit** and **confine** the **multitude of second coming passages** to only those that inhere in **resurrection texts?** Obviously, the affirmative views the resurrection as a phenomenon (something apparent to the physical senses) such as the opening of literal graves. Since such a resurrection has not been witnessed by **physical man,** he concludes that the second coming **must be future.** But we question his concept of the resurrection, and the evidence on which he bases its realization. Since the **"second coming"** and the **"resurrection"** are joined in time and **event,** along with the coming of the kingdom in power, the end of the world (age), and the judgment is it not wise, **even necessary,** to permit second coming passages, judgment passages, end of the age passages, and kingdom passages **to guide us also** in interpreting the **"resurrection?"** Can we first form a concept of **ONE** eschatological event (such as the resurrection)

and then allow it to become the telescope through which we view **all** the other **related events and topics? God forbid such eschatological exegesis! Suppose Jim misconceives the nature of the resurrection? His error becomes his guide throughout his entire eschatological journey.**

No. 10. Jim asserts that the resurrection text of **1 Thess. 4:13-18** is too plain to be labored over. **To whom? From what viewpoint?** Nothing was plainer to the physical Jew than the fact that someday David would reign on his throne in Jerusalem. In fact, their scriptures were **so plain** on this that even now Jews are waiting for its **"obvious"** and **"plain" fulfillment!** Nothing is plainer to the millennialists than the fact that someday the kingdom will be restored to Israel **(Acts 1:6).** They **KNOW,** and are **SURE** that such is **YET TO HAPPEN,** because to date, from a physical viewpoint, nothing like it has occurred. But when you read McGuiggan's commentary on Ezekiel (and a very good one, indeed) you find him **laboring quite extensively** on kingdom passages which, to the millennialists, are **too plain** to be **labored on.** But no passage is **too plain to labor on** in the search for truth. Many great spiritual truths are lost to sound, solid, consistent, exegesis because the literalistic language in which such truths are imbedded and carried along become, to the interpreted the **plain** and **obvious** meaning of the passage.

Paragraph Five

No. 11 So what has Jim proven on the "second coming" from 1 Thess. 4:13-18? Nothing, except that **his concept** of the resurrection **demands a future second coming.** But leaving Jim for a moment, what do **the scriptures** have to say on the **second coming**? (1) The coming of the Lord is "at hand," **Jas. 5:8.** (2) Soon, very soon, he that shall come, will come, **Heb. 10:37.** (3) The revelation of Jesus Christ . . . shortly to come to pass, **Rev. 1:1-3; 22:6, 7.** (4) This generation shall not pass away till Christ comes and the world (age) ends, **Mt. 24:3, 34.** (5) When "ye" (first century disciples) "see" and "hear" these things know that it is near, even at the doors, **Mt. 24:15, 33.** (6) "but ye, brethren" (first century disciples) are not in darkness that that day should overtake **you** (first century disciples) as a thief, **1 Thess. 5:4.** (7) The Lord is at hand, **Phil. 4:5.** (8) "Hope to **the end** for the grace that is to be brought unto **you** (first century disciples) at the revelation of Jesus Christ, **1 Pet. 1:12.** (9) The end of all things is at hand, **1 Pet. 4:7** (10) Time has come that judgment must begin at the house of God, and if it first begin at **us** (first century disciples), **1 Pet. 4:17, 18.** (11) It is the **last hour,** as **ye** (first century disciples) have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time, **1 John 2:18.**

No. 12. Reader, please note that whenever time (nearness or at hand) is involved in a **coming again passage** Jim must reject such as a "second" **coming.** Why? Because his concept of the resurrection militates against an already fulfilled coming again of Christ. He is forced to separate **coming again** passages and in the process of elimination to scrape the bottom of the barrel to find even a few passages that might possibly escape **first century** fulfillment. **Don't think for a moment this does not trouble Jim.** Why shouldn't it! For if the second coming is the **major** coming of Christ, why should so many

coming again scriptures **NOT apply to it?** Why so much emphasis on a **miniature** coming and so little on the **major** coming?

Paragraphs Six, Seven and Eight

No. 13. Jim next cites **Phil. 3:20-21** to prove a future second coming. He says: (1) The Christians' commonwealth is in heaven; saints have not yet entered into it; therefore, Christ has not yet come. (2) Christ is to come and change the body so it won't be **"a humiliation"** any longer. He contends that the **physical body** is that which is in **a state of humiliation.** (3) To make **"the body"** of **Phil. 3:21** refer to something other than man's physical body **"figurizes"** the passage without textual reason, says Jim. Let us see. **POINT ONE: "Our citizenship (commonwealth) is in heaven,"** says Paul. For what were the New Testament saints **waiting?** Was it not for Christ **to come to receive them** and to **unite them within their own true heavenly commonwealth?** Did not Jesus go to **"prepare a place"** with the promise of **coming again to receive His saints (John 14:1-3)?** Did not His **going** have something to do with **the Spirit's coming (John 16:7)?** Would it not, therefore, follow that the **"Spirit's coming"** had something to do with **"Christ's going;"** namely, **the preparing of the place to be inherited upon Christ's return?** Since entering that **prepared place** was subject to **Christ's return,** it follows that when Christ left His disciples, they were yet **strangers and pilgrims (1 Pet. 2:11).** The Hebrew writer said, **"For here have we no continuing city, but we seek one to come" (Heb. 13:14).** Did not Jesus predict the destruction of a city upon His return **(Mt. 24; Lk. 21)?** Did not Peter foresee the dissolving of a then existing world or commonwealth whereby he exhorted Christians, **"seeing then that all these things shall be dissolved, what manner or persons** (or literally, **"of what race or country) ought ye to be in all holy conservation and godliness" (2 Pet. 3:11)? REMEMBER,** the Christians' commonwealth was in heaven from whence they were **looking** and **waiting** for Christ. John, writing later of things **"at hand"** said, **"And I saw a new heaven and a new earth . . and I John saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:1, 2).** Was this a **"commonwealth"** that John saw coming? Did it not **belong to Christians?** Did it not come down **FROM HEAVEN?** Is not the **"new Jerusalem"** the city of the **Christians' commonwealth,** just as **old literal Jerusalem** was the city of **the Jewish commonwealth?** Did not Old Jerusalem fall at Christ's coming in power and glory, **(Mt. 24:30)?** Did not Christ, **at that time** gather together His elect from the four winds, from one end of heaven to the other, **(Mt. 24:31)?** Why, then, is not this His **"coming again" to receive His saints unto Himself (John 14:1-3) in their own heavenly commonwealth (Phil. 3:20, 21), which John saw coming down from heaven (Rev. 21:1-3),** and which was **"at hand"** when John wrote his message? Jim, why are you **so certain** that Paul was not speaking of that **same "commonwealth"** and that **same "coming of Christ"** in **Phil. 3:20, 21?** Tell us plainly, please. Are there also **TWO** commonwealths from heaven?

No. 14. POINT TWO: Paul taught the coming of Christ would **"fashion anew the body of our humiliation" (Phil. 3;21).** Jim contends that Max teaches the **"body of humiliation"** is the **Jewish body,** giving pages 194, 195 of **The Spirit of Prophecy** as proof. However, permit us to lift a quote from that same section of the book that you, the Reader, may decide for yourself. "The

redemption of **our body** (not bodies) in **Rom. 8:23** is equated with our vile body (not bodies) in **Phil. 3:21**, and corresponds to the redemption of the purchased possession or the church in **Eph. 1:14**. If it be argued that the body of Christ had been purchased and cleansed with the blood of Christ and therefore could not be the "body of humiliation" in **Phil. 3:20**, then what was the coming redemption of that body in **Eph. 1:14**? (Pages 194, 195, **The Spirit of Prophecy**).

No. 15. It was the **STATE** of the body (the church) that was affected by the "second coming" of Christ in 70 A.D. Its **shame** and **reproach** were dissipated forever when Christ appeared in the glory of His kingship and removed the shackles of Judaism. That event separated forever the church from Judaism, giving the saints (new spiritual Israel) their own distinct identity as God's elect. The church is now **"manifested" (Col. 3:4; Rom. 8:19)** as **"the Israel of God" (Gal. 6:16)**, just as Jesus was "revealed" as the **"King of kings" (1 Tim. 6:14, 15; Rev. 19:11-16)**. It is little wonder, then, that Jesus said of that day, **"lift up your heads, for your redemption draweth nigh" (Lk. 21:28)**. The **shame, reproach, and vile contempt** heaped upon the church by opposing Judaism was lifted on that monumental judgment day and the radiant splendor and glory of Christ's throne **(Mt. 25:31)** brought glory, honor, and praise to the true Israel of God. No place was found for false Israel, **Rev. 20:11.**

No. 16. **POINT THREE**: Jim contends that a figurative use of **"body"** in **Phil. 3:20, 21** is without textual justification. But look at the **whole chapter** again, Reader. The very subject of verses 1-6 is **fleshly Judaism**, which was a primary source of **Christian corruption, persecution,** and **apostasy.** Paul himself once excelled in that **fleshly** system, but he shows how he had renounced all for Christ, that he might **"win Christ," be "found in Him,"** and **"attain unto the resurrection of the dead" (Phil. 3:7-14).** Was Paul speaking of a **physical rising** in verse 11? If so, why did he bother to point out **"not as though I had already attained,"** i.e., have already been resurrected from among the dead? If **physical resurrection** were **the subject,** surely the Philippians knew that Paul had not **already attained unto it,** seeing that he was not **even yet dead physically**! Nothing in the text to suggest the rising of a spiritual Israel out from among that which was its former habitation! **Better read the text again, Jim.** And note, reader, that the change would come **"according to the working whereby he is able even to subdue all things unto himself (verse 21).** See **Eph. 1:18, 19,** where the **"hope"** and the **"inheritance"** of the saints is wrought by the **"working of his mighty power."** What was the **"hope"** and the **"inheritance"** of the saints? **We contend that it was the kingdom, Lk. 21:31; Mt. 25:34; Dan. 7:22; Heb. 12:28. WHEN,** Jim did the saints **"inherit;" "receive;"** and **"possess"** it . . . according to the scriptures? **What city, country, earth or world was promised Abraham and his seed (Rom. 4:13; Heb. 11:8-16)**? Is this **"heavenly country"** the **"heavenly commonwealth"** of **Phil. 3:20,** or is there **another** one yet to come? Also, note **Heb. 2:8** and **10:13** where **"subduing"** and **"subjecting"** his enemies was a work relating to Christ's victory over Judaism, with the **"world to come"** being in subjection to Him **(Heb. 2:5).**

No. 17. The term **"our body"** (singular) **DOES exist in the text of Rom. 8:23, Phil. 3:21; and 1 Cor. 15:34, 44.** While the kind of body must be deter-

mined from the text, the fact remains that the singular use of **"body"** rather than **"bodies"** presents a possible meaning other than "physical bodies." See **1 Cor. 15:17; Eph. 3:6; Eph. 4:16; and Eph. 5:23** where the use of the term "body" refers to other than man's physical body.

Paragraph Nine

No. 18. **Romans 8:18-23 does not contain the word "bodies."** This is supplied by Jim. Waiting for the redemption of **"our body"** was said of those who had received the **"firstfruits of the Spirit."** And that **"redemption"** was equal to **"receiving the adoption as sons."** Jim errs greatly in thinking that **Christians today** have the **"firstfruits of the Spirit,"** and he compounds his error in making the **"creation" (verses 18-22)** speak of something other than Christians. (See his **commentary on Romans,** page 92). The **"redemption of our body,'** whatever the meaning, **equals** receiving **"the adoption as sons."** It must be remembered that **"salvation was of the Jews" (John 4:22),** and that the Gospel was **FIRST** preached unto them **(Rom. 1:16).** See also **Eph. 1:12, 13; 1 Thess. 2:14.** The Spirit that was given refers to the miraculous aspects of the Spirit promised in **Joel 2.** This miraculous influence of the Spirit, which continued with the saints until the fall of Judaism in 70 A.D., was the **"earnest" of the Spirit,** given until **"the adoption, redemption, inheritance, and manifestation of the sons of God."** See **Eph. 1:14.** Note: Paul there speaks of **"our inheritance,"** whereas it is **"our adoption"** in **Rom. 8:23;** and in **Eph. 1:14** he speaks of the **"redemption of the purchased possession,"** whereas in **Rom. 8:23** it is the **"redemption of our body."** The church is "a body" and furthermore, it is a "purchased possession" **(Acts 20.28).** Jim objects to the body being the church (spiritual Israel) in **Rom. 8:23** because that would mean that "spiritual Israel" was yet to be redeemed at Paul's writing. **But what about Eph. 1:14?** Furthermore, if redemption can apply only to the resurrection of **physical bodies** what about **Lk. 21:28?** Here is a "redemption" that applied to 70 A.D., when Christ came, **Lk. 21:27;** when the kingdom came, **Lk. 21:31;** and when the age ended, **Mt. 24:3.** And if the age (known as "the present age") ended in 70 A.D., then surely the age (known as "the age to come") followed, wherein several blessings fell to the saints: **Eternal life, Mt. 10:30; inheritance, Mt. 19:29, 25:34; adoption as sons, Rom. 8:23, Lk. 20:36.** But some were not counted worthy to enter into "that age," as shown in **Mt. 13:40; Mt. 8:11, 12.**

No. 19. Remember, the "end of the age" **(Mt. 13:40; 24:3)** was the fall of Judaism. Thus, this event was the "manifestation of the sons of God" in **Rom. 8:18.** The struggle between Christians and fleshly Jews respecting the question of who are the children of God, and to whom does the kingdom belong, was settled once and for all in that day. The earthly commonwealth was fully dissipated and the heavenly commonwealth **(Phil. 3:20)** made its encore in the power and glory of Christ. The whole creation (all Christians - Jews and Gentiles everywhere) entered that day upon the promised inheritance of Israel. Israel that once bore the image of the earthy then bore the image of the heavenly **(1 Cor. 15:49).** Israel, who once was subject to corruption and mortality, then, through Christ, received from heaven an inheritance incorruptible, undefiled, and that fadeth not away **(1 Pet. 1:3, 4).**

Glorious day it was. Spiritual citizens . . . awake to your rich and eternal heritage.

Paragraphs Ten - Thirteen

No. 20. In these paragraphs, and from the texts of **Mk. 12:18-27; Lk. 20:27-40;** and **Mt. 22:23-33,** Jim presents the **"resurrection"** from the same basic viewpoint of the Sadducees, except that Jim **affirms** what the Sadducees **denied.** The basic error of the Sadducees was more than a denial of the resurrection. Their error, which Jesus exposed and which fostered disbelief in the resurrection, **was their concept of the nature of it.** Their fleshly or literalistic concept, as projected in their hypothetical case of the woman who had seven husbands, was the main point of Jesus' attack. They looked upon the resurrection as the Pharisees looked upon the Kingdom, the throne of David, and the new heaven and earth. They never caught the spiritual significance of things to be in the **"coming age."** Jesus' statement that in the age to come they neither marry nor are given in marriage was a direct answer to their opposing literalistic concept, as shown in their problem of one wife and seven husbands. But their proposed problem did not apply because the "resurrection" was not of that nature. Jesus said, **"ye do err, not knowing the scriptures nor the power of God" (Mt. 22:29).** Their error was common to the religious thinking of their day. Nicodemus reasoned similarly when Jesus spoke to him about **"being born again"** in order to enter the kingdom **(John 3:1-6).** A **spiritual birth** did not preclude a state wherein **fleshly birth** continued, but the **spiritual birth** did preclude a **fleshly birth** with respect to **entering the kingdom.** In the words of Jesus, **"that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).** The same principle applies to the Sadducees' resurrection question. In speaking of entering **the world (or age) to come,** Jesus did not teach **celibacy.** He showed that the **state of that age** corresponds in nature to the **state of the kingdom.** Jesus did not deny **flesh and blood birth** when he showed Nicodemus that one could not enter the kingdom by such means, nor did He deny **flesh and blood marriage** when he showed the Sadducees that such did not belong to **the age to come.** In each case He simply showed the **spiritual nature** of the age to come as opposed to the **fleshly concepts** that permeated Jewish eschatological thought. That which is **"born again"** is **neither flesh and blood, nor male and female.** Nor was the resurrection of Israel at the end of their age, and her entrance into the coming age as the "children of God" **(Lk. 20:36) a matter involving flesh and blood relationships.** This was the point of error under attack by Jesus. Thus, to carry his teaching further than this, as Jim does in para. No. 13, is to err grievously. The **"resurrection"** corresponded **in nature** to **the kingdom, the new birth, the new age** that followed the then existing age, **and all else that constituted the Christian's commonwealth.** It's a new world, a heavenly commonwealth, in which **earthly things** cannot be intermingled with **heavenly things (John 3:12).**

Paragraph Fourteen

No. 21. The argument here from the text of **1 Cor. 11:25, 26** is based on the word **"until."** But we do not hold that Christ's coming in 70 A.D. **precludes a continual showing of His death.** The word **"until"** does not demand this. Jesus said, speaking of the Romans, that Jerusalem would be trodden

down of the Gentiles "until the times of the Gentiles be fulfilled" **(Lk. 21:24).** Does that mean after that time Jerusalem would be free of further treading down? If so, then the millennialists are right in their contention that the times of the Gentiles are not yet fulfilled. Paul said, **"until** the law, sin **was in the world" (Rom. 5:13). Did sin cease with the giving of the law?** Obviously not. But if **"until"** in that text did not **eliminate sin** from the world when the law was given, then why should **"until** in **1 Cor. 11:26 terminate the Lord's Supper** after He came again?

Paragraph Fifteen

No. 22. In this paragraph, Jim briefly covers 58 verses from **1 Cor. 15** in affirming that Paul was dealing with the error that **"dead bodies"** do not rise. It is evident that Jim affirms **MORE** than did Paul. That Paul affirmed the resurrection **"of the dead," we do not question nor deny.** But it is **JIM,** not **PAUL,** that affirms the resurrection of **"dead bodies."** Until Jim can produce **"dead bodies"** from the text of **1 Cor. 15** his affirmative must be regarded as **mere supposition.**

Paragraph Sixteen

No. 23. Here Jim argues for a future literal resurrection (of dead physical bodies) on the basis of a **"figurative"** use of the word resurrection. He gives **Ezek. 37:12-13,** which deals with the restoration of Israel from Babylonian captivity, as an example. He concludes that a **"figurative"** usage of the word resurrection **proves a literal usage also.** No one is denying this, but if Jim is suggesting that God uses the **"figurative"** to show a **FUTURE LITERAL FULFILLMENT,** he establishes an **exegetical procedure** completely opposite of the scriptures. **(The premillennialist will welcome that switch)!** Why not argue, Jim, that there is a **future literal throne of David** because a **"figurative" use of it proves it has a literal meaning also?** What order does scripture teach us to follow: **the spiritual FIRST** and afterwards that which **is earthy (1 Cor. 15:46)?** With such reasoning as that it is little wonder that many must read **"dead bodies" (physical bodies)** into the text of **1 Cor. 15.**

No. 24. No one is denying that there is a **literal usage** of the word **"resurrection."** The issue is not whether there has ever been a literal (physical) resurrection. The scriptures clearly establish that the physical body of Christ Himself was raised from His literal tomb, **Lk. 24:39.** But the issue before us is the nature of the resurrection that constituted the **"HOPE" of Israel (Acts 24:14, 15; 26:6-8).** Was Israel's resurrection to be an **individual flesh and bone body resurrection** like that of Christ Himself? Is Israel's **"Hope" yet future?** Please answer this Jim.

No. 25. The issue is whether or not the literal is based on the figurative or the figurative is based on the literal. **Which follows which?** Does the "figurative" throne of David in Acts 2 speak of David's literal throne in the **FUTURE** or in the **PAST?**

No. 26. In this paragraph (No. 16), Jim lists seven points which shall be examined in order. **POINT ONE:** "When the word "resurrection" is used literally there must be the coming alive again of a body which has been dead. If there is no literal coming alive again of a literal body once dead

there has been no literal resurrection!" . . . so claims Jim. Reader, get this clearly. According to Jim's reasoning here, the literal tabernacle of David, which fell into ruin and decay, must be **LITERALLY** raised up again **(Amos 9:11)**, otherwise there has been no literal raising of David's tabernacle. We disagree with this reasoning, and with what it implies about the word **"literal."** We believe that the tabernacle of David was **"literally" (in fact and in actuality)** raised again **Acts 15:13-18**; but, we do not believe that its **"literal" restored state** consists of the **same form, structure** and **material** of its former state. Yet many today (who reason as Jim does on the resurrection) contend that David's tabernacle has not yet been "literally" raised up, because to date nothing exists (they claim) in form and structure like David's tabernacle of old. The same reasoning is used to contend for a **future** throne of David, a **future** kingdom of God. Such reasoning is contrary to the scriptures and amiss of the power and purpose of God.

No. 27. Jim **KNOWS** that the tabernacle of David has been raised up. **HOW** does he know this? What is his evidence? Has he, **by his physical senses,** discerned this restored tabernacle? Is this how he **KNOWS** that the **"literal"** tabernacle has been **"literally"** raised again? But on the other hand Jim **KNOWS?** that the resurrection of **"Israel's hope"** is **yet future! HOW** does he know this? Why does he say the **"second coming"** is **yet future** because the **"resurrection" (Israel's hope)** is **yet future?** What must happen in order for Jim to be convinced that the "resurrection" has been accomplished? WHY is he so sure that the resurrection **HAS NOT** been fulfilled but he is **SO VERY SURE** that the raising of David's literal tabernacle **HAS BEEN** fulfilled? Reader, think on these things a moment and the issue of this whole debate will be clearly seen.

No. 28. **POINT TWO:** Jim asserts that in **1 Cor. 15** Paul argues the certainty of the resurrection of **dead bodies.** No, in **1 Cor. 15** Paul argues the certainity of the resurrection of **"the dead."**

No. 29. **POINT THREE:** Paul, says Jim, calls on the resurrection of Jesus as assurance that such (the resurrection of dead bodies) will take place. No, Paul calls on the resurrection of Jesus (the proof of His divinity, sonship, etc.) as assurance that **"the dead" would be raised.** Israel's "hope" would come to pass. Christ's resurrection gave assurance of a number of related things, such as **"justification" (Rom. 4:25),** the **"redemption of Israel" (Lk. 2:38; 24:21), the restoration of the kingdom (Acts 1:6),** etc. But if Jim contends that Paul calls on the resurrection of Christ to prove that we too will be raised in a flesh and bone body **like unto His resurrection,** we must register protest and challenge his assertion!

No. 30. **POINT FOUR:** **"As in Adam all die"** cannot mean **"spiritual death,"** . . . says Jim. His proof: (1) It simply isn't true and (2) that is not what Paul meant. Since **mere assertions** need only to be met **with assertions,** we assert that it **IS TRUE** and that such is **EXACTLY** what Paul was talking about.

No. 31. **POINT FIVE:** After **asserting** that spiritual death is ruled out of **1 Cor. 15,** Jim moves to his next assertion, namely, **"as in Adam all die, so**

also in Christ shall all be made alive" speaks of the resurrection of **dead bodies and people.** Having affirmed this, Jim is left with some problems. First, he is careful to point out that this text speaks only of the **righteous dead.** Why do you say this Jim? If **"death in Adam"** is **physical death,** would not this include the unrighteous also? If they don't die in Adam, in whom do they die? If **"all made alive in Christ"** refers to a **physical resurrection** and pertains to **"all who die in Adam" physically,** why exclude the ungodly from this resurrection chapter? Tell us why, Jim. If **"putting on immortality or incorruption"** refers to the **raising** of **"physically dead bodies"** from the grave, why would it not apply to the ungodly also? How else can they be raised, **physical speaking?** If they are not raised in **"immortality"** are they raised in **"mortality?"** Please answer. Why, then, would not "the **victory** through Christ" belong also to **the ungodly** if **"death in Adam"** and **"life in Christ"** have to do with **physical** death and resurrection?

No. 32. POINT SIX: This point betrays one of Jim's resurrection problems. Why say "at Christ's coming they that are His will rise from the dead," and then go to **John 5:28, 29** to get the resurrection of the ungodly also. If the **resurrection** is that of **"physically dead bodies,"** would not the statement **"as in Adam all die, so also in Christ shall all be made alive"** be sufficient to cover the resurrection subject? How many die in Adam? Christians only? How many are made alive in Christ? Christians only? If Christ recovers the loss that is in Adam and if that loss is **physical life,** then **why** exclude **ANY physically dead person** from the text of **1 Cor. 15?** Does the phrase **"in Christ"** give an uncertain sound respecting the wicked? Would it sound better if the Spirit had taught that the **UNGODLY** will be made alive **OUT OF CHRIST?** Tell us plainly, Jim, just what it is in the text of **1 Cor. 15** that causes you to confine Paul's teaching there to **the righteous only?**

No. 33. POINT SEVEN: We must challenge the erroneous assertions under this point also. Where, Jim, do the scriptures speak of the **"termination"** of the mediatorial-priestly kingdom of Christ? I fail to find **ANYTHING in 1 Cor. 15:23-28** concerning the **TERMINATION OF ANYTHING** pertaining to Christ, such as **His power, His kingdom, His reign, His mediation,** or **His priesthood.** What **version** is Jim reading from at this place? The **scripture** teaches, **"but unto the Son he saith, thy throne, O God, is for ever and ever" (Heb. 1:8).** Again, **"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1.33).** And again, **"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever" (Rev. 11:15) Inspiration** teaches **"we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens" (Heb. 8:1);** AND that He is **"made an high priest for ever after the order of Melchisedec" (Heb. 6:20; 7:17, 21;** AND that **"this man, because he continueth ever, hath an unchangeable priesthood" Heb. 7:24).** If Christ's kingdom is **forever** and His priesthood is **forever,** then neither can ever be **terminated** by any exegete. If His **delegated** authority is **terminated** as Jim teaches, then He either has all authority exclusive of the Father (which Jim cannot accept) or he has none; hence, he is left with a **powerless eternal kingdom and priesthood.** Jim's interpretative language is as foreign to the text here as it is respecting the resurrection. He speaks

of the **"termination"** of an eternally united kingship and priesthood, and he speaks of the resurrection of **"dead physical bodies." Both ideas are foreign to the text.**

No. 34. It is obvious why Jim ignores the multitude of plain passages pertaining to the second coming of Christ. He must discern these passages, not in their own light but rather in light (or more properly, **in the darkness)** of his interpretation of related events such as the judgment and the resurrection. He has **hurdled** the common obstacle of **"the end of the world (age)** in **Matt. 24:3.** He believes that this eschatological event pertained to the end of Judaism in 70 A.D. In time, I believe he will, (because of his love for the truth) come to see the true significance of Christ's second coming and the resurrection. These also, along with judgment **(Mt. 16:27; 13:37-43)** and the coming of the Kingdom in power **(Mk. 9:1 Lk. 21:31),** belong to "the consummation of the age" **(Mt. 24:3). The age** had not yet been **"consummated"** when Paul wrote **"Then cometh the end" (1 Cor. 15:24).** Reader, think on these things. We prayerfully hope that men everywhere will be as serious, as undogmatic, and as charitable as is my worthy opponent in the search for the truth.

Paragraph Seventeen

No. 35. This is merely a reiteration of No. 3, which has been **plainly** answered. This restatement is significant only in that it constitutes what Jim believes to be his **major "case"** on the **second coming proposition.** But he pronounced the **"case closed"** before the evidence was heard. Hence, **"case re-opened."**

Paragraph Eighteen

No. 36. Jim concludes that the second coming is **yet future** because it is attended by judgment of an eternal nature, of ungodly men. We ask this pertinent question: **was judgment involved in the coming of Christ in Matt. 24?** Was this judgment **temporary?** To what event does the judgment of **Matt. 13:40-43** apply, or **Matt. 8:11-12?** Was that judgment of the ungodly **LESS** than **ETERNAL?** Was the kingdom **temporarily** taken from the Jews and given to another nation born of God?

No. 37. Again, we see that Jim's concept of **"judgment"** (in some passages) determines his conclusions about the **"second coming."** Since a later proposition will discuss judgment and resurrection, and since the current proposition pertains to the "second coming, "why not center on "coming again" passages, and just for a switch, look at the judgment and the resurrection in light of that multitude of passages? Let's get into the scriptures that deal specifically and directly with **"Christ's coming again,"** since there are **so many** of them. **After all, isn't that what this proposition is all about?**

PROPOSITION II

McGUIGGAN'S SECOND AFFIRMATIVE

No. 1. Max is upset with me because I'm not conducting my affirmative as suits him. He wants to know why I should limit my choice of "2nd coming" passages to those which are "resurrection passages" (No. 9, 36). Have you ever heard of a disputant telling his opponent how he should argue his case? Then he even chooses the texts for us—the ones we ought to use. Great day! I'll conduct my affirmative as I choose thank you! And Max—I **didn't use Matt. 24; James 5; Luke 17** or **Hebrews 10** because I don't believe they are speaking of the final (2nd) coming of Christ! Reader, **you** can see why our line of approach bothers him—it has crushed his position.

No. 2. I'm sure the reader was as surprised as I was at the outburst by Max against my regarding 70 A.D. as a MINOR coming and not MAJOR. The outburst was particularly hard to explain in light of the fact that **I never used or intimated such tems** as **major** or **minor.** I believe all the comings of Christ are major!

No. 3. There are numerous "Day of the Lord" passages in the Bible **but they do not all speak of the same event!** Check the following and then run a concordance on the phrase. **Amos. 5:20; Isa. 13:6; Zeph. 1:7** and **1 Thess. 5:1ff.** THIS IS WELL KNOWN TO THE CAREFUL BIBLE STUDENT.

There are numerous "comings" of the Lord in the Bible **but they do not all refer to the same event.** Check these and then run a concordance. **Isa. 10:1; Mic. 1:2ff; Psa. 18:9; Isa. 64:1** and **James 5:8-9.** WHAT ARE WE SAYING? **Each coming passage or "day of the Lord" passage must be examined in its own context!** Everytime Max sees "coming" or "day of the Lord" he claims "birth of Christ or 70 A.D." SIMILARITY OF SPEECH DOES NOT **PROVE** IDENTITY OF SUBJECT.

No. 4. Look, Jesus threatens a Gentile congregation in Asia Minor with judgment **IF** they do not repent **(Rev. 2:5)** and Max claims this is the destruction of Jerusalem! He threatens the Sardis church in the same fashion **(3:3)** and Max makes this the destruction of Jerusalem when God destroyed Judaism! This is so silly. **Whenever God visits a man, group or nation to judge, "coming" is a term constantly in use!** MAX, MIGHT JESUS "COME" TODAY AND PUNISH SOME ASSEMBLY FOR INIQUITY? **What passage would you use to prove it?** How would you "number" that coming?

No. 5. Max - **when did Jesus "come" and sup with the Laodiceans (Rev. 3:20)? Don't ignore this - answer it! When did the Father and Son come and dwell with the apostles and any other obedient one (John 14:23)?** Reader, sure as you live, both the Father and the Son dwell in us by the Spirit **(1 Corinthians 3:16; 6:19; Eph. 2:20-21).** Christ's going away would leave the apostles feeling desolate. He promised he would give them **another** Comforter (Holy Spirit) for **forever** (not just until 70 A.D.) Max would have us believe the early disciples were in an "orphan" state until 70 A.D. This is nonsense. The Holy Spirit is the Spirit of Jesus **(Acts 16:7)** and where he dwells Jesus dwells. So that when the Spirit came Jesus came **(John 14:18).**

But I'm sure that Max even believes in the indwelling of the Spirit today. If he doesn't we know he is **wildly** off but if he does let him tell us when **John 14:18** was fulfilled.

No. 6. Reader if there is a coming in the N.T. (of the kingdom or Christ) which does not refer to Jesus' birth or 70 A.D. Max's view is lost—right Max?!

No. 7. I nowhere claimed the 70 A.D. coming was minor nor did I claim the prophecies concerning it were few, scattered, remote or incidental. Then we had the histrionic challenge to his opponent to show in the teaching of Jesus where He viewed 70 A.D. as minor! Of course it wasn't minor. I view it as **you** said "A major event."

No. 8. His No. 5 is disturbing. There is deliberate sophistry there. He claims the five things "as listed by Jim" were fulfilled at 70 A.D. Max - you know better than that! When I speak of "visible" you know I mean "that which can be perceived by the eye." Did the Jews literally see with their eye the Lord? Abraham "saw" the day of Jesus **(John 8:56)** and Nathaniel was to 'see" the angels ascending and descending on Jesus **(John 1:51).**

In **Acts 1:9-11** we have the disciples "beholding" Jesus literally going up into the air! The two men claim "This Jesus . . . shall so come **in like manner as ye behold** him going." How did they see him going? With their eyes and in a body. How will he return? Visible to eyes and in a body glorified - **1 John 3:1ff; Phil. 3:21).**

No. 9. Max then treats us to just a little of his mysticism and says Jesus is not confined to one body. He then clearly implies Christ dwelled in a body prior to his incarnation! He trifles with us further by reminding us Jesus has a "body" the church. Max is this how you are speaking when you claim Christ came "bodily" at 70 A.D. Are you using it as a figure of speech? Are you telling us the Word was in a body before the incarnation? You are accused often of being nebulous in speech - it is a just accusation. I don't know (and what is worse those we hope to read this - don't know either); I don't know if you believe Jesus came in an actual, visible to the Jewsh eye, body or not! Sir, quit trifling with us and speak plainly!

No. 10. Look - Jesus is **now** a man. **1 Timothy 2:5; Acts 13:38; John 5:22-23** and **Heb. 2:5-9.** He is not just "a" man, he is "the man Christ Jesus." Not a different man - the same one **(Acts. 2:36).** The body he wears is the body which was raised from the tomb. **It** has been glorified **(Phil. 3:21).** Max knows well our position on this and **has** known it for years. It is **the body which dies** that will be raised when Jesus comes **(1 Cor. 15:42-44).** It will be raised incorruptible **but** it will be this body which dies that will be raised.

No. 11. One of these days, that same Jesus **(Acts 1:11)** will come in the same way he left **(Acts 1:11)** clothed in his glorified body **(Phil. 3:21)** and the dead **(sleepers)** in Christ will rise **(1 Thess. 4:13ff)** and together with those still alive will rise to meet Jesus in the air. The dead will be raised incorruptible and the still living will be transformed **(1 Thess. 4:13ff** and **1 Cor. 15:50ff).** Jesus has more than one body indeed! The Church is no

more a **body** than it is a wife, house, bride or building. These are **figures.** Quit hustling us - deal with the issue or leave it alone. Christ is to come **visibly and bodily (Acts 1:9ff. etc.).**

No. 12. Concerning the phrases "last days," "present age" and "age to come." The expression "last (or "latter") days comes to us from the O.T. In **Zech. 1:4** we hear of **"former** prophets" which makes Zechariah one of the "latter" prophets. The former prophets spoke in the "former days" **(Zech. 7:7; 8:11)** and these days are **the days previous to the 586 BC calamity (7:7).** The latter prophets would of course be prophets of the "latter days" (i.e. who lived in that period). The **latter days** of Jewish history would be from 586 - 70 A.D. Jesus appeared and preached and died in the latter days; the Church was established and the Spirit was sent forth during the period of Jewish history known as "the latter days." The Christian Age **BEGAN** at Pentecost! (That these ages overlapped is no more surprising that the Jewish and Patriarchal ages overlapped.) So that while the Holy Spirit was sent during the period of history we mentioned (L. days) it was sent upon the Christians. We are not disputing that two-ages, two priesthoods, two priesthoods, two sacrificial systems were coexistent **we are claiming that both were not of God!**

No. 13. Max King teaches: The Christian Age **BEGAN** at 70 A.D. (Spirit of Prophecy, page 56). He said there: It (70 A.D. - JMcG) was the end of the old world and **the beginning** of the new. "In that same place he says 70 A.D. is the death of Ishmael and **the rise** of Isaac! MAX KING, **before God, tell us if the Christian age began (BEGAN) at 70 A.D.** Can't you see how wild the man's view is when he claims the Christian age BEGAN in 70 A.D.

No. 14. Max King claims that **for Christians** the Mosaic Law was blotted out, removed, taken away (Spirit of Prophecy, 231). **Now what kind of nonsense is this which tells us on one hand the Christians had had the law abolished for them, nailed to the Cross for them, "blotted out" for them and then tells us they were still under the shackles of Judaism?** FOR THEM, EVEN ON HIS OWN VIEW, THE JEWISH SYSTEM WAS ABOLISHED and still he claims they were not living in the new age (or as the N.T. often speaks of it "the age to come").

No. 15. Concerning the "age to come." This expression characteristically speaks of the Messianic age **but not always.** See our use of **Luke 20:27-36.** But if it is the Messianic age why is it said to be "to come" (after Pentecost and especially in Hebrews)? **It is because the writer puts himself in the position of those who were expecting and looking for that age!** THIS IS NOT UNUSUAL IN THE NEW TESTAMENT. In **Matthew 11:14** Jesus speaks of John the Baptist (who had already come and gone) as the Elijah who "is to come." In **Matthew 17:11-12** he does the same thing and then goes on to explain himself in verse 12 that Elijah indeed **had come!** Why does he say "is coming" and then say "already is come"? One verse is from the view of the prophecy and the other is in the view of reality! **Read those two passages!** READ THEM NOW! In **Romans 5:14** Adam is said to be a figure of Him "that was to come" (ASV) but the Greek really says "Him who is coming."

Now why did the translators so render the passage? Because they knew of the N.T. habit of looking at some things from the O.T. time - standpoint. It is seen again in **2 John 7** where the antichrist is said to be him who denies that Jesus "is coming" **in the flesh** (not even Max will claim this for 70 A.D. - when is **that** "coming" Max?) which would seem to speak of the future rather than to the incarnation and its continuous relationships. See **Heb. 10:5** on "cometh."

No. 16. But there is much more proof than this that the "age to come" was even then established prior to 70 A.D. In **Hebrews 6:5** the Christians **had** tasted the powers of "the age to come" and therefore not only would it have been ridiculous to go back to a preparatory system it is equally ridiculous to claim the age had not yet come for the "powers" they tasted were the powers of "the age to come." This is especially damaging since Max believes these miraculous powers ceased with 70 A.D. so that there were no miraculous powers in the "age to come" as he understands it.

No. 17. Furthermore, **Hebrews 9:11** speaks of Christ being a minister of the "good things to come" of which the Law was a shadow **(10:1)**. READ THOSE TWO PASSAGES NOW. What were some of the good things "to come" of which the Law was a shadow?

1. The Passover Lamb was a shadow of a coming good thing - Paul said it was **already offered! 1 Cor. 5:7.**

2. Circumcision was a shadow of the cutting away (forgiveness) of sin **(Col. 2:11-13)** which even Max admits was already come when the N.T. was written.

3. The Priesthood of Christ was shadowed by Aaron but the Priesthood of Christ was already established when the Hebrew writer wrote **(4:14ff; 7:12, 14ff).**

4. The bloody sacrifices shadowed the atonement which Christ made BEFORE HE SAT DOWN AT GOD'S RIGHT HAND. He sat down only **after** he had made atonement **(1:3; 10:12).** The nonsense that the return of the High Priest out of the holy of holies was essential to **the** atonement is not supported anywhere in scripture!

5. AND THIS SHOULD BE CONCLUSIVE. **Max** King once told me if he was clearly shown his error he would **renounce** it. He claims the **"coming** of the kingdom was not until 70 A.D." (**Proposition** I, Aff. 2, No. 8). In that same place he says: "THE **COMING IS THE COMPLETE** ESTABLISHMENT OF A THING." So that **the kingdom did not come,** not **COME,** we say, **until 70 A.D.** Now Max King: JESUS SAID IN LUKE 22:18 HE WOULD NOT COMMUNE WITH THE DISCIPLES IN THE LORD'S SUPPER UNTIL THE KINGDOM "BE COME." **Now will you tell these readers in the sight of God if Christ communed with his people in the Lord's Supper prior to 70 A.D.** (See **1 Corinthians 10:16ff)** AND WILL **YOU,** MY BROTHER, TELL THEM WHAT ARE THE CONSEQUENCES TO YOUR WHOLE THEORY IF CHRIST DID INDEED COMMUNE WITH **THEM** IN THE LORD'S SUPPER PRIOR **TO 70 A.D.?**

No. 18. Reader - let me spell out for you Max's dilemma. According to him the kingdom did not COME until 70 A.D. But Christ said he would not commune with the disciples in the Lord's Supper until the kingdom CAME. Therefore, according to Max's view, HE COULD NOT COMMUNE WITH THEM IN THE LORD'S SUPPER UNTIL 70 A.D. **And you know how wild that is.**

No. 19. Then again: to which age did the Lord's Supper belong? Certainly not to the Judaic system. The very fact that the disciples participated in the Lord's Supper is proof enough they were in the "age to come." Max's treatment of **1 Corinthians 11:25, 26** (his No. 21) is totally unacceptable though it **is** a sufficient argument to uphold the negative. If you believe "As often as ye eat this bread and drink this cup ye do show forth the Lord's death until 70 A.D." go ahead. Max is correct in his **possible** use of "until" and thus, as we have said, he has set forth an effective negative.

No. 20. While we are at it let me mention my **conclusive** argument (my Aff. I, No. 3, 17). It was really a lousy argument—right? Right! And it was summarily and justly dismissed. I suggest the reader check the authorities on "enestami" (such as Robertson, Vincent, Lightfoot and the major versions, etc.) before swallowing Max's rendering. However, the rendering of the word is now academic since he has crushed my argument on other grounds. **Ouch!** Prayer doesn't make a bad argument good.

No. 21. Concerning the expression "present age." It is simply nonsense to make this expression, wherever it occurs, apply to the Judaic system. **The Galatians were never redeemed from the Judaic system by virtue of the fact they were never under it!** And yet we hear of them being delivered from the "present evil age" **(1:4).** In **1 Cor. 1:20 Paul wants to know where is the** disputer of **this "world"** (age). He was not speaking of Jewish legalists but of Grecian philosophers. In **1 Tim. 6:17** we read of those who are rich in "this world (age)." "This age" is not the Jewish age, Demas loved the "present world "age" **(2 Tim. 4:10).** And on and on we could go but let the reader himself check a lexicon- concordance (Englishman's Greek Concordance is adequate). Let me suggest you read page 19 of Thayer's lexicon and see what is involved in the whole N.T. use of the term "age" and then marvel at how glib Max is on this whole affair.

No. 22. In **Luke 18:30** and **Mark 10:30** Jesus promises the faithful, lands, houses, fathers and mothers in "this time" and in "the age to come" eternal life. Now you know the apostles had no homes, lands, fathers and mothers in the Jewish age **as distinct** from the Christian age. Jesus was manifestly telling them they would be part of a family **in this life** and enjoy the material blessings of each other (see for example **Acts 2:44ff)** and then, in the next age, "eternal life."

No. 23. Max believes there was only ONE age to come after 70 A.D., the Christian. MAX TELL US WHAT DOES **EPHESIANS 2:7** MEAN WHEN IT SPEAKS OF **"AGES"** (PLURAL) "TO COME"? **Don't avoid us now - tell us now - tell us plainly!**

No. 24. And tell us too, Max - what are the "ends" (plural) of the "ages"

(plural) which "are come" (aorist - indicating that the "coming" of the ends of the ages is an accomplished fact) in **1 Corinthians 10:11? Tell us plainly Max.**

No. 25. Concerning his No. 20 and our use of **Mark 12; Luke 20** and **Matt. 22.** Have you ever read anything so pathetically wide of the mark. We are told that Jesus was really attacking the Sadducean concept of "the nature of the resurrection." Then too, we are told, Jesus was discussing the "resurrection of Israel . . . and her entrance into the coming age." Max says, Jesus "in speaking of entering the world (or age) to come" did not "teach celibacy." **"Entering"** the world to come is not under discussion Max - the discussion is not: How one enters the new age, but **Is there a resurrection?** Reader, set this aside and read **Luke 20:27-36 - now** - and then ask yourself what Jesus is dealing with. The men came claiming **there was no resurrection!** They thought the material confusion issue of the one wife and seven brothers would prove their point. Jesus told them they were ignorant and unbelieving. He said clearly: **When they shall rise from the dead,** they neither marry nor are given in marriage. **(Mk. 10:25).**

No. 26. What kind of resurrection were they denying Max? Luke says they denied something - what was it he said? He said they are those who **"say that there is no resurrection."** Max says the resurrection Jesus was advancing was a figurative one - it was a resurrection of Israel from a state of death into a state of life when in 70 A.D. they arose out of the grave of Judaism into life in the Kingdom to come in the age to come.

But Max, if **this** was the resurrection the Sadducees were denying then what was the point of their marriage illustration? Were they saying "There is no spiritual resurrection for Israel out of Judaism because we wouldn't know whose wife this woman was"? IS THIS WHAT THEY WERE SAYING? Great day! A man would have to have a theory to uphold to put **that** in their mouths or minds. But where can Max go? If he should say "They were denying a bodily resurrection" (i.e. the resurrection of the body which died) then Jesus would not have dealt with their question at all! In fact if Max is right - Jesus should have agreed with them! Look:

Saducees: There is no resurrection of an individual's body.

Jesus: I agree.

This is the answer Max would have put in the teaching of Jesus for on his view this body in which the Christian now lives is to be discarded—never to live again, once dead. But did Jesus agree with them? He exposed them! And the fact that he disagreed with them exposes Max for he holds the very same position - HE AFFIRMS WHAT THEY AFFIRMED. (I'm glad they denied what I affirm for Jesus nailed them.)

No. 27. But suppose they were denying this bodily resurrection of the individual and Jesus "proved" them wrong by speaking of another resurrection altogether, this is dishonest. Max says their literalistic spirit "fostered disbelief **in the resurrection.**" Which resurrection Max? If they had in mind a bodily resurrection of the individual and Jesus silenced them by proving the reality of a figurative and spiritual resurrection HE WAS DIS-

HONEST! They would then have said: There is no bodily resurrection of the individual" and Jesus would have answered "There **is** a resurrection - the dead **do** rise. You are ignorant and unbelieving." And all the while they were speaking of one resurrection and he another!

No. 28. There is no parallel between **John 3** and **Luke 20; Mk. 12** and **Mt. 22.** In **Mark 12:25** Jesus says "After the dead have been raised they will not marry or be given in marriage." ("When they shall rise" - 2nd aorist, active subjunctive.) To parallel this in **John 3** means Jesus would have to have said "When they have entered the kingdom there will no longer be physical births." In **John 3** we are told Jesus is dealing with **entering** the kingdom in **Luke 20** we are told **by Max** (because he must) that Jesus is dealing with **entering** the new age.

No. 29. Concerning his No. 9-11, 23-26. He is worried about the fact **if I** am incorrect regarding the resurrection then my error is my guide right down the line. This is correct. If **he** is wrong on it his error is his guide right down the line. He has adopted a theory concerning the 2nd coming and has made judgment, resurrection and the coming of the kingdom to fit his theory. There's an old saying which begins "people in glasshouses."

No. 30. Max admits (No. 24) there is a literal meaning of "resurrection." This illustrates a literal resurrection by the resurrection of Christ - this is good, for it is not only accurate, it is a **clear** statement. If he was always this lucid things would be easier. If the word "resurrection" is to have its non-figurative use there must be **a death and a coming alive again of that which died!** A system, cause or movement only "dies" figuratively and can therefore only be "raised" in a figurative sense.

No. 31. One cannot "figurize" a word because he has a theory which requires it. It must be done because the context **demands it.** I take **1 Thess. 4:13ff** to be speaking of a literal resurrection because there is no necessity to do otherwise. The Thessalonians had loved ones who died. They were said to have "fallen asleep." This is a common figure for death in the N.T. See **John 11:12-14; Mt. 27:52; Acts 7:60** etc., etc. We can see from verses 15-17 that the sleeping ones are the dead ones for in those passages we are told the living would not precede the "sleepers" for they would be raised and would together with the still living meet Jesus in the air.

No. 32. Now the dead (sleepers) stand over against the living (the non-dead, non-sleepers). The non-sleepers, the living are not "dead." CLEARLY THIS CANNOT BE SPEAKING OF A FIGURATIVE DEATH for Max believes **both** groups were in a state of death spiritually. The living and dead are here set over against one another as one being **dead** and another **alive** thus we are dealing with their physical condition - their relation to this life. So the resurrection here spoken of relates to their (non-figurative) dead state and thus speaks of a non-figurative resurrection. **Max in his book admits (pp. 205ff) the terms used here are the language of this life ("fleshly" as he calls it).** I accept it as it sits because I am not forced to do otherwise and he ignores it in his negative. **You see reader, one must not take ordinary language figuratively because it is possible to draw a coherent picture from**

the figurizing of it. If the ordinary senses makes sense that is the sense in which one should take it! Now what is absurd about the resurrection of the dead?

No. 33. Max, tell us why we should not understand Paul as speaking of ordinary, non-figurative dead people? Tell us why we should not understand him to speak of an ordinary non-figurative resurrection? Tell us why the "dead" rise **FIRST.** If this "rising" is a "resurrection into the eternal kingdom" why do the "dead" rise FIRST? If the **dead** means those who are in a spiritual state of death who are those who are still **alive? Now Max - you must see that even if these are not crushing to your case they stand in the way of our accepting of your case - so please answer them.**

No. 34. In No. 11 he lumps together a number of comings which I do not believe refer to the future (with two exceptions). **1 Thess. 5:4** is future. See our No. 3-6 in this affirmative. So is **1 Peter 1:12.** And because the N.T. writers are addressing definite people in the first century ("ye") Max concludes these passages have no relationship to us. How silly. How does Max apply any blessing - promises to us which begin "ye" (Ist cen. Christians)? And what if we accept the unanimous testimony of conservative scholars that John's letters were written after 70 A.D.? Where is Max's view then? Besides **1 John 2:18** blows his case. The antichrist of whom John speaks is the Gnostic heretic **(1 John 2:22f; 4:2-3; 2 John 7)** and he had already arrived **(4.3; 2 John 7).** This has nothing to do with the destruction of Jerusalem! These brothers **had heard** "Antichrist is coming" (not "shall come") and John says "they are here." John's use of "hour" is a really worthwhile study - it is his word for **a crisis.** See it especially in his Gospel concerning the crisis of Jesus. "Mine hour is not yet come," Jesus will often say. The apostasy, long predicted, was now here - it was the "last hour" and the crisis had come.

No. 35. I misled the reader concerning Max's view of the "body of humiliation" in **Phil. 3.21.** Need I tell you it was totally unintentional. My apologies to both the reader and Max - I misunderstood. I did **not** say the saints had not entered their heavenly commonwealth. You misunderstood me - read it again. I repeat "our body" does not occur in **Phil. 3:21** - see the ASV. I take the word "body" to mean just that, "the body" of our humiliation. There is no **necessity** to understand it of other than a literal body! It is not enough for you, Max, to be able to show you can make a coherent picture even when you "figurize" it - you must show the **necessity** for taking it so. If my view is not unreasonable or absurd and fits well the context of the scripture **this** is the view which must be favored by an exegete. One must only figurize when **necessity** is laid on him. Tell us Max - what is the "glorious body" of Jesus in this text. **Please answer this!** Let me ask again what I asked in the last piece: Were the Philippian Christians who were **never** under the Judaic arrangement, and who even if they had been were not when Paul wrote for as you yourself confessed - for Christians the Law of Moses was abolished at the Cross - were the Philippians in need of redemption from Judaism and its shackles? When Paul said of the resurrection "not that I had already attained," might he not Max have had the

words of Jesus in mind - **Lk. 20:35.** So that he would not be saying "I am not already resurrected" but "I am not yet worthy of the resurrection."

No. 36. When did the saints receive the kingdom, the heavenly commonwealth or the heavenly country? I thought you knew my position Max - at Pentecost, of course! The ancient worthies died without receiving the promise of that heavenly country or city thus were NOT "made perfect" but when the Hebrew writer wrote he told Christians they had come unto "the spirits of just men made perfect." Hence they must have already received the country when the Hebrew epistle was written. But doubtless you will make that in "prospect" as you did the "perfection" in Christ of **Col. 2** and the "wife-relationship" of **Ephesians 5.**

No. 37. Concerning his No. 13. **John 14:1-3** and **16:7** were fulfilled at Pentecost. Christians are still strangers and pilgrims in this world **(1 Pet. 2:11).** See our comments on the city "to come" **(Heb. 13:14)** above. Yes Christ did destroy Jerusalem in keeping with **Lk. 21.** No - in Rev. 21 the "new Jerusalem" did not **"belong"** to the Church it **IS** the Church. Yes, Jerusalem fell when Christ came in his glory against it. No - **Mt. 24** is not the same as **John 14:1-3, 18, 23** for Jesus and his Father dwelt in the obedient BEFORE 70 A.D. No - there are not **two** commonwealths from heaven.

No. 38. Concerning his No. 18. There is nothing in the singular "our body" of **Romans 8:23** to preclude a bodily resurrection such as I have set forth. There is no **necessity** to figurize the term "body." Jesus had redeemed their soul and one day their body (now subject to suffering) would be redeemed. I did not say "redemption" can only apply to the resurrection of physical bodies or even souls. **Eph. 1:14** refers to the redemption of our bodies. MAX - YOU BELIEVE TOO IN THE REDEMPTION OF YOUR BODY - IS THAT YET FUTURE? WHAT SCRIPTURE SAYS SO? Tell us plainly **what is the "creation" of Romans 8:18-22?** You say it is not distinct from Christians - is it Christians? Is the "creation" the same as the people who had the first-fruits of the Spirit (Christians)? TELL US PLAINLY!

No. 39. Concerning his No. 22. A non-figurative resurrection of the dead requires the coming to life again of a once dead body. In verse 42 Paul says "So also is the resurrection of the dead. **It (it** what) is sown in corruption IT is raised in incorruption . . ." What does "sown" here stand for? It stands over against "raised." What is it that is sown - relative to the resurrection of the dead (verse 42) - not the vegetable world? Even in Max's figurative resurrection there has to be a body sown and raised. So dead bodies are in the text alright. Max believes the "primary" point of the chapter is that figurative resurrection out of the Judaic body he keeps talking about. He claims the resurrection of the individual is a secondary application. MAX KING - **GIVE ME YOUR SCRIPTURAL PROOF FROM ANYWHERE THAT THERE IS TO BE A RESURRECTION OF THE INDIVIDUAL AT ALL!** You by your teaching on this matter have undermined all hope of an individual resurrection! Give us the scripture and the reasoning on the scripture showing it proves individuals will be resurrected! And I predict that everyone of them is a "secondary" application passage which could be understood on Max's terms as exclusively referring to this figurative resurrection of his.

No. 40. Is an "individual flesh and bone resurrection the resurrection for which Israel looked (his No. 24)? That was involved - see **Acts 23:6ff; 26:6-8.** Your're aware of course that this body will be glorified in its resurrection. Max quotes me as saying "If there is no literal coming alive again of a literal body once dead there has been no literal resurrection!" and then argues with it - Great day - how can it be argued with? Read it again! And then, wonder of wonders, he parallels the quote (accurately) and argues with that. Max - if the literal tabernacle of David is not literally raised up it was not a literal raising up of the literal tabernacle of David. Heavens above man you are arguing with (almost) a tautology - how can that possibly be wrong? I know the tabernacle of David has been raised because the Bible says so! I know the resurrection of the saints has not yet taken place because a non-figurative resurrection on the scale of **1 Cor. 15** and accompanied by the coming of Jesus (visible and bodily coming) is visible. The word "throne" speaks of the "authority" possessed by David. Jesus **literally** has all the authority David ever had! And more! There is no "figurative" throne in **Acts 2.** The "tabernacle of David" is David's royal family line. It has literally raised in Jesus who is still a son of David **(Romans 1:3).**

No. 41. **1 Cor. 15** is dealing with "Israel's hope"? Not at all. Max - men do not die spiritually in Adam (see **Ephesians 2:5** and **Col. 2:13** where we are told we die spiritually through OUR sins). I wasn't aware you had also adopted Calvinism. **I did not** carefully point out that **1 Cor. 15:22** spoke only of the righteous dead - read it again. I said **verse 23** speaks of them - "they that are Christ's at his coming" is, I think, what **Paul** said. "As in Adam all die" speaks of all mankind dying physically because of their relationship to Adam. In Christ that same "all" will be made alive but Paul goes on to discuss (See 23ff) the righteous dead. That is the reason for my restricting it. Why **he** did is the Spirit's business.

No. 42. Christ now rules with a **delegated** authority **(Mt. 28:18; Phil. 2:9ff).** This was not the nature of the authority he possessed before he humbled himself - then he ruled by virtue of deity but now he rules by virtue of power **given** to him. When this work has been accomplished he will deliver the kingdom to the Father. "Deliver up" means to "Give into the hands of another. 2. To give over into (one's) power or use." **(Thayer,** 481). "To surrender." **(Bullinger,** 214) "Yields up." **(Expositors Greek,** Vol. 2, 926) With these agree all the other standard lexicons. Check the word in the **Englishman's Gk. Concordance.** Max ignores everyone on this of course and says it means to raise it to its rightful place. This is wilful ignorance! When Christ completes his rule as the One exalted because he humbled himself he will then continue to rule by virtue of his deity. Then, says Max, comes 70 A.D. when Christ **begins** to reign! The reign Paul mentioned is to close by the surrendering the kingdom to the Father. The present rule is only one phase of the rule of God which has always been and always will be. In **Daniel 4:3** etc. the kingdom of God already exists but the Messianic phase of it did not. We are presently living under the dominion of God when he rules through the Messiah. This phase will end and Jesus will then take his place as ruler by virtue of his deity - so that "God" might be all in all.

No. 43. Max, do you believe Jesus will continue to intercede in eternity for the sins of his people as he does now? Will he continue to be their Advocate when they sin throughout eternity?

No. 44. There is a coming in this passage which:

1. Results in the resurrection of that which was sown in corruption, and,

2. The transformation of the still living, and

3. Comes at the end of the delegated-kingly authority of Jesus. All this is yet future! Max King is in serious error.

No. 45. **Please pay special attention to our No. 17, point 5.** Note carefully the questions I have asked here and judge for yourself if Max's response is sufficient. Max - please try to get to our questions and answer them clearly.

PROPOSITION II

KING'S SECOND NEGATIVE

No. 1. You have just read Jim's second affirmative. Pause and consider what was **really** affirmed concerning a **"yet future second coming of Christ."** Scan his 45 paragraphs, taking note of the ones that **actually** deal with the proposition at hand. No, this disputant is not trying to tell his opponent **HOW** to argue his case. We are merely trying to get him **into THE CASE** that should be argued. **HOW** he does it is his business. But **WHAT** case or proposition he argues is not now his choice. Hence, we suggest that Jim's line of reasoning shows plainly who is really feeling the heat of this proposition, and it certainly isn't the Negative. Furthermore, we feel that the **"position crushed"** might well be that of the **Reader,** not the **Negative.** Jim dismisses **ALL** of **Matt. 24** as applying to a **yet future** (to us) **coming of Christ,** throwing in a host of other "coming again" passages, as **Jas. 5; Lk. 17; Heb. 10,** etc. My question must now be that of the Reader also; i.e., **WHAT PASSAGES DO APPLY TO A FUTURE COMING?** Show us plainly, Jim, the verses where (1) Christ spoke of a **yet future coming,** and (2) His apostles spoke of **a like coming.** Please clue us in on your **rule of separation.** How do you discern **so clearly** and **so easily** what "coming passages" **are past** and what **are future?**

No. 2. Jim affirms that **ALL** comings of Christ are **MAJOR.** Fine. Would you please explain why **overwhelming emphasis** is given to His 70 A.D. coming? In fact, will you show where Christ, in His ministry, ever spoke of a future coming other than the one fulfilled in 70 A.D.? **If He knew about His coming the SECOND time TWICE,** why didn't He stress His **SECOND second coming** also? But if His coming in 70 A.D. was not the "second one," why would it receive so much more attention in scripture than the one that you rate as **"second and final?"** Furthermore, where did Christ or His apostles ever hint, imply, suggest, or specifically state that there was a **MAJOR DISTINCT COMING OTHER THAN THE ONE IN 70 A.D.?** Since the passages that speak of the saints **"waiting," "watching,"** and **"looking"** for Christ's coming (as **Mt. 24:42; 1 Cor. 1:7; Phil. 3:20; Titus 2:13; 1 Thess. 5:1-6)** were all written **BEFORE** 70 A.D., **WHICH MAJOR COMING** were they **looking, waiting,** and **watching for?** Were they simultaneously watching for **TWO comings?** Let's have clear answers - not evasions.

No. 3. Jim states (without giving a reason) that **1 Thess. 5:1-6** is a future second coming passage. Jim, were the Thessalonians so naive as to believe that Jesus could come a "second and final" time **ANYTIME,** even as a "thief in the night" while knowing that a **MAJOR** coming as taught in **Matt. 24; Jas. 5; Lk. 17** or **Heb. 10** had not even yet transpired? Reader, he is in a dilemma here, so watch his answer. How, by any stretch of the imagination can any reasonable mind believe that the Thessalonians were **"uptight"** about the day of the Lord being at hand **(Present, 2 Thess. 2:2),** if such were in reference to His second and final coming, when as yet Christ had not come in the destruction of Jerusalem?

No. 4. Jim, we do not believe that every **"like phrase"** must always apply

to the same event, nor do we believe that similarity of speech establishes, in every case, identity of subject. But we do believe that the scriptures contain **NO** "day of the Lord" or "coming of Christ" that reaches beyond 70 A.D. Thus, Jim's No. 6 is a misstatement of my position. My view is lost **ONLY** if there is in the Bible a predicted coming of Christ or His kingdom **beyond 70 A.D.** Jim must admit that I have such a coming in 70 A.D. **(See Mt. 24; Lk. 21:31; Mk. 9:1.)** Now, his position demands that **he show** there is another coming **beyond 70 A.D.**, otherwise **his view** is lost - **right Jim?!**

No. 5. **CONCERNING JOHN 14-16,** see Jim's No. 5 and No. 37. It is not "nonsense" to believe that the saints were in an **"orphan" state (John 14:18, "comfortless"** is literally **"orphans")** until the time they received the **"adoption as sons" (Rom. 8:23).** Paul said they were **"waiting"** for the **"adoption as sons,"** and this was said years **after** Pentecost. Regardless of who is with him, or in whose care he is, a child **"waiting for adoption"** is in an **"orphan" state.** This is both **sensible** and **scriptural** regardless of who cries **"nonsense."**

No. 6. **John 14:18** was fulfilled when Christ came again and received the saints **(John 14:1-3; Matt. 24:31; 2 Thess. 2:1),** which was in the end of the age, or 70 A.D. The fact that God, Christ, or the Spirit is with the obedient **(John 14:23)** has nothing to do with the **return of Christ** in **John 14:1-3; Mt. 24,** etc. Christ's return in **John 14:1-3** was conditioned on His having prepared a place for them, not on saints obeying His word, **John 14:23.** (Similarity of speech does not **prove** identity of subject). Christ was **with** His apostles **(Mt. 28:20)** in the functions of the Comforter, which He sent to them in His absence **(John 14:7),** but Christ Himself was absent (at least when Paul wrote **2 Cor. 5:6)** until He came **(Matt. 24:30, 31).**

No. 7. The house from heaven **(John 14:1-3)** was not quite ready when Paul wrote **2 Cor. 5:1ff.** The earthly house was still standing **(Heb. 9),** but being old and worn, it was ready to vanish away **(Heb. 8:13).** The saints knew their commonwealth was in Heaven, and they were looking for Christ to come and receive them **(Phil. 3:20, 21).** Jim, if Christians entered their commonwealth or heavenly country on Pentecost, please explain why Paul said in **Phil. 3:20, 21** that they were looking for Christ to come from thence. You said there were not **TWO** heavenly commonwealths (No. 37). How, then could saints **BE THERE** while still looking for Christ to come **FROM THERE?**

No. 8. **CONCERNING CHRIST'S VISIBLE RETURN,** see Jim's No. 8-11. No "sophistry," deliberate or otherwise, inheres in our showing that 70 A.D. meets every demand for Christ's second coming. Christ **CAME** then. Yes, even **"THIS SAME JESUS"** of **Acts 1:11** is the **VERY Jesus** that came in 70 A.D. He was **SEEN (Mt. 24:30).** It was a **VISIBLE** coming, as predicted, and furthermore we are told **WHAT** was seen, even "the **man** Jesus Christ." Jesus said, "they shall see **the Son of man** coming in the clouds of heaven **(Mt. 24:30).** Not a different **man,** but the **same man** they had crucified. (See Jim's argument on **"man"** for a **bodily return of Christ.)** Well, **did** He come **visibly?** Did he come as the Son of **man?** The scriptures say **YES,** and that satisfies me! We can't form a concept from one text that argues against

plain scriptural testimony in other places - right Jim? Now just who is "hustling" whom, and failing to deal with the issues? Jim, we ask again, did Christ's coming close or consummate that present age in 70 A.D. **(Mt. 24:3)**? Did the kingdom come then - **in any sense (Lk. 21:31; Mk. 9:1)**? Was it an eternal kingdom? Now cease your diversionary verbal escapades **("sophistry," "mysticism," "nonsense," "wild," "nebulous speech")** and deal with these questions, please.

No. 9. **CONCERNING THE "LAST DAYS,"** see Jim's No. 12. Jim's **last days** dilemma is this: He affirms that they cover the latter days of Jewish history, ending in 70 A.D. On this we agree. But he also affirms that the Christian age (the age to come) began at Pentecost. He then hastens to say that though both ages overlapped from Pentecost to 70 A.D., only one was **of God.** If that be true, we ask again, why did God promise to pour out His Spirit **in an age** that was not even **of Him?** If Christians were in the **"age to come"** at Pentecost, WHY promise **(Joel 2)** and give **(Acts 2)** His Spirit **someplace where the recipients were not?** The same argument goes for the establishment of the kingdom **(Isa. 2:2; Micah 4:1).** Why establish it in an age **not of God,** if there was a co-existing age which **WAS** of God? Why would God, through Christ and His apostles, speak His final message in **"days" (Heb. 1:1, 2)** that were no longer **of Him** instead of speaking in **His own age** that had **already come?**

No. 10. Jim says the Jewish and Patriarchal ages **overlapped.** While they overlapped, **which one was of God? And which age was Abraham in?** Tell us Jim, so that your illustration might be clear.

No. 11. **CONCERNING THE "AGES TO COME,"** see Jim's No. 13-16. Jim recognized that the expression **"age to come"** characteristically speaks of the Messianic age . . . but **not always,** he says. Why not, Jim? What rule do you use to make the **"age to come"** in **Mt. 12:32 a different age from the "age to come" in Lk. 18:30?** Do you believe there is no **"eternal life"** in the Christian age? Also, did the N.T. writers (after Pentecost) speak of their age as **"to come"** because they put themselves in the position of others who were looking for that age, or was it because **THEY were ACTUALLY** in that position themselves, looking for the **"coming age?"** (See **Rom. 8:18-23.** Also **Eph. 1:13, 14,** remembering that the Spirit promise of **Joel 2** was given for the **"last days"** of the Jewish age.) The saints had NO inheritance in the Jewish world or age. Jim, did they have any in the **"world to come?"** Had they yet received inheritance **when Eph. 1:14 was written?** See also **Mt. 25:34.**

No. 12. Jim has no **airtight** case in his No. 15 on **"to come."** Elijah's work before the **"'great and dreadful day of the Lord" (Mal. 4:5)** was **"to restore all things" (Mt. 17:11).** If the **"restoration of all things" before "the great and dreadful day of the Lord"** was fully accomplished by John the Baptist, then Peter seemed to be totally unware of it in **Acts 3:19-21.** Thus, if John did not exhaust the role and work of Elijah, Jim's argument falls. The same goes for **Rom. 5:14.** Adam was a figure of Him that was to come (Greek: **"Him who is coming").** When and how did Christ **fulfill** His Adamic role? **See 1 Cor. 15:21-23.** "They that are Christ's **at his coming."** What coming?

Certainly not His First one. Hence, in **Rom. 5:14,** Paul, from **his own present viewpoint,** properly spoke of Christ as **"the coming one." "The second man is the Lord from Heaven,"** said Paul in **1 Cor. 15:47,** and He was about to come when Paul wrote Romans **(Rom. 13:11, 12; 16:20).**

No. 13. **Heb. 6:5** is a strange proof text to show that **"the age to come"** came at **Pentecost.** (See Jim's No. 16.) Jim, no one claims that in **"tasting"** the things of the coming age meant (if that age had not yet come) that Christians were under the **Jewish system.** Isn't it possible to be **IN** an age but not **OF** that age or under its system? We say again that one can be **"in the world"** but not **"of the world" (John 17:14-16).** And who claims that the **POWERS** of the **"coming age"** were **miraculous powers?** Because of the Spirit (given in Christ's absence) the Christian could taste of the things that belonged to **"the coming age."** The things they tasted did not belong to **the Jewish age, which ended in 70 A.D.,** but to the **"coming age."** You represent me correctly relative to **"no miraculous powers"** in the **"age to come."** Such powers were never intended to extend beyond the **"last days."** Why should a completed edifice retain its scaffolding?

No. 14. But our point is clear. The **"coming"** of an age does not preclude some things belonging to that age from **existing prior to that age.** To which age, then, did the Lord's Supper belong,? Jim asks. (See his No. 19). Certainly, to the **coming age.** But participation in it **AFTER** Pentecost is no more proof that that age **had come** than their partaking of it **BEFORE** Pentecost. It didn't belong in the Jewish period from Pentecost to 70 A.D., even as the Passover didn't belong to the wilderness **between Egypt and Canaan.** Jim, to which age did circumcision belong?

No. 15. **CONCERNING "GOOD THINGS TO COME,"** see Jim's No. 17. First, **HEBREWS** does not speak of the Passover Lamb or Circumcision as **"a coming good thing."** True, these were foreshadowed in the Law, but let us hold the text of **"coming good things" (Heb. 10:1)** to its context, the book of Hebrews. Christ was a High Priest of **"coming good things" (Heb. 9:11.)** The good things to come would be by means of a **"greater and more perfect tabernacle, not made with hands."** But while the first one **stood,** (the one made with hands) the way into the holiest (the greater and more perfect tabernacle) was not yet made manifest **(Heb. 9:8).** Would entering the "holiest" be "a good thing to come?" Yes it would, and on that basis were they exhorted, **Heb. 10:19-39.** (Please read the whole text - **every verse** - and keep in mind what **"day" (10:25)** and what **"coming" (10:37)** are involved, even as taught by Jim. Now Jim, in light of the text of **Heb. 9 and 10,** are you still going to contend that **Heb. 9:28,** (the only text where the word **"second"** appears in connection with Christ's coming!) is **unrelated** to His coming **THEN?** Note again, Reader, the sequence. Christ, the High Priest of a greater tabernacle "not made with hands," in contrast to the "building" or "creation" then standing **(9:11),** has entered the true tabernacle **(9:24),** and is coming the second time unto salvation to them that look for him **(9:28).** Salvation is assured because, THE sin offering being made, sins and iniquities will be remembered no more **(10:1-18).** Therefore, have boldness to enter. Enter what? The "holiest," the greater, the true tabernacle. Hence,

draw near, hold fast, keep your confidence **(10:22-36)**, because "ye see the day approaching," and "a little while and He shall come" **(10:25, 37)**. Since the assured salvation accompanied **HIS COMING (9:28; 10:39)**, it was indeed a **"coming good thing"** by a **"greater and more perfect tabernacle."**

No. 16. Jim says, (No. 17, point 4,) that it is "nonsense" to say a **"complete atonement"** depended on the return of the H. Priest from the holy of holies. Jim, why (under the Law) did the people **wait** for the H. Priest to come out after making atonement? Had He not returned, would the atonement have been considered **complete**? Was the carrying away of their sins by the scape-goat **no part of the atonement**? Please tell us. Furthermore, if entry into the holiest with the atonement is of itself sufficient, why wait for Christ to return unto salvation, **Heb. 9:28**? Were there no sins to be **"blotted out"** or carried away upon Christ's return **(Acts 3:19-21)**? Remember, I believe **"remission of sins" (Acts 2:38) IS NOT** the same thing as the **"blotting out of sins" (Acts 3:19-21)**. However, I do believe that the **"blotting out"** of sins **WAS the final act of atonement**, or at least a resulting act, as typified in the scape-goat that carried Israel's sins from sight into the wilderness. This was a final and necessary act of the H. Priest upon His reutrn from the Holy of Holies. The people waited for this, and I believe it had typical significance. Daniel speaks of when **"an end of sins"** would be made **(Dan. 9:24)** which means literally **"to seal up sins."** The idea is that of removing them from **sight** or **view**. Regardless of what view is taken of Daniel's seventy weeks, that seventieth week finds its fulfillment in the destruction of Jerusalem and the temple. That is when Israel's sin's were **"blotted out"** or **removed from sight.** (Consider here **Ezek. 36:24-28.** Please take time to read it all.) Also, concerning the "scape-goat," consider the "generation" sent away into the wilderness of eternal darkness laden with sin, **1 Thess. 2:16; Mt. 23:32,** even from the blood of Abel, **Matt. 23:35, 36.**

No. 17. ANOTHER "CONCLUSIVE ARGUMENT, see No. 17, point 5 and No. 18. Jim's last "conclusive" argument didn't jell too well (see his No. 20 and our first neg. No. 8, 35), but we admire his courage to **try again.** What Jesus said in **Lk. 22:18, Mt. 26:29; or Mk. 14:25** (with our applying it to His coming in 70 A.D.) contradicts nothing taught by Paul in **1 Cor. 10:16ff.** It is Jim, not Paul or Jesus, who makes the **"communion" of 1 Cor. 10:16** demand Christ's **presence** and Christ's **drinking** in order for it to be the communion of His blood and body. Has Jim not read **1 Cor. 11:26** where Christ's **absence** was plainly declared, even in their communion of His blood and body in the Lord's Supper? But there **(Lk. 22:16-28)** Jesus is speaking of **a day ("that day," Mt. 26:29)** when that which He was eating and drinking with His disciples would be **FULFILLED** in the kingdom of God, **and at His presence.** The late J. W. Roberts in the **Firm Foundation,** vol. 90, No. 23, June 5, 1973, said this about the word **fulfill:** "Another frequently suggested meaning is 'to bring to full expression or show it forth in its true meaning.' This is an alternate given by the standard Greek lexicon (Arndt-Gingrich, referred to already) and is likely the meaning of Luke's reference to the Lord's Supper/ Passover: 'I shall not eat it (this Passover) until it be fulfilled (given its real or true meaning) in the kingdom of God." Jim, did not the original Passover have a significance that transcended the immediate deliverance

received on the night of its institution (exemption of the firstborn from death)? Was not Israel's ultimate deliverance (entry into her own land) a meaningful pledge of the Passover? Hence, this aspect of the Passover's **typical meaning** achieved fulfillment when the saints entered their new world, or when Christ came in Power in His Kingdom **(Mk. 9:1; Lk. 21:31). THEN**, and at **HIS COMING**, was the supper of **Lk. 18:22 "fulfilled"** or made **"new" (kainos) (Mt. 26:29)** in the kingdom of God. Other scriptures support this view, because 70 A.D. was a time of complete fulfillment, **Lk. 21:22; Acts 3:19-21**; a time of regeneration or "new birth," **Mt. 19:28**; the making of all things **new, (kainos), Rev. 21:5**; and, of course, Christ's coming to His disciples.

No. 18. **MORE CONCERNING THE AGES,** see Jim's No. 21-24. No one is contending that the expression "present age" is the **Judaic system.** No one contends that **Gal. 1:4** speaks of their deliverance from the Law (Jewish system) but rather from the Jewish age, the vicious persecutions and distresses heaped upon the saints. If "age" in **1 Tim. 6:17 and 2 Tim. 4:10** is not the Jewish age, what age is it? The Christian age? Regardless of what description is given of the age, whether corrupt, wicked, evil, or otherwise, it **WAS** the Jewish age. Yes, **Thayer** is good on "the ages." Read **ALL** he has to say on page 19. For example, of **Lk. 10:35; 18:30; Eph. 2:7** he says, "the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings: **Mt. 12:32; Eph. 1:21:**" Reader, when did Christ come in power and when was His kingdom established in power? Are not **Mt. 24; Lk. 21, and Mk. 9:1** the answer? But further, concerning **Mt. 13:39; Mt. 24:3, and Mt. 28:20 Thayer** says, "the end, or rather consummation of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of the world and its restoration to a more excellent condition." **Will Jim now accept his own recommended authority? Jim,** and many of you, know when the age of **Mt. 24:3** was consummated. Whether **Thayer** knew or not, he at least understand what was **CONNECTED with it. "Glib"** or not, **Thayer** says it. **Will you accept it?**

No. 19. **CONCERNING "AGES,"** read now Jim's questions in No. 23, 24. The **"ends"** of the **"ages" (1 Cor. 10:11)** which came upon those N.T. saints speaks of the culmination of God's purpose as advanced in all ages. All is now being consummated in Christ. Christ was the design of all ages. In **Heb. 1:2** He is said to be the one by whom the ages were ordered. In **1 Tim. 1:17 He** is called **"the King of all the ages."** Thus, the purpose and design of all ages center in Him, and hence in that sense they **"come"** to Him. **Eph. 3:21** also sheds light on this view. While it is rendered, **"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end;"** the literal rendering is **"to all the generations of the age of the ages."** Hence, **the age to come** obtained the eternal distinction as **"the age" of the ages** because it is, by virtue of Christ's second coming, the age of Him in whom all ages converged and were consummated. **"To come"** denotes **arrival** or **culmination** of a thing, person, design or purpose. The same thought inheres in **"the coming of good things" (Heb. 10:1)**, which had a pre-existence within the designs of the Law. The **"coming"** of the ages (the culmination of their designs in Christ) resulted in the display of God's grace through Christ **(Eph.**

2:7). The **"age"** of **the ages** (which now contains the fulness of God) has no end-time designs. It is as eternal as the things it now contains. (Consider the eternal kingdom, for example).

No. 20. THE RESURRECTION ARGUMENTS, see No. 25 ff. If entering the age to come (No. 25) is not under discussion in the resurrection of **Lk. 20:27-36,** then neither is the coming of Christ, so why bring this text to the proposition at hand? But Jim knows better. Yes, the Sadducees denied the resurrection. What kind? asks Jim (No. 26). The **ONE** and **ONLY** kind ever in concept, a flesh and blood rising, as shown in their hypothetical case. Jim proceeds next to build a straw man and fight with it. No, the Sadducees were not denying a **"spiritual resurrection"** except in consequence of their denying the resurrection, as **physically** conceived by them. But Jim argues that Jesus should have sanctioned their denial of the resurrection, if their physical concept of it was erronous. **HOW FATAL.** Instead of throwing out both the baby and the wash water, Jesus threw out the wash **(their muddled concept of the resurrection)** and spared the baby **(the fact of the resurrection)** by giving them a concept to ponder that was supported by Scripture **(verses 37, 38).** Hence, He destroyed, not **the fact** of the resurrection, but **their hypothetical case erroneously conceived in unbelief.** No. 21. In No. 27 Jim argues that Jesus **was dishonest** if He spake of a spiritual resurrection, knowing that the resurrection was being denied out of their erroneous physical concept of it. How unreasonable! His teaching method here was no more **"dishonest"** than His method in **Mt. 13:10-17.** See also **Mt. 11:25.** This same reasoning is used by premillennialists who argue that God was dishonest and deceitful if He made **a spiritual kingdom** out of that which was prophesied in **literalistic language** and set forth under **nationalistic conditions.** But such reasoning militates against the **purpose of "revelation"** and sets the **"clay"** against the **"Potter," (Rom. 9:20, 21).**

No. 22. Jesus' disagreeing with the Sadducees exposes, not the Negative, but rather the Affirmative. (See No. 26). While Jim affirms the resurrection, he does so out of the same concept used by the Sadduces to deny it, a concept Jesus rejected. While we deny the resurrection as like the Sadducees' physical concept of it, we **DO NOT,** as they, **deny the resurrection. So this is the picture.** Jesus and the Affirmative stand agreed on **THE FACT** of the resurrection; but Jesus and the Negative stand agreed on both, **THE FACT,** and **THE MANNER** of it. And it is the **MANNER,** not the **FACT,** of the resurrection that is **involved in this discussion.**

No. 23. Jim, unless you can prove there is **"physical birth"** transpiring in Christ's kingdom today, our parallel under attack in No. 28 does stand.

No. 24. THE QUESTION OF LITERAL OR FIGURATIVE, see Jim's No. 30-33. Literal or figurative interpretation must be guided by factors other than the immediate text. For example: (1) Harmony of thought and subject matter must prevail in all related texts. What death and life did Jesus deal with in His resurrection texts, as **John 6: 11?** (2) A consistency in the nature of all related things must be maintained. A spiritual kingdom would not blend with a literal priesthood, etc. (3) Related events must blend with time factors and stated historical events. Christ's coming cannot be

separated from that of His kingdom. Since both are united in Scripture **(2 Tim. 4:1, 2)**, the time and event of one becomes the time and event of the other. Additionally, the consummation of the age, the judgment, and the resurrection all relate in time and event. The **nature of one** establishes the **nature of the others.** The **time of one** establishes **the time of the others.** The stated historical **events of the one** establish **the event of the others.** (4) Prophecies must be harmonized with N.T. teachings and stated fulfillments, and to do this most prophecies must be spiritualized.

No. 25. There are many such factors involved and I believe they all favor our dealing with the resurrection on the same basis of all the other spiritual things that found expression in Christ in those "last days." Nothing forbids it and everything favors it. On the other hand, in literalizing the resurrection passages, one removes it from the other spiritual happenings of that time period and creates disharmony among all the related events with respect to time, prophecy, etc. That is why Jim must argue for **another** major coming of Christ beyond 70 A.D. His literal resurrection will not blend with **the then plain coming of Christ.** Jim knows both go together, but he cannot put them together in **spiritual fulfillment.** He can close the "present age" then, **Mt. 24:3;** he can accept the Kingdom's coming in power then **(Mk. 9:1; Lk. 21:31);** but his resurrection disrupts that eschatological countdown and forces him to **recycle** end-time events and start all over again. That is why, Reader, he cannot affirm his second coming proposition on **its own MERIT.** Put the **death** and **life** passages in the same spiritual form as other related things and Jim's **FUTURE second coming proposition crumbles to the ground.** Therefore, it becomes Jim's burden to show **WHY** one (the resurrection) of many related N.T events **must be different (literal)** from the rest that have **spiritual fulfillment.**

No. 26. THE ANTICHRISTS. In No. 34 Jim asserts that the antichrist is the Gnostic heretic, hence John's **"last hour" (1 John 2:18)** had nothing to do with the fall of Jerusalem. Prove your assertion, Jim! The **"last hour"** can only mean the last hour before the second coming of Christ. Jesus, in **Mt. 24:5, 11, 23-26,** foretold of that **last hour "crisis."** It was produced from within the framework of **Judaism.** John said **they went out from us; they did not continue with us (1 Jno. 2:19).** The break between Judaism and true faith in Christ began as early as **John 6:66,** with bitterness, denial, and vicious persecution reaching catastrophic magnitude in the end of that age. **Westcott,** in commenting on the AGES said that "Jewish teachers distinguished 'a present age;' 'this age,' from 'that age,' 'the age to come.' " While they sometimes differed on where to place the days of the Messiah, Westcott said, "they were however commonly agreed that the passage from one age to the other would be through a period of intense sorrow and anguish, 'the travail-pains' of the new birth **(Mt. 24:8).** The apostolic writers, fully conscious of the spiritual crisis through which they were passing, speak of their own time as the 'last days' **(Acts 2:17; James 5:3 comp. 2 Tim. 3:1);** the 'last hour' **(1 John 2:18);** 'the end of the times' **(1 Pet. 1:20).**" See his **Epistle to the Hebrews,** page 3. Jim does well to point to the word **"hour"** as carrying the meaning of a **'crisis,"** but he needs to put the **"crisis"** where the **scriptures put it.** Concerning the **"travail-pains"** of **Matt. 24:8,**

which we know applied to the destruction of Jerusalem period, see also **(John 16:19-22,** which further supports our putting that coming of Jesus in **Jno. 14** at the end of the age **(Mt. 24:3),** or in 70 A.D.

No. 27. MORE ON PHIL. 3. Jim's question in his No. 35 is, "what is the glorious body of Jesus in this text **(Phil. 3:21)**? I believe it is the same body as in **Eph. 4:13; "until we all come . . . unto the measure of the stature of the fulness of Christ."** I'm now 6'-3" and weigh about 225 lbs. How close am I, Jim, to reaching the **stature** of the **fulness of Christ**? Is that how I will be conformed to **"the image"** of this **man** Jesus Christ, **Rom. 8:29**?

No. 28. Jim, is the subject of the Law or of Judaism in the text of **Phil 3.**? Now tell us. Your answer on Paul's not yet **"attaining unto the resurrection of the dead"** puzzles me. Paul not yet **worthy of it**! That makes me wonder about the wicked! But anyway, help me now with Paul's **death** in verse 10, **"being made conformable to his death."** What does this mean? And is **death** here antithetical to **resurrection** in verse 11? Please tell us. And to speak of "the shackles of Judaism" is not to say that those saints were under the Law; but we refer to all the things related to the fall of Jerusalem which declared the true identity of God's sons, even God's "only Son."

No. 29. If the saints received the kingdom on Pentecost (No. 36) did they lose it later on, or did they battle with the beast before Pentecost **(Dan. 7:21, 22)**? Did they receive it before it was taken from the Jews or afterwards **(Mt. 21:43)**? Who was cast out of it in the end of that age **(Mt. 13:40-43)**? What inheritance is **Matt. 25:34 dealing with?**

No. 30. In No. 40 Jim admits an "individual flesh and bone resurrection" was involved in Israel's hope. But in No. 41 he denies that **1 Cor. 15** is dealing with "Israel's hope." Yet he affirms that **1 Cor. 15** deals with a flesh and bone resurrection. How can you say that Jim?

No. 31. Jim, all men DO die **spiritually** "in Adam" AND Calvin's "total depravity" is not Paul's point. Like Calvin, Jim fails to see that to be "in Adam" does not speak of being in Adam's sin, but to be in Adam's "position." Adam's position was Adam **himself,** and by nature of the case, this is a defenseless position against sin. Hence, sin and death are the inevitable result. Antithetical to this **position** is man's new position **"in Christ."** This is not a defenseless position against sin. Hence, righteousness and life are the result.

No. 32. THE CREATION OF ROMANS 8:18-22. What is this "creation?" First, let me correct an error in my first neg., No. 18, line 5. The word **"saints"** should be in the place of **"Christians."** Jim's error, I feel, is in making the "creation" mean something other than saints, or people of God. His **literal** interpretation (material creation) is unacceptable. The "creation" here is the one God formed of the **physical seed of Abraham,** who were placed under the law of Moses. Those who had the **firstfruits of the Spirit were** Abraham's spiritual seed under the Gospel. Now, what do we have in this text? (1) A "present suffering" (at Paul's writing), but a "coming glory," **v. 18.** (Compare with **2 Cor. 4:16-18).** (2) At **that time, the sons of God would**

be manifested, **v.19.** (Compare with **Mt. 13:43; Dan. 12:2, 3; Col. 3:4).** (3) The "creation" was also waiting for this time, **v. 19** (and see **Rom. 11:26, 27).** (4) The "creation" had been made subject to vanity (no good results), **v. 20.** (See **Rom. 7** on the results of being placed under the Law.) (5) This position was not their choosing but His who subjected them in hope, **v. 20.** (See **Rom. 9:19-24,** the potter and the clay.) (6) Their hope was deliverance also from the "bondage of corruption into the glorious liberty of God's children," **v. 21.** (See also **Rom. 11:1, 2; 4:16.)** (7) The **whole creation** groaneth and travaileth **until now, v. 22.** Throughout the entire course of their history this glorious liberty had not been achieved, **Rom. 9:31.** (Consider here **Isa. 26:17-21.** No, **STUDY** it!) (8) Would it ever be achieved? Yes, someone was now in **a position** to obtain it. They are the remnant **(Rom. 11:5),** who have the **firstfruits** of the Spirit **(8:23).** (Note; Paul is speaking from a Jewish viewpoint, which was characteristic of most N.T. writers.) (9) These were no longer positioned under the Law, as was true of the **"creation," but now** under **GRACE, Rom. 7:1-4.** (10) But why are they said to groan within themselves **(v. 23)?** They have the Spirit, yes, but only in **"earnest (Eph. 1:13, 14),** and in **"foretaste" (Heb. 6:5).** While "glorious liberty" was the **fruit** of the Spirit, the **firstfruits** speaks of the fruit **in part.** "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." **(2 Cor. 3:17).** But **2 Cor. 3** shows that everything had not yet "turned to the Lord" **(v. 16)** and the change from glory to glory was not yet fully processed **(v. 18).** Hence, we groan (even though we have the firstfruits) waiting for God "to make us his sons and set our whole body free" **(Rom. 8:23,** NEB). Such would be when "glory is revealed in us" and "sons of God are manifested," **v. 18.** (Or, when Christ comes, see **Col. 3:4.)** The whole creation was waiting for this time and event, **v. 19.** (11) Thus, the full fruit of the Spirit was the "manifesting of the sons of God;" "receiving the adoption as sons;" and "setting the whole body free." (12) What is the freedom of the whole body? Go with us now to **2 Cor. 5:1ff.** Again we find groaning by the "we" class. What is it all about? We want to be set free from our earthly house and be FULLY clothed with our house from heaven. (Note: from heaven, not the earth; not even the grave.) Remember, the "second man" is the Lord **from heaven, 1 Cor. 15:47.** When will this heavenly be received? Upon the dissolving of the earthly **(2 Cor. 5:1; Heb. 8:13).** What is the result of the dissolving of the one and the receiving of the other? "That mortality might be swallowed up of life" **(2 Cor. 5:4).** (13) Now compare **2 Cor. 5:5** with what has been said on **Rom. 8:18-23. WHO** is going to achieve "glorious liberty" or "immortality?" Paul said, "He who has prepared **US** for **THIS VERY THING** is God, who has given us the Spirit as a guarantee" (RSV). Israel (under the Law) did not achieve it, even in all their travailing. They were in the wrong **position** to accomplish it. However, the **remnant** was now in a position (under grace), and well on their way to achieving it. (14) When would the full fruit of the Spirit come? And would the **WHOLE "creation" share in it?**

No. 33. Leaving the scene of **Rom. 8** and **2 Cor. 5** with **ALL** waiting for their hope (the **"we"** class along with the **"creation"),** we now go to **1 Thess. 4:13-18,** where the redemption story is concluded. What do we have here? (1) The coming of Christ. Remember, Christ went to prepare a place and

said He would come again, **John 14:1-3.** Note: "the house" **(2 Cor. 5:1)** comes **from** where Christ **went** to prepare a place. (21) His coming here (as in **Rom. 8)** would benefit two classes, the "dead" or "sleepers" in Christ and the "living," OR the "creation" and "we the living" who have the firstfruits of the Spirit. **Remember,** when the redeemer came out of Zion, **"so ALL ISRAEL could be saved" (Rom. 11:26, 27).** Not just the **"remnant"** but **ALL** the seed, **EVEN** that of **the Law (Rom. 4:16).** (3) Some were concerned that only the "living" (those having the firstfruits of the Spirit) would enter the glorious state. Paul assures them that the living would have no advantage over the dead. God would not cast away His "creation" **(Rom. 11:1, 2).** The promise would be made **SURE UNTO ALL THE SEED,** both of **the Law** and **the Gospel (Rom. 4:16).** (4) Hence, all would rise together as one body in eternal union with Christ. **(See Mt. 24:30, 31; 2 Thess. 2:1.)** That which was sown in corruption was then raised in incorruption **(1 Cor. 15:51-58).** (Study **Isa. 25:6-9** and observe how Paul applies **Isa. 25:8 in 1 Cor. 15:54.)** Also, note the process of **swallowing up death in victory.** The sting of death was **SIN.** But **WHAT** was the **STRENGTH** of sin? Paul said **"the Law."** The victory is obtained through God's making (in Christ - not in Adam) a **new creation** and putting them in a **new position** (under **grace)** where sin has strength no longer. Hence, the sting of death is removed forever.

No. 34. Must the **coming** of Christ, the **dead,** the **living,** the **trumpet,** the **clouds,** the **air** in **1 Thess. 4** receive a **literal** interpretation? Or are these literal terms the **earthen vessels** of **spiritual truths** that far transcend the literal? We hold the latter is true because nothing forbids it and a lot (as shown) favors it. See how **"AIR"** is used in **Eph. 2:2; 6:11.** It's not **literal** there, is it?! See the **"TRUMPET"** in **Mt. 24:31. Literal?** See also **"CLOUDS," Mt. 26:64; Rev. 1:7.**

No. 35. Much, much more needs to be written, but space is gone. More later, hopefully. In closing, attention is called to these unanswered questions. Please don't ignore them Jim. (1) Are the wicked (by physical resurrection) made alive "in Christ"**(1 Cor. 15:22).** (2) Do the wicked put on **"immortality"** in their resurrection? (3) If they are not raised in **Immortality,** are they raised in **mortality?** (4) Where do the scriptures speak of the **"termination"** of the mediatorial-priestly kingdom of Christ? Will He ever cease to be a High Priest on His throne? (5) Was the judgment of the ungodly (in 70 A.D.) **LESS** than **ETERNAL?** Reader, pay close attention to Jim's answer of questions 2 and 3.

PROPOSITION II

McGUIGGAN'S THIRD AFFIRMATIVE

No. 1. My affirmative has followed this line. The word 1. "coming" is used very often in the Bible of a visitation by God to judge or bless. 2. "comings" of Christ in the N.T. are numerous. 3. Each "coming" must be studied in the light of its own context bearing in mind the larger context of overall Biblical teaching. 4. There is **yet to be** a "coming" of Jesus. 5. That "coming" we usually call "the 2nd" coming. 6. To quickly and clearly establish my point I chose "coming" passages associated with events not yet accomplished - eg. the resurrection of the dead; a state following the resurrection wherein the people of God are celibate; a visible and bodily appearance of Jesus. 7. It is true if I have misunderstood these things I have been making arguments which are invalid. 8. Conversely, if I have not misunderstood them Max King is in error.

No. 2. Max didn't like my approach to the affirmative and complained about it. Then he said he didn't complain about it. Read his own words and judge for yourself. **I repeat** it is sophistry to take **the terms** of **my** affirmative - offer something not in keeping with **the terms** of **my** affirmative and claim to have met them "as listed by Jim." Max knows full well what I mean by **"see"** and **"visible"** and offers a "seeing" and "visibility"' different from the terms of the affirmative! **But what is more distressing** is the fact that **he doesn't tell you he is doing this.** He leaves you with the impression Jesus was literally seen and literally visible at the 70 A.D. judgment! Of course Jesus was "seen" at 70 A.D. but not with physical eyes! Of course he was "visible" at 70 A.D. but not to physical sight! The invisible things of God are clearly "seen" by the creation but this is not physical sight! A clear example of his methods is seen in his debate with Nichols (page 50) when he said if Nicodemus were born again he could "see" the kingdom of God and "if you SEE something, it is visible." Note that the ability to "see" this is contingent upon Nicodemus being born again. He couldn't "see" it otherwise. So you know that it is not physical sight Max is speaking of. But **he KNOWS** we **are** speaking of physical sight and yet offers this "sight" of which **he** speaks and says, "See I have met the terms of the affirmative." Max - quit hustling us! **Tell the reader plainly you do not mean what we mean by "visible" and "see."** Tell us what was it that Caiphas saw when he saw the Son of Man coming in judgment! Did he literally see Jesus with his physical eyes? READER, do you think that is a plain and fair question? Let's see if we get a plain and fair answer. Then compare **Acts 1:11.**

No. 3. **Why does he do this?** Because he has sold himself to a theory. He feels he must spiritualize everything even as the millennialists have tried to literalize everything. Their basic presupposition is wrong and so is his. **He has destroyed by his speciousness any real objective proof for a physical resurrection of Jesus!** For as sure as you live one can treat every resurrection passage concerning Jesus as **he** treats those concerning His people. **Wait till the Jehovah's Witnesses get wind of Max's approach, they will abandon their own and follow his line of argument and with their view of 1 Peter 3:18 they are well set.** And why should we have a physical Lord's

Supper Max? If everything is to be spiritual (non-material) in nature why should not the speech concerning the Lord's Supper be understood "spiritually"?

No. 4. Max believes (see his last No. 2) if more verses are written concerning one subject than another then the first must be more important. This is shallow indeed. There are more verses on the qualifications and work of elders than there are on the Virgin Birth therefore? More verses on Edom's judgment than on heaven and our life there, therefore . . ." Tut tut.

No. 5. Were early Christians looking for two comings? Depends who they were! Gentile saints wouldn't be looking for Jesus to come on them in judgment in Palestine - would they? Ephesian church members would need to watch for Jesus coming to punish them IF they did not repent. They would not need to watch for Jesus coming in judgment on the unbelieving Jews in Palestine. I asked you last time and you didn't deal with it - handle it this time: In light of Bible use of "coming" is it conceivable that Christ could "come" and judge a congregation today? If "yes," (i) what scripture so teaches, and (ii) how would you number that "coming"? And again: **Do you know of any "coming" passage in the N.T. which speaks of neither Jesus' 1st coming or the 70 A.D. coming?**

No. 6. He wanted to know how the Thessalonians could be so naive as to be fearful about the 2nd coming when a major one (70 A.D.) had not taken place. What's so strange about that? They feared despite the fact Paul told them while with them it couldn't take place until after the apostasy and the Man of Sin appeared.

No. 7. How does one determine one coming from another? The same way you do Max! You remember how you studiously avoided **dealing** with the word "coming" in **John 14:23** but you **knew** it wasn't 70 A.D.?! But you also **knew** the "coming" in 14:18 **was** 70 A.D. **The same way you completely ignored 2 John 7** which spoke of Christ's coming but you **knew** it wasn't 70 A.D. **The same way you ignored all we said concerning the "comings" of Revelation 2:5; 3:3, 20.** Reader, Max has it all laid out for himself, neat and well packaged. He knows of no "comings" of Jesus between his birth and 70 A.D. and none beyond 70 A.D. Passages such as these mentioned bother him for they don't fit his tidy little view so he ignores them or declares them irrelevant. Too many "comings" clouds his picture and show his elaborate edifice of explanations of explanations upon explanations doesn't really simplify things after all.

No. 8. See our discussion on **"comings"** (Aff. 2, No. 3, 4). In **John 14:23** we have Jesus COMING. We have him COMING to dwell in the obedient. If you can find passages which prove Jesus dwelled in the first century Christians what have you proven? That Jesus CAME. Now why did Max dismiss this passage as irrelevant? Because it mentions "with" (see his No. 6), Christ being "with" his obedient? That can't be for it doesn't. Because it **doesn't** mention a COMING? That can't be because it does! WHEN DID CHRIST "COME" TO DWELL IN HIS DISCIPLES MAX? **Reader do you know of any passages which teach Christ was dwelling in his obedient?** Max cannot

say **14:23** refers to 70 A.D. for this he has already denied. (In an incredible statement that the coming of Jesus to receive his disciples unto himself - **14:1-3** - was not conditional on their obedience.) He cannot say it is 70 A.D. for we know that Jesus dwelled in the saints prior to 70 A.D. But he doesn't want to say it is Pentecost for that means that **Jesus CAME** at Pentecost and that is something Max denies! You see on Max's view the COMING of Jesus is the COMING of his kingdom and that equals the **full and complete establishment** of the kingdom which he claims didn't happen until 70 A.D. **This is why it is fatal to his doctrine to show COMING passages which do not refer to 70 A.D. or the birth of Jesus.**

No. 9. If Jesus before he went away speaks of his COMING to dwell in his saints manifestly he speaks of a RETURN for to go away and come again is to RETURN. Jesus **returned** to fulfill **John 14:23** and dwell in his obedient! **Date this return, this coming, for us, Max!**

No. 10. **John 14-16** on the whole deal with the advent of the Spirit. This Comforter, called "another" Comforter would be with and in the disciples FOREVER (14:16-17). Max says he was with and in them until 70 A.D. **I don't believe Max believes in the indwelling of the Spirit today.** (And I'm not discussing the "how" of the Spirit's indwelling.) Jesus could not dwell in his disciples in his present state and so dwells in them through the Spirit **(Ephesans 2:21-22 etc.).** Then Max gave us a little more of his mysticism when implying Jesus was "present" after 70 A.D. in some way he wasn't from Pentecost until 70 A.D. He does the same concerning the Lord's Supper, of which we will speak later, claiming the Supper was without the "presence" of Jesus. What does it mean that Jesus was "present" with/in his disciples after 70 A.D.? Did he walk with them, bodily? Did he live here on earth along with them? How is he "present" in the Lord's Supper today that he wasn't prior to 70 A.D.? **2 Cor. 5:6** doesn't say **the Lord** was absent. This is not pedantic for Max believes the communion of **1 Cor. 10** was possible on a one-way, earth-to-heaven arrangement.

No. 11. Since Christ went away (thus making him "absent") but returned to dwell in the obedient we know from that point onward he must have been "present." **John 14:23** then, is a crucial passage in numerous ways. **Deal with it!** The passages which would imply the absence of Jesus manifestly have reference to his personal and bodily presence. In saying "Lo I am with you" **(Mt. 28:20)** Jesus declares his "presence" with the disciples between Pentecost and now. OF COURSE HE IS ABSENT IN HIS BODY! That has been true since his ascension and no evasive mysticism will change it.

No. 12. Let me say it again: If we can find a passage in the N.T. which speaks of a "coming" of Jesus other than his birth or 70 A.D. MAX HAS LOST HIS CASE. Look, he ate me up for suggesting the expression **"2nd coming"** was unfortunate in some ways (see his 1st Neg., No. 1-4). He insists the 70 A.D. affair was the **2ND** and final "coming" spoken of in the N.T. This means - are you listening? This means there were, on his view, no comings of Jesus in between the birth and the 70 A.D. wrath. HIS WHOLE POSITION IS BUILT ON THAT! **I expect now to hear that "2nd" doesn't**

mean "2nd." Since he knows of no other predicted coming of Jesus the 70 A.D. coming is ON HIS VIEW the only coming the N.T. speaks of. This **is** his position and so my claim stands: If there is another coming prophesied in the N.T. other than 70 A.D. and the birth of Jesus Max HAS lost his case!

No. 13. Revelation 2:5 speaks of a COMING of Jesus. Since Jesus had gone a COMING of Jesus would be a RETURN. Manifestly it could not be the birth of Jesus since that had long since happened. **It was a judgment on a Gentile congregation!** Not any Gentile church but on the Ephesian church. **It was a COMING which might not take place!** Jesus said I'll **come** if you don't repent." What would prevent this coming? Are you listening? What would prevent this COMING? **Ephesian church members repenting!** How ludicrous then to say this is the judgment on the unbelieving Jewish nation at Jerusalem! Max, tell us - if that Ephesian church had repented would Jesus not have COME?

No. 14. The same is true of 3:3 another COMING passage. And another he ignored! The same is true of 3:20 another COMING passage. Max, how do you number the 3:20 COMING? I asked you last time not to ignore the question - sure enough, you did. I'll try again. WHEN did the COMING of **3:20** take place? How do you number it? And **2 John 7** another COMING passage you ignored. DATE IT FOR US AND NUMBER IT. Reader **the coming** of **3:3** would not take place if repentance was sought! The "coming" of **3:20** would take place if repentance was sought!

No. 15. In order to offset the plain teaching of **John 14:18-23** Max claims the disciples were even yet sons of God. They were actually "orphans." They were children waiting to be adopted as sons - he tells us. They were "fatherless or teacherless" (Thayer) Max says, UNTIL 70 A.D. And isn't it amusing to see him quote one phrase of the RSV to find the translation which suits him **(Rom. 8:23,** "adoption as sons") and reject the next phrase in the very same verse (our **bodies)** because it does not suit him? How many of you readers have been frustrated in your discussions with J. Witnesses because they do the very same thing?

No. 16. How does one become an "adopted son"? Paul expressly says in **Galatians 4:5.** One is adopted as a son by being redeemed from Law. He who is not a son has not been redeemed from Law. He who has not been redeemed from Law lives under a curse **(Gal. 3:10)** so you see when Max said at 70 A.D. they were adopted as sons this means they were then redeemed from Law. You recall he did say the Christians were "under the shackles of Judaism" but seeing this said too much he tried to weaken it. But do you remember what he said this phrase meant? Did you understand it? Of course you didn't for as usual the man's speech was vague. It is not without reason that all those who discuss with him have to persistently ask him to use plain speech.

No. 17. But were the saints not sons before 70 A.D.? "AND **BECAUSE YE ARE** SONS, God sent forth the Spirit of his Son into your hearts, crying ABBA, FATHER. So that thou art no longer a bond-servant BUT A SON; AND IF A SON, then an heir through God." **(Galatians 4:6-7)** How can such doc-

trine as Max's get by an eldership? Reader: in your judgment, in light of these and other passages, **were the early Christians orphans or sons?** The Spirit himself was a part of the inheritance of the saints **(Gal. 3:14; 4:1-7).** So is the redemption of the body - **this is what Paul said they were waiting for in Romans 8:23.** Even Max claims he is heir **to yet future** blessing.

No. 18. One is, as Max plainly said, either a son or he is not. There are no degrees of "orphanhood" or "sonship." If the disciples were "orphans" they were not "sons." If they were sons they were not orphans! "Regardless of who is with him, or in whose care he is, a child 'waiting for adoption' is in an 'orphan' state." Max said that, and it's true. MAX, ISN'T IT TRUE, TELL US NOW PLEASE, ISN'T IT TRUE IF THE EARLY CHRISTIANS WERE SONS BEFORE 70 A.D. YOUR WHOLE CASE IN THIS AND OTHER PLACES IS GONE?!

No. 19. He claims "the house" of **John 14:1-3** wasn't "quite ready" and quotes **2 Cor. 5:1ff.** I don't agree with your use of **2 Cor. 5:1ff.** In addition to say the "house" of **John 14:1ff** was not quite ready for "entering" (your word) is to say the Church (the house of God - **1 Tim. 3:15)** was not ready for entering! Why don't you drop this doctrine - everytime you say something you get yourself in more trouble. He doubts that the Christians had "entered" their heavenly country (No. 7). What has he said then? **Christians hadn't ENTERED the kingdom prior to 70 A.D.** He doesn't only say it once, he says it twice (No. 17). The Christians hadn't entered . . . ENTERED . . . the kingdom! Max, give it up! Reader do you believe that? **John (Rev. 1:9)** says he was in it . . . Max says he hadn't ENTERED it! Paul says he had been translated into it - Max says Paul hadn't ENTERED it! **Colossians 1:13.**

No. 20. Now one may hassle all day about "complete" establishment or "full" inheritance but there can be no such evasion about "sonship" and less about "entering." Max King has declared his belief that the early Christians had not ENTERED the kingdom; had not ENTERED the House of God. One either ENTERS or he doesn't. Reader - do you think a man with the manifest ability of Max King says these things easily? Of course not - his position forces him to **and if you never understand the total picture you know beyond that it is utter nonsense to say the Christians hadn't ENTERED the kingdom until 70 A.D.**

No. 21. Our argument on **1 Thess. 4:13ff.** Here is what we have said. This passage speaks of some people who have died (are physically lifeless) and some who have not. The physically dead are called "sleepers." They are one of the two groups spoken of in these versions. The passage speaks of a day when those who are physically lifeless will live again and will with the group living (i.e. those not physically lifeless) will together rise to meet the Lord in the air. That day and these events are declared to be connected with the COMING of Jesus. These events have not yet taken place therefore this COMING is yet future! When we presented this in our first affirmative Max said nothing really about it. When we reiterated it in our 2nd (No. 31-33) hardly looked at it much less deal with it.

No. 22. In Max's view **all** saints were in **a state of death** prior to 70 A.D.

so that on **these terms** there are no "dead" and "living" saints. But Paul does maintain a distinction between the "dead" and the "living" therefore he could not be here speaking on Max's terms. These are literally dead and literally alive people - Paul's discussion is **not their spiritual state before God** FOR HE CALLS ONE GROUP "DEAD" AND THE OTHER "ALIVE" and if he was discussing their spiritual state they, on Max's terms, would **both** be in **a state of death.** (See below No. 35-37) Now, if the terms "dead" and "living" are speaking of a non-figurative subject you know that the rising is too. Our position is further supported by the word "first." The idea of a "spiritual resurrection" has no room for any rising "first." In addition to this the "living" are not said to be "resurrected." They do not experience a "resurrection." This of course is what Paul teaches in **1 Cor. 15:51ff.** We shall not all "sleep" says he but we will all be changed (glorified). Why do they not experience a "resurrection"? Is it because they do not need one? That can't be - indeed thy can't do without it but yet they are not "raised.' **Only one group is raised** - the dead. This means either that all the saints were not "dead" or only a part of them enjoy the "spiritual" resurrection.

No. 23. It doesn't take a theologian to see that the ones who "sleep in Christ" **(verse 14)** are those who are "dead in Christ" **(v. 16).** Paul in **1 Corinthians 15:51ff** claims we shall not all "sleep" (i.e. die). What can he mean? "We shall not all die spiritually"? That can't be for that is exactly what happens to all and necessitates a Savior. "Die" means to keel over and become physical lifeless. This won't happen to all but the transformation will - the glorification will! It is so in the passage here in Thessalonians. **Some** are "asleep" (dead), **not all.** There will be those living when Jesus comes. The dead (sleepers) will rise first and togther will rise to meet the Lord in the air! It is really simple isn't it.

No. 24. On "age to come." "The Law was a shadow of good things to come." Max admits that the Passover, circumcision and other things were "foreshadowed in the Law" (No. 15) but doesn't want them introduced into Hebrews. The scape-goat isn't mentioned there either but he doesn't hesitate to bring it in when he feels the need of it (No. 16) When the Hebrew writer said "The law was a shadow" of good things was he excluding the Passover and Circumcision? Were only **some** of the good things shadowed forth by the Law "to come"? Of course not - on Max's view "nothing was perfect" in the period prior to 70 A.D. Nothing had "come" prior to 70 A.D. NOTHING THE LAW SHADOWED HAD "COME" PRIOR TO 70 A.D. according to Max King. So that what circumcision typified did not "come" until 70 A.D. But what was the typical significance of circumcision? Forgiveness **(Colossians 2:11ff).** So on Max's view forgiveness of sins did not "come" until 70 A.D.

No. 25. Something mentioned expressly as shadowed by the Law is the "flesh" of Jesus **(Heb. 9:20).** Max says none of the things shadowed had "come." They were "to come." Tell us now - did the "flesh" of Jesus shadowed forth by the **veil** have "to come"? Now Max, don't ignore it - deal with this "flesh" passage. The sin offerings mentioned in Hebrews typified Jesus as a sin offering. (Max, I'm not speaking of the benefits procured by these.) Did Jesus the sin-offering have "to come"? The priest-

hood (high) shadowed the priesthood of Jesus. Did Jesus the high-priest have yet "to come"? Could a high-priest whose priesthood was not completely confirmed or established serve as such (see **Ezra 2:59-63)** and offer an atoning sacrifice? This whole position is silly!

No. 26. To show that things already present or past are often spoken of as "to come" I used several passages. The two paragraphs above were part of the argument. I used **Matt. 11:14** and **17:9-13** and showed that Jesus spake of John the Baptizer as "coming" when in fact even as Jesus said he had "already come." This passage is a problem to Max on two counts: (1) It shows "coming" is used of something already accomplished, and (2) it undermines Max's argument on **Acts. 3:19ff.** What did Max do with it? **Now listen to this**: In his book "Spirit of Prophecy," on page 162 Max claims this statement of Jesus concerning John being Elijah **"was a statement based on contingency.** John was Elijah 'if ye will receive it' **(Matt. 11:14),** and for those who received the message, he was Elijah." In other words John was Elijah if you believed it but if you didn't he wasn't! Can you beat that? Can you believe a man wants to hold a theory, so badly wants it that he does this to scripture?

No. 27. He then goes on to assert that the early Church was Elijah (Ibid.) who was to come! His argument in this last offering was John couldn't have "restored all things" because Peter spoke of the restoration of all things later in **Acts 3:21.** You see what I mean by his thinking similarity of speech proves identity? He assumes the "restoration of all things" in **Acts 3** means the same as "restore all things" in **Matthew 17:11.** What is his proof? He offers none but his theory demands it - therefore it is. I suggest you run a concordance on this for yourself and be amazed at this man's glibness. In **John 19:28** we are told "Jesus knowing that **all things** are accomplished . . saith I thirst." Are these "all things" the "all things" of **Acts 3:21?** Of course not! Are they the "all things" of **Matt. 17:11?** On our terms, of course not, but on his terms - why not? What are we saying? We are saying just because "all things" is in a text doesn't mean the texts are speaking of the same thing. Manifestly "all things" means different things in different passages. John had a specific job: to restore all things. The limitations or boundaries of those "all things" are not told us but John did the job God gave him. When Jesus said "Elijah indeed **cometh**" he spoke from the standpoint of the prophecy for he goes on to say "Elijah is come already." Who is the Elijah who in Jesus' earthly ministry "is come already" ? It is the one, the very same one who from the prophet's standpoint "shall restore all things." But after he has used the future tense "shall" restore, of whom was he speaking? Max says the Church but the Holy Spirit says he spoke of **John (17:13).**

No. 28. But in any case we have already given a number of scriptures where things already in the past are spoken of by the N.T. writers in present an future tenses. MAX, WERE "ALL THINGS" COMPLETED WHEN CHRIST SAID "I THIRST"? Did Christ not go on to say "FINISHED" (Completed, accomplished) in **John 19:30?** Were "all things" completed? Your stated position is that NOTHING was complete prior to 70 A.D.

No. 29. In his No. 9 Max **denies** (but even then - not openly, only implicitly) the Christian Age **BEGAN** at Pentecost! Can you beat that? What on earth is a man doing preaching who doesn't know the Christian age began . . BEGAN, we say, at Pentecost. Reader are you listening? He quotes me as saying the Christian age BEGAN at Pentecost and then denies it! Doesn't this shake you? If one never understood all of his theory this much should be sufficient to brand it as ludicrous! MAX, TELL THE READERS PLAINLY THAT YOU DENY THE CHRISTIAN AGE **BEGAN** AT PENTECOST. This is about the 6th time I've asked this of you. Tell them - don't be ashamed - tell them!

No. 30. **Romans 5:14** doesn't discuss when Christ "fulfilled his Adamic role" it states a truth concerning Adam. The argument on **Hebrews 6:5** still stands (see his No. 13). How does this sound to you? "The powers they tasted belonged to the 'coming age' but they ended before the age came." Max says, "Such powers were never intended to extend beyond the 'last days'." So powers belonging to the age to come were never intended to be experienced in the age to come were never intended to be experienced in the age to come. Read his No. 13 and wonder how a man could become so emeshed by his own ingenuity.

No. 31. The Lord's Supper. Max tells us (since he teaches the Christian age did not BEGIN until 70 A.D. - see "Spirit of Prophecy," page 56) the Lord's Supper was being participated in by the Church before the Christian age BEGAN. So the Lord's Supper was being observed in the Jewish age (to which it did not belong) before the BEGINNING of the Christian age (to which it did belong). They were communing with the body and blood of Jesus - Christians were! but the Christian age had **not BEGUN.**

No. 32. Jesus said he would not drink of the fruit of the vine until the "kingdom of God be come" **(Lk. 22:18).** According to Max this was 70 A.D. Jesus therefore says "I will not drink of this fruit of the vine again until 70 A.D." To transpose the sentence and say what Jesus was saying gives us this "I will drink the fruit of the vine again but not until the kingdom be come." On Max's view this would mean: "I will drink again of the fruit of the vine but not until 70 A.D." This clearly means Jesus could not commune with his disciples in the Lord's Supper until 70 A.D.! He claimed my view demanded "the presence" of Jesus. I didn't know that. I don't even know what Max means by this "presence" of Jesus. Do you, reader? Does he mean Christ's bodily presence? Does he mean his spiritual presence? If the latter, isn't that altogether essential to communion?

No. 33. But Jesus said he would drink of the fruit of the vine at (on Max's view) 70 A.D. We are "all ears" and want to know in what way Jesus drank of the fruit of the vine after 70 A.D. that he didn't before 70 A.D. Now Max you must realize as you read this that it is a definite problem in the way of our accepting your view so don't ignore it. (The word "until" is "heos" which indicates temporal terminus - see Thayer etc.) Does Christ eat and drink with us in the kingdom? Of course Christ was "absent" but he was in and with the disciples. The absence relates to personal, bodily pres-

ence. **Is Christ not absent now Max?** What nonsense all this is! He severs Christ from his Supper until 70 A.D.! **Does the Supper today tell of Jesus' presence or absence?** Explain **Lk. 22:18** to us Max **NOT 22:16** or **Mt. 26:29.** (You noticed his evasion last time I'm sure.)

No. 34. Then the man tells us (No. 17) the Passover typically signified Israel's **entrance** into her own land as well as the deliverance of the firstborn from death. NOT A SCRIPTURE IS QUOTED! The daring of the man! The Passover is fulfilled in the kingdom of God alright for Paul so claims in **1 Cor. 5:7.** It is given its "true meaning" but Paul shall be the one to tell us its true meaning not Max King. **Give us scripture brother or quit asserting!** But I want you to notice not only does he **invent** this "aspect" of the Passover's "typical significance" but look what he says it speaks of: Israel's "entry into" their own land. He then claims it "achieved fulfillment when the saints ENTERED their new world." WHAT DOES ENTERED MEAN? It means **before one "enters" they are outside!** The saints were "outside" the kingdom, outside the heavenly country UNTIL 70 A.D. But perhaps this was a slip of the tongue? Indeed not for we have already shown (on his No. 7) he says it several times. It was at 70 A.D. he tells us, the saints were enabled to **ENTER** the new tabernacle (Christianity, on his view). See his No. 15 for this. But he contradicts himself all over the place. See his 2nd AFF, of Prop. 1, No. 8 where he says, "In the kingdom before 70 A.D., YES" and quotes **Col. 1:13.** Now he tells us they "entered" their heavenly country in 70 A.D. You see? He's constantly confused. He even tells us 70 A.D. was **"THE BEGINNING" of Christ's reign with the saints** (Spirit of Prophecy, p. 203).

No. 35. Concerning "ages to come." In this book we are **both** using the term "age" in two different senses. This is unfair to the reader. An "age" may simply be a period in history with specific characteristics (eg. stone age) - the "age of the judges." It may also mean "a system, wth all its constituent elements." Thus when we speak of the "Jewish age" we need to make clear what exactly we mean. See Max's No. 18 where he says the Galatians were not under the system of Judaism but were in the Jewish "age." This makes clear what I mean by two uses. I'll try to be more explicit in the future. I believe the Christian system BEGAN at Pentecost and that the Christians ENTERED it then. I believe the period of history from Pentecost till now can be accurately spoken of as the Christian age. One can live during this period of history without being in/under the Christian system. I believe the scriptures speak of a period which was characterized by Jewish religion and culture. I believe God moved out one "system" and brought in the other at Pentecost. I believe the two periods of history overlapped. I believe that the existence of Jewish sacrifice etc. after Pentecost no more proves the Jewish system was approved of God than the existence and practice of Jewish religion proves it is approved of God. I believe Abraham lived in a period of history prior to the Judaic age thus in the "patriarchal age" as we have conveniently called it.

No. 36. But here is where Max really founders. He admits expressly, that the Mosaic Law was abolished for Christians (Spirit of Prophecy, 231)

but still has them in need of redemption from (not the period of history) but "the Law." **Hear what he says in No. 13** "We say again that one can be 'in the world' but not 'of the world'." So that the Christians were "in the Jewish age" but not "of the Jewish age," right Max? **But hear the same writer** (Spirit of Prophecy, 194) on **Phil. 3:10ff,** "This passage is clear in meaning, only when we consider that the Jewish Christians were (in spite of their spiritual resurrection in Christ) still considered as being **OF** that world or age." You see what I mean? Everytime he opens his mouth he is further enmeshed. His "shackles of Judaism" is equal to being OF that age. MAX KING, DON'T IGNORE THIS POINT!

No. 37. In his No. 13 he denies that Christians were "under the **Jewish system.**" Thus they didn't need deliverance from Judaism only from that period of history during which Judaism was current. **But is this his real position?** Hear the man again in his book (page 201), "Though the New Testament saints were in the kingdom that was conceived on Pentecost, **they were not yet delivered from the world or natural body (Judaism) . . .**" **You see what I mean?** MAX KING, DON'T IGNORE THIS POINT! And where did death reign? "In the natural body of Judaism," says Max (page 202). You see? The N.T. saints were reigned over by death even though in Christ! Isn't this terrible stuff for a gospel preacher to be saying? Shouldn't we be afraid of this kind of doctrine? He goes on to say at the death of that natural body (Judaism) death "lost its hold over the subjects of the natural body because they were raised through Christ's body of life and immortality." (I bid.) **So you see?** Christians were still in bondage under death despite Christ's work! He tells us the sting of death is sin and the strength of sin is the law (thus sin is powerless without Law) so that (on his view) in order for the Gospel saints to be under the hold of death they had to be under Law! MAX KING, I CALL YOU IN THE NAME OF JESUS TO TURN FROM THIS SERIOUS ERROR! AND ON ALL YOU ELDERS AND PREACHERS WHO ARE ENDORSING THIS FALSE TEACHING! He further says of Paul in **2 Cor. 5:2ff** "Paul did not desire to merely be unclothed, **that is, free from Judaism,** but to be clothed upon . . ." (page 209) **So you see?** Paul needed delivered from JUDAISM not just a period of history!

No. 38. Max on page 60 claims the deliverance of **Galatians 3:10-13** was something future for the "creation" (which might mean almost anything according to his page 59). Does Paul apply it to the "creation"? He says "Christ redeemed US." Jews and Gentiles. That's future?

No. 39. My space is going fast. The Sadduceean controversy. Max admits **they were** denying a "flesh and blood resurrection" (No. 20). He admits they **were not** denying a "spiritual resurrection" (No. 20). He admits they **were not** denying a "spiritual resurrection" (except by consequence). Jesus said "You are wrong." Wrong in what? In what they were denying of course! What was their big argument? The marriage issue! It "proved" their denial was right! What denial? Of an individual, bodily resurrection! Jesus said "Your argument fails because those who **have risen** from the dead do not marry!" They said "There is no resurrection of the physical body and our marriage illustration proves it." Jesus said "You are wrong!" Wrong

about what? How does he prove them wrong? By saying "Those who **have** risen (See Greek) don't marry." On Max's view Jesus proves them wrong **in denying something they were not even discussing!** How does Jesus prove them wrong in denying a physical resurrection? **If Max is right Jesus should have agreed with them** for Jesus (according to Max) didn't believe an individual's body would be raised. In addition, on Max's view, Jesus "snowed" them. They said "There is no resurrection of an individual's body," and Jesus said "You are wrong because one enters the kingdom by a spiritual resurrection." **Can you beat that?**

No. 40. Why do we bring the passage up at all? Because here is a resurrection passage which results in a celibate state for the people of God. The nature of the argument shows it is not a figurative resurrection therefore it hasn't taken place (since the celibate state hasn't ensued). This means the world (to come) of that passage is not the present historical period and the future resurrection is associated with the coming of Christ **(1 Thess. 4** and **1 Cor. 15).** So we have a future age, coming and resurrection.

No. 41. His No. 19. Max you ignored the fact that the ages of **1 Cor. 10:11** are said by Paul to **have already** COME on them. **Read my argument again and deal with it!** In dealing with **Eph. 2:7** he tells us the "ages to come" were really ages **already gone!** Can you beat that? He tells us that "come" means "arrival **or culmination.**" WHO IS YOUR AUTHORITY FOR THIS "CULMINATION"? Once more he becomes his own lexicographer. He then speaks of ages "coming **to**" Christ. Whatever that means? (Perhaps, "the ages arrive to Christ"? Or "the ages culminate to Christ"?) So his position is "the ages to come means that past ages culminate in Christ." There you have it. "The coming ages" are not really future after all - they are past. So in **Eph. 2:7** the ages are not future time-wise but in **Heb. 2:5** they must be future time-wise. So you see? He has emptied his whole argument on "to come." Let a man speak long enough, holding a position such as his, and he slays himself!

No. 42. I asked him for proof of the "typical import" of the RETURN of the H. Priest from the H. of Holies and he talks to me of the scape-goat. Can you beat that? Max the scape-goat and the work inside the tabernacle spoke of the same thing from two different directions - Jesus removes sin! You make two steps in atonement, these two figures speak only of one - one the people couldn't witness and the other they could. If the figures had typical import **as to time sequence** then the atonement was not even completed at the scapegoat ritual for under the shadow system this was followed by the burning of the bodies of the bullock and goat outside the camp and this is applied by the Hebrew writer to the slaying of Jesus at the cross. You are in troube again!

No. 43. But what is worse, Max makes the scapegoat the pagan-like, unbelieving Jews. This means the unbelieving Jews bore **our** sins, OURS, I say, not just their own. Since it was a "final and necessary act," "the final act of **atonement**" (his No. 16) we couldn't have been saved without the Christ rejecting Jews **bearing our** sins. Christ's atoning sacrifice wasn't

enough! Without the Jews (the scapegoat) **bearing our** sins atonement could not be completed! But any reader knows the scapegoat as all other sacrifices had to be spotless. Oh dear, Max. Unbelieving Jews equals scapegoat?

No. 44. Are the wicked dead made alive in Christ? Yes, it is by virtue of Christ's authority all the dead will rise **(John 5:28-29).** Do the wicked put on "immortality" in their resurrection? No. "Immortality" means more than endless existence it speaks of glory and honour (see your debate book on this, p. 118). DO YOU DENY A RESURRECTION OF THE WICKED DEAD? What scripture teaches Jesus will terminate his mediatorial-priestly power of Jesus? I have given it to you already - **1 Cor. 15:24.** "Deliver up." MAX, TELL US, AND GIVE LEXICAL AUTHORITY FOR THE MEANING OF "DELIVER UP." According to Max this present age will continue forever. This age is one in which people sin and need salvation . . . so sin and saving from sin will continue for eternity. This age is an age when Jesus advocates relative to sin of his people . . . so His people will continue to sin forever. This is a world in which men preach the saving gospel . . . so gospel preaching will go on for eternity . . . this in turn means this earthly home will have to last for eternity. OF COURSE JESUS WILL RULE FOREVER but in this dispensation he rules with **a delegated** authority. Right Max? On Max's view Jesus will in eternity be interceding on behalf of the sins of his people thus the existence of people here on earth, forever, is necessitated. The earth cannot sustain life forever . . . the doctrine Max is teaching is false. At the end of this dispensation Jesus, now ruling with delegated authority, will continue to rule but by virtue of his deity. On Max's view Jesus spends eternity with a **delegated** authority - less then he had before the universe began.

No. 45. If Christians had heavenly citizenship at Pentecost why do they wait for Jesus to come from heaven? To take them home with him! How does Christ's coming from heaven prevent the saints having their citizenship in the kingdom prior to that coming? Was the judgment on the ungodly in 70 A.D. less than eternal? It was a judgment in time therefore not "eternal" but since it introduced them into the next life its ultimate result would be eternal. Was the judgment on Sodom less than eternal **(Jude 7)**? And that was prior to 70 A.D. Was Sodom judged **again** in 70 A.D. after this eternal judgment (as you claimed in your debate with Nichols? To what age did circumcision belong? To both the "patriarchal" and Jewish **(John 7:22; Gen. 17:9-14).** Israel's hope" is hope as related to **Israel** and the promises **to them.** That is not the discussion of **1 Cor. 15.** The fact that the bodily resurrection was common to both Jew and Gentile doesn't mean Paul is handling the resurrection from the standpoint of fulfillment to Jews. See **Rom. 15:8-9** where the work of Jesus is spelled out in reference to both groups. **1 Cor. 15** is an apologetic in favor of bodily resurrection not a discussion on how the promises to the Jews are fulfilled. Your point on "in Adam" meaning "in Adam's position" is totally bereft of support. "In Christ" would then mean "In Christ's position" not "our position in Christ." I didn't say they died in Adam's sin - Calvin did. "In Adam" equals "in Adam's position" equals "in Adam himself" (M.K.) therefore "in Christ" equals "in Christ himself" equals "in Christ's position." So you have choked

yourself: In Adam himself all die spiritually . . . in Christ himself all will live spiritually." Universalism and Calvinism in one package!

No. 46. Is there **any sense** in which the kingdom "came" in 70 A.D.? Yes, of course. We have already told you this in Pro. I, Neg. 2, No. 20. You will just not admit the possibility of such a view. Did the saints "lose" the kingdom? No, but that was the appearance of things - that is why we say the kingdom of God was "vindicated." In **Rev. 11:15ff we hear of God, the Father,** "taking" the power to rule at the fall of the great city. Didn't he always reign? of course, see **Dan. 4:17, 25** etc. In the fall of the city "the kingdom of the world **"becomes"** the kingdom of our Lord and his Christ." But didn't God always possess the kingdom of the world - didn't he always rule over all kings and dominions? Of course! What does this mean then? Public **vindication**! More on the next proposition. You are worried about my using the phrase "worthy of the resurrection." Don't wonder about it - I got it from Jesus in **Lk. 20:35.** Do I believe in "eternal life" during the Christian age? Of course. **1 John 5:13** - and that's before 70 A.D. **Max, is the redemption of your personal body yet future?**

PROPOSITION II

KING'S THIRD NEGATIVE

No. 1. Our hat is off to Jim McGuiggan for a tremendous display of skill and ability in his showing how to set forth an affirmative that **cannot be proven or established!** It is regrettable, however, that in spite of his smooth and almost flawless efforts we must turn attention to the manifest failures of his affirmative. His last speech is illustrative of how to turn attention from a **faltering affirmative.** It would take a "month of Sundays" to untangle his neatly woven web of **"contradictions"** charged against the Negative. If the Negative **has said,** and if his **position is** what the Affirmative "claims," indeed we would follow his advice and abandon immediately such "silly doctrine." However, when McGuiggan builds an argument from what King has said, the Reader is urged **always** to read what King **really** said and compare it with what **McGuiggan says** King said. The reason for this will be shown later in this speech as we deal with supposed contradictions, silly beliefs and other nonsense charged to the Negative. But first the failures of the Affirmative on this proposition must be summarily unmasked.

No. 2. **FIRST,** failure is seen in Jim's approach or "the line that he followed" (No. 1). (Note: all paragraph references will pertain to Jim's third speech unless otherwise noted.) Jim moves his affirmative from the field of "coming again" passages to a related subject (the resurrection) in order to **"quickly** and **clearly"** establish his affirmative. This, he infers, was necessary because there are so many "comings of Christ" that the "second coming" could not be "quickly and clearly" sorted out. Tut tut. Believe what you must! We suggest that he left the field of coming again passages **quickly** because it was **clearly** evident that his "second coming" proposition could not survive the 70 A.D. fulfillment.

No. 3. For centuries it has been Christendom's belief that **John 14:1-3; Matt. 24; Luke 21; Jas. 5:8; Heb. 10:25, 37; I Pet. 4:7,** etc. are "second coming" passages. To believe otherwise was, and is, considered **"heresy."** Now, suddenly, these passages do not refer to Christ's second coming, so claims the Affirmative (and he is being joined by many others). With a view like that it is little wonder that our friend **hustled** out of that territory! Who wants to **cut the mustard** in a **mine field?**

No. 4. What leads Jim to conclude that the aforementioned scriptures have nothing to do with Christ's "second" coming? Did he find where Christ or His apostles taught, hinted, implied or suggested **another major distinct coming other than the one in 70 A.D.?** If he did, he failed to tell us where - and we did ask him! (See Sec. No. 2). Did he find where Christ gave promise of a coming other than the one promised and taught in **John 14:1-3; Matt. 24, Luke 21?** If he did he failed again to give this requested information.

No. 5. What, then, is back of this sudden change of position on traditional second coming scriptures? Reader, the answer is simple, it is clear, and you must understand it. At last the real significance and meaning of Biblical eschatology is being seen as pertaining to the **"earthly aspects"** of the

Abrahamic covenant under Moses' law. These earthly aspects were destined to "end" by a fulfillment that would result in the establishment of **the heavenly** or **spiritual aspects** of the Abrahamic covenant, as now seen and established in Christ. Hence, the end of the age **(Matt. 24:3)**; the second coming of Christ **(Matt. 24; Lk. 21)**; and other related end-time events (judgment, resurrection, coming of the age of the ages, coming of the kingdom, etc.) were all constituents of God's eschatological purpose in Christ, which was fully accomplished by 70 A.D.

No. 6. Now get the picture. Jim and others **know** that many traditional second coming passages were either fulfilled in "that generation" of the first century **OR** the unerring verbal inspiration of scripture suffers total collapse. The "at hand," "soon," coming of Christ in "that generation" was not merely an erroneous concept of first century saints; it was the direct, specific, and plain teaching of the Holy Spirit, whom Christ sent in His absence. But - and this, Reader, is the point you must see - Jim labors feverishly (but vainly) to honor inspiration by lifting Christ's second coming from scriptures that had first century fulfillment. But what has he done? He has merely robbed Peter in order to pay Paul. He has chosen between what he evidently considers as the **lesser** of **two evils**! To him, believing that certain second coming passages cannot be such because they were fulfilled by A.D. 70 is a lesser evil than leaving Christ's second coming in the scriptures that teach it, which were fulfilled in 70 A.D.

No. 7. What a tragedy to forbid God's purpose the right to, and the time and the manner of, **its real fulfillment.** I pray that Jim will reconsider what he is doing and cease to hinder God's will from being done on earth as it is in heaven. And I urge all who are making a serious study of these issues to fear not what mere man may say or do, but rather hold tenaciously to God's unerring counsels. For if God be for you, WHO can be against you? And Jim, don't ignore the fact that it is **as much** "heresy" to reject traditional second coming passages as being such as it is to retain such passages, as we do, but reprogram Christ's second coming to harmonize with the stated **time** and **manner** of its fulfillment.

No. 8. SECOND,the Affirmative has failed to cope with the term "second" coming of Christ. His opening statement (1st aff. No. 1) that "The term 'second coming' is unfortunate in some ways" proved to be just that for him. In his "case" it proved to be **a tragedy.** The very text wherein Jim's "second" coming expression is found crushes to bits his **"yet future"** argument. What did Jim do with our exegesis of **Heb. 9** and **10** in our last Negative, No. 15? He ignored it. And why? Because the "second" coming of Christ in **Heb. 9:28** is manifestly related to the subject of 9 and 10. Hebrews deals with **two** tabernacles only; the **first** and the **second (9:1-11).** The **first** tabernacle had two compartments separated by a vail **(9-1-7).** But the **second** tabernacle, (the true and greater one, **9:11, 12, 24)** had no separating vail. The design of the **second** was to bring all to oneness in God and Christ **(John 17:22, 23; Rev. 21:22).** But - and Reader, this is the point - while the **first** tabernacle stood, the way into the **second** (the holiest of all) was not yet made **manifest (Heb. 9:8).** However, Christ (the forerunner) had entered the **second** where

He made atonement for the saints. His next act as High Priest (as typified by the High Priest of the **first** tabernacle) was to return to bless and receive those waiting and looking for Him. This is the return of Christ in **Heb. 9:28,** which is clearly stated as His "second" coming unto **salvation.**

No. 9. **When was this coming?** Jim will **have** to say it is "yet future" because it is Christ's second coming; but he didn't have the nerve to say it, did he? Why, he didn't even refer to this passage in his **entire affirmative** and its the **only one** that contains the term "second" coming. Strange? No it isn't, for Jim **KNOWS** that the subject of the **second** tabernacle is carried through chapter 10. He **KNOWS** the saints were exhorted to have boldness to enter it **(10:19-25).** He further **KNOWS** that **Heb. 10:25, 37** speaks of Christ's coming in 70 A.D. Jim plainly says so. Furthermore, he **KNOWS** the **first** tabernacle (as represented by the temple) stood until **then (Matt. 24),** at which time the Holy Spirit said the way into the "holiest of all" would be made **manifest.** Because the subject of **chapter 9** is also the subject of **chapter 10,** Jim **CANNOT** separate the "second" coming of Christ unto salvation in **9:28** from the coming of Christ unto salvation in **Heb. 10:37-39.** Hence, his **"yet future"** position is forever crushed, not by King's "silly nonsense," but by the inspired and indisputable evidence of **Matt. 24 and Heb. 9 and 10.** Whether the term "second coming" is "unfortunate" is indeed debatable, but most assuredly it is "unfortunate" for Jim that it **appears** in the text of **Heb. 9:28.** We plead with you, Jim, to give up a position that is so manifestly erroneous.

No. 10. **A THIRD** failure of the Affirmative is seen in his effort to reshuffle the real issue of this proposition so that it appears to fall unto the Negative. What is the issue? **There is yet a future second coming of Christ.** The question is not whether there are **numerous comings** of Christ, but whether there is a **future second** coming. The Negative holds no such position ascribed to him repeatedly by the Affirmative; namely, that the scriptures speak of only **two** comings of Christ. That is merely a figment of Jim's imagination. My position **cannot** be destroyed by asserting comings of Christ other than His birth or 70 A.D. for I have no such position. My position is "clearly" stated. **The scriptures that deal with the second coming of Christ were fulfilled in 70 A.D.** That is the Negative's position and the **only thing** that can destroy it is to show that all such scriptures are **yet future** in fulfillment. Did Jim **show** this? Did he **deal** with the **real** issue? Contrariwise, he ascribed to us a position that he felt was **vulnerable** rather than face the **issue** of **his** proposition. This betrayed his inability to carry **his affirmative.**

No. 11. **FOURTH,** the Affirmative failed to disqualify the **"70 A.D. coming"** as being Christ's **second coming.** There were **three** basic qualifications argued for Christ's second coming and Jim failed to remove any of them from the 70 A.D. coming. **First,** His **second coming** must be in apposition to His **going away. Second,** the return that terminates the "comforter's" work (who was given in Christ's absence) **(John 14-16)** is the second coming. **Third,** the coming that fulfills the **five terms,** as stated by Jim, is manifestly Christ's

second coming. Let us notice these qualifications in order and see their relevance to the 70 A.D. coming.

No. 12. **First,** Christ's **second coming** must be in apposition to His **going away.** Jim labored to show numerous comings of Christ in scripture. In fact, he has Christ going and coming so much it becomes next to impossible to know where Christ is at any given time. Christ came in fleshly birth; He came on Pentecost; He comes to the obedient; He comes in judgments; He comes periodically to the churches, etc., etc. So you see, in all of these asserted comings, Jim shelters himself from the heat of Christ's second coming in the end-time events of **Matt. 24.** Having asserted "many" comings of Christ before 70 A.D., the stage is set for Jim's next move, which is to slide the second coming **past** 70 A.D. He reasons that since Jesus didn't come in literal, bodily form in 70 A.D., that coming was no different from all the previous ones; hence, that was not the "second" coming of Christ.

No. 13. But what is it that establishes Christ's coming as His "second" coming? Jim's literalistic concepts? We think not! It is the RETURN of Christ that stands in **apposition** to His **going away. And Mark 13:32-37** deals clearly and specifically with the **going** and **returning** of Christ. Jim KNOWS that **Mark 13** was fulfilled in the 70 A.D. coming; hence, his "yet future" second coming crumbles at this point. If that event was not the "second" coming, **where** Jim - I repeat - WHERE can you find **another going away** of Christ to set the stage for His **yet future second coming?** You can't use His **first going away** because His coming in **Matt. 24, Mk. 13, Luke 21,** clearly and manifestly **wipes it out.** Jim, how can you leave a place **once** but return **twice?** He **left** and He **returned** according to **Mk. 13:32-37** and it all related to 70 A.D. It matters not how many comings, returns, or presences of Jesus Jim asserts between Pentecost and 70 A.D.; if any one such coming can be shown by him to stand in apposition to Christ's going away, we affirm that such would be the second coming of Christ. That goes for **John 14:23** or any other scripture that Jim insists has a pre - 70 A.D. fulfillment.

No. 14. **Second,** the return of Christ that terminates the Holy Spirit's work in **John 14-16** as **"Comforter"** is Christ's second coming. Christ **left** and He promised to **return (John 14-16).** He did not promise to **return** at the **giving** of the **"Comforter,"** but contrariwise, the "Comforter promise" (as Joel 2) pertained to Christ's **absence (John 16:7).** How could anyone read the complete text of **John 14-16** and **miss this point?** But Jim **must** have Jesus **returning (John 14:1-3)** when the Comforter is **sent (Pentecost),** in order to keep that return of Christ (which is in apposition to His going away) from having A.D. 70 fulfillment.

No. 15. Jim argues Christ was "with" His disciples from Pentecost till 70 A.D. **(Matt. 28:20),** hence He must have **returned** in some sense. But let Jim show that Christ's being **"with His disciples"** (in the work of the Comforter during His absence) is in apposition to His **going away** in **John 14:1-3.** If it is, then Christ never sent the Comforter to fill His absence. He would have **returned** when the Comforter **came.** Tut tut, to use a borrowed expression. Christ was "with" His disciples in the same sense that God was "with" Him **(Acts 10:39)** in His **"power demonstrating works."**

No. 16. Jim accuses us of denying the indwelling of the Holy Spirit today because we speak of Christ's return as terminating the **"Comforter's work."** No one is saying that the Spirit vanished in 70 A.D. nor are we denying **an indwelling** of the Spirit **today.** But we affirm an indwelling of the Spirit before 70 A.D. that **was not, is not, nor ever shall be** repeated after 70 A.D. We speak of the **"miraculous, gift-giving, inspiring, power-bestowing"** indwelling of the Spirit that made Him a **"Comforter"** to the disciples during **Christ's absence.** Pentecostals also argue that the Comforter abides **forever** because **they understand** what the Comforter's indwelling is all about in **John 14-16.** They want that **same manner** of indwelling of the Spirit today. However, they know that **"forever"** in that text refers to the period of **Christ's absence** and corresponds to the **"always"** of Christ's being **with** the disciples in such an indwelling of the Spirit until He (Christ) comes again in the end of the age **(Matt. 18:20).** We wish that Jim saw this also, because he (unlike the Pentecostals) knows that **the age** of **Matt. 28 has ended (Matt. 24:3).** But if the age has ended, and miraculous works have ceased, then Christ has **returned.** This return, being after Pentecost and in apposition to Christ's going away, qualifies as His "second" coming. See Jim's dilemma! Little wonder that churches today are **messed up** on the Holy Spirit. Through faulty "second coming" exegeses a **freeway** is opened into Holy Spirit error, and then we wonder why so many people are **travelling that road.**

No. 17. **Third,** the terms of a "second coming," even as listed by Jim, were met in 70 A.D. Jim argues for numerous comings in different senses to show that 70 A.D. was just one of many such comings. The second coming, says Jim, must be the personal, bodily, visible coming of Jesus (as man) which "wraps up the present age" and "ushers in the eternal state." But we showed how all of these terms **were met** in the 70 A.D. coming. (1) Christ did **COME** then **(Matt. 24:30).** (2) He was the **SAME** Jesus that went away **(Acts. 1:11).** Hence, it was His **PERSONAL** coming. Yes, even the Son of **MAN (Matt. 24:30).** (Remember Jim's argument on Jesus coming as a **man.**) (3) He came **VISIBLY.** They would **SEE HIM** said Jesus **(Mk. 9:1; Matt. 26:27, 28; Matt. 24:30).** (4) That coming **"wrapped up"** or **CONSUMMATED** that "present age" **(Matt. 24:3).** (5) Unless the **kingdom** and its **life** are not a **"state,"** the **ETERNAL STATE** was ushered in then **Lk. 21:31; Matt. 25:34, 46)** and **ETERNAL JUDGMENT** was exercised **(Matt. 13:40-43; Matt. 25:41, 46).**

No. 18. But Jim complains it is "sophistry" to take **the terms** of his affirmative, offer something not in keeping with **the terms** of his affirmative, and claim to have met them as listed by him (No. 2). Can you imagine! I thought Jim **wanted** me to conduct this discussion according to **the scriptures.** I merely gave the scriptures that contain **the terms** that Jim listed. But Jim says they are not the **same terms.** But they are the **same terms.** Reader, didn't you see that? Didn't you see clearly that the terms Jim gave for Christ's second coming are the **very terms** used of Christ's coming in 70 A.D.? Certainly, there is a difference in Jim's **concept** of **these terms,** but that is not my fault, nor is it the fault of the scriptures where **the terms are found.** The **terms are there** in those 70 A.D. passages. The conflict is not in a difference of **terms** but in Jim's **concept of HOW** they should be met. They

were met, but not as Jim believes they should have been. His **literalistic** interpretation says that it can't be **that way**. Well, it was (this cannot be denied). But if the nature or manner of the terms must be different from those of 70 A.D., then let Jim produce from other scriptures **another set of like terms** that will have **future literalistic fulfillment**, and we will accept his proposition. He **cannot** do it and he **KNOWS** he cannot! The terms **HAVE** been met **ONCE**, but the **manner** doesn't suit Jim's fancy. Now let **him** show how it will be done again the **right way**, as he sees it!

No. 19. Reader, **this is the heart of the whole matter**, and we urge you to think it through carefully. Jim makes a crucial point in his No. 1. If he has misunderstood these things (that is, the manner and nature of their fulfillment) then he has been making arguments that are invalid. If King has misunderstood, then he is in error. That is precisely what it all boils down to.

No. 20. You are asked to consider this one thing. Was there a coming of Christ in 70 A.D. according to **the terms** that even Jim admits must attend the second coming? (Forget, for the moment, the nature of those terms, whether spiritual, literal, figurative, non-literal, whichever you prefer). Were those terms in **any form** or **manner** met in 70 A.D.? You know they were. Jim knows they were (No. 2). Was the nature of those terms contrary to the general nature of things under Christ, the new covenant, or the kingdom of God? You know it was not. Why, then, would such a coming **so harmonious** with the **spiritual nature** and **design** of the **new covenant** fail to register as **Christ's second coming**? Why would God lead us into a spiritual realm, give spiritual promises, blessings, etc., and allow a coming of Christ as in **Matt. 24** to meet **the terms** of a second coming, but discount it as being such because the terms met, though in harmony with the nature of Christianity, were not of a **literalistic nature**? Does God intend to **reverse** His direction some day and return from the **spiritual** to the **literal**? If so, where is the scripture for it? Reader, there is none! Jim **CANNOT** find scripture **ANYWHERE** for a **"literalistic"** set of second coming terms like unto the **"non-literalistic"** terms of the 70 A.D. coming. He **KNOWS** this, otherwise he would not have left the field of "coming again" passages **so quickly.** The Affirmative has failed to sever these **three qualifications** for Christ's second coming from the 70 A.D. coming. That event was **the only future one** of all second coming passages.

No. 21. **FIFTH,** failure is evidenced in Jim's efforts to maximize all comings of Christ while playing down the import of the 70 A.D. coming. All are **major** comings, says Jim (2nd aff. No. 2). How important was the 70 A.D. coming? It was a **MAJOR** one, says Jim in one place, but hear him in his No. 10. How was Jesus' presence after 70 A.D. **any different** than before? Jim asks. **See how MAJOR that coming was in his thinking?** It didn't change things **one whit**! The disciples were no better off **afterwards than before**! Why Jim must doubt if Christ **even came at all.**

No. 22. But that is not all. Jim not only whittles away at the significance of that "major" coming, he chops it down and removes it entirely for **most of the church** and **most of the world.** In No. 5 he declares that Gentile Chris-

tians never even looked for that coming. It meant nothing to them at all! Confessedly, I was shaken by his assertion. I even looked up the word "major" in the dictionary to be certain I had it straight. "Greater in size, amount, number, or extent; greater in importance or rank" says Webster. So there you have it, Reader. Christ came in 70 A.D., but His presence was no different **afterwards** than **before**! He came, but to only a **few saints in Palestine;** all the rest were paying **no attention - not even looking for Him.** But make no mistake about it, **it was a MAJOR coming,** says Jim, no less than Christ's second coming! Dear me, Jim. What next?

No. 23. Can you imagine a preacher so oblivious to the real, world-wide, and eternal significance of that coming? The kingdom that came **(Lk. 21:31)** was beneficial to Palestinian saints only! It meant nothing to Gentile Christians. The "redemption" in **Luke 21:28** meant nothing to the church as a whole. The gathering together of His elect **(Matt. 24:31)** was of no concern to Christians except in Palestine! What concern could Gentile Christian have in **"all things written being fulfilled" (Lk. 21:22)**? Why should they concern themselves with such things as "the manifestation of God's sons," "the redemption of the whole body" **(Rom. 8:23)**; the removal of the temple? The subsequent manifest separation of Judaism and Christians was consequential to Palestinian saints only?! The final indisputable proof of Christ's kingship **(1 Tim. 6:14, 15)** meant nothing to Christians outside of Palestine? Reader, these are preposterous statements, but they are **the necessary deductions** from our opponent's preposterous position that result from his effort to turn the tremendous and overwhelming emphasis of scripture from the 70 A.D. coming.

No. 24. (Note: Jim's counter argument in No. 4 is irrelevant. If TWO virgin births were believed to be taught in scripture I would consider the one receiving overwhelming attention as being predominant, and especially if the other one had to be **untangled** and **sorted out** in order to even appear to be there at all.)

No. 25. **SIXTH,** a glaring failure of the Affirmative is his misunderstanding of the state of Christianity and Christians between Pentecost and 70 A.D. He is constantly confused, so it seems, by such Bible terms as **come, is come, enter, enter into, receiving, fulfill,** etc. This period of time, in which the Comforter did **"marvelous things,"** was **"according to the days of Israel's coming out of Egypt" (Micah 7:16).** It was a time of **transition;** a time of **fulfilling;** a time of coming unto **the perfect state in Christ.** It is in this area that the Negative is falsely charged with **numerous contradictions.**

No. 26. One may hassle about "complete establishment" says Jim (No. 20) but there can be no evasion about "sonship" and less about "entering"! Jim, neither **sonship** nor the **kingdom's existence** before 70 A.D. is being denied. Christians were sons and in the kingdom **before** 70 A.D. Things of the "coming age" were being experienced **(Heb. 6:5).** You make us appear to say things we do not say. You find contradictions where none exist. Your reasoning would also set **inspired** writers at odds with themselves and each other.

No. 27. For example, Paul said we are sons of God **(Rom. 8:14)** but later

said we are **waiting for the adoption as sons (Rom. 8:23).** That is a contradiction, **by Jim's reasoning.** Paul wrote that saints are in the kingdom **(Col. 1:13)** but he exhorted kingdom saints that they must through much tribulation **enter** into the kingdom **(Acts. 14:22).** A contradiction? No, because Paul said it rather than King. John speaks of being in the kingdom **(Rev. 1:9)** but Peter speaks of **entrance** into it **(2 Pet. 1:11).** A contradiction? Not unless King would say it!

No. 28. **To "come"** speaks of **a condition of arrival,** hence **fulness** or **completeness.** It does not deny a **prior existence** of that **coming thing in some state or condition.** Example: "When that which is perfect **is come" (1 Cor. 13:10). Is come** denotes a complete state, but it does not deny the prior existence of some elements of that state. The same thought inheres in the Biblical term "enter" or "entering." It speaks of possessing in fulness. "Enter thou into the joy of thy Lord" **(Matt. 25:34)** does not deny a previous relationship to the Lord attended with some measure of His joy. To "enter" is to come into the fulness of whatever is being given. "Inherit the kingdom" **(Matt. 25:34)** does not deny prior participation in the kingdom, but refers to a time and event of unequalled possession.

No. 29. In what sense did the kingdom come in 70 A.D. **(Lk. 21:31)?** Jim says in "public vindication." That is one aspect of what we have been saying. Christ ruled before, but His rule was manifested (made evident) in that event. The same is true of the manifestation of sons **(Rom. 8:19).** They were sons before, but in some certain event they were **shown** to be sons. They knew, and God knew, they were sons before, but those who contested their sonship didn't know it until it was shown in the event of their manifestation. The same is true of adoption, the redemption, the inheritance, receiving (inheriting) the kingdom, the coming of the age, etc.

No. 30. **SEVENTH,** the Affirmative admits failure in his need to argue for a literal coming from his concept of a future literal resurrection. He was forced to do this because the terms of Christ's second coming **were** fulfilled in 70 A.D. and a future fulfillment of those terms in a literalistic sense cannot be found. We asked why the resurrection should differ in nature from Christ's second coming, the kingdom's coming, the consummation of the age in 70 A.D., and **we got no answer!** Furthermore, the Negative was asked, and the Negative gave reasons why the resurrection under question did not refer to **dead physical bodies. See our 2nd negative No. 32-34 where an extensive exegesis was given of Rom. 8:18-23; 2 Cor. 5:1-5; I Thess. 4:13-18.**

No. 31. Jim's response to all this was (1) The Negative hardly looked at it much less dealt with it (No. 21). Can you imagine! (2) I don't agree, said Jim, with your use of **2 Cor. 5:ff.** But did Jim tell you **what it does mean?** You can be sure that if it would strengthen his **physical resurrection concept** he would have hopped onto it! (3) After showing who the **"dead"** and the **"living"** are in **I Thess. 4,** Jim's only reply was: "in Max's view **all** saints were in a **state of death** prior to 70 A.D. so that on **these terms** there are no **'dead' and 'living'** saints." (No. 22). Isn't that some reply to a clearly given

Negative? We showed **plainly** who the **"living"** saints were. **We do not** have them all dead **spiritually**, and Jim surely must know this. **He just couldn't deal with it.** Yes, Paul said, **"we are dead" (Col. 3:3; 2 Tim. 2:11)** but he was not speaking of the **spiritual state of their souls.**

No. 32. Jim, I didn't realize we had a **"physical"** Lord's Supper (3). I never participated in one that satisfied **"physical hunger and thirst."** Nor do I believe in **"transubstantiation."** But if physical elements can point to something beyond themselves, so can the **physical resurrection of Christ** - and so it does. (I hope the "Witnesses" do accept the truth. We have the same desire for **all men).**

No. 33. Christ's eternal law is proof of His eternally judging those under that law (No. 5). I would think that such judgment would be exercised according to the need for it.

No. 34. Jesus was **present** after 70 A.D. "in the form" in which He was **absent** before 70 A.D. (No. 10). Also, if Paul was **absent** from the Lord **(2 Cor. 5:6)** it seems to me that the Lord was not **present!**

No. 35. No, we did not deal with "Revelation" coming passages because such will **be considered in our next Affirmative on Revelation (No. 13-14).** There is too much material before us to engage in **unnecessary** repetition. The shallowness of Jim's arguments from those passages is self-evident, and illustrative of his **smooth reasoning.** For example, look at his No. 13. Christ's coming to the Ephesian church **(Rev. 2:5)** could not be His second coming, reasons Jim. Why not? Because if they repented, Christ wouldn't come, **says Jim.** Reader, do you read that in **Rev. 2:5?** Such a statement is not there, it it? But Jim **puts** it there just as he puts many things where they are not. What would their repentance **prevent? Christ's coming quickly? NO! NO! NO!**, Jim. Christ closed His letter (the same letter to the same churches) by saying, "Behold, I come quickly" **(22:7, 12, 20). THREE times He said it.** Does that mean they **"did not repent"?** No - His coming would reward **every man** according to his work **(22:12).** If they repented, **the removal of their candlestick** would be **prevented.** Christ would **still come,** as promised, but their reward instead would be to **"eat of the tree of life" (Rev. 2:7).** Reader, this is a sample of how our Opponent **reasons** and **writes.**

No. 36. Let Jim prove that "receiving adoption as sons" equals (with respect to time) being "redeemed from the Law" (No. 16). Paul, not King, put sonship **before** adoption **(Rom. 8:23).** Take your case to Paul!

No. 37. Jim's argument on "circumcision" and other "law shadows" illustrates his misunderstanding of "come" and the "transition period." (No. 24). Forgiveness (an aspect of circumcision before 70 A.D.) was followed by "the blotting out of sins." Jim wants to "blot out" everything until "everything" is **blotted out.** His demand is **all at once** or **none at all.**

No. 38. Jim's faulty reasoning is carried throughout his No. 25. The "flesh sacrifice" of Jesus was before 70 A.D., but such had "to come" in **completion** of **atonement.** If Christ had not **gone into the holiest** to make atonement, would His **"sacrifice"** have been **efficacious?** Would it "have

come" to its full design? Had He not **returned** from **making atonement** would His "flesh" have procured salavation for those waiting **(Heb. 9:28; 10:19, 20)**? Remember, Reader, **"to come"** does not **deny** but rather **necessitates** prior action.

No. 39. **"Restoration of all things" (Acts 3:19-21)** is **exactly** what **"Elijah"** was to do before the **"great and notable day of the Lord" (Mal. 3:5). I** believe Elijah came and did **ALL** that was said of him. I do not believe that John, the baptist, lived to **personally** carry his initiatory work to completion unto **"the great and notable day of the Lord." But it WAS done.**

No. 40. Jim (No. 29) used the term **"began"** as we use the Bible term **"to come"** and then charges that we deny the Christian age **"began"** on Pentecost. (I wondered how he became acquainted with the word **"sophistry").** We affirm that the **"age to come"** came in 70 A.D., when the then **"present age" was consummated (Matt. 24.3).** Whatever that denies is denied! But a prior existence and development of things constituting the "coming age" **IS NOT** denied, as Jim would have it appear.

No. 41. (No. 32-33). Jim's question on **Luke 22:18 WAS answered.** We showed the disciples engaged in the "communion" of Christ's blood and body while He was **absent.** Why not notice the parallel passages of **Mark 15:25; Matt. 26:29**? Do the **clues** of **"fulfill," "new"** (Kainos), **"that day"** shed too much light on when Jesus "came" in His kingdom? No, Jim, Christ is not **absent now.** If He is, He either **did not come** in 70 A.D. or **He left again.** Right?

No. 42. (No. 36). There is no contradiction here from the **Spirit of Prophecy.** We said Jewish saints were **CONSIDERED** as being **of** that world. Jim, why did you **drop** the word **considered**? (See how he puts **HIS foot** in my mouth every time you are not looking)?

No. 43. The same is true of his No. 37. We used "delivered from" in the sense of the 70 A.D. coming being a manifest separation between Judaism and Christianity. We showed who, of the natural body, were resurrected but Jim ignores our point. He must do this, otherwise his **apparent contradictions** become **apparent.** If Christianity is the "law in fulfillment" **(Matt. 5:17, 18),** how else could Paul speak of the change or transition except as he did in **2 Cor. 5:ff**? This is not saying that Paul was **under Judaism.**

No. 44. Jim, would the **"creation"** share in what God was doing for those who had the **"first fruits"** of the Spirit? (See Jim's No. 38, where he misses our point **terribly.)**

No. 45. Jim's assertion (No. 40) that the celibate state in the **"age to come"** hasn't ensued shows that he has missed Jesus' point as badly as the Sadducees missed the resurrection. And Jesus didn't **"snow"** them on the resurrection any worse than He did Nicodemus on **"birth"** into the kingdom. **Non-physical celibacy** lines up well with a **non-physical birth** in view of the **nature** of **"the age"** that was **"to come." Now, if Jim would only step in line!**

No. 46. Upon us "is come" a recession or mild depression, so claim some economists today. That means, according to Jim's reasoning in No. 41, that the full impact has already hit us. See how badly he misses **"come,' '"is come," "come to,"** etc.?

No. 47. (No. 42). If the return of the High Priest from the Holy of Holies had no typical impact, what was the Hebrew writer trying to establish in chapters 9 and 10? Reader, this argument is **fatal** to Jim's position, and he has no choice but to **play it down..**

No. 48. Jim admits (No. 45) that saints have their citizenship in heaven, but contends that they have not yet **entered** the **place** of their citizenship. But in another place he claims they **"entered their heavenly country"** on Pentecost Day. And he further said there are not **two "heavenly commonwealths."** You figure it out - **it's beyond me!**

No. 49. In No. 45, can you tell from Jim's answer whether or not the judgment in 70 A.D. was "eternal"? Webster could use that answer in illustrating his definition of **"double talk"**! Jim cannot conceive of "time" in eternity or "eternity" in time. A common error, however!

No. 50. (No. 46). Jim, you may have gotten the phrase **"worthy of the resurrection"** from Jesus, but where did you get your **concept** of it? You still didn't answer how Paul was made **conformable to Christ's death (Phil. 3:10)** that he might **"attain" unto the resurrection" (Phil. 3:11).** I still wonder about it! I'm sure those who read this do, too. **In fact, we have been left with a lot to wonder about.**

PROPOSITION III
KING'S FIRST AFFIRMATIVE

"The vision and message of the book of Revelation relates to, and was fulfilled in, the fall of the Jewish commonwealth in 70 A.D."

No. 1. A fascinating feature of Revelation is that it is the only New Testament document that **majors** in some end-time event. Equally fascinating is the widespread theological confusion that exists about it. Numerous interpretations and divergent views have fostered a general belief that a logical and scriptural exposition of the book is beyond man. But such a conclusion concerning this or **ANY** portion of inspired scripture is unwarranted. It is inconceivable that God would deliver a message to seven churches, pronounce a blessing upon those who **hear** and **keep** the things written therein, then deliver a message beyond the mental grasp of its intended recipients. Further, Revelation pertained to things "at hand" and "things" which would "shortly come to pass." **(Rev. 1:1-3).** It is this writer's view that we must interpret the inspired message within **the range of its stated time of fulfillment.** The true meaning of Revelation must be determined within the framework of first century events. Also, Revelation is an **end-time** message related to **something,** the end of which was **at hand.** An end implies a **prior** existence of whatever is ending. It is illogical that God would reveal an ending of something the prior existence of which was never **revealed** or **identified** in earlier scriptures. Having seen what existed, we can comprehend the revelation of its end.

No. 2. With these considerations before us, we shall set forth our proposition under the following **three affirmations: (1) Revelation was a disclosure of imminent, at hand events in which God's redemptive purpose, as advanced through Israel, was consummated in her national fall. (2) The fall of some crucial power additional to Rome is the core of the Revelation message. That power was fleshly (national) Israel. (3) The overall subject matter of Revelation relates clearly to the teachings of the Old Testament, the gospels, and the epistles with respect to the end-time destiny of fleshly Israel, and the resulting effects.**

No. 3. **AFFIRMATION NO. 1. "Revelation was a disclosure of imminent, at hand events, which pertained to the fall of Judaism, and in which God's redemptive purpose was consummated."** The scriptures clearly show that God's scheme of redemption was carried through Israel. Jesus affirmed that **"Salvation is of the Jews" (John 4:22).** Paul attested to the tutorial nature of the Law **(Gal. 3:19-25).** Scriptural prominence is given to Judaism as a system of types and shadows of **"good things to come" (Heb. 9:11; 10:1).** Numerous prophecies were spoken to Israel of things to come in the end of their age.

No. 4. What does Israel's unique position have to do with the message of Revelation? Quite clearly, a basic facet of redemption was God's creation of a new Israel. This was fundamentally His promise to Abraham. A covenant of a dual nature was given, with a new Israel as God's ultimate

purpose. The first (earthly) aspects of the Abrahamic covenant were designed to bring forth the second (heavenly) aspects; namely, the eternal state of new Israel. The fleshly seed of Abraham under Moses' law was the realization of the earthly design of Abraham's covenant. Canaan was their earth, Jerusalem their city, and their temple represented the presence of God. The whole system of Judaism consisted of **"carnal ordinances"** that carried spiritual designs with respect to the age to come. But, spiritual seed of Abraham under Christ's law, or the new (kainos) covenant, fulfilled the heavenly or spiritual designs of the Abrahamic covenant. **The heavenly state was typified by the earthly state (Heb. 9:23).** The "carnal ordinances" of fleshly Israel served as **"patterns"** of things **"in the heavens;"** i.e., things belonging to God's new Israel under Christ. Hence, the design of the first was to bring mankind unto the second. The law was a tutorial system in achieving this **(Gal. 3:24).**

No. 5. The design to produce a **"second"** from that which is **"first,"** demands also the design of removing the **"first"** in order to admit the **"second."** God never intended to remove the earthly before the heavenly was fully established; neither did He intend to permit the earthly to stand after the heavenly came into its fulness. Hence, a program of eschatology inhered within the Abrahamic covenant. God's redemptive purpose moved toward **an end** that had great significance with respect to **"things to come."** That end was not time, space, planet earth, civil forms of government, human life etc.; rather, it pertained to the **"elements" of the old covenant world.** Since the full end of national Judaism was not achieved until 70 A.D., we affirm that the imminent, at hand events of Revelation relate to that Biblical event.

No. 6. This point is affirmed out of the following considerations. **First,** the fall of Judaism and the rise of a new Israel was a major subject of Old Testament prophecies. See **Zech. 14; Mal. 3:4; Joel 2:3; Daniel 7 and 9.** Additionally, many prophetic utterances of major and minor prophets carried double applications. Primary (first) applications often pertained to Babylonian captivity and restoration, with secondary applications pertaining to the final fall of Judaism in 70 A.D., and the rise of the true spiritual Israel. A common exegetical problem of Jewish scholars was understanding how, in some prophecies, Jerusalem would be **destroyed** in the day of the Lord and in other prophecies Jerusalem would be **saved** in that day. They failed to see the **Ishmael-Isaac** aspects of the Abrahamic covenant. But the point is, Israel's end-time destiny was a crucial event with respect to things that were to follow.

No.7. Furthermore, major emphasis was given to Israel's end-time in New Testament writings. The Jewish state, in opposition and by way of contrast to the Christian state, was the burden of New Testament teaching. The state and destiny of Israel were the heart of Christ's parabolic teachings. The great eschatological discourse of Christ **(Matt. 24; Lk. 21; Mk. 13)** was clearly an enlargement of Old Testament predictions of the end-time. Jesus made it crystal clear that Daniel **(Dan. 9:20-27)** was talking about the A.D. 70 judgment of Israel **(Matt. 24:15).** Christ attached an unequaled importance

to that coming event in His presentation of it to His disciples. His lengthy and detailed discourse supplied answers to some very crucial questions which were **foremost** in the minds of His disciples, such as **the temple's destruction, the end of the world (age), and His coming (Matt. 24:3). Unquestionably,** these summital Messianic expectations were of such magnitude as to distinguish **"that day"** from all other days. It was given a respected pre-eminence by the prophets in their reference to it as **"the great and notable day of the Lord" (Acts 2:20; Mal .4:5; Joel 2:31; Matt. 24:29).**

No. 8. Added to this is the emphasis in apostolic writings on the approaching end of Judaism. Paul's allegory of Abraham's two sons **(Gal. 4:21-31)** was an exhortation to hold firm unto the end, when the destiny of the two sons would be **decisively** set forth. Peter's exhortation was based on his inspired affirmation that **"the end of all things is at hand" (1 Pet. 4:7).** James' hortatory message was weighty in view of the Lord's coming being **"at hand" (Jas. 5:8).** The Hebrew writer repeatedly pointed to an **approaching end** to encourage steadfastness **(Heb. 3:6, 14; 6:7-12).** In chapter 10 he refers to it as **"the day"** which **THEY** could see **"approaching" (v. 25).** He relates this approaching (at hand) day to the **"soon," "very soon"** coming of Christ **(v. 37).**

No. 9. In light of all these facts it is evident that tremendous emphasis was given to the end-time of Judaism, beginning with the prophets and continuing through the gospels and apostolic writings. It is inconceivable that a major treatise of an end-time, such as Revelation, is removed from the central end-time theme of the scriptures. This becomes increasingly apparent in view of these pertinent facts: (1) Revelation pertained to things **"at hand"** and things which would **"shortly come to pass."** Why separate the "at hand" message of John from the "at hand" message of Peter **(1 Pet. 4:7);** of James **(Jas. 5:8);** or of the Hebrew writer **(Heb. 10:25-39)?** Was not John their **contemporary?** (2) The scriptures lead us logically and inevitably to Israel's fall in the Revelation message. No other end-time event of **ANYTHING, ANYWHERE, ANYPLACE, ANYTIME** received a greater emphasis in the **Old Testament, the gospels,** and **the epistles,** than Judaism's fall! No other power, people, or nation besides Israel had such predominence in divine thought, purpose, and scripture as to provoke an end-time message as meaningful, complete and comprehensive as that contained in Revelation! (3) Why would God move toward an end that was crucial to His redemptive purpose only to pass it by **in silence?** Even more perplexing, **how could a major treatise of an "at hand" end-time event be more suited to something that transpired beyond 70 A.D.?**

No. 10. **A second** consideration in identifying the end-time of Revelation is the true meaning and results of Judaism's end-time. This end cannot be given a proper and balanced treatment by an exclusive usage of such words as **"fall," "destruction," "cursing,"** etc. The end-time also carried the aspect of **"rising up," "salvation," "blessing,"** etc. Was Judaism really destroyed in the events of 70 A.D.? Was the Law destroyed within the frame-work of the "new covenant?" From a very important viewpoint the answer is **NO!**

What then was **destroyed, rejected,** and **removed,** and what was **saved, received,** and **confirmed?**

No. 11. The answer to this question is contained within the Abrahamic covenant. The covenant was one in expression but twofold in nature. As shown, it had **earthly** and **heavenly** designs. The earthly was achieved through his physical seed (Isaac) under the Law of Moses, and in that form it was typical of **the future heavenly state.** The heavenly designs were realized by his spiritual seed (Christ) under the new covenant. The promises of the Abrahamic covenant, being eternal, remained under both aspects of the covenant; **only the form was changed.** For example, the promise of an everlasting land (Canaan) was never terminated; only the form was changed from that which was earthly to that which is heavenly. Of whatever Judaism consisted **in earthly form,** the ultimate design of the Abrahamic covenant was to establish **in heavenly form.** Hence, **"the patterns of things in the heavens" (Heb. 9:23).**

No. 12. This concept inheres in Jesus' statement that He came, not to **DESTROY the Law,** but to **fulfill it (Matt. 5:17).** One meaning of **fulfill** is to bring forth into its real meaning; to put it in a state where its real meaning and intended designs can be realized. That this is the meaning here is supported by Jesus' following statement that not one jot or tittle would pass from the law **"till all be fulfilled" (KJV);** or **"until all is accomplished" (RSV);** or **"not until the end of all things" (TEV).**

No. 13. It is obvious that the end-time of Judaism had a twofold significance. First, it was a time of change or transition, when **earthly** clothing was exchanged for **heavenly** garments. True Israel was not destroyed, anymore so than the true meaning of the Law was destroyed. Rather, Israel's spiritual state was achieved and confirmed in Christ in fulfillment of the ultimate designs of the Abrahamic covenant. But a second significance of that end-time was the rejection and destruction of the hollow, barren, and empty form of fleshly Judaism. What was **ONCE** there in **earthly form** was now fully changed to **heavenly form.** Destruction, therefore, pertained to the desolate house of Israel. Jesus pictures Judaism's end-time most clearly in the "wheat" and "chaff" judgment scene **(Matt. 3:12)** The **chaff** becomes **undesirable,** but only after the **grain** embodied therein reaches maturity. At that stage arrives the necessity for **threshing,** at which time the **wheat** is gathered into the **garner. OBSERVATION;** the gathering of the wheat into the garner **(John 14:1-3)** was never done **BEFORE** the wheat was **matured or fully grown (Eph. 4; 11-13),** nor **BEFORE** the chaff was **separated** from the wheat by a deliberate force or process known as **threshing. (Matt. 13:37-43).**

No. 14. But what does all this have to do with identifying the end-time subject of Revelation? This - the message of Revelation deals not only with a **falling,** but also with a **rising.** It deals with both **defeat** and **victory, destruction** and **salvation, cursing** and **blessing, punishment** and **reward.** Furthermore, like the **"chaff-wheat"** relationship, there is a relationship between the opposing powers of Revelation that could inhere in **no other Biblical situation** except that of fleshly and spiritual Israel. This will become more

apparent further on, but consider just now these facts: The major conflict is between **two women** and **two cities.** The one **(Babylon)** claims to be the established queen and is no widow **(18:7)** but the other **(new Jerusalem)** obtains such a position upon Babylon's fall **(Rev. 19:7-9).** The unique relationship between these two women can be explained only in view of the central theme of scripture. Jesus taught that the wedding would be ready after the king **destroyed those murderers and burned up their city (Matt. 22:7, 8).** Remember, Babylon is the woman **"drunken with the blood of saints" (Rev. 17:6; 18:24).** The city to be burned in **Matt. 22:7** (Jerusalem) is the city that falls in **Rev. 18.** In each parallel text, the marriage supper of the Lamb follows. The bride is **NEW Jerusalem. New Jerusalem implies an old Jerusalem.** John did not see a **new Rome,** but a **new Jerusalem. New Jerusalem** is in contrast to **Babylon, "that great City," "where also our Lord was crucified" (Rev. 11:8).** The place of Christ's crucifixion determines the identity of Babylon. **We affirm the place to be literal Jerusalem.**

No. 15. Thus far we have seen that (1) God's redemptive purpose through Israel moved toward an end-time of great significance. Most assuredly, Revelation is the fitting disclosure of that end. (2) The nature of Judaism's end-time was twofold. True Israel was rewarded her heavenly inheritance with power and glory, whereas unbelieving Israel, who held tenaciously to her earthly state, perished with it in the fiery judgment brought upon that generation. We repeat: **THERE IS NO OTHER BIBLICAL SITUATION THAT FITS INTO THIS MOLD OF REVELATION'S END-TIME MESSAGE!** ..

No. 16. AFFIRMATION NO. 2. The fall of Judaism, not Rome, is the central message of Revelation. The real issue of this proposition is focused on the major event in the book of Revelation. It is affirmed to be the fall of the Jewish commonwealth in 70 A.D. Prominence is given to this event, not because it is exclusive of other significant events (such is certainly not the case) but because this one single event had deep consequential effects with respect to that which was, **and which was to follow.** A common exegetical error is to propose Rome, and her fall, as the **central** message of Revelation. Not to be denied is the fact that the Roman empire (the fourth beast of Daniel's prophecy) appears in many of the Revelation scenes. And defeat of this fourth beast is clearly shown, even as predicted by Daniel. But the fall of Rome as a **civil power is not** pictured in Revelation, nor was such the **burden** of Daniel's prophecy. **The defeat suffered by the beast was not the civil decay of Rome in the centuries that followed.** The defeat of the beast resulted from the **"things" which were "at hand" at the time of John's writing.** The **"things at hand"** were the numerous consequential events that attended the fall of Judaism and the victory of the saints. How these things contributed to the defeat of the beast as well as Judaism will be shown later.

No. 17. Attention is called here to the fact that in Revelation **a power additional to the beast** is set forth as the major enemy of God's people. This power is presented under the symbolism of Babylon, **"that great city" (14:8) "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (11:8).** In chapter 17 Babylon is portrayed as a whorish woman. **She is not the beast,** but she derives strength and support **from the beast**

for a season **(17:3, 7)**. It was she, not the beast, who was drunken with the blood of the saints **(17:6)**. In her was found the blood of prophets, and of saints, and of all that were slain upon the earth **(18:24)**. Compare with **Matt. 23:34-39**. Her identity is further made clear in the statement concerning her destruction: **"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (Rev. 18:20)**. Now, read Paul's statement to the Thessalonians **(1 Thess. 2:14-16)** where Judaism is manifestly shown as the great persecutor of **"prophets," "apostles,"** and **"saints."** Paul was speaking of the **JEWS** when he said: **"who both killed the Lord Jesus, and their own prophets, and have persecuted us, . . . and are contrary to all men" (v. 15)**. Their resistence to the Gentiles receiving the gospel resulted in the **"filling up the measure of their sins" (v. 16)**. The consequential result was **"the wrath of God is come upon them to the uttermost."** Note: Paul wrote this letter in the A.D. 50's, some ten to twenty years before Jerusalem was destroyed, but he speaks of God's wrath in its **"uttermost"** measure as that which **"IS COME"** upon them. The expression **"is come"** is often used in scripture of things **near** and **certain** because of an existing present situation that is **antecedent to nothing else.** Hence, the wrath of God that **"is come"** to the **"uttermost"** found its full measure of expression **in the destruction of Jerusalem and the temple.** This was the **'symbolic Babylon** over whose fall the apostles and prophets could rejoice **(Rev. 18:20)**.

No. 18. The statement, **"God hath avenged you on her" (Rev. 18:20)** is not without significance with respect to Babylon's identity. The word **"avenge"** here answers the cry for **"vengeance"** by the saints under the altar **(6:10)**. The cry is not for sinful vengeance inflicted in anger and hate, for saints are taught to love their enemies. Rather, it is a cry for the ultimate and final manifestation of God's righteousness, justice, and truth. The rejoicing in **Rev. 18:20** centers in the public justification of the saints, apostles, and prophets. They were to rejoice **"for God has given judgment for you against her" (RSV)**; or **"for in the judgment against her he has vindicated your cause (NEB)**. The forthcoming manifestation of Christ and His kingship **(Col. 3:4; I Tim. 6:14, 15)**, and of the sons of God **(Rom. 8:19)**, was the rejoicing that attended Babylon's fall. Before, there was groaning **(Rom. 8:22, 23)** and sorrow **(John 16:20-22)**. Before, the saints were the mockery and laughing stock of this Babylon. (Consider here what was written of Ishmael and Isaac, **Gen. 21:9; Gal. 4:29)**. Babylon considered the saints **"fools"** whose hope in the man Jesus Christ was wildly amiss the true Messianic promises. Therefore, Babylon's fall served to set the apostles right, making it apparent who the true sons of God were, and who was really King of kings and Lord of lords. From these considerations, Babylon could be none other than **"that great city,"** that **"once faithful city"** who became an harlot **(Isa. 1:21)**, **and whose golden cup became filled with her abominations (Rev. 17:4; Matt. 23:25-33)**.

No. 19. The end-time situation in Revelation is characteristically parallel to the end-time visions in the book of Daniel. Daniel places major emphasis upon the establishment of the eternal kingdom in the **"latter days" (Dan. 2:28)**, which he places in the days of **the fourth beast.** But as in Revelation, Daniel's fourth beast or ten horned kingdom **is not the power that attracts major**

attention. Attention is drawn to the **"little horn"** that came up in the **midst** of the ten horns. (See **Dan. 7:8, 11, 20, 24-26).** This horn has a distinctive identity of its own as seen in what is said of it. (1) It was a **little horn.** (2) It had **eyes like a man (7:8).** (3) His look was **more stout than his fellows (7:20).** (4) He had **a mouth speaking great things (7:8, 20, 24).** (7) **He thought to change times and laws (7:25).** (8) **He made war with the saints (7:21).** (9) **He prevailed until the coming of the Ancient of days (7:21, 22).** (10) **His dominion was consumed and destroyed forever (Dan. 7:26).**

No. 20. Quite clearly, the relationship between the fourth ten-horned beast and the little horn that came up in their midst was such that the defeat of the little horn resulted in a simultaneous defeat of the beast. Likewise, in Revelation, the fall of Babylon resulted in the fall or defeat of the beast. This writer once believed the "little horn" was Nero; but we reject this as an untenable position. The ten horns of the beast (Roman empire) are ten kings (or kingdoms) that constitute the total power and full measure of the fourth beast. They are not **successive** kings or kingdoms but rather **contemporaneous** constituents of the Roman empire. What, then, is represented by the **"little horn,"** which appears in **the midst of the ten horns,** but which carries a **distinctive identity of its own?** We believe the position of this little horn with respect to both the Roman empire and the saints against whom it prevailed, will reveal its identity as **fleshly Judaism.** Hence, the **little horn** in Daniel's vision **parallels Babylon** in John's vision. The difference in the symbolisms reflects the different aspects of Judaism dealt with by each writer. Daniel emphasizes her **civil nature,** John dwells more upon her **religious image.**

No. 21. We believe this view is tenable in light of the things said of the "little horn." (1) It was a **"little horn,"** which is a fitting description of Israel as a **civil power,** in comparison with the horns or powers that formed the Roman empire. (2) **Having eyes like a man** sets Israel apart from the **animal-like** feature of the beastly kingdom. Israel possessed a wisdom, an intelligence, and a discernment above that of her peers. Israel's **special** and **chosen** position before God gave her an unquestionable advantage over all other nations **(Rom. 2:17-20)** (3) **Having a look more stout than his fellows (7:20)** aptly speaks of Israel's **resilient strength** and **stubborn resistance.** The longevity of her national life was unparalled in other nations, and doubtless, was a most enviable record. (4) Israel had **"a mouth speaking great things" (7:8).** The "great words" or blasphemies of the little horn are said to be against the Most High **(7:25).** The blasphemous pronouncements of Israel against God, by her open, violent and relentless opposition to Christ and His church, were indeed the burden of her "last days" activities. No other horn, big or little, ever directed such a barrage of arrogance and blasphemy against the throne of God as that which came forth from that "little" Palestinian nation, whose once "faithful city" had been a "golden cup" in the hand of God **(Isa. 1:21; Rev. 17:4).** Now, she has become a "harlot," and the "mother of harlots." She is now lodged with murderers instead of judgments and righteousness. She had exalted herself to a place alongside of God in defiance of the saints. (5) Israel was **"diverse from the first" (7:24).** The little horn was different or dissimilar from the ten horns just as the fourth beast was

"diverse" or dissimilar from the previous three beasts **(Dan. 1:7).** In the three previous empires, the constitution was monarchial. But Rome developed a **republican constitution,** and the elements of that constitution survived, even under the emperors. In that sense, it was diverse from all preceding empires. Likewise, the unique feature of Israel (the little horn) that made her "diverse" from all other horns, was her **ecclesiastical constitution.** Judaism was both **religious** and **civil.** Her ecclesiasticism set her apart from contemporary horns, and in actuality, herein was the source of her superior **stoutness** until the time she was given up of the Lord. (6) **"Before him three of the first horns fell" (7:8, 20, 24).** This statement is usually applied to the **ten horns** of the fourth beast, but there is nothing in the text to warrant this view. The **ten horns** represented the **contemporary kingdoms** that constituted the **TOTAL** Roman power. These ten horns stood **intact** until the defeat of the beast, which was **simultaneous** with the **consuming** of the little horn by the judgment of the Ancient of days. It must be remembered that the total vision of Daniel encompasses the time of **FOUR** world empires. The statement, "before whom (Israel, the little horn) **three** of the **first** horns fell" pertains to Israel's survival **through the first three world dynasties.** The **first horns** refer to **the powers** of the **three previous empires.** These horns, powers, kings, or kingdoms fell **BEFORE** (in the presence of) Israel. Unlike them, Israel does not lose her identity so as to become **amalgamated** in the **"ten horned" dynasty of the fourth beast.** For this reason she is pictured as **rising up in their midst** as a little horn with **separate distinctive features.** It violates the text to make **three** of the **first horns** refer to the situation of the **"ten horns" of the fourth beast.** These horns are not numbered **consecutively** but rather they **contemporaneously** form the total power of the fourth beast until his defeat. But it is the longevity, stoutness, and sagacity of the **little horn** that receives the attention. It seemed never to be so destroyed or amalgamated as to suffer a loss of its distinctive features. This was, without doubt, a dominant factor in the **"little horn's"** arrogant pride, acting as though it were the **assured heir of world dominion.** But it fell unto its most feared, despised, and threatening opponent—**the saints.** (7) The little horn **"thought to change times and laws" (7:25).** The times and laws (law) here pertain to the textual theme of **the setting up of the eternal kingdom (Dan. 2:44).** Times and law were ordained of God wherein and whereby the **complete establishment of the kingdom would be accomplished.** Jesus used similar language in answer to the question, **"Lord,wilt thou at this time restore the kingdom to Israel" (Acts 1:6).** His answer was, **"It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).** Later, through the **"power"** given to the apostles, revelations were made concerning the **"times of restoration of all things"** which were joined to **the coming of Christ (Acts 3:19-21; 1 Thess. 5:1-4).** But fleshly Israel **thought** to change those times and the law of restoration. They scoffed at the coming of Christ and argued for the **continual existence of their world,** even as it had been **from its creation (2 Pet. 3:1-7).** God had carried them through **THREE world empires,** and now into the **FOURTH,** that they should obtain **world dominion—they thought.** But their thinking to change the appointed times and law was all in vain. Their feeling of **"peace and safety"** was only a prelude to **"sudden destruction (1 Thess. 5:3).** Christ returned, **as He promised,** and gave a

verdict in favor of the saints, who entered into the **inheritance of the eternal kingdom (Mt. 25:34; 2 Pet. 1:11).** (8) It was the little horn that **"made war with the saints, and prevailed against them"** for a time **(7:21).** The presence of the Saints aroused all the latent fury of Israel because of the position and claims made by Christians with respect to the promised eternal kingdom. The "little horn" represented that portion of Israel which contended for an earthly kingdom. The spiritual or heavenly contentions of Christ and His followers deeply troubled Israel. Her ambition was earthly dominion, which she expected to come in the days of the fourth beast, but now such a reign was being threatened by this new, strange, and sudden turn of events, as represented in the church of Christ. By the nature of the case this became more threatening to Israel than the dominion of the fourth beast. Knowing they **BOTH** could not receive the kingdom, Israel set out to extinguish the church and thus fall heir to Daniel's promise. (9) The "little horn" prevailed only **until the coming of the Ancient of Days (7:21, 22).** In that event, a verdict (judgment) was rendered in favor of the saints and **THEY**, not the **little horn**, possessed the eternal kingdom. The **Ancient of Days** in **Daniel 7** is none other than **Christ Himself.** The book of Revelation is the **"revelation" (apokalupsis)** of Jesus Christ in the end-time events of Judaism. The word **apokalupsis** means to **"unveil or to uncover."** It is the uncovering of something that is **veiled or hidden. John saw the true identity of Christ in Rev. 1:12-16,** which accords with Daniel's description of the Ancient of days **(Dan. 7:9).** The impact of this manifestation caused John to **"fall at his feet as dead" (Rev. 1:17).** The following facts are weighty in determining the time and event of **Dan. 7:21. First,** Christ came in His kingdom in power in the fall of Judaism **(Mk. 9:1; Mt. 16:28; Mt. 24: Lk. 21).** Those who put that event at Pentecost must deal with such passages as **Lk. 21:31; 2 Tim. 4:1; 2 Pet. 1:11; Rev. 11:15-19. Second,** the kingdom was taken from the Jews and given to another people or nation **(Mt. 21:43).** This event was at the coming of the Lord **(Mt. 21:40)** in which He miserably destroyed those wicked men **(Mt. 21:41)** who had tried to seize the inheritance by killing the son **(Mt. 21:38). . .** Pentecost day **CANNOT meet the demands of that coming! Third,** the saints inherited the kingdom at the coming of Christ in the glory of His throne **(Mt. 25:31, 34).** This coming and the saint's inheriting the kingdom are parallel to the coming of the Ancient of days and the saints' possessing the kingdom in **Dan. 7:22. Fourth,** the fall of Jerusalem was an act of judgment in which a verdict was given in favor of the saints. That event showed who the King of Kings was, who the sons of God were, and to whom the eternal kingdom rightfully belonged. Terms such as **inheriting, possessing, entering,** and **receiving** are parallel expressions with respect to the saints' relationship to the kingdom at the time of the defeat of the "little horn." (10) At the coming of Christ, the dominion of Israel (the little horn) is consumed and destroyed forever **(7:26).** Obviously, when the kingdom was restored to true Israel in its spiritual fulness, and according to the times and seasons appointed of God, fleshly Judaism was left as a barren, desolate house. No mention is made of the beast's defeat at this point **(v. 26)** but such is taken for granted. The beast and the little horn are inextricably bound together in their destiny just as the beast and Babylon are joined in a common destiny in Revelation. **The defeat of one is also the defeat of the other.**

No. 22. It is seen, therefore, that in both Revelation and Daniel, there is a power **additional** to the beast that receives the **major** attention. In Daniel, it is the **little horn.** In Revelation it is **that great city, Babylon.** We believe that both symbolisms are a fitting description of the position occupied by fleshly Israel in her end-time period—the last days. It is not within the purpose or scope of scripture to carry the history of the Roman empire beyond the point of defeat suffered by both the beast and fleshly Israel in the events of 70 A.D. God's redemptive purpose was consummated in the end of **THAT AGE (Mt. 24:3.)** The civil decadence and fall of Rome was inconsequential with respect to **redemption** and **restoration.** National Israel was a different story. The **"times of restoration" belonged to her end-time, and to none other.**

No. 23. AFFIRMATION NO. 3. "The overall subject matter of Revelation is inseparably related to the prophetical teachings of the O.T., the gospels, and the epistles with respect to the end-time destiny of fleshly Israel, and the resulting consequences." A remarkable feature of scripture is the harmonious continuity of a central theme or purpose from beginning to end. Because of this uninterrupted flow of divine purpose in scripture, the Bible is its own best commentary. God's eternal purpose is so constituted and revealed that every segment can harmonize with the whole **ONLY** when a **true** and **consistent** interpretation is made **from start to finish.** To start wrong is to finish wrong, which is usually the reason for many **forced** and **unnatural** interpretations of Revelation. The interpretative problems of Revelation do not, therefore, spring from the book itself, but they result from **separating** Revelation from the general theme of prophecy, the gospels, and the epistles. But the teachings and predictions of Christ and His apostles are simply **reiterated** in John's vision of last things, which were then **"at hand."** Attention is now called to some of these end-time subjects.

No. 24. FIRST, and perhaps foremost is the "revelation" or **apokalupsis** of Jesus Christ. Since the word **apokalupsis** denotes **"an unveiling of something hidden,"** the events in Revelation served the purpose of **REVEALING** the true identity of Christ. This revealing pertained to things not seen in His first (fleshly) manifestation. His glory and power were to be revealed **(Mt. 26:64; Mt. 19:28; Mt. 25:31). His Lordship was revealed (1 Tim. 6:15; Rev. 19:16). His divinity was to be made manifest (John 6:62; Rev. 1:8).** This revealing of Christ was the great event anticipated by N.T. saints. The same word is used of Christ's coming in **1 Cor. 1:7: 1 Pet. 1:7: 2 Thess. 1.7.** Additionally, the **apokalupsis** of Christ would also be the **apokalupsis** (manifestation) of the **sons of God (Rom. 8:19).** Christ and His saints were revealed **together (Col. 3:4)** in the same end-time event. The fall of Judaism settled forever the disputed questions of the Christians' position as **sons of God** and of Christ's position as **King of kings.** It was Jews, not Romans, who claimed to be the true sons of God, denying the Kingship of Christ. This is most clearly seen in N.T. scriptures. But the complete destruction of the Jewish commonwealth was God's appointed way of giving an indisputable verdict in favor of Christ and His church.

No. 25. No escape can be made from the plain and forceful teachings of Christ in **Mt. 24,** with respect to the fall of Judaism being His second coming

in **"power"** and in **"glory." "All the tribes of the earth"** seeing and mourning His coming in **Mt. 24:30 parallels** with **"all the kindreds** (tribes) **of the earth"** seeing Him and wailing because of Him in **Rev. 1:7.** The parallel between the **"signs"** of **Matt. 24** and the **"symbols"** of Revelation shows clearly the inseparable relationship of these two end-time discourses. Sandwiched in between were the epistolary writings of the apostles in which the nearness of Christ's coming was **most pronounced. James 5:8** warns that the **"coming of the Lord is at hand." 1 Pet. 4:7** teaches **"the end of all things is at hand." Heb. 10:25** speaks of a day **"approaching"** or **"at hand." Rom. 13:12** says, **"the night is far spent, the day is at hand."** Passages such as these generated a strong general belief among first century Christians that the great coming of Christ **was imminent.** When all the facts are considered, the nearness of that great coming was **taught by inspiration;** it did pertain to the end of that present age; and the teaching of that coming was extended through the epistles into the last and final book, the book of Revelation. The seven churches of Asia were admonished concerning no other coming except the **"soon"** coming of Christ **(Rev. 22:7; 12, 20)** concerning which other contemporary Christians were also admonished **(Jas. 5:8; Heb. 10:25, 37; Rom. 13:12; 16:20,** etc.)

No. 26. SECOND, associated with the coming of Christ in 70 A.D. was the coming of His **eternal kingdom.** This Daniel also placed **in the days of the fourth beast (Dan. 2 and 7).** The word **"COMING"** is used here, not in reference to a beginning, but to a **summital** or **climactic** appearing. The kingdom was **"set up"** in the last **DAYS,** not a day. See also the prophesied **DAYS** of **Isa. 2:2, Micah 4:1.** But the focal point of Daniel's vision in chapter seven is the climactic stage of the kingdom's establishment. This stage came **AFTER** the saints battled with the "little horn." After this the saints possessed the kingdom at the coming of the Ancient of days (Christ), whose coming consumed the dominion of the little horn **(Dan. 7:21, 22, 26).** Then the dominion and greatness of the kingdom were given to the saints. This is precisely what is presented in the book of Revelation, the gospels, and the epistles. Let us observe a few obvious facts that tie the kingdom subject in Daniel, the gospels, the epistles, and Revelation to one common time and event of fulfillment. First, the coming of Christ and His kingdom are **synchronous events (2 Tim. 4:1).** The word "appearing" in **2 Tim. 4:1** is **"epiphaneia." Arnt and Gingrich** define **epiphaneia** as the "manifestation of a hidden divinity." J. D. Kelly states in his **Commentary on the Pastoral Epistles,** page 145, that "The word manifestation (Gk. **epiphaneia)** was a technical term in the language of contemporary Hellenistic religion for the self disclosure of a God or semi-divine being (eg. a king, or in the imperial cult, emperor.) It could refer to the god's birthday, or some occasion when he miraculously displayed himself or his divine power, or to the anniversary of a king's coronation or to his homecoming from a journey abroad." In view of this definition, the **epiphaneia** of Christ was the showing of His divinity and His kingship in power and glory. Timothy was urged to be faithful **"until the appearing (epiphaneia) of our Lord Jesus Christ; which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:14, 15).** Hence, the **epiphaneia of** Christ was also the **epi-**

phaneia of His kingdom (2 Tim. 4:1). He was to return or come in His kingdom with **power and glory (Mk. 9:1; Matt. 16:28; Matt. 24; Lk. 21). Luke 21:31** points clearly to the fall of Judaism in 70 A.D.

No. 27. Daniel pictures the **epiphaneia** of Christ in his vision of the coming of one **like the son of man with the clouds of heaven (Dan. 7:13).** This is a "second coming" vision, inasmuch as it deals with the **COMING** of Christ **in clouds,** not His **going or leaving.** The force of Daniel's vision is in the **epiphaneia** of this one **"like the son of man."** He was manifested as **the Ancient of days.** He came **"to"** the Ancient of days or as rendered more clearly in the Septuagint, **"as"** the Ancient of days he came. This agrees with the overall text of Daniel 7 and fits the meaning and purpose of Christ's **epiphaneia.** The Jews were not overly concerned with one **like the son of man** per se, but they were terror stricken with the thought that such a one would return **as the Ancient of days. Even John, the beloved, was overwhelmed by such a vision (Rev. 1:12-18).**

No. 28. The event that manifested Christ **as the Ancient of days** was the fall of Judaism. There were **THREE** basic fields of evidence that attended Christ's claim of **divinity. First,** His miracles, often ignored by the Jews or ascribed to the power of Satan. **Second,** His resurrection, which the Jews discredited, saying the disciples stole His body from the grave. But the **third** evidence put the Jews on "pins and needles." Jesus laid His claims on the line when He predicted the destruction of Judaism before the passing of that generation. The Jews understood well the force of that evidence. If Christ were an imposter, they, not Christians, would receive the kingdom promised of God. They also knew it would be in the days of the fourth beast, then existing. They believed that such a kingdom would be in earthly form, as in the beginning. However, if Jesus was **more than man,** if He was truly **the Ancient of days,** then they knew their commonwealth **would be destroyed** as predicted, and **Christians would inherit the kingdom.** This is why the fall of Judaism in 70 A.D. was such a crucial event for both Jews and Christians. There was **NO OTHER EVENT** that could possibly be the **epiphaneia** of Christ and His kingdom. The gospels make this crystal clear.

No. 29. In Daniel 7, the saints battle the little horn; the Ancient of days comes; the dominion of the little horn is destroyed; the saints possess the kingdom. In Revelation, the saints battle the beast but the real enemy is seen to be the woman, that great city. Babylon falls (ch. 18) and the **epiphaneia** of Christ transpires (ch. 19). In the gospels, Christ and His kingdom come in power and glory - **AND THE EVENT IS THE END OF JUDAISM (Matt. 24; Lk. 21; Mk. 13).** The same is pictured in **Heb. 12:18-29.** These are not unrelated comings of Christ and His kingdom; they pertain to the same end-time, the fall of Judaism. Furthermore, **at some time the saints possessed, received, and inherited the kingdom and reigned with Christ. In Daniel,** they possessed the kingdom when Christ came and destroyed the dominion of the "little horn." **(Dan. 7:21, 22). In Matthew,** they inherited the kingdom when Christ came in His glory **(Matt. 25:31-34),** which was predicted in **chapter 24. In Hebrews,** the receiving of the kingdom is the writer's logical deduction from the passing of a heaven and earth, which is clearly

Judaism in that text **(Heb. 12:18-29). In Revelation,** the fall of Babylon brings the announcement, **"The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15).** This event brings the saints' reward **(Rev. 11:18).** That is their reigning with Christ for ever and ever **(Rev. 22:5).** This reign was anticipated by New Testament saints **(2 Tim. 2:12; Rev. 2:25-27; Rev. 3:21).** It was to be fulfilled **"shortly"** when John wrote of it **(22:6).** Hence, **the things** shortly to come to pass in Revelation were none other than **the things** of **Matt. 24** which would be fulfilled **before that generation passed away.** Most obviously, **the fall of Judaism** was the end-time event **in Daniel's** kingdom prophecies, **in the gospel's** coming of Christ and His kingdom, in the "at hand" subjects **of the epistles,** and finally **in the Revelation** of Christ as envisioned by John.

No. 30. THIRD, the closing scenes of Revelation contain conclusive evidence that its end-time subject **centers** in the fall of the Jewish commonwealth. The culminating scenes reveal the passing of the old world **(Rev. 20:11)** and the glorious appearing of the new **(Rev. 21:1).** The fact that a new heaven and earth was promised to the saints is indisputably established in scripture. However, the **SOURCE** of that promise and the **TIMES** and **CONDITIONS** of its fulfillment must be considered lest its identity becomes lost. The **SOURCE** for such a hope was **the Abrahamic covenant.** Abraham, as a result of God's covenant with him, looked for **an eternal city and a heavenly country (Heb. 11:9-16).** This was unquestionably the world **promised** to him and his seed **(Rom. 4:13).** Scripture shows that the promised world was not fulfilled under the **earthly conditions of Abraham's dwelling in Canaan. (Heb. 11:9-13),** or under the **extensions of that earthly dwelling to his physical seed under the Law (Rom. 4:13-16).** But it was fulfilled by the **"righteousness of faith"** in the **new covenant of Christ** in His **heavenly seed.** Here it was made sure unto **"all the seed." (Rom. 4:16).**

No. 31. All this relates to the earthly and heavenly aspects of the Abrahamic covenant. Abraham's hope was in the heavenly state under Christ, not the earthly state as first developed under Moses. Unquestionably, the earthly state constituted **a world.** It was the world of the old covenant, the world of fleshly Judaism. But it was destined to **"wax old"** and to **"vanish away" (Psa. 102:25-28; Heb. 8:13).** The temporal things of that world were the **VERY THINGS** that constituted the great end-time subject of the Bible. The promised new heaven and earth stand in apposition to the heaven and earth of the old covenant, **and not to the literal earth.** The law did not, and could not, fulfill or disannul that promised state of life **(Gal. 3:16-19).** But it was to be fulfilled under the new (kainos) covenant of Christ. Christ was the "hope of Israel" because He represented the real (the heavenly) promise of the Abrahamic covenant.

No. 32. The problem in seeing the new heaven and earth of scripture as the fulfillment of this promise, especially in **Rev. 21:1,** comes in the area of **TIME.** The **TIME** of fulfillment must be seen **as it is presented in scripture.** Fulfillment, in achieving the heavenly promises, involved a **SPAN** of time. It did not occur in **ONE DAY** but over a period known in scripture as **"the last days."** We must see this **TOTAL** transition period. We must see the

WHOLE of the "times of restoration." We must see the **WHOLE COMING** of that which is perfect. The **WHOLE JOURNEY** must be seen from **beginning** to **end.** For example, Joel's prophecy **(Joel 2:28-30)** had its beginning on Pentecost **(Acts 2:16-21),** but **the span** of that prophecy extended to **"the great and notable day of the Lord."** Surely, no one would limit the "gifted indwelling" of the Spirit to Pentecost, nor would one foolishly affirm that the "sun and moon" were turned into darkness then. Jesus placed that notable day and event at the fall of Judaism **(Matt. 24:29; Rev. 6:12-17; Lk. 23:27-31).**

No. 33. The **COMING** of a new heaven and earth in John's vision does not, therefore, refer to the **initiating stages** of this creation, but rather to **the climaxing stages.** "Coming down from God out of heaven" denotes its **SOURCE** (from God) and its **NATURE** (out of heaven). But coming down **"prepared"** denotes **FULNESS, MATURITY, COMPLETENESS.** The coming of a **"prepared"** creation represents **the completed** work of Christ **(Jno. 14:1-3)** and of the Holy Spirit **(Eph. 4:8-16)** in the end of that age **(Heb. 8:13),** just as the formation of the new covenant world began before it was manifested in its fulness. John pictures the **culminating stages** of both events, which transpired **correspondently.** The fulness of the one (the fall of Judaism) was the measure of the fulness of the other (the rise of new Israel.)

No. 34. The passing of the old heaven and earth resulted from the **"opened faced"** presence of Christ on His great white throne **(Rev. 20:11).** This vision is not without significance with respect to similar teaching. A **"veiled"** face denoted the condition of "partial" manifestaton. An **open face** denoted the state of **full manfestation.** Judaism, in all of its types, shadows, and prophecies was as a **veiled face.** It reflected a glory only **partially.** But when it all turned unto Christ, resulting in an **open faced manifestation,** the reflected glory would dissipate as the moon before the rising sun. The night (the veiled state of Judaism) faded before the dawning of day (the unveiled and open face of Christ). Hence, Paul could say **the night is far spent, the day is at hand, Rom. 13:12.** Study the whole text of **2 Cor. 3.** Consider also **1 Cor. 13:12,** where Paul likened "maturity" unto "face to face" vision, and affirmed the "gifts of the Spirit" served to achieve this "perfect" state in Christ. The complete change from the partial and reflected glory to the full, unveiled glory was accomplished by the Spirit of the Lord **(2 Cor. 3:18).**

No. 35. The **face** of Him that sat upon the great white throne had, therefore, the effect upon fleshly Judaism that the face of the sun has upon the night. The night of Judaism was no match for the **"rising sun of Righteousness" (Mal. 4:2),** or the **"rising day star"** of prophecy **(2 Pet. 1:19; Rev. 2:28; 22:16).** The white throne appearing of Christ is His coming in His glory **(Matt. 24:30; 25:31),** and in the glory of His Father **(Matt. 16:27),** and in the glory of His throne **(Matt. 19:29).** Jesus' statement that **"heaven and earth** shall pass away" pertained to no other event than the one of the context; i.e., the passing of the Jewish commonwealth **(Matt. 24:35).** His words would not pass away, denoting that His throne and His open faced appearing would prevail in the victory of the new heaven and earth. The "elements" of the old world would "melt" with fervent heat **(2 Pet. 3:10)** just as the **epiphaneia** of that wicked one, the man of sin and son of perdition, would be destroyed by the **brightness** of Christ's coming **(2 Thess. 2:3-8).**

No. 36. The description of the new heaven and earth shows clearly that it stands **in apposition** to the world of fleshly Judaism. The new Jerusalem **(Rev. 21:2)** and the tabernacle of God **(21:3)** are simply reflections of the heavenly state of the new creation as patterned by the earthly state of Judaism. With respect to type and antitype, **a new Israel emerges from fleshly Israel,** not from Rome. New Jerusalem emerges from the Jerusalem of fleshly Judaism, not from Rome of the Roman empire. The greater and more perfect tabernacle emerges from the earthly sanctuary, not pagan Rome. All of the symbolisms of the new creation make it evident that it is in apposition to fleshly Judaism. This view receives the unanimous support of **time, subject matter, event, and effects.** (1) **The time was "at hand."** John's message was right for no other end-time event except the one in 70 A.D. (2) **The subject matter** corresponds to the major themes of redemption. The subject of John's message has a background in no other nation, except fleshly Israel. (3) **The event** was the falling of an opposing power whose presence overshadowed the true identity of Christ and His saints. The event fits no other power in the coming of Christ and the manifestation of the sons of God, except the fall of fleshly Judaism. With what other end-time event did Jesus ever connect His coming? **(Matt. 24)** (4) **The effects of a new creation,** and the descriptive terms employed, show the new to be in apposition to fleshly Judaism. Such terms as **Jerusalem, tabernacle, temple, outer court, altar, incense, kings, priests, elders, tribe of Judah, Root of David, Key of David, the morning star, twelve tribes, etc., are** applicable to **no other nation or creation except Israel.** The nature and description of the new heaven and earth in Revelation fit into **no other background except fleshly Judaism.**

No. 37. We affirm, therefore, that the vision and message of the book of Revelation **relates to,** and was **fulfilled in,** the fall of the Jewish commonwealth in 70 A.D. We have shown that (1) **the redemptive purpose of God was advanced through Israel and consummated in her end-time, and that Revelation is the inspired disclosure of that time and event;** (2) **The fall of some crucial power additional to Rome is the central message of Revelation;** and (3) **The subject matter of Revelation relates clearly to the end-time teachings of scripture with respect to fleshly Israel and the resulting consequences.** The vastness of the subject before us prohibits a thorough treatment of every verse, chapter, or section, but it is hoped that this brief exposition will be helpful in arriving at a scriptural conclusion as to the general meaning and message of the book of Revelation.

PROPOSITION III

McGUIGGAN'S FIRST NEGATIVE

No. 1. The first 14 paragraphs of Max's piece are summed up in No. 15. Here is the argument: (1) God's purpose of redemption thru Israel moved toward an "end;" Revelation is an "end-time" book; Therefore, Revelation is the story of the "end" as regards Israel. (2) Judaism's "end-time" has a twofold significance: blessing and cursing; victory and defeat; Revelation has these two elements in it; Therefore Revelation is the story of Israel's "end-time." You're right, reader, **of course** it is shallow!

No. 2. Let's analyze his whole offering. No. 1 - Says Revelation deals with 1st cen. material. No. 2. - Statement of his three propositions. No. 3. - Israel was God's instrument in unfolding salvation (redemption). No. 4. - The Abrahamic covenant "explained" and twofold significance shown. No. 5. - Assertion that the eschatology theme of the Bible relates to fall of Israel. No. 6. - A new Israel to arise and the old to fall. No. 7. - Israel's end of paramount importance as seen from the Bible. No. 8. - End of Israel prophesied in the N.T. and examples given. No. 9 - Since end of Israel was so important Revelation must refer to it. No. 10-13. - Abrahamic covenant again; has twofold thrust and so has Revelation, therefore No. 14. - Jerusalem (Judaism) equals Babylon in Revelation. No. 15. - Summation of 1-14. No. 16 - Assertion that fall of Judaism (not Rome) is central thought of Revelation. No. 17-18 - Babylon equals Jerusalem equals Judaism; points of identification and proof offered. No. 19. - Identity of "little horn" (Israel); its characteristics. No. 20. - "Little horn" equals Israel from religious viewpoint. No. 21-22. - Characteristics listed and examined. No. 23. - Scriptures are harmonious - to begin wrong is to end wrong. No. 24. - the "Revelation" of Jesus; at 70 A.D. No. 25. - **Matt. 24** and Revelation briefly compared; they have many parallels. No. 26. - "Coming" of Christ and the establishment of kingdom equals 70 A.D.; **Dan. 2 and 7** equals 70 A.D.; Revelation equals 70 A.D.; Therefore Revelation equals 70 A.D. equals **Daniel 2 and 7** equals Revelation; Discussion of "Epiphaneia." No. 27. - Jesus equals Ancient of Days; based on LXX rendering and Max's view. No. 28. - 70 A.D. proved Jesus equals Ancient of Days; The miracles and resurrection of Jesus ineffective to convict Jews but 70 A.D. was "the big gun." No. 29. - Proof from similarities in **Dan. 7; Matt. 24;** and Revelation that they all speak of the same thing, viz., 70 A.D. No. 30-33. - Establishment of "New heavens and earth;" the time and manner of it. No. 34. - A discussion of **2 Cor. 3** again. No. 35. - **2 Thess. 2:3-8; Matthew 16:27** etc. etc. No. 36. - The New Jerusalem contrasted with the Old Jerusalem not a "New Rome" contrasted with an old Rome. No. 37. - Summary. **There it is!**

No. 3. Let's quickly deal with the irrelevant and already handled material and then we'll get to his new and relevant issues. That Revelation deals with first century material I am not interested in denying - I think this is correct! But this doesn't prove it related to 70 A.D. and Judea! We have already exposed his error on the Abrahamic covenant in **the first proposition** (see my 1st neg. 3-4; 2nd neg. 5). **Of course** Israel was God's instrument in unfolding redemption but as your own question ("What has this to do with Revela-

tion?") implies, this is no proof of your position. Yes, the Bible does teach on two "Israels" but we know this already and have preached it for years. It doesn't prove your point! Your assertion in No. 5 "we believe that the imminent, at hand events of Revelation relate to" 70 A.D. is just that, an assertion. Read it for yourself man, and see, there is no proof there at all! And your No. 6 - there is no argument that the Bible regards the fall of Israel as a cardinal issue. No. 7-8. say the same thing (with several clear misapplications of scripture). This is not in dispute. What you were supposed to **argue** was your assertion that Revelation dealt with the end of Israel! So there are **numerous** passages in the N.T. which must be conceded (rather, taught) as relating to 70 A.D. and Christ's coming at that time! So what? This has been taught for years! That Peter speaks of the 70 A.D. holocaust does not prove Revelation does!

No. 4. Max then argues: Since (No. 9) 70 A.D. is a very important theme in the Bible and was "at hand" in the days of the apostles - and since Revelation deals with a very important "end-time" which was "at hand" - THEREFORE . . . Revelation is dealing with 70 A.D.! Why this is the poorest kind of reasoning! Look, (and I'm not offering this as serious argumentation) The defeat of the Roman kingdom is presented as a very important issue in the Bible; This, for two reasons: (1) They were to be defeated in the establishing of the Kingdom of God, and (2) They were to be the violent persecutors of God's people **(Daniel 2; 7; 9; 11:36-12:13; Psa. 2:1-12** etc.) ; In Jesus' day this was at hand (Mk. 1:15) and since Revelation deals with the fall of Rome . . . THEREFORE Revelation is not dealing with the fall ofJerusalem! **All kinds of religious sects are using this sort of argument!** I haven't made an argument here - I'm only showing how easy it is to set up such reasoning.

No. 5. And then Max has the nerve to make this argument (No. 9): If Revelation does not deal with 70 A.D. God has passed by "in silence" the "end-time" he has been moving toward (see point 3). Can you credit that? **"If my view isn't right God has passed over Israel's end in silence."** How silly and inconsistent can a blind man be! He has just gotten through telling us the Old and New Testament is full of it and then says if Revelation doesn't deal with it, it has been passed over "in silence"! Hot dog! Could it be that Revelation is not just **prophecy** of the event as is the rest of the N.T.? That can't be for Max says Revelation simply prophesies of it. How then can he say "If Revelation does not deal with 70 A.D. it has been passed over 'in silence'."? TELL US MAX! He is so eager to prove his point he says anything!

No. 6. But worse - and reader grab a hold of this! In No. 28. Max "shows" how ineffective the miracles and resurrection of Jesus were as contrasted with 70 A.D. In the discussion on the **first proposition** Max claims (Aff. 2, No. 1 and Aff. 3, No. 3, last sentence) the deity, Kingship, Priesthood, Atonement, etc. were not "proven" or "demonstrated" or "established" until 70 A.D. at the fall of Jerusalem! He claims this event was essential to such "proving"! **Now hear this man:** The Bible as a whole moves toward the most climactic event in earth's history and where is the historical record of

that event? **In the literature of a pagan Jew!** WERE THE MIRACLES OF JESUS ESSENTIAL TO THE PROVING OF JESUS' DEITY AND LORDSHIP? Of course. Do we have an inspired record of this **essential** material? YES! WAS THE RESURRECTION OF JESUS ESSENTIAL TO THE PROVING OF JESUS' DEITY AND LORDSHIP? Of course. Do we have an inspired record of this **essential** event? YES! WAS THE DESTRUCTION OF JERUSALEM ESSENTIAL TO THE PROVING OF JESUS' DEITY AND LORDSHIP? Of course (SAYS MAX KING). Do we have an inspired record of that **essential** event? **NO! It is written in pagan-Jewish literature SAYS MAX KING!** And then this man has the nerve to talk of God passing over "in silence" some theme of the Bible!

No. 7. But we have prophecies of it - you say! Reader, how would you feel if you had only prophecies of the Virgin Birth, the miracles of Jesus and yes, his resurrection? WHAT IF THE COMPLETE REVELATION OF GOD HAD LEFT US WITH NO HISTORICAL RECORD OF THESE ESSENTIAL FACTS? Wait a minute - don't read further until you have thought on this! Would we have a faith to commit ourselves to if God had left us without historical proof, inspired historical proof, of the resurrection of Jesus? Well? WELL? WOULD WE? And now comes a man who claims the event absolutely essential to redemption; which outshines the resurrection as evidential; IS PASSED OVER IN SILENCE IN THE COMPLETE REVELATION OF GOD! And reader, on this man's view, on what do you demand for the historical proof of the event essential to your redemption? the literature of a fallible, Christ-rejecting Jew! SO THE NEXT TIME YOU WISH TO PROVE, ESTABLISH, THAT JESUS IS INDEED LORD, TAKE YOUR N.T. AND JOSEPHUS! Max King you must stop teaching this theory! **You and the elders commissioned by God to oversee the flock are endangering souls!**

No. 8. Concerning his No. 12. We have asked for proof that "heaven and earth" in **Matt. 5:18** equals Judaism. And in addition I gave him scriptures he didn't even mention. (See Pro. I. Neg. 1, No. 13; Neg. 2, No. 19; Neg. 3, No. 24) We all agree with No. 23 that the Bible is harmonious but deny Max's assertion from this. Concerning his No. 29. We have said it before and by now you must have noticed Max argues from similarity of speech claiming this proves identity of subject. There is no denying that there are similarities between **Dan. 7; Matt. 24** and Revelation. We have shown from scriptures given, that prophetic speech is often timeless and the same expressions are often used to speak of different events. See Proposition 2, Aff. 1, No. 1; Aff. 2, No. 3-5. "Comings" of the Lord; "Riding on clouds;" "glorious manifestations;" "falling stars;" "blacked-out suns;" "burning, melting earths;" "fleeing mountains;" "burning mountains and forests;" these and "dissolving heavens" are all over the O.T. Just **check a concordance for yourself!** But they are not used of only one judgment! They are used over and over again concerning different kingdoms at different times! YOU DON'T BELIEVE IT? Read it for yourself - you have a Bible! Concerning his No. 34. We have already said more than enough on this. See Prop. 1, Neg. 2, No. 11; Neg. 3, No. 34-35. Read his No. 35 and see how many **assertions** you can count!

No. 9. Before we enter into the arguments given to support the proposition you will need to be made aware of the positions held by Max relative to the book of Revelation.

1. He holds the book was written prior to 70 A.D. and during the reign of Nero
2. He holds Nero to be the sea-beast of **Rev. 13** and the Man of Sin in **2 Thess. 2:3-8**
3. He holds Nero to have persecuted Christians for **exactly** 3½ years
4. He holds the earth beast of ch. 13 to be Judaism
5. He holds Babylon of ch. 17 to be Judaism
6. He holds Gog and Magog of ch. 20 to be Judaism
7. He holds Nero to be the king of fierce countenance in **Dan. 8:23**
8. He holds the word "earth" in Revelation always speaks of "Palestine"
9. He holds the "little horn" of **Dan. 7** to be Israel
10. He holds **Rev. 19:6-10** denies the Church was "one flesh" (wife) until 70 A.D.
11. The Church's spiritual resurrection out of Judaism took place 3½ years before 70 A.D.
12. He holds Julius Caesar, the dictator who died in 44 BC, to be the first Roman Emperor
13. He holds that Nero was sacrificed to (worshiped) by the Jews at Jerusalem
14. He holds that Nero conducted a "universal" persecution against the Church in an attempt to annihilate the Church. (Spirit of Prophecy, respective page numbers: 332-333, 318, 45-54 and 315, 317, 330, 352, 54, 315, Changed his view on 9, 339f, 352, 332, 119, 304 and 333.

You'll be wondering of course how he can hold all this (and more of the same) and I too wonder how he can keep a straight face when teaching this before the elders of the congregation.

No. 10. The little horn of Daniel 7 (see his No. 20 et al), C.D. Beagle wrote of Max's book that not only was it the fruit of over 10 years of careful and prayerful study, it was the most enlightening he had ever read. Now we hear Max has changed his view on the "little horn.." The reader would have to read Max's book several times, carefully, to see the significance of this retraction! It eats out the heart of the book! Time and time and time again we read an argument based on the identification of the little horn with Nero. Max knew I'd use it so he stole my thunder! Ah well! But why did he change his view? **Listen now**: If the little horn was Nero then Jesus came and the kingdom was established in 68 for that was when Nero

died! The kingdom was given to the saints at the destruction of the "little horn" and if that horn was Nero the kingdom was given to the saints in 68 A.D. Up in smoke goes the Max King theory. Panic sets in: What to do? Grope for another theory! Aha, the Little Horn is Israel! Open the Bible at **Daniel 7.** Do it now! Please!

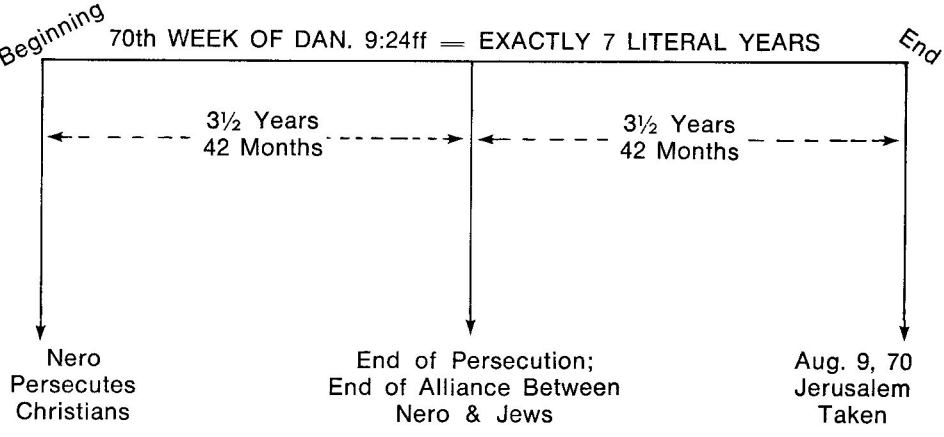
No. 11. Read verses 8 and 24 and tell me: In the vision does the little horn uproot three horns? Yes or no? Doesn't verse 24 plainly say so? **Max denies this!** NOW READ IT FOR YOURSELF! And tell me reader how many horns do you read of in chapter 7? Well? Where do you first read of horns? In the whole of Chapter 7 where are the horns you read of located? Forget Max King and Jim McGuiggan and in God's name stand on your own with the Bible open! Where do you first read of horns in this chapter? Is it not in verse 7? And do you not read of 10 horns? And do you not read of their being part of the 4th beast? And does not an eleventh horn come up out of that same beast and uproot (8, 24) 3 of them? And what does Max in his wisdom tell us? He who studied prayerfully and carefully with the help of C. D. Beagle and missed the identity of the little horn altogether? What does he say? "The first horns refer to . . . the previous empires." i.e. Babylon, Persia and Greece! He says "It violates the text" to refer to these three horns as three of the 10 horns (the only horns mentioned in the whole chapter). Can you credit that? And where does that put him? It means that Israel (sez Max) who is a part of the Roman empire "put down" (destroyed - ch. lexicons) Babylon, Persia and Greece! Will you not quit, Max? And to aid his view Max becomes a Hebrew scholar also and tells us "before" in 7:8 means "in the presence of." Dear, dear! Who says? Max! But in any case 7:24 buries his notion!

No. 12. And then we hear that the Man **is,** IS, mark you, the Ancient of days! He was not "brought . . near before him" but he WAS him! Can you beat that? Reader, are you still in **Dan. 7?** Read **7:13** for me! Was the Son of man **brought to** the Ancient of days or **was he** the Ancient of days?
No. 13. And how does Max know the Son of man IS (and was not brought to) the Ancient of days? The Septuagint renders it this way? And because the Septuagint renders it this way does that mean it is so? Is the LXX superior in text to the Hebrew? Is that the opinion of the world's scholarship, Max? **Now: I have before me the LXX and it doesn't say this Max!** Now your honesty is at stake. I believe you made a mistake but will those who don't know you? Explain yourself! And Max, the LXX says what my ASV says! Explain yourself!

No. 14. Verse 13 does not speak of the Son of Man coming **from** the Ancient of days but TO him. Don't you see how that slipped into the discussion? The coming of the Son of man is not FROM heaven to earth but TO heaven TO the Ancient of days! Now why does Max make this the coming of Jesus in his kingdom to Palestine? And equally important why is he so eager to identify IN SPITE OF THE TEXT the Son of Man with the Ancient of days? **Because,** this would mean TWO comings for it is the Ancient of days who comes in verse 22! But Max can't bear two comings and he wants (because he is committed to the hilt) proof positive that this is the coming of **Jesus** to Palestine.

No. 15. But that's not all. Max identifies this little horn with Babylon who in **Rev. 17** rides the beast (Nero - says Max). The Jews she (ridiculously) claimed worshiped Nero and they also made an alliance with him to exterminate the church. She uses Nero to make war against the saints and for literally 3½ years prevails against the saints! But what stops her prevailing? Reader, what does **7:21, 22, 25, 26** say? How long does the little horn prevail? What stops her prevailing in her war against the saints? **Is she not stopped by being destroyed at the coming of the Ancient of days?** Is this not what those passages say? Well? Why then, the destruction of the little horn should have come at the end of the 3½ years. ISN'T THAT WHAT THESE VERSES SAY? But, Max, THAT IS BEFORE 70 A.D., don't you remember?! You said the first half of the 70 weeks was the 42 month persecution of the Church by the Jews via Nero. Don't you remember your claim (page 352) that the Church was "spiritually resurrected" when Nero turned on the Jews? Don't you remember saying they had defeated the beast at the end of the 42 months Neroian persecution and he turned away and jumped on the Jews!

No. 16. And Max, don't you remember you are also committed to the view that the Man of Sin is Nero in **2 Thess. 2:3-8** and that he, the Man of Sin is destroyed by the glorious coming of Jesus! So you are in deeper and deeper! Trouble! TELL US THEN, Was the beast in **Daniel 7** destroyed by the glorious coming of the Ancient of days? And was that beast Nero? And was Nero destroyed by the glorious coming of Jesus? And doesn't Revelation (on your view) speak of the alliance of Judaism with Nero to fulfill the persecution of 42 months of Daniel's 70th week? And isn't that little horn stopped by the coming of the Ancient of Days at the end of 42 months? Why don't you stop teaching this and quit grieving the Church of God?



See "Spirit of Prophecy," page 46 and references listed above (No. 9)

No. 17. Above you see Max's view of the 70th week of Daniel. Remember he has emphasized to us the importance of **Daniel 9** because it is a **chronologlical** prophecy and "the heart of Bible prophecy" (page 45). On the days equals a year theory the 70 weeks equals 490 years. See Proposition 1, Negative 1, No. 21-26; Neg. 2, No. 15; Neg. 3, No. 37 where his view was blistered and he refused to respond. Now: if Max is right on this matter we have two clearly defined periods of 3½ years. The second one is "the 42 months war against Judea" (page 315) which he gets from **Revelation 11:2.** This period ends, he says, with the taking of Jerusalem and the end of Judaism. This occurred, as he acknowledges, on August 9, 70 A.D. It shouldn't be hard then to give the dates for the beginning and end of the 3½ years persecution of the Christians by Nero. Simply work back exactly 7 years from August 9, 70 A.D. and you have August 9, 63 A.D. **ON THIS MAX STANDS OR FALLS!** Remember he told us "The strictest scrutiny shall fail to detect a miscalculation or mistake." (page 48)

No. 18. Now, on Max's terms we have the beginning date of the persecution of Christians by Nero. August 9, 63 A.D. That persecution urged on by the harlot (Judaism - says Max) ends after 3½ years (page 315). He gets this from **Rev. 13:5, 7.** So we can as easily date it as he claimed he could date the decree of Artaxerxes 1st in **Nehemiah 2.** The ending date of the persecution must then be February 9, 67. Not only must this be the end of the persecution of the saints but it is also when the harlot and the beast turned against each other. And the beast (Nero - says Max), with the help of others destroys the harlot (Judaism), **But is this a true picture of the facts?** Not at all!

No. 19. On a moonlit night, July 18, 64 A.D., a fire broke out in Rome. It raged for a week. Tacitus says Nero started it. Nero became unpopular and looked for a scapegoat so he turned on the Christians and accused them of arson (Bruce, Scullard, Newman etc.) and NOT of being atheists or any other such thing! So at the earliest Nero began to persecute Christians on July 25, 64 A.D. **THIS IMMEDIATELY BLOWS THE THEORY!** From then, 3½ years would bring us to January 68 A.D. **That** is when Nero broke the agreement with the harlot and turned on her (if Max is consistent). But is that when Nero turned on Judea? It was not indeed for the rebellion against Rome broke out under Florus in 66 A.D. Over a year too early for Max. From January 68, 3½ years would bring us to July 71. Eleven months after Jerusalem fell! Now Max, if you're after truth you've got to stop this teaching!

No. 20. Reader remember also that Nero died in August 68 so even if Max was right about the beast being Nero - the beast died before Judaism was destroyed! Max tries to avoid this by saying that it was Nero's right hand man who went against Jerusalem but this fails on two points! (1) It wasn't Vespasian who put Jerusalem down - it was Titus who was now acting under the orders of a new emperor, his father, Vespasian. (2) Max says Nero was the Man of Sin **(2 Thess. 2:3-8)** and he was to be slain by the glorious appearance of Jesus which Max says did not take place until 70 A.D.

No. 21. Let's review now. And look carefully at what Max needs to carry his case on this point. Since he believes the 70th week of Daniel equals exactly seven literal years:

Max needs August 63 as the beginning of the persecution of the Christians by Nero. He doesn't have it! At the earliest it was July 25, 64.

Max needs Nero to turn on the Jews after 3½ year alliance - Feb. 67. He doesn't have it. It was September 66!

Max needs the Ancient of Days to come after 7 years. He doesn't have it! **Daniel 7:21, 22, 25, 26** says his coming brought an end to the 3½ year persecution of the saints!

Max needs the three uprooted horns to be the three empires preceding Rome. He doesn't have it! There are only 10 horns in the whole chapter and they are of Rome!

Max needs the little horn NOT to be the uprooter of the three horns. He doesn't have it! **Daniel 7:24** expressly says it is!

Max needs the Son of Man in **7:13** to come unto Palestine. He hasn't got it! Daniel says he came **to** the Ancient of Days!

Max needs the Son of Man to **be, not come to,** but BE the Ancient of Days. He hasn't got it! Daniel (LXX included) says "he came to . . . and they bought him near before" the Ancient of days!

Max needs the Man of Sin (Nero - he says) to be destroyed by the glorious coming of Jesus (which happened in 70 A.D., he says). He doesn't have it. Nero died two years earlier in August 68!

No. 22. Ask yourself these questions with the text there before you:

At what juncture does the Ancient of days come? **See 7:21-22, 25ff**

Do the three uprooted horns really refer to the first three empires? **See 7:7, 8, 20, 23, 24**

Did the little horn uproot (put down) the three uprooted? **See 7:24**

Is the Son of man brought to, near before, the Ancient of days or WAS HE the Ancient of days? **See 7:13.**

No. 23. Concerning the identification of Babylon **(Rev. 17)** with Judaism. See his No. 16-22. "The little horn in Daniel's vision parallels Babylon in John's . . ." So says Max in No. 20. He tells us there (3) that "a look more stout than his fellows" means Israel was a resilient nation and survived longer than other nations. We have only his word for this of course! Each of the characteristics have so general a meaning that a case may be made for many people or kingdoms. "Eyes like a man" is not necessarily implying distinction from beasts - more likely as distinct from God. Blaspheming . . . that would fit many nations and people. It was "different." But how? Rome was different from the others but they were all "diverse" **(7:3).** What does this prove? The little horn is Israel because Israel was different? Tut, tut.

If Max thinks Rome was not ecclesiastical in her constitution he simply betrays more ignorance. Have you not heard that emperors were also High Priests? Changing the "times and the law" is arrogating to oneself the rights and power of God **(Daniel 2:21)**. Max's piece on fleshly Israel trying to change the "law" of the kingdom is so ridiculous! Who knowing anything about the history of Israel in this period would be so silly as to say that the Jews (See **John 11:48-50)** in Jesus' and Paul's day believed they would gain **world dominion** (No. 21). What nonsense it is to say that the spiritual contentions of the Church "threatened" the possibility of world dominion (earthly) for the unbelieving Jew. So the little horn made war with the saints! Didn't Rome? Didn't Gentiles? **1 Thess. 2:14.** Yes, and the little horn prevailed only until the Ancient of days came but that has been true of every oppressor. See above on this.

No. 24. But what are the arguments identifying Babylon with Judaism? In No. 14 here the conflict is between two women and two cities. Granted! One claims to be no widow - Babylon. So? So did the literal Babylon **(Isa. 47:5-9)**. Max says the Church did not become the wife until 70 A.D. **(Rev. 19:7-9)**. We have exposed this nonsense before, having shown the Church was said to be the body, members, flesh of Jesus **(Eph. 5:22-33)**. This is not true of a woman in the betrothal stage. What did Max say? He said **Eph. 5** spoke in "prospect." You see? When you can't change the scripture yell "Prospective" as he did also on **Col. 2:10.** Max can't you see these are figures of speech used over and over again in differing contexts? That the church in one respect is an "espoused virgin" and in another the "wife"? GIVE US THE PASSAGE IN REVELATION WHICH SAYS THE CHURCH IN FACT AND IN REALITY, NOT PROSPECT, IS THE **FULL** WIFE OF JESUS! Now give it to us or drop the whole issue!

No. 25. "Babylon is drunk with the blood of the saints." So? Is this proof Babylon is Jerusalem? Wasn't Rome who persecuted the saints more than any nation in the early centuries?! No, "New" Jerusalem does not necessarily imply an "old" Jerusalem is **at that moment** being contrasted. It doesn't at all follow that he is **comparing** or **contrasting** Jerusalems when he speaks of "New Jerusalem." When one now speaks of "New" England he may not at all have in mind any thought of comparing it with "Old" England. "New England" has now become the established name and to use it is simply to speak of a certain locality. (I don't think this is the point of using "new" in any case. But that is another discussion.) Max there is no use you throwing a parable of Jesus' against **Eph. 5:22-33.** Your interpretation doesn't offset plain bald statements of Scripture. In Babylon was found **all** the blood of **all** the saints **(18:24)**. Does this prove Babylon is Jerusalem? Did not Rome slay countless thousands of brothers and sisters? Reader does **18:20** prove Babylon is Jerusalem? Did not the Church rejoice over God whipping Rome? Did God not avenge saints on her and other Gentiles? **1 Thess. 2:14.** And what is the proof offered in quoting **Matt. 23:34-39**? Is it to prove that Jerusalem was responsible for the death of Abel? Explain your use of the passage. Are you saying because **18:24** (Revelation) is similar to **Mt. 23:34ff** that this proves identity of subject? Tut, tut. So **18:20** is the answer to the cry of **6:10.** Has that significance in proving Jerusalem equals Babylon? How

so? If the cry of **6:10** is against Roman persecution, **18:20** would still be true! Dear, Dear. Offer some **proof!** So God "justifies the saints, apostles and prophets" against Babylon. Didn't he do that against Rome? **Prove** your point - quit asserting! Didn't Domitian claim to be the real God? Didn't the saints deny it and weren't they vindicated?! Didn't Rome claim to be the eternal city and didn't the saints see them buried?! THE FORTHCOMING MANIFESTATION OF CHRIST AND HIS KINGSHIP ACCORDING TO YOU IS ONLY PROPHESIED IN SCRIPTURE. Where is your infallible historical proof that this absolutely-essential-to-our-redemption event took place? Max makes so much out of the word "Epiphaneia" (No. 26-28) one would think it couldn't refer to any event other than a sensational-public-society convulsing event. Paul used it of the first appearance of Jesus in **2 Timothy 1:10.** Then Max claims **Dan. 7:13** is Christ's "epiphaneia." WHO WAS HE SHOWING OR DEMONSTRATING HIS KINGSHIP TO MAX? The passage said he "came to the Ancient of days" not to Jerusalem! And by the way Max, who is the Only Potentate etc. of **1 Tim. 6:14-15?** Who is it "no man hath seen, nor can see"? **It is never said of Babylon in Revelation she was the "once faithful city."** The way you just string those scriptures together you may easily have left the impression it was.

No. 26. I left **Rev. 11.8** to the last for this is the "big gun" of his view. The rest is analogical reasoning. "This is said of Jerusalem . . . over here it is said of Babylon . . . therefore Jerusalem equals Babylon." This is so shallow. Watch: The little horn persecutes the saints and prevails for 3½ years. The beast persecutes the saints for 3½ years and prevails. Therefore? At the fall of Tyre the merchants are said to mourn and lament **(Ezek. 27:26ff).** At the fall of Babylon the merchants are said to mourn **(Rev. 18:9ff).** Therefore? I've told you before and I'll tell you again stringing scriptures together, scriptures having the same phrases and words, and standing back and smiling is the easiest thing in the world. Jehovah's Witnesses and millennialists do it all the time.

No. 27. **Rev. 11:8** is understood by Max to prove the "great city" throughout the book of Revelation is the "literal Jerusalem." See No. 14, 17 of Max's piece. The passage essentially says: And their dead body lies in the street of the great city Jerusalem which is figuratively called Sodom and Egypt. So that there is no doubt that the city of Jerusalem is in the seer's mind. This is not capable of dispute - the question is, is John intending to say the Church lies dead in the literal city of Jerusalem? Sodom is the city which stands for worldliness and licentiousness; Egypt stands for bondage and civil persecution and Jerusalem stands for perverted religion! John is here using Jerusalem as he is using Sodom and Egypt to identify the enemy.

No. 28. Who slew Jesus? The Jews of course but not just the Jews. Rome killed our Lord **(Acts 2:23; 4:25-27).** And now, Rome, the beast, was carrying out another "crucifixion" - the murder of Jesus' people. And how better to identify the sufferings of His people with him than to associate them in their dying, with him! Now Max are we to understand the church was slain and lay in the literal city of Jerusalem? Of course not, even you can't have that! Proof in a moment. The city which is now (when John is writing) the

enemy of the Church is "Jerusalem" but notice he doesn't name it but simply let's us know it was the same city which killed their Lord. But that was literal Jerusalem. True, but it was also literal Rome. The Church shares its Master's fate and dies in the same city as he did!

No. 29. Max divides the persecution of the saints into two periods and areas (page 313 of his book). The direct persecution of the Church by the Jews. This was in "the earth" (Judea, says Max). Then thru Rome, outside Judea, in the provinces of Rome. Max said (page 314) chapter 13 of Revelation "shows the agents of the dragon being used in his attack upon the church **outside** Palestine. Being defeated in Palestine, Satan turned toward the sea." Note this: Satan used the Jews directly, **in Palestine,** to destroy the Church but fails. This persecution, Max says, led to the scattering of the apostles **from** Judea (313). So a Palestinian assault failed. Now the devil turns on the Christians **outside** Palestine. "How Satan carried his persecution into this territory is revealed next, beginning with chapter 13." (313) So now - having been defeated in Palestine (where Jerusalem is) the Devil uses Nero (the beast of **11:7)** to murder the saints **in the provinces.** So what have we learned from Max? Read the quote again. **The persecution of 11:7-8 doesn't even take place in Palestine much less Jerusalem!** Max keeps forgetting what he teaches!

No. 30. So what does the passage say? It says the beast comes up out of the pit and slays the Church and their "carcase" (Greek) lies dead in the street of Jerusalem. Does John intend to say their carcase lay dead, killed by Rome, lay dead there in literal Jerusalem? Max's view won't allow it and the N.T. knows nothing of it. Name one example in the N.T. of Rome putting a saint to death in the literal city of Jerusalem? Give an extrabiblical example of Rome executing a Christian in Jerusalem! We find cases where Roman officials saved Christians but find a Roman execution of a Christian in Jerusalem! John is using "Jerusalem" symbolically.

No. 31. Who is Babylon? Judge for yourself.

1. She is said to oppress Christians: **17:6** — Rome did that!
2. She sat on 7 hills: **17:9** — Rome did that!
3. She is said to be world ruler: **17:18** — Rome was that!
4. She is commercially a world leader: **18:11-20** — Rome was that!
5. She was destroyed by the power that sustained her - powerful provinces: **17:12-17** — Rome suffered that!

No. 32. But how could Babylon be Rome when she is riding on Rome? Rome is presented in Revelation from three standpoints: Corrupt religion (the false prophet); Worldly success (Babylon) and Persecuting civil power (the sea beast). Note in **17:2** and **18:3** that her wantonness and fornication is related to commercial success. It paid to fornicate with this harlot (ie. make alliances and trade with her). See from a concordance that this is so common in the old Testament to speak of fornication when meaning alliances and treaties. The "earth beast" is called the "false prophet" in **19:20.** I suggest the reader read up on the "Concilia" (or "Concilium"), the Roman representatives who pushed the worship of the empire and the emperor. Check

it - it's not hard to find. The sea beast gives **his authority** to the earth beast **(13:12)** so that should suggest to you who the earth beast is. In fact it doesn't strictly say the sea beast "gave" the earth beast its power, only that the earth beast "exerciseth all the authority" of the first beast. But did Rome destroy Rome? Yes. Consult the famous "Decline and Fall of the Roman Empire" by Gibbons. In Daniel two we read of the inner weakness of Rome because she made covenants with peoples and brought them into the structure of the empire - these were her provinces and client kings (see Unger's "Archaeology and the New Testament," pp. 53ff and **Daniel 11:39).** Now look at **Rev. 17:12-17 Bear in mind now,** I'm making no serious attempt to establish all this. I'm only showing you there is a reasonable alternative to Max's view and that is more than enough for the present! For an interesting historical survey concerning the Church and Rome at this period see Ray Summers' "Worthy is the Lamb."

No. 33. Max holds Babylon equals the earth beast equals Gog and Magog. This is so silly! He has the book moving toward the defeat of the Harlot and the utter destruction of the "earth beast" in chapters 18 and **19:19-21.** Then he tells us 20:4-6 speak of the established (fully) kingdom AND THEN he tells us the little season (**after** the 1,000 years - **20:2, 3, 7)** is the first 3½ years again of the 70th week of Daniel. So the book moves to the climax - the saints finally "receive" the kingdom and then we move back again for **7-10** to tell us of the time before they received the kingdom. And yet this "period" in the words of the text is to"follow" the 1000 year period but Max says it really has reference to a literal period of 3½ years prior to the saints receiving the kingdom!

No. 34. Reader know this: **The kingdom of Jesus Christ was established on Pentecost and men and women entered into it prior to 70 A.D. Colossians 1:13; John 3:5** and other such scriptures (even in this epistle - see **1:9; 2:27)** prove this beyond doubt! But what does Max do? Rather than admit that men enter the kingdom now and when they die (or at the end of the world) they enter the kingdom in the eternal realm beyond this life, Max claims "enter" has a special meaning. It means **"fully** enter." In the last proposition (Neg. 3, No. 17) he said Israel's "entry" into the promised land was typical of the saints "entering" their "new world." Clearly "entry" in the case of Israel was "entry" not a specialized "entry" with a meaning conjured up because of pressure!

No. 35. Bear in mind reader: Something may exist and be **fully** established or believed and yet on occasions be **vindicated!** The well established truth that Jesus rules the nations can be vindicated! This doesn't mean it was not **fully** true before! The resurrection of Jesus did not constitute him, that is make him, the Son of God - it simply demonstrated what was already true! In **Revelation 11:15ff** we hear of God **taking his great power and ruling at the fall of the great city.** Did God (not the Christ, here) not reign prior to this? **Was not his rule fully and perfectly established from of old? Of course it was!** The fall of the city simply **vindicated** the truth! The saints possessed the kingdom prior to Rome's persecution of them but it **looked** as though Rome had world dominion. In the judgment on the 4th beast God rendered

a verdict in behalf of the saints and they received the kingdom. Now if Max were to say: The Christians already had the kingdom, it was fully their's - there would be no need for the debate. But he denies this! He claims that even **after Pentecost** the saints had not fully received the kingdom - had not fully entered the kingdom - did not fully possess the kingdom. He has written that the saints had not yet left the Jewish world (Judaism) and were still "of that world" (194). And by the way, Max, I did not drop the word "consider." You were too shook by the quote from your own book. Because, he told us, of the true meaning of **Phil. 3:12-16** we can see the Christians were considered as being "of that world, or age." "Considered" by whom? The scriptures of course, and thus the Lord. Christians had entered the kingdom he said but they hadn't even left the Jewish world! How does that grab you? A right understanding of **Phil. 3** shows you the Christians were considered as being "of the Jewish world." **This is the logical end of Max King's teaching!** But more than that - IT IS WHAT HE SAID! Your dodge won't do, sir!

No. 36. The kingdom of God and Christ was established on Pentecost. The brothers were fully in it. The Jews claimed they were the people of God - the Christians (who were already in the kingdom) claimed **they** were and God in judgment gave his verdict on behalf of his people! This is **Luke 21:31** etc. Then came the Romans who said they were the eternal city; who said that Domitian was God and possessed the power of dominion. The Romans said they were the people to whom the dominion belonged - The Christians said **they** were and God in judgment rendered the matter (WHICH WAS ALREADY CLEAR AND SETTLED AS FAR AS GOD AND HIS PEOPLE WERE CONCERNED), rendered the matter publicly observable! And if another oppressor should arise again and persecute the Church of God the same thing would happen again - The kingdom would come in power!

No. 37. With reference to the "coming" of Christ (see his No. 26-28). **Max persists in denying** HIS position, viz., **there are only two comings of Christ in the scriptures!** See Proposition 2, Neg. 3, No. 10. Look here: The first "coming" of Christ (how shall we define the word "coming"?) was at his birth. The **2nd** coming says Max is 70 A.D. THEREFORE between his birth and 70 A.D. according to Max there could be no "coming" of Christ. Right? Right! **It couldn't be otherwise!** For if there was one between the first and the 2nd, then the 2nd wouldn't be the second but the third. Now: as Max sees it ALL PROPHECY WAS FULFILLED BY 70 A.D. therefore there could be no "coming" prophesied of which would post-date 70 A.D. So: MAX KING WHY ARE YOU SAYING YOU BELIEVE IN MORE PROPHESIED "COMINGS" THAN TWO? WHY ARE YOU SUPPRESSING YOUR OWN VIEW IN THIS DEBATE? **You can silence me on this matter, once and for all.** And I will write a retraction. **GIVE US THE SCRIPTURE WHICH PROPHESIES OF ANOTHER COMING OF CHRIST OTHER THAN HIS FIRST OR 2ND!** Now don't ignore us as you have done on so many other questions!

No. 38. Reader haven't I already shown you Max is fearful of another coming? Didn't he refuse THREE times to tell us when **John 14:23** was ful-

filled? Hasn't he, in order to escape serious problems tried to tell us the Son of Man WAS (and was not brought near to) the Ancient of Days? This "coming" issue is a great difficulty for his position. Max says he "holds no such position" as I have ascribed to him, "namely, that the scriptures speak of only **two** comings of Christ." (Prop. 2, Neg. 3, No. 11) Read No. 37 (above) again. He **does** hold it! Do you think he will deal with it? Do you think he will give us the verse? I don't! I think he'll continue to deny it. WATCH FOR HIS SCRIPTURE AND MY RETRACTION AND IF YOU DON'T SEE IT - remember No. 37 and how it annihilates his view. And wonder too how a man could continue to leave himself open to the charges I am making when he could silence it with one scripture!

No. 39. You see he keeps throwing these "coming" passages at us and claims they all refer to the same thing. But this is true only if you are Max King. So he wants to keep it simple. "Let there be only two comings and those which do not refer to Jesus' birth will have to refer to his 2nd, viz., 70 A.D." This is how he reasons. But he sees if there are more than two this complicates his neat little scheme and since he already has his mind made up - there can be no other than two! **Now point us to the scripture which speaks of a "coming" of Christ other than 2, Max!** He has the additional difficulty of his personal definition of "coming." If there is a third, fourth or numerous other "comings" then we have numerous other "coming to fulness or completeness" verses!

No. 40. And what happened when I showed him "coming" AGES (plural)? He said this referred to **past** ages finding their fulfillment in Jesus (last prop. Neg. 2, No. 193.) In other words they were **not future** but past. When I showed him another "coming" passage **(1 Cor. 10:11)** and reminded him of the tense **"are,"** having already), he just ignored it. So look, "That in the ages to come" **(Eph. 2:7)** becomes "In the ages that have already gone." What then of **Hebrews 2:5** or **6:5**? You see? "Come" means what he wants it to mean when he wants to mean it. The same is true of words such as "sleep," "Begin," "deliver up," "visible," "enter," "blot out," "before," "the dead," "mello," "establish," and a host of others. I asked him 7 times in our last proposition when the Christian era **began.** He refused to answer (see his 3rd neg. No. 40) even though in his book he claims it BEGAN on 70 A.D. Can you beat that? IMAGINE A MAN CALLING HIMSELF A GOSPEL PREACHER WHO SAYS THE CHRISTIAN AGE **"BEGAN"** IN 70 A.D.!? You know what will happen next? Guess! We will be told "BEGAN" means the same as "TO COME." Don't you tire of this evasive patter? Here is a preacher indeed who will write his own dictionary and render his own renderings before he will back off and say "I think I will have to give this more study. I see a problem here."

No. 41. **2 Tim. 4:1** speaks of the future coming of Christ and the ushering in of the "time" when all the saints rise to meet Jesus in the air. On that day, his kingdom (dominion, rule) will be manifested again. MAX - **date for us the comings of John 14:23 and 2 John 7.** Date for us when the **AGES** came. The already established dominion of Jesus is viewed from two standpoints in the N.T. From this life and from the life hereafter. Christians en-

tered the already established kingdom from Pentecost onward. But Christ rules in the world after death also. The dominion he now exercises as Christ will be surrendered to the Father **(1 Cor. 15:24** - "delivered up," see the Greek authorities). Jesus will then continue to exercise dominion but no longer with a delegated authority but by virtue of his Godhood.

No. 42. Max claims that Christians "inherited" nothing until 70 A.D. He says they had them but did not "inherit" them until then. This being true the Hebrew Christians were not "fully" saved **(1:14).** The saints did not **already** have "everlasting life" **(1 John 5:13).** Things, including the water of life were not **completely** belonging to Christians **(Rev. 21:7),** BUT he claims once 70 A.D. came men and women as soon as they come to Christ receive everything! Max, is your individual body to be redeemed? Is that piece of the inheritance still future? You can see from all this that Max plays word games. Instead of recognizing that words may be used in different ways he insists on giving them a technical (his personal) definition. Corruption cannot inherit incorruption, says the scripture. Max says this means Christians had to be made free from the Jewish world, in which was corruption, in order to inherit the kingdom of Christ. **So he has Christians in the kingdom of Christ, still under the shackles of Judaism, still under the bondage of corruption. Can you believe it in light of Galatians 5:1ff with 3:13.**

No. 43. Max makes a great deal of the allegory of Ishmael and Isaac. A lot more than Paul made of it. Max claims the casting out of Ishmael was the type of 70 A.D. That up until that time Ishmael had the right of primogeniture and that Isaac inherited at the time when Ishmael was cast out! Can you imagine? From this follows: (1) Since Ishmael had the right to inherit (primogeniture) until he was cast out then Isaac was not the lawful heir. (2) Since Ishmael prefigured fleshly, unbelieving Israel **(Paul** said), and since Ishmael was the rightful heir until his expulsion, then unbelieving Israel was the rightful heir until 70 A.D. Wise up, Max. ISHMAEL WAS **NEVER** GOD'S APPOINTED HEIR! Have you forgotten the scripture which makes clear God did not even recognize Ishmael or his seed as CHILDREN much less "heirs"? **Romans 9:6-7. Can the reader really swallow that the unbelieving Jews were the lawful heirs until 70 A.D.? Babylon was the God appointed heir?**

No. 44. Max tell us, DID ISAAC **INHERIT** AT THE TIME OF ISHMAEL'S EXPULSION? WHAT DID HE INHERIT? **Not,** what was he heir to, but what did he actually INHERIT? Reader, I want you to watch this for Max has cut his own throat. **The explusion of Ishmael equals 70 A.D.,** he says:

1. 70 A.D. was when "Ishmael" was cast out:
2. 70 A.D. was when "Isaac" inherited:
3. It follows then when the historical Ishmael was cast out that the historical Isaac **inherited.** BUT ISAAC INHERITED NOTHING WHEN, AT THE TIME, ISHMAEL WAS EXPELLED! So Max's whole use of the allegory is either wrong or his end-time doctrine is blistered. Max's whole scheme is built on the theory that Isaac INHERITED at the explusion of Ishmael but he didn't! And what is more he didn't become heir then either, he was the heir from his birth!

No. 45. Questions for Max: **1.** Point out a scripture speaking of the "coming" of Christ which does not relate to 70 A.D. or Jesus' birth? **2.** Were the "ages to come" of **Eph. 2:7** yet future ages? **3.** Did Isaac **inherit** at the time of Ishmael's expulsion? **4.** Did the Christian age **begin** at Pentecost. **5.** Was Nero destroyed by the coming of Jesus of **2 Thess. 2**? **6.** Is Nero the king of fierce countenance in **Dan. 8:23**? **7.** Did "Spiritual" Israel's resurrection take place before 70 A.D.? **8.** Can you give a scripture which speaks of the Church being in fact the one-flesh-wife of Jesus? **9.** In light of **Dan. 7:24** did the "little horn" destroy 3 horns? **10.** How do you justify yourself saying the LXX rendered **Dan. 7:13** as you say it did **11.** In **Dan. 7:13** is the Son of Man "brought near before" the Ancient of Days? **12.** In light of **Dan. 7:21-22,** what event stopped the little horn prevailing against the saints? **13.** At the end of what period (stipulated in the text) did the Ancient of Days come? At the end of 7 years or 3½? **14.** How long is the "Beast" given authority to continue **(Rev. 13:5)**? **15.** Why are your dates in conflict with well established testimonies of historians as to the persecution of Christians by Nero? **16.** Is the "wife" of **Ephesians 5:22-33** spoken of as the body and flesh of her "husband"? **17.** Does the expression "whom no man hath seen" in **1 Tim. 6:14-15** refer to Jesus or the Father? **18.** Do you have an example in the Bible or out of it, of Roman officials slaying a Christian in Jerusalem? **19.** What do you make of the "seven hills" in **Rev. 17:9**? **20.** How can the **little season** of **Rev. 20** which John presents clearly as logically following the saints receiving the kingdom and rule, how can it be a literal 3½ year period prior to their receiving it? **21.** Was the dominion of God not fully established prior to 70 A.D. despite your view of **Rev. 11:15ff**? **22.** Do you know of a scripture which prophesies of a coming of Jesus which does **not** refer to 70 A.D. or his birth? **23.** If the birth of Christ was the first and 70 A.D. the 2nd comings of Jesus could there have been one in between? **24.** Was Ishmael ever the real heir of God's promises to Abraham? **25.** When did Isaac become **heir** to those promises? When did he **inherit** them?

PROPOSITION III

KING'S SECOND AFFIRMATIVE

No. 1. Attention is called to the **three affirmations** of the first speech and the **Negative's response. FIRST,** it was **affirmed** and **shown that** Revelation was a disclosure of an "at hand" end-time having a significance **unrivaled, unparalleled, unequalled, unapproached,** and **unsurpassed** in any other end-time situation of the **WHOLE BIBLE.** The things "shortly coming to pass" encompassed the new heaven and earth, the tabernacle of God with men, and the new Jerusalem **(Rev. 21:1-3; 22:10).** The certification for it all was the **"quick"** or **"soon"** coming of Christ **(22:7, 12, 20).** Other contemporaries of John (Peter, Paul, James, Jude) also wrote of an **approaching, imminent, at hand** end-time event **(1 Pet. 4:7, 17; Rom. 13:12; Jas. 5:8; Heb. 10:25-39; Jude 4, 8, 10, 12, 16-19).** Note especially Jude's argument on the "last time." Certain men **"are" - not would - ARE CREPT IN** unawares, v.4. **THESE** who **ARE CREPT IN** are the **THEY** of **verses 8, 10, 12, 16, 19. THEY** are **the "mockers"** foretold by the apostles who were to come **in the "last time." THEY HAD COME! THEY WERE CREPT IN! Compare with 2 Pet. 3:1-4.** The great end-time discourse of Christ in **Mt. 24** was predicted for **THAT GENERATION** in which Peter, Paul, James, Jude and John wrote concerning an **approaching end.**

No. 2. From these facts **(a small part of the total evidence)** we concluded that Jesus and His apostles jointly taught **the SAME end-time.** That which was first spoken by our Lord was **confirmed** by His apostles **(Heb. 2:3)** It was all **revealed, taught,** and **confirmed** in the **"last days" period (Heb. 1:1),** which ended with **the consummation of that age (Mt. 24:3).** The **God-inspiring, revealing** and **confirming** work of the Spirit was during the "last days" **ONLY (Joel 2; Acts 2),** which would be **"according to the days"** of Israel's coming out of the land of Egypt **(Micah 7:15). (How our "HOLY SPIRIT TROUBLED" BRETHREN NEED TO SEE THIS GOSPEL TRUTH.) But here are the facts.** John, Peter, Paul, James, and Jude all taught an "at hand" end-time. We know that Jesus **unquestionably** linked His end-time coming **to the fall of Judaism (Mt. 24; Lk. 21).** And even as conceded by our Opponent (No. 3), **numerous** N.T. passages apply to Christ's coming in 70 A.D. But what is Jim's response to our putting John's "at hand" end-time message with the "at hand" end-time message of his contemporaries? **"Why this," says Jim, "is the poorest kind of reasoning!"** (No. 4). **IS THAT SO!**

No. 3. Well . . . let us see the **better reasoning** of McGuiggan. First, to understand why Jim separates John's end-time from that of Christ and the other apostles, you must be made aware of his initial position on Revelation. You doubtlessly had difficulty picking it out of his negative speech, but that's because Jim withholds whatever would hinder his case. But a strong negative is one which **BOLDLY** and **CLEARLY** shows **WHAT IS RIGHT.** It does not contain **vague** or **suggestive** arguments admitted to be **"no serious attempt to establish all this"** (see No. 4, 33). Anyone can say "not so," **"no proof," "poor reasoning,"** etc., but it is another matter to **back up** such negative assertions. However, Jim believes the end-time of Revelation pertains **to the fall of Rome. Babylon is Rome; the beast is Rome; the false**

prophet is Rome; and so eventually **Rome destroys Rome**, so he claims (No. 32). Jim contends that the ten horns **(Dan. 7:7)** are **successive** emperors, starting with Augustus Caesar, the first emperor, rather than Julius Caesar, the head of the Roman Republic, even though the title **Caesar** originated with him. The little horn is **Domitian**, who reigned from **81-96 A.D.** He uprooted **three emperors** (horns) in order to be the **"eighth"** instead of the **"eleventh"** emperor, Jim explains of **Rev. 17:10, 11. Thus John's "at hand" message pertained to the beastly reign of Domitian, reasons Jim.**

No. 4. Now see the **reasonableness** of all this! Jim agrees that Revelation deals with 1st Century events (No. 3). Jim, when, in your view of Revelation, **did** Rome (Babylon, beast, false prophet) **actually fall**? Did it fall in the days of Domitian, or in the historic events of the 4th Century? Did it fall **in stages** . . . a beast here, a Babylon there and the false prophet aspect at another time? **Reader, you must see Jim's "better reasoning?" position.** If Babylon (Rome) fell in the 4th Century he must either abandon his "at hand" acknowledgement of Revelation or have John live into the 4th Century to declare the imminent fall of Rome. But if Babylon fell in the days of Domitian, he must explain how **Rome destroyed Rome in 96 A.D. (or whenever?).** What did her "provinces and client Kings" (No. 32) do that **destroyed her** in Domitian's time? **But that is not all.**

No. 5. **Second,** Jim, where did Christ ever link His coming to any other end-time except the one of **Mt. 24?** Remember, the "at hand" end-time of N.T. writers included the coming of Christ, even as in **Mt. 24, AND JOHN'S REVELATION IS NO EXCEPTION!** Jim admits that Christ's end-time coming in **Mt. 24.** and **in numerous N.T. passages** was fulfilled in 70 A.D. But he cannot, **to save his theory**, find where Christ ever spoke of **another** end-time coming. We repeatedly challenged him to do so in **Proposition II.** (See our 1st neg. No. 3, 7; 2nd neg. No. 2; 3rd neg. No. 4). Jim is still smarting from the blistering force of this **UNANSWERED CHALLENGE** as seen in his No. 37, 38, 39. **There you have it.** It is **better reasoning** to separate John's at hand end-time coming of Jesus from that of Christ's **(Mt. 24)** and of other N.T. writers **(1 Pet. 4:7; Heb. 10:25-39; Jas. 5:8)** and connect it to something with which Christ **never** associated His coming! And remember, **Revelation was a major end-time event.** But the great end-time of Christ's coming **(Mt. 24) was 70 A.D.** N.T. writers pointed to it; that is, **ALL EXCEPT JOHN!** (Is it really the **"poorest of reasoning"** to believe John wrote of the **SAME** "at hand" event, Jim?) **But that is not all.**

No. 6. **Third,** Jim argues that the coming of the "Ancient of days," not Christ, destroyed the "little horn" or Domitian (No. 15.) More of Jim's **better reasoning**! Not Christ's coming but God's coming destroys the beast **(Dan. 7:22).** You see, Christ did not come in the fall of Rome. He came **earlier** in the fall of Judaism **(Mt. 24). But John didn't know that**! If he wrote of Rome's fall instead of Jerusalem's fall he evidently **overlooked Dan. 7:22!** He had Christ coming **(Rev. 1:1, 7; 19:11-16; 22:7, 12, 20)** whereas **it should have been** the "Ancient of days." **What a blunder!** Or was it? Do you see Jim's **better reasoning? But that is not all.**

No. 7. **Fourth,** to separate Revelation from contemporary N.T. writing

and get it **beyond** the "at hand" end-time of 70 A.D. **(but not so far beyond as to let it get out of "at hand"!)**, Jim makes the 10 horns of the 4th beast the emperors of Rome. Starting with Augustus Jim counts to 10 and finds himself still within the 1st Century and at the feet of Domitian. So he is the "other" horn of **Dan. 7.** Jim calls him the **eleventh** horn, but then maybe Daniel could only count to **ten**! But wait! Jim **MUST** have the **ELEVENTH** horn to solve his problem in **Rev. 17** where the seven heads of the beast appear to be emperors. The defeat comes after the seven and within the time of the eighth. But Domitian is the **eleventh** emperor by Jim's count. So when you are **number eleven**, but need to be **number eight**, you simply subtract **three** from **eleven** and you have **eight**! Hence, the little horn (Domitian) simply plucks up **3** of the **10** horns (says Jim) and takes over the **"8"** spot of **Rev. 17:11.** It's **amazing** what a little arithmetic can do in scripture! **(Maybe Jim's learning from the "Witnesses"!)**

No. 8. **But see Jim's problems**? The ten horns of Daniel's vision appear to be, not **SUCCESSIVE** kings, but **CONTEMPORARY** kingdoms that form the **total power of Rome.** If they are successive emperors how could the little horn come up **AMONG WHAT WAS NOT THERE (Dan. 7:8)**? Further, how could, and how did, Domitian pluck up **three preceding emperors**? Tell us **PLAINLY** Jim, since you hold this **more reasonable** position. Identify for us **"three"** of the **FIRST** horns **(Dan. 7:8).** Not just three of the TEN but **three of the FIRST horns.** What does **FIRST** mean Jim? Domitian not only uproots **THREE** horns, he uproots **THREE** of the **FIRST** horns. If you can't tell us **HOW** he did it, please tell us **TO WHOM** he did it! **(Reader, Jim knows how to count to ten, even to eleven. He can also subtract! Now let's see if he can figure out what the FIRST THREE are of his 10 plus 1 subtract 3 equals 8 calculation.)** Second, when Jim makes **the horns in Dan. 7:7 emperors** and **the heads in Rev. 17 emperors** he is left with **TEN HORNS** in Revelation to account for. Why are not the "ten horns" in Daniel parallel with the "ten horns" in Revelation? Please tell us Jim? Now that is not all, **but that is enough** to show what my Opponent thinks is **better reasoning** on Revelation!

No. 9. **SECOND**, it was **affirmed** and **shown** that a power **ADDITIONAL** to the 4th beast drew major attention in both Daniel and Revelation. In Revelation it was "Babylon." In Daniel, it was the "little horn." Babylon **is not** the beast but she is **carried** by the beast **(Rev. 17:7).** Was John saying the Roman Empire **carried** Rome? **America carries Washington, D.C.! England carries London**! Would that be a **startling** revelation? Jim claims both are Rome. But would a seer be **astonished (Rev. 17:7)** to see a city being **carried by its country**? But when did Babylon fall, Jim? What caused her fall? When did the Roman Empire fall? What caused it to fall? **Please answer.**

No. 10. Daniel was also **"much troubled by his cogitations"** after receiving the vision of **chapter 7.** The "little horn" drew the attention **(7: 8, 11, 19, 20, 21, 24, 25, 26).** His position with the beast **troubled Daniel** just as Babylon's relationship with the beast **astonished John.** Daniel saw a 4th beast that had **TEN horns**; a vision of a **COMPLETE empire 7:7.** It **never, NEVER** had **MORE** than **TEN** or **LESS** than **TEN.** The term **eleventh** horn is found

NOWHERE in scripture. Neither does scripture reveal an **eight horned kingdom.** Jim misses **Dan. 7** by a country mile, and compounds his error in **Rev. 17.** While Daniel was considering the 4th beast and HIS **TEN** HORNS, "behold" there came up among them a "little horn" **(7:8).** But Daniel never admits him as an **ELEVENTH** horn of the beast, but he continues to speak of the **"4th beast and the ten horns"** and of the **"other horn" which came up (7:19, 20, 23, 24).** Only the **TEN HORNS** are said to be **"in the head"** of the beast. **Never is such said of the "little horn."** He comes into their midst and positions himself with them as a persecutor of the saints. **The kingdom** is the **CONTROVERSY.** But his dominion is taken away **(7:26)** and the kingdom is given to the saints **(7:27).**

No. 11. Jim, from whom was the Kingdom taken, and to whom was it given, in **Mt. 21:43? WHEN** and **HOW** was this fulfilled? To **WHAT TIME** and **EVENT** does the parable of the tares refer **(Mt. 13:37-43)?** To **WHAT TIME** does **Mt. 8:11, 12** refer? Now don't ignore these questions, please. Was the kingdom ever taken from Rome? Could **Mt. 8:12** ever apply to Romans? Were they ever **"children of the kingdom"?**

No. 12. Jim expresses disappointment because "Max changed his view on the little horn" (No. 10). It took away his **"thunder"** he laments. **(Jim, maybe a "gourd" will spring up to shade you from the heat until you recover!)** No, Jim isn't a **"mind reader."** My change resulted from a **continued** study of scripture and from no other **pressuring force.** (And Jim, be **assured** I shall continue **to study, to grow,** and **to change** when corrected **by scripture!)** Your argument would have had no **thunder** anyway. I don't object to the kingdom's coming in power in 68, 69, or 70 A.D. Take your choice! I told you before our debate began that I will not be limited to **one year (70 A.D.)** in the fall of Judaism and its associated events, for the total time is generally accepted as 3½ years. Because of this, your arguments in No. 15, 16, 20, 33 are invalid and your 70th week **time technicalities** become **mere quibbling.**

No. 13. But notice Jim's reasoning. Max's change to Israel as the "little horn" took away his (Jim's) thunder. That is why King changed, he charges. But next we hear him say this change "eats out the heart of the book" **(The Spirit of Prophecy).** Wouldn't that give you **MORE** thunder, Jim? **Then LET US HEAR IT. You SAID it, now PROVE it.** Those who never read the "S. **of P.**" might just take your word for it. Prove it or retract your statement and admit you just got **carried away!** Your assertion is **emphatically denied.** (Jim is constantly asserting that my **WHOLE POSITION** crumbles on this or that point regardless of what point it is, or how weak his argument. It seems that my **WHOLE POSITION** consists of points on which my **WHOLE POSITION** stands or falls!)

No. 14. ISRAEL, THE LITTLE HORN OF DANIEL SEVEN. Read Jim's No. 11 again, noting especially his questions. Next, read all of **Dan. 7.** Then read again our exposition of the "little horn" (1st speech, No. 19-21). **NOW THESE QUESTION:** (1) How many beasts (empires) are mentioned in **Dan. 7? FOUR (7:1-7).** (2) Where were the first three in the days of the fourth? Their dominion had been destroyed but their lives prolonged **(7:12)** and seen in the 4th beast. (See in the 4th beast, **Rev. 13:1, 2,** the combined

features of all four empires, **(Dan. 7:1-7).** (4) What was their "prolonged life" position? They were "horns" or "provinces" under Roman dominion.

No. 15. **See the picture now?** The uprooting of **THREE** of the **FIRST horns** does not refer to **the time of the 4th beast** or to its **existing 10 horns,** but rather to the **FIRST horns of the beasts seen in 7:1-6.** These beasts fell but their lives were prolonged in the dominion of Rome. Israel, the little horn, came through **all three empires AS ISRAEL,** the separate and peculiar people of God **(Ex. 19:5; Deut. 14:2).** Before Israel the first horns went down and now this same Israel appears in the midst of the ten horns of the 4th empire. **QUESTIONS:** (1) Did the **FIRST THREE empires** have horns? **YES.** Empires two and three are specifically said to have "two horns" and "one horn" in that order **(See Dan. 8:3, 4 and 5-7).** (2) Are empires 2 and 3 found in Daniel 7? **YES.** Therefore, are there **MORE** than just the **"TEN HORNS"** in **Dan. 7? NO, says Jim, but YES says Daniel.** If empires 2 and 3 had horns, wouldn't those horns be **with them** in **chapter 7?** (3) Did the "little horn" uproot three of the "first horns"? Yes, claims Jim. **But what does DANIEL say? "Before whom there were three of the first horns plucked up by the roots" (7:8); "before whom three fell" (7:20);** and **"he shall subdue three kings." (7:24).** (4) Did Daniel say **WHO** plucked them up, or **HOW? No, he didn't!** He merely stated they were **"plucked up"** or they **"fell before"** the little horn. **Read Daniel 7 AGAIN. See it for yourself!** (5) Did Daniel say **HOW** the little horn **"subdued"** three horns? **NO HE DIDN'T!** Does it have to be by some military operation of Israel (little horn)? **NO IT DOESN'T!** (6) Does God rule in the kingdoms of men, changing the times and the seasons, removing kings and setting up kings? **YES HE DOES (Dan. 2:21; 4:17).** Did he do this for Israel's future benefit? **YES HE DID.** He determined the times and the seasons of **ALL FOUR BEASTS . . . AND . . . of His own ETERNAL KINGDOM (Acts 1:6; 1 Thess. 5:1).** The "little horn" THOUGHT to change the **"times and seasons"** of the promised kingdom. Israel **thought, fought, sought,** but **failed.** The kingdom, at the coming of Christ, was taken from them and given to the saints, the spiritual Israel (nation), **Mt. 21:43. Well . . wasn't it, Jim?** And the saints have **NEVER** lost it since, and **NEVER WILL (Dan. 2:44; 7:27)** dispite Jim's claim that it comes **again** and **again.** See why he has to have Christ's second coming **again,** and **again,** and **again. . . !**

No. 16. Reader, our case on the "little horn" **WILL STAND** every test of scripture and history. Both in Daniel and Revelation, Israel is the culprit power **ADDITIONAL** to the beast who battles the saints for the kingdom. Jim misses this completely. **But King MUST "repent."** His teaching is "endangering souls," says Jim. **Repent TO WHAT?** Turn again . . . **but TO WHAT?** Give us the **"reasonable," "safe,"** and **"credible"** position on the "little horn." **Now don't fail this.** If King needs to repent, the sooner he is shown **WHAT IS RIGHT,** the better for all - **right Jim?** (Jim reminds me of other personal critics, like Robert Taylor, Jr., who are always shouting **"error," "error"** and urging repentance, but never showing **WHAT IS RIGHT.** What is the true meaning of Daniel's 70 weeks; of Paul's allegory; of Revelation, etc.? **THEY DON'T SAY!** But this they **KNOW, King needs to repent!) 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. Ah, well . . . back to the scriptures and the issues at hand!

No. 17. Our **THIRD affirmation** showed that the subject matter of Revelation harmonized with other scriptures that deal with Israel's end-time. Jim's basic response to this impressive field of evidence was merely a re-echoing of his thread-bare **fifth amendment;** namely, "Similarity of speech does not prove identity of subject." Jim must not be well coordinated for it appears that the **unity of scripture frightens him.** No one contends that similarity of speech **PROVES** identity of subject. **But it certainly doesn't DISPROVE it either!** We have shown the tenor of Revelation to be Jewish and in accordance with the general theme and purpose of Judaism in both Testaments. The subject matter of Revelation has a background in no other nation except fleshly Israel. Her purpose, her rebellion, her judgment, her fall and the resulting effects of a new Israel fit perfectly into that end-time situation. **Jim cannot escape the force of these facts.** Jesus relates His end-time coming to Jerusalem, not Rome. Jim argues God, not Christ, came in the fall of Rome, **so even he can't connect Christ's "Revelation" coming to Rome's fall!**

No. 18. Babylon can't be Jerusalem, says Jim, because **all the blood** of **all the saints** was in her, and Rome killed saints too. **SO! Jews killed saints too, so Babylon can't be Rome either,** by Jim's reasoning. **BUT THAT IS EXACTLY THE POINT.** The Romans crucified Christ, but the crime is **charged to Israel.** Nero murdered Christians, but **the crime is charged to Israel.** Why? Because Jews were the **instigators.** Who, for example, instigated Paul's imprisonment? Not who took his life, but who **CAUSED** it to be taken? The **executioner** is not necessarily the **instigator.** Jews had not the full right of **execution** in their own earth, much less in Roman provinces. But they were **expert instigators,** hence the meaning of **Rev. 13:10.** They who killed by the Roman sword must be killed by the same. That was the **"faith and patience of the saints"** . . . supported by the text of **Mt. 24.**

No. 19. **At whose hands did the seven churches of Asia suffer? Read Rev. 2:2; 2:9; 3:9.** Does that sound like **ROMANS?** The question is not who did **the KILLING,** but who **INSTIGATED it;** not **where the killing was done** but **where the guilt and rejoicing lay.** Saints killed by Rome's sword are said to lie in that "great city" (Jerusalem) because there is the source of the crime. And there was the place of rejoicing, **until they saw the coming judgment of**

Mt. 24; 25 (Rev. 11:10-13). Remember, **AFTER** the great tribulation **(and IMMEDIATELY so)** the sign of Christ appeared in heaven and instead of **rejoicing** the tribes **mourn (Mt. 24:21-22 and 29-31. See also Rev. 1:7).** Their **"peace and safety"** slogan was followed with **"sudden destruction" (1 Thess. 5:4).** No Jim, we do not hold to literal bodies in a literal city, but that **great city (Babylon) is Jerusalem,** the instigator of the deaths of **"our Lord"** and of **"His saints."** Rome was often the executioner, but she was not the Babylon charged with the blood of **ALL THE SAINTS.** Jim's error on this point is the basis of his No. 29.

No. 20. But frankly, the only thing I can make of Jim's No. 26-28 is that Jesus was crucified in literal Jerusalem and literal Rome BOTH. Read his No. 28 again. See what you make of it.

No. 21. Next, he asserts that John is using **JERUSALEM "symbolically"** (No. 30). Yes, he said it, read it. Now remember: the "great city" is Babylon. This designation appears eleven times in that connection. Read them all, **Rev. 11:8; 14:8; 16:19; 17:5, 18:2, 10, 16, 18, 19, 21.** That "great city" (Babylon), along with Sodom and Egypt, was **symbolic** of the place where Christ was crucified (Jerusalem). But Jim now has the "great city" (Babylon) symbolic of a city (Jerusalem) which he says is symbolic of Rome, which he believes was symbolized in Babylon. Whoopee!

No. 23. Only one other time does the term "that great city" appear in Revelation **(21:10).** Here it is the "holy city, new Jerusalem that descended out of heaven from God" . . . **AFTER** . . . "that great city" (Babylon) is fallen. The contrast is clear. **The HOLY "GREAT CITY"** is shown to John (by one of the seven angels) as descending to **a great high mountain.** In contrast, **the WHORISH "GREAT CITY"** is shown to John (by one of the seven angels) as being **"in the wilderness"** and **"riding upon the beast."** See **Rev. 17:1-6. The Jerusalem ABOVE (Gal. 4:26)** is in contrast to **Jerusalem BELOW in bondage with her children (Gal. 4:25).** Jim, did Paul make **TOO MUCH** of his allegory? Was the **"Hagar, Mt. Sinai in Arabia" Jerusalem** still standing when Paul wrote **Gal. 4:25?** Had the **"Sarah, new covenant" Jerusalem of above** yet descended (not created, not in existence) but **descended** from God out of heaven **(Rev. 21:1-3, 10)? Reader, Jim's case might be valid had Paul made Hagar represent ROME!**

No. 23. We do not overshadow other great evidence of scripture by saying the fall of Jerusalem was the ultimate and final proof of Christ's divinity. As ably stated by Bro. Franklin Camp, "The fall of Jerusalem and the end of Judaism remains for each generation as a confirmation of the entire New Testament" **(The Work of the Holy Spirit,** page 75). Jim argues nothing in Revelation constitutes reliable evidence because there is no **INSPIRED** record of its happening. See his No. 5, 6, 7. All we have is the literature of a pagan Jew!, reasons Jim. Tsk! tsk. Out goes **Mt. 24; Lk. 21; Mk. 13; 1 Pet. 4:7; Jas. 5:8; Heb. 10:25-39;** and much, much more of N.T. writings. It all becomes lost to the field of Christian evidence because God failed to give an **inspired** recording of its fulfillment, says Jim. The fall of Jerusalem proves **NOTHING** of Jesus' Kingship because we don't even know it happened unless we take Josephus, says Jim (No. 7). Quit **endangering souls,** he pleads.

What! Tell them we don't know **for sure** that Jerusalem fell because **Josephus was not inspired!** Is that how elders should **safe-guard** the flock? **Reader, can you believe it?** But worse, this man now wants us to believe that Revelation **fulfills the kingdom prophecies of Daniel 2 and 7.** Is it because he has **INSPIRED HISTORY** for it all? Didn't he appeal to Gibbon's **Decline and Fall of the Roman Empire? Well . . . didn't he?** (No. 32). I never knew Gibbon's history was **inspired! Did you?** Then he concludes by saying, "I'm making no serious attempt to establish all this" (No. 32). How could he after making the silly arguments above?

No. 24. I have never seen a warrier as awkward in battle as is Jim. He cuts his throat with his own sword; he steps in his own booby traps; he commits hara-kiri in his zeal to destroy a point. Here is another example (his No. 15-20). Jim sees **"time"** problems in a **"literal"** seven year period of Daniel's 70th week. He goes after it **hot** and **heavy.** He goes to his **reliable Jewish-pagan history** to show that seventy years can't fit **ANYWHERE** into the 60 A.D. to 70 A.D. history of Jewish-Neronian persecution and Jerusalem's fall. SO! Now listen to him. **"ON THIS MAX STANDS OR FALLS."** (Then he ascribes **to me** a quotation **from Anderson.** Anderson, not King, said, "The strictest scrutiny shall fail to detect a miscalculation or mistake." **(S. of P.,** pg. 48). Read it again, Jim, only this time **with your glasses on,** please.

No. 25. But Jim's point is THIS: If King is off a few months, weeks, days, etc., his **WHOLE POSITION** goes down. I call your **bluff** again. Just for argument sake, I will give up a **literal** seven years for the 70th week. **Now, you PROVE my WHOLE POSITION crumbles. Go ahead! You said it, now prove it!** Reader, watch him fall on his own sword again, for Jim believes that **NO SPECIFIED LITERAL TIME** is in the 70th week. **BUT, Jim BELIEVES and SAID,** "into this seventieth week is crowded momentous events, the death of Jesus and the destruction of the Jewish temple" (his **Daniel,** p. 59). **But where does King have the destruction of Jerusalem?** You guessed it . . . right in the 70th week of Daniel. But if my **literal** time view is wrong, **MY WHOLE POSITION FALLS,** says Jim. **But wait! WAIT! (Forget the "time" equivocations!) Isn't my position now exactly Jim's position?** See how the man commits hara-kiri. He is determined to shove King over the cliff even if it means going with him. **My! My!** Personally, I agree with Bro. Camp, who said, "Whatever may be the difficulty in figuring the seventy weeks in relation to the fall of Jerusalem, there cannot be any doubt that it is included. Christ settles this." **(The Work of the Holy Spirit,** p. 46).

No. 26. Jim is carried away again in No. 9, listing incorrectly 6 of 14 things "held by King." And then he lands a low blow. Jim, in 25 years of preaching I have never had trouble keeping a "straight face" before elders or congregations because, however ignorant, however wrong, I have sincerely believed and preached. What is ambidextrous in believing: (1) Revelation was written before 70 A.D.; (4, 5, 6) that it deals with the fall of Judaism?; (8) that Palestine is referred to as "earth" (see **Rom. 9:28** for example); (9) that Israel is the little horn; (13) that Jews made sacrifice to Nero (see **A History of the Jewish People,** by Emil Schurer, p. 247); and (14) that

Nero persecuted outside of Rome in provinces (see Schaff, **History of the Christian Church,** Vol. 1, p. 384). On (7) I admit error, as **Dan. 8:23** pertains to the third, not fourth beast. (10) I do not deny the church as "wife" before 70 A.D. (11) Untrue. (12) Untrue. I have never held Julius to be emperor, but the one from whom the emperors **were counted** because of his position and resulting influence upon the Roman empire.

No. 27. **CONCERNING THE ANCIENT OF DAYS.** (See Jim's No. 12, 13, 14). The coming of Christ in **Dan. 7:13** is parallel with His coming in **Dan. 7:22.** The verses of **Dan. 7:9-11; 13-14; 21-27** are all **parallel** visions of the Ancient of days, **which is Christ.** Jim denies this. **WHY?** Is it because God is said to be the Ancient of days? **Is that why Jim?** How is the Ancient of days described in **Dan. 7:9?** How is Christ described in **Rev. 1:11-20?** Reader, compare **Rev. 1:14 WITH Dan. 7:9. See for yourself.** Wasn't God **"the first and the last" (Isa. 41:4; 44:6)?** Who is **"the first and the last" in Rev. 1:11, 17; 2:8; 22:12, 13? Jim, will you deny it was CHRIST?** Who's the **"Mighty God, The Everlasting Father" in Isa. 9:6?** Who is the **"Almighty" in Rev. 1:8; 11:17? Will you deny it refers to CHRIST?**

No. 28. Jim questioned what is claimed for the LXX on **Dan. 7:13,** asking for proof. First, our rendering was certified by a Ph. D. of a certain Christian college. Second, Thompson, a B.D. wrote: "The version of the Septuagint is different in the last two clauses of this verse, 'as the Ancient of days he came, and those standing around were present to him.' " He further commented, "The Peshitta renders the last clause, 'Those standing before him approached him.' " **(Pulpit Comentary,** Daniel, p. 214). The basic controversy centers in the preposition **"to"** and **"as."** Did Christ come **TO** the Ancient of days or did He come **AS** the Ancient of days? That's the question and it isn't settled by **downgrading the LXX!** The difference may be more **imaginary** than **real.** We believe **BOTH statements are correct,** if the various usages of the preposition **"to" (Hebrew)** and **"as" (LXX)** are understood. The Hebrew preposition **adh,** translated **"to"** is given three main renderings: **"up to;" "while;"** and **"until."** (See **Kochler and Baumgartner's lexicon of Hebrew and Aramaic.) Adh** most often refers to **"direction"** as in **Psa. 147:6. "To the ground"** shows direction. It often indicates approach toward some object, as in **Gen. 11:31.** Abraham came unto **(adh)** Haran. But is **adh** limited to **distance** and **direction?** No it isn't. See **2 Sam. 23:18, 19** where another dimension of **adh** appears. Here, Abishai is being compared with a group of three other men. We are told that he did not **"attain unto (adh) the three."** That is, not **"unto the position of"** or **"unto their equal."** If **adh** can be used in **Dan. 7:13** as in **2 Sam. 23:19 (and who can deny such a usage)** then we would have Christ, at His coming in the clouds **(Mt. 24)** attaining **unto (adh) the position of the Ancient of days. And this harmonizes with the whole text of Dan. 7, and certainly with Mt. 24; and the subsequent epiphaneia of Christ as in 1 Tim. 6:14-16; Rev. 19:11-16.**

No. 29. Remember, the usage of a preposition most often is determined by a translator's understanding of the text. If, in His second coming, Christ comes **"TO"** the ultimate position ascribed to Him in **Isa. 9:6 (the Almighty)** and in **Rev. 1 (the "first and the last"** with **"snow white hair"** as in **Dan.**

7:9), then coming **"to" (to the position of)** the Ancient of Days means the same as coming **"AS"** the **Ancient of days.** Another appearance of **adh** that supports this is **1 Chron. 4:27.** All of Shimei's brethren did not multiply **like to (adh)** the children of Judah. Here **"like to"** carries the thought of **"as,"** which is exactly what we have in the **LXX on Dan. 7:13.** Hence, Jim's case is more imaginary than real. Scripture from **EVERY DIRECTION** is against his denial of Christ's coming as the "Ancient of days" in the judgment of the little horn. He asks, **"WHO WAS HE SHOWING OR DEMONSTRATING HIS KINGSHIP TO MAX"?** (No. 25). **The whole world,** Jim, and especially **the "little horn" (Mt. 23:29; Rev. 1:7). THEN** the dominion of the little horn became the Lord's **(Rev. 11:15; Dan. 7:14). THEN** came "the end" of **1 Cor. 15:24,** which is parallel to "the end" in **Mt. 24:3, 14,** when the enemies were subjugated. **THEN** was when the saints possessed the kingdom **(Dan. 7:22, 27; Mt. 25:34)** and began their reign with Christ **(2 Tim. 2:11, 12; Rev. 2:25-27; 3:21; 22:3-5).**

No. 30. THE CASE OF ISHMAEL AND ISAAC (No. 43, 44). Another case upon which "Max's whole scheme is built," says Jim (No. 44). Some **questions** AND **answers.** Was Isaac the intended (promised) heir? Yes, **even from birth.** Was Ishmael the "promised" (intended) heir? NEVER! But why was he "cast out"? Because he was in the "position" of an heir. He was cast out that the position of "heir" might not be **shared,** but **vacated,** to the "promised" heir (Isaac), **Gen. 21:10.** READ IT. Did Isaac INHERIT at the time of Ishmael's expulsion? NO! Why not? He couldn't inherit what his father didn't have as yet, but he could now continue with a pure, unmitigated heirship. That, Jim, is the very point and force of the whole case. Abraham and Isaac (and Jacob) all died in faith **"not having received the promises" (Heb. 11:9-16).** Had the promised inheritance been given to **earthly Canaan** (which Stephen shows was not, **Acts 7)** Paul's allegory would have been **pointless.** But Ishmael was removed from the position of an heir that the heirship and its identity **(the promise)** might continue through **Isaac only UNTIL THE TIME** when the **promised** inheritance was obtained.

No. 31. When did Isaac inherit? WHEN HIS FATHER INHERITED, which was when **ALL HIS SEED** (through Isaac) inherited **(Rom. 4:13-16).** Who were **ALL THE SEED?** Law and Gospel saints (believers) alike, **Rom. 4:16; 11:26, 27. WHEN did ALL inherit?** Jim says Pentecost, but Paul said **when Ishmael was cast out (Gal. 4:28-31).** Remember, Ishmael represented non-Isaac (unbelieving) Jews who were cast out in 70 A.D. See **Mt. 13:40-43; Mt. 8:11, 12. BUT HOW COULD THAT BE THE TIME,** reasons Jim, **FOR ISAAC INHERITED NOTHING AT THE TIME HISTORICAL ISHMAEL WAS EXPELLED? But that is the whole point.** Historical Isaac **CONTINUED** as heir because the promise was not **HISTORIC EARTHLY CANAAN** but the **HEAVENLY COUNTRY (Heb. 11:16).** Isaac's **unshared continuance** as **HEIR** pointed **exclusively** to a **future promised inheritance . . .** beyond **"earthly Canaan." This would not have been so had he "inherited" in the historical case, for then it WOULD HAVE BEEN earthly Canaan.** Instead, he **CONTINUED** as heir that he might inherit at the **FULFILLMENT** of the historical case. **WHEN WAS THIS? WHEN** did Isaac cease to be **"heir"** and become an **"inheritor"?** The answer is twofold: (1) When he, his father, his son, and

ALL THE SEED, both of the Law and the Gospel, ceased to be "heirs" **(Rom. 4:16)**. If this was Pentecost, **WHY DID PAUL SAY, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). WHY DID HE SAY, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). WHY "HEIRS"** Jim, if they had **ALREADY INHERITED? WHY? WHY? WHY?** Why give the Spirit as the **"earnest of the inheritance"** if they already had it? **(Eph. 1:14)**? (2) They "inherited" **WHEN** the heavenly city and country **"was come" (Rev. 21:1-7)**. Now tell us Jim, **WITHOUT ANY QUIBBLING,** to what time does **Mt. 25:34** really, truly, and actually apply? When did the saints **sit down together** with Abraham, Isaac, and Jacob in the Kingdom **(Mt. 8:11)**? When were the non-Isaac children cast out **(Mt. 8:12)? I CHALLENGE** you to give the readers of this debate **YOUR ANSWERS** to those questions.

No. 32. THE QUESTION OF RECEIVING/ENTERING THE KINGDOM (No. 35). Jim, did **"Wherefore, we receiving a kingdom" (Heb. 12:28)** refer (when written) to a **past, completed action?** Would **"Wherefore we receiving the perfect"** differ in **time** and **action** from **"when that which is perfect come" (1 Cor. 13:10)**? Does an **"abundant entrance" (2 Pet. 1:11) preclude** any other **measure of entrance?** Can an "heir" be **IN** and **PARTAKE** of his inheritance **BEFORE** he enters into it as **inheritor?** To what position would **"more abundant"** aptly apply . . . **to the "heir" position or the "inheritor"?**

No. 33. See Jim's No. 37. Must we say it again, and again and again? Any coming of Christ that stands in apposition to His going away and promised return **IS HIS SECOND COMING.** Our position **REMAINS** as stated in Prop. II, 3rd neg., No. 10-13.

No. 34. See Jim's No. 40. The "ends" of the "ages" **are come upon us** in **1 Cor. 10:11** in the same sense that "the wrath of God **is come** upon the Jews to the uttermost" in **1 Thess. 2:16.** If the latter referred to future time (70 A.D.), which it did, the same goes for **1 Cor. 10:11.** The "ends" of the ages is parallel in meaning to "the end of the Law **(Gal. 3:24f).** Their designs are realized in Christ. When their "ends" **are come** (achieved), then is revealed or shown the riches of God's grace **(Eph. 2:7).** When those ages "came" - achieved their design - the ensuing age became "the age of the ages" **(Eph. 3:21).** It never ends. **It is as eternal as Daniel's prophesied kingdom; the one of 2 Pet. 1:11.**

No. 35. JIM'S TWENTY FIVE QUESTIONS, No. 45. 1.Jesus, for example, came to Saul of Tarsus, Acts 26:16. 2. See our No. 34. 3. Not in the historical case. Yes in the fulfillment case. 4. "While Pentecost, in a sense, was the beginning of the Christian dispensation, yet the New Testament writers often spoke of it as a world or age to come, because the Jewish age had not yet ended at the time of their writings." **(S. of P.,** p. 79). We view the Christian age as we view "the perfect" in **1 Cor. 13:10.** "To come" does not deny a prior existence of that "coming thing" in some state or condition. 5. Not physically, for the "man of sin" was an evil force. 6. No. 7. See our No. 12. 8. Yes, both, **2 Cor. 11:2; Eph. 5:23-33.** N.T. **espousal** constituted a "wife" state. Mary was Joseph's "wife" in espousal **and before** they came **TO-**

GETHER (See **Mt. 1:18-25**). The marriage (coming together) always followed the espousal, which is what we have in **Mt. 22:7-10** and **Rev. 19:7-9** AND **2 Cor. 11.2**; **Eph. 5:27**. The **"contradiction"** is not in these **"plain"** passages! **9. Daniel 7:24** says **"subdue"** or **"humble"** and doesn't say **HOW. We do** know, however, that empires 1, 2, and 3 did not survive Israel, but she survived them and in her the kingdom quest continued. In that light the thought of **"subduing"** is fitting to Israel's case. 10. Answered. 11. Yes, very near. So near John saw them as **ONE.** 12. Christ's second coming. 13. In the last portion of the week. 14. Forty two months. 15. We do not always agree with the "united,"? "reliable" testimony of "pagans"! Besides, it is doubted if Paul's Neronian problems were first ignited by Rome's great fire. **16.** Yes. 17. Both, in that position. 18. No. 19. They were seven mountains on which the woman sitteth. 20. It wasn't prior to their receiving it. See No. 12 again. 21. From what viewpoint, since you appear to have **two**? 22. Not that is in apposition to His going away and promised return. 23. Not a **second coming** inbetween. There is no "second" between 1 and 2. The same rule applies to the alphabet. There is no B between A and B. No. 25. When he was born. When the rest of the seed inherited . . . or when the heavenly country came **(Rev. 21:1-7** . . . note verse 7 especially).

No. 36. QUESTIONS FOR JIM. 1. Is **Daniel 2** parallel to **Daniel 7**? 2. When was **Daniel 2:44** fulfilled? 3. When and how did Christ **"come to God"** as in **Dan. 7:13**? 4. Are Daniel's **"Ancient of days"** visions **(7:9-10; 7:13-14; 7:22-27)** parallel with respect to time? 5. What do you mean by the "Godhood" of Christ? 6. Was the time from Pentecost to 70 A.D. a transition period? 7. Who reigns in **Rev. 11:15**? 8. Where do the scriptures speak of a "mediatorial" kingdom? 9. When did Abraham and Isaac inherit? 10. When did the O.T. saints inherit? 11. When did Christians inherit? 12. What is the new heaven and earth of **Rev. 21**? 13. What is the heaven and earth of **2 Pet. 3:7-12**?; of **2 Pet. 3:13**?

PROPOSITION III

McGUIGGAN'S SECOND NEGATIVE

No. 1. Max's last piece abounds in crawfishing. Perhaps the most staggering piece of withdrawal was the one where he said: **"I don't object to the kingdom's coming in power in 68, 69, or 70 A.D. Take your choice."** (No. 12) If it were most anyone else I would have said the debate is over but with Max, you now know better! **In the first proposition (Aff. 2, No. 8)** he said: "In the kingdom before 70 A.D., YES . . . but its **coming** was not till then. ." Throughout his book he claimed the very same thing . . . THE KINGDOM DIDN'T COME UNTIL 70 A.D. In his debate with Nichols he affirmed this over and over again! **In fact one of the propositions was so worded!** He argues over and over again (eg. 364ff of his book) that the first tabernacle was still standing until 70 A.D. and because of this the Gospel saints couldn't be received into the "holy of holies" (the Christian world, he says). Now he says, "Take your choice" of 68, 69, or 70. Can you beat that?

No. 2. If the kingdom came in 68 so did Jesus in his "2nd" coming! If he doesn't object to the kingdom "coming" in 68 then he doesn't object to the atonement being completed in 68 for he says these are synchronous! But if the atonement was completed in 68 this must mean the High Priest had already come out of the Holy of Holies and so again we learn Jesus had already come in his "2nd" coming before the destruction of the temple!

No. 3. And what do you think led to this devastating admission or concession? **His day for a year theory on Daniel 9.** He tells us he will not be held to one year - 70A.D. **Max, you only think you won't!** He won't be held to one year "in the fall of Judaism and its associated events, for the total time is **generally** accepted as 3½ years." (No. 12) There are several things Max has forgotten here: **(1)** The events associated with the fall of Judaism did not end in 70 A.D. **That war did not end until the fall of Massada in the spring of 73! (2)** Since Max argued his "day-for-a-year" theory on the 70 weeks (and argued it for 30 pages of his book) he is tied to not what is "generally accepted but to a period of EXACTLY 3½ YEARS. "As prophesied by Daniel, the final week or seven year period would be divided into two **equal** periods of time." (page 53) Again, concerning the 70th week he said, "First, it was divided in the middle, with each period consisting of forty two months or three and one-half years." (p. 50) And again, "The purpose of the 'seventy weeks' was to give a chronogical account of Israel's future history . . ." (p. 51) And (53) "The seventieth week of Daniel also provides the **EXACT** (emphasis mine) chronological framework for the events recorded in the book of Revelation, and especially from chapters ten to the end of the book." He then tells us (Ibid.) **Rev. 10-22** is devoted to these two 3½ year periods. You have to read the thirty pages yourself to see how minute the calculations he adopted from Anderson to appreciate the absurdity of this withdrawal! **(3)** Even accepting the total time to be 3½ years this would require Max to acknowledge 67 A.D. as a year in which Jesus and the kingdom came. For the temple fell in August 70 and 3½ years backward on an "exact chronology" (or any other) would be Feb. 67.

So now we have the kingdom having **come** (thus, on Max's terms, completely established) in February 67! And finally (4) if it took the complete destruction of the city and temple to have the kingdom COME then it couldn't COME before that event; it couldn't COME in 68, 69, or 67. IN GOD'S NAME BROTHER ADMIT YOU ARE IN TROUBLE!

No. 4. He reneged of numerous things. "I have never held Julius to be emperor. ." (No. 26) BUT "Nero stood **sixth** on the list of Roman emperors." (page 332) He says (No. 26 on my number 11) he didn't teach the Church was spiritually resurrected out of Judaism 3½ years prior to 70 A.D. **BUT** "Spiritual Israel's resurrection took place **IN THE MIDDLE** of Daniel's seventieth week." (p. 352) Again, "Sitting on thrones with Christ, receiving judgment, and possessing the kingdom all refer to the same thing, namely, at the coming of Christ, or victory over the beast, or **in the middle** of Daniel's seventieth week." (p. 348) And further, "The saints are tested or tried in the first 42 months, and then resurrected at the end of **that time** as shown in 20:4." (p. 349) And again, "Having described the two beasts with whom the saints contended for forty-two months, John now proceeds to show their glorious state of the victorious saints. Their battle is over and their judgment is completed. The time of this scene must be placed in the MIDDLE (emphasis **his**) of the seventieth week of Daniel." (p. 318) Once more, concerning the "little season" of Rev. 20 Max says "This was accomplished during the forty two month Neronian (or sea beast) persecution (chapter 13), **after which they were resurrected to live and reign** with Christ **(Rev. 20:4). Now, we come to the last half of Daniel's seventieth week. ."** (352) Now I could go on and on but you can see at a glance how important a place his 7 year equals 70th week theory is to him. CAN YOU IMAGINE ANYONE TAKING 30 PAGES IN HIS BOOK TO DEAL WITH A PROPHECY IN A "DAY equals A YEAR" MANNER AND THEN SAY BEING WRONG IN IT WOULDN'T SERIOUSLY AFFECT HIS WHOLE POSITION? Especially when he said the 70 weeks prophecy was "the heart of Bible prophecy" (p. 45). And "but especially because it is a 'chnonogical' prophecy. Since TIME is a basic consideration of this prophecy, we are furnished with A CHRONOGICAL KEY OF OLD AND NEW TESTAMENT PROPHECY (emphasis mine)." DO YOU NEED FURTHER CONVINCING THAT THIS MAN EITHER CANNOT REMEMBER WHAT HE TEACHES OR MOVES WITH EACH PRESSURE TO BOLSTER HIS POSITION? You elders take note of this!

No. 5. But you must know now what this does to this absurd doctrine! If the saints were "resurrected" in THE MIDDLE of Daniel's 70th week then the kingdom was established IN THE MIDDLE of the 70th week. BUT MAX DENIES THIS! **How did he get in this mess?** He adopted this day equals a year nonsense from the dispensationalist, Anderson. And when I quoted Anderson saying no mistake would (could) be found in God's timing Max reminded me HE hadn't said it. How pathetic! Max if what you said about the 70 weeks being an "exact" chronogical framework of prophecy was true - If God, as you are claiming, gave an exact chronogical framework HOW COULD THERE BE A MISTAKE? Can you imagine him quoting

Anderson copiously to "prove" the position Max had adopted from him and then saying "I" didn't say mistakes couldn't be found"? How pathetic.

No. 6. He even crawfished on Nero equals the Man of Sin (No. 35, point 5). I asked him if Jesus destroyed the Man of Sin (Nero) at his glorious coming. He said NOT PHYSICALLY. In his book (117f) he specifically says, "the text **(2 Thess. 2:3ff)** deals with a more immediate and specific force of evil . . . It seems to be dealing with **A SPECIFIED PERSON** (emphasis mine) **rather than a system of** error . . " "The man of sin was the sea beast or Roman emperor, Nero." (p. 118) NOW WHY DID HE CRAWFISH HERE? Because **2 Thess. 2:3-8** would require the destruction of NERO, the Man of Sin, the "Specific person," it would require his destruction at the hands of Jesus AT HIS COMING. So? So Max doesn't want the coming of Christ before 70 A.D. and Nero died in 68. So if Max were right and Nero was the man of sin (as he **constantly** affirmed, until now) then Nero had to be destroyed in a very significant **manner** and **time.** By the personal return of Jesus AND at his coming! This ought to be enough but I'm afraid it won't be. WASN'T NERO, THE MAN OF SIN DESTROYED AT THE COMING OF JESUS, MAX?

No. 7. And he crawfished on Ishmael. We now learn from him that Ishmael was never the heir of the Abrahamic promises (No. 30, 35, point 25). He now says Ishmael **never** had, NEVER had, the right of primogeniture! But was that his position before this debate? Listen to him: "Ishmael was the firstborn and, as such, **had the right of primogeniture, a right he maintained at the birth of Isaac, and even thereafter UNTIL he was cast out or disinherited.**" (p. 30) Now here is a revelation indeed. How does a gospel preacher get himself into such a mess? What do we learn from this? (1) That Ishmael held the right to inherit, and, (2) he was "disinherited" at the time of his casting out. What does "disinherited" mean? It means cut off from his inheritance of course! Max believes Ishmael was cut off from his inheritance! Max plainly says he was "dis-inherited." Max expressly says he "had the right of primogeniture" and maintained it until he was disinherited! This is totally absurd! God expressly repudiated such nonsense when he told Abraham "In Isaac shall thy seed be called." **(Gen. 17:18ff; 21:12)** In **Romans 9:6ff** Paul argues that God did not even regard Ishmael as part of the covenant "children" much less an heir! HE NEVER SHARED THE POSITION OF HEIR WITH ISAAC! He NEVER was heir AT ANYTIME. He NEVER had the right of primogeniture. All such schemes belonged to Abraham and God repudiated them. ALL SUCH TALK AT THIS TIME BELONGS TO MAX KING—NOT GOD! Did the Christ rejecting Jews possess the kingdom while believing Jews didn't?

No. 8. Max says the allegory teaches the casting out of Ishmael was typical of 70 A.D. But if that were true, since (on Max's terms) "Isaac" (church) inherited the blessings in 70 A.D., at the time of the casting out of "Ishmael" we should find the historical Isaac inheriting at the time of Ishmael's expulsion. Right? But we don't find that. The historical Isaac did not inherit anything at the time of the expulsion of Ishmael so if this is one of the points of the allegory then the Church ("Isaac") should not have

inherited at the time (70 A.D.) of the explusion of "Ishmael" (Jewish nation). You can read again his No. 30 and see how he blusters. "He couldn't inherit" at this time, he pleads but he could "now continue with a pure, unmitigated heirship." How pathetic! You mean his "heirship" wasn't "pure" while Ishmael was there? Rubbish! You mean he had a "mitigated" heirship until Ishmael was cast out? Who makes an "heir"? Who made Isaac "heir"? Did God give Isaac an "impure, mitigated" heirship? A "mitigated" (?) heirship?

No. 9. But look at the trouble he is in now. All for what? He says Ishmael was "in the 'position' of heir." (No. 30) WHO PUT HIM THERE MAX? You said he "had the right of primogeniture." Well, did he or did he not? You said he was "disinherited." Well, was he or was he not? From there you built you an allegorical case. The bulk of your book swivels on the base of the truth of this allegory, as you present it. The Jewish nation equals the wife of the Lord UNTIL 70 A.D. (p. 230-231). The divorce did not take place until then! THIS MEANS YOU HAVE THE LORD MARRIED TO ONE 'WOMAN' AND ESPOUSED TO ANOTHER **AT THE SAME TIME!** The allegory and its teaching (as you see it) "is of no small consequence in tracing God's eternal purpose through time, history, prophecy, the coming of Christ, and his work in the fulness of time." (p. 27) So **it is** basic to your whole scheme!

No. 10. Reader can you really believe "Babylon" (that blood-sated whore who maliciously rejected our Lord) continued to have "the right of primogeniture" until 70 A.D.? **MAX TEACHES SO!** Before 70 A.D. she was **"a wife of the Lord by a previous relationship, which must first be entirely dissolved in order for the second marriage to take place."** (p. 230) It was alright to have an espoused wife even though he was married to another. Tut, tut. But as I've already told you, Max forgets **half** of what he says for listen: "No wonder John 'wondered with great admiration' to think that she who **WAS ONCE** the wife of the Lord (Israel of the old covenant) would prostitute her body." (p. 120) She who "WAS ONCE" the wife of the Lord. See what I mean? The man can't remember to keep **himself** straight - how then could he remember to keep a church straight? (My remark about you "keeping a straight face" was not intended as a low blow. "Straight face" was a poor choice of words. What I meant was - how could you glibly set this forth knowing how hole-ridden it was without making these difficulties known. That is what I **meant.** My apologies for the poverty of the expression.) **NOW . . . was she the wife or was she not? That is the question.** In one place he says YES and in another NO. But you see he is shackled to YES because of his "allegorical" theory for Ishmael remained having the "right of primogeniture" until his expulsion when he was "disinherited." If the allegory is as he said it was THE CHURCH (ISAAC") SHOULD NOT HAVE INHERITED ANYTHING AT 70 A.D. ("THE EXPULSION OF ISHMAEL) FOR ISAAC INHERITED NOTHING AT THE EXPULSION OF ISHMAEL. Max assures us Isaac did not inherit anything upon the expulsion of Ishmael so then if his allegory holds good the Church did not inherit when her "Ishmael" was cast out. Max - we KNOW why he couldn't inherit but the point is on your view HE SHOULD HAVE. **More on this later.**

No. 11. We finally got him to admit there WAS a coming between the "1st" and "2nd." So I must concede that he believes in a coming between the "first" and what he has been calling the "2nd." Thank God for that! Now let's hear no more raving about the evasiveness of my comments on the expression "2nd." Since between the first and 2nd there can be no comings and since between the first and 70 A.D. there is at least one - then the "2nd" is not the"2nd." But even here he only dealt with half our question. See my last No. 37. In block capitals GIVE US THE SCRIPTURE WHICH PROPHESIES, (PROPHESIES) OF ANOTHER COMING OTHER THAN THIS FIRST OR SECOND. He still hasn't that! I told you he doesn't believe in a PROPHESIED coming of Christ other than those two. And if you can find one his case is lost. WHY DOES HE PERMIT ME TO GO ON ACCUSING HIM OF THIS WHEN HE COULD SILENCE ME WITH ONE PROPHECY? You **really do** know why.

No. 12. We hurt him bad in the last piece and he was so shaken he decided to leave his affirmative and examine my book on Daniel. He didn't agree with it but then I knew that already. Did you notice me offering it to you, reader? Max when I'm ready to affirm **my case** I'll do it. His was suffering so he thought he'd expose mine. But Max, mine is not under investigation at this point - yours is! He reminds me of the little boy who claimed he had built a model ship to scale and it was a fine job. Another boy proceeded to show him it was out of shape, leaking, and definitely not according to scale. The first then turned on the second and said **"Your** boat is a lousy job." The 2nd boy replied "Perhaps so, but at the moment it is your claim and your boat that is under discussion." How true. **Max, I don't care if you never accept my view of Revelation** but you need to repent of views, the ramifications of which, led you to say: The Gospel was not established until 70 A.D.; Jesus wasn't completely proven Lord until 70 A.D. and the proof is not in the complete word of God so that now we need a pagan Jew to tell us of the event which was essential to the world's redemption; the atonement of Jesus was not completed until 70 A.D.; the **whore Babylon was the scapegoat upon which the sins of the world were laid and carried away, etc. The Whore bore our sins!** etc. etc.

No. 12. We got to him also by repeating "Similarity of speech does not prove identity of subject." If ever there was a man who says he knows this and ignores it more, it is Max. Let me choose some illustrations of this. Because Jude and 2 Peter have very definite similarities Max **asserts 2 Pet. 2** and Jude have the same men in mind. Jude he says speaks of the same mockers as 2 Peter. But Peter speaks of apostates **(2:1b, 18-22)** and Jude of men who "crept in secretly." One who "creeps in secretly" can never be an apostate for he was never saved in the first place for one cannot "creep into" Christ or the brotherhood. John speaks of the "last hour" and Peter speaks of "the end. ." being at hand, therefore says Max they have the same thing in mind. But we have already suggested a most reasonable alternative to this view. John is dealing with Gnostics - men who deny they can sin (1-8-10); who deny that Christ is come **in the flesh** because they believe matter is sinful **(2 John 7. 1 John 1:1ff);** who developed antinomianism and thus felt no obligation to live godly **(1:6; 3:7-10).** Check

any commentary or introduction on this matter. As we have previously said the word "hour" for John is a **crisis word.** There were prophesies speaking of an apostasy and antichrist, John said, "You heard he was coming and this is indeed the 'last hour, he has arrived." **(2:18).** Thus, he is saying "The prophesied apostasy, it is on us." Then in **Rom. 13:11-14** we have an "at hand" passage and so Max concludes this means the same thing is "at hand" as in **James 5:8.** Read the passage in Romans for yourself. The Romans needed to live right and they were late in doing so. Paul takes a figure of a man asleep in his pyjamas who is still sleeping when he ought to be wakened. He then urges them to arise and dress as becomes people who live in the daylight not in the night. Read it. Check the commentaries if you need to. **Note especially** he doesn't continue the figure of night. He tells them to "walk becomingly, as in the day." This makes it clear he is not speaking of an historical day or coming event. The Romans could **then and there** walk in the day. And every day's march takes them nearer home, the final salavation.

No. 13. So John and some of his contemporaries wrote of "at hand" things. Max says since they were contemporaries we must conclude they had the same thing in mind. Is that so? Let us look at Daniel (briefly). Daniel was contemporary with Daniel so each "end-time" he mentions should speak of the same thing BUT this is just not how it is. In **8:17** he speaks of the "time of the end" and the vision is completed in 165-164 B.C. (verse 17 with 14). In **9:26b, 27b** we have another "end" appointed - 70 A.D. Why are the two "ends" not the same? The same prophet spoke of them? In **11:27** we have another "end-time" appointed. This time it has reference to the end of the Ptolemy kingdom (31 B.C.) and the Seleucid kingdom (64 B.C.). Since Daniel wrote of them all why do they not all refer to the same "end"? **They just don't!** Then in **11:35** we have another "end-time." This time it has reference to the close of persecution on the Jews by the hated Antiochus and his successors (under Simon stability and independence was gained for the Jews - 143-135 B.C.). And yet again in **11:40** we have a "time of the end" and it has reference to the battle of Actium in 31 B.C. Habbakuk (about 70 years before **Dan. 8)** speaks of another "end-time." The judgment on Babylon **(2:3).** DO YOU NOW SEE WHY I SAY MAX IS TOO GLIB? **Do you see what I mean by saying we must examine each passage in its own context instead of stringing verses together like pearls on a string?**

No. 14. Look at it from another angle. John speaks of "all things" **(19:28);** Luke speaks of "all things" **(Acts 13:29);** Mark speaks of "all things" (13:20); Luke again speaks of "all things" **(24:44);** Peter speaks of "all things" **(1 Pet. 4:7).** What you need to notice is, the "all things" of these passages have different things in mind. Because Max claims the "all things" in **Mt. 17:11** is the same as the "all things" in **Acts 3:21** he is forced to the absurd view he told us of in a former proposition, viz., The Baptist was Elijah **if they accepted him to be, otherwise he wasn't! But** look: In **John 19:28** Jesus knew all things were fulfilled and so he asked for a drink and died. Now "all things" were not literally completed but the passage says "ALL things." Obviously the "all things" of that passage has a specialized reference. In **Acts 13:29** we are more explicitly told that when they had

"fulfilled all things that were written of him" they took him down from the cross. Now clearly the "all things" here has a specific standpoint for you know there were other things written of Jesus - his resurrection, for example. **See how each writer will have his own standpoint?** Jesus said John **had already** ("Elijah is come already" - **Mt. 17:12)** come and **had** (see our discussion on this) restored "all things." But if John had restored "all things" it must have a specialized meaning there. Because Max refuses to admit that the same expression may mean different things he believes the Church was "Elijah." How does that grab you?! So what we do experience with Max? He gets a concordance and gathers together all the passages having the same phrases and lists them and sits back smiling as if he had proved his point! The point I am making is abundantly clear CONTEMPORARIES MAY USE THE SAME EXPRESSIONS AND MEAN DIFFERENT THINGS! **Max, let's hear you on the passages in Daniel.**

No. 15. What do you think now of his saying that because these writers used similar speech therefore they must all have had the same event in mind, viz., the destruction of Jerusalem. Even the expressions "the last days," the "latter days," or "later days" have to be examined in their own context. Jacob in **Genesis 49:1** speaks of things which would befall his sons in "the latter days" but much of what he said was fulfilled when Israel possessed and settled in their earthly inheritance - see the chapter. In Numbers **24:14** Baalam speaks of what would happen to **the nation of Balak** in "the latter days." But the more one thinks about it, the worse it looks. Jude speaks of men "creeping in" in the "last time." The men **are** in therefore **Jude wrote** "in the last time." THEREFORE **Jude** "wrote of an 'at hand' end-time." (No. 1, 2) Can you credit that? I would have thought that would have proved NOT that the "end-time" was AT HAND but that it was already there. You see how shoddy is the argumentation? And notice too how Max slipped in the word ONLY. We know of denominationalists who like to add the word ONLY. Max says "The God-inspiring, revealing and confirming work of the Spirit was during the "last days" ONLY **(Joel 2; Acts 2)** . ." (No. 2) Accepting the fact that the "last days" concluded at 70 A.D. where does Joel intimate (or Peter) that the work of revealing was to be restricted to the duration of the last days? Joel says the Spirit would be poured out "in" the last days but where did he say ONLY in the "last days"? You see how he does? In **1 Timothy 6:14-16** we read of a coming of Jesus (the final coming - in the future). Max wanted this passage to prove Christ would be demonstrated King at that time but he forgot it says the One who would be proved King would be the One "whom no man hath seen, nor can see. ." He uses this passage scores of times in his writings but when we asked him about it what does he say? He said that statement quoted above is true of Jesus. The man will not back off even when he is clearly mistaken - if he thinks he is losing a valuable weapon. But look, is it true of Jesus that no man **had** seen him **(1 John 1:1ff)**? Is it true that no man **had** seen him after he had ascended? See **Acts 7:55; 1 Cor. 15:6ff.** Is it true no man could see him? How could he then be seen in the destruction of Jerusalem? But Max is full of this. On **Romans 16:20** he says this has reference to the events of Jerusalem's destruction. Read the passage - cannot the

victory easily be the Church's victory over those who are causing the division (see 18f)? He claims (and states it as if it were beyond dispute thus adding another little point in making a whole picture) that John was astonished as Babylon's "relationship with the beast" (No. 19). **But where does John say that?**

No. 16. Concerning the horns. See his No. 14-17. This was pathetic indeed. There is so much error here I'm not sure where to begin. The three horns plucked up in chapter 7 are Babylon, Persia and Greece! Max would never have dreamed this up except that he had to. He is now sacrificing truth on the altar of his own pride! Read chapter 7 through and see if you can find more than eleven horns. Ten are said to belong to the beast (the 4th). The first three empires do not have horns in chapter 7 **so Max goes to chapter 8.** He expressly says, wait for it, "Are there more than just the "TEN HORNS" in **Dan. 7**? No, says Jim, but YES says Daniel." (No. 15) Did **Daniel** say there were more than 10 horns in chapter 7 or did Max? Well? Go ahead - you can read!

No. 17. And when he makes the **three horns** represent **the three** previous empires does he find a horn for the first? NO! He finds three (in chapter 8) for empires 2 and3.BUT WHAT OF EMPIRE I? If he finds a horn for empire one he would then have FOUR horns uprooted but Daniel knows of only THREE. Poor Max. But more. He went to chapter 8 and profoundly informs us "Empires two and three are specifically said to have 'two horns' and 'one horn' in that order." (No. 15) BUT EMPIRES 2 and 3 ARE EXPRESSLY SAID TO HAVE **SEVEN** HORNS, "two" and "one" and "FOUR" **(8:3, 4, 5-7, AND 8).** So what does Max do? He needs three horns to represent the three empires before Rome! He can't get them in 7 so he goes to 8. He needs three for three empires but he can't find them so he brings back three belonging to **two** presumably hoping that would satisfy us! But more. He needs only three and the 8th chapter has at least SEVEN (8 really, verse 9). But he doesn't want seven, he only wants three. So he leaves the four behind! Is this man serious? Unfortunately he is! And then he hopefully asks us "If empires 2 and 3 had horns, wouldn't those horns be **with them** in chapter 7?" (No. 15) This is almost laughable! Since empires 2 and 3 had **seven** horns wouldn't they be with them in chapter 7? Especially since the leopard is four-headed and these heads answer to its horns **(7:6; 8:8).** OKAY, Max, we'll grant you three horns for empires 2 and 3 where is the horn for the first empire? **We give up - where are you hiding it?**

No. 18. He tells us (No. 10) "The term 'eleventh' horn is found NOWHERE in scripture." There's a profound observation! So? Does Daniel speak of "ten" horns and then "another"? Does that not make "eleven" whether or not the term is expressly uttered? What trivia this is! The "little horn" is never **said** to be 'in the head' of the 4th beast! So? This is an argument? I think you were expected to understand that Max rather than have it spelled out for you. But here is a marvel indeed. In chapter 7 the horn is **mentioned** and said to "come up" in their midst of the 10 horns but we are not permitted to believe it is a part of the beast because it is not expressly said to be "in" the head BUT the supposed horns of the former 3 empires are **not even mentioned** in chapter 7 but we have to assume they

were there! They are horns which belong to a goat and a ram -but Max puts them on a bear and a leopard! AND STILL HAS NO HORN FOR THE LION! Where is it Max?

No. 19. What Max is saying is this: Each of the first 3 must be assumed to have horns. One by one they vanished while Israel remained. This is how they were "plucked up." But as they vanished they were absorbed by Rome so that finally all three became provinces of Rome (No. 14). Their uprooting took place before they became part of Rome! This is so absurd. **Media and Persia were never at any time provinces of Rome! Nor was Babylon!** Max even quoted Farrar (with reserved approval) on the provinces of Rome in Nero's day **and failed to notice the 3 former horns were** NOT INCLUDED! ("Prophecy," p. 333)

No. 20. But further. It is to be noted that even if we allow (which we will not) Max to say the three horns represent the first three kingdoms he is still in trouble. For if the "first" horns represent each an empire **then there were more than three preceding Rome in the chapter 7 vision!** The little horn uproots "three **of** the first horns." See **7:8.** Now Max, you are in more trouble. Tell us who the other empires were!

No. 21. Reader you need to note that these ten horns are not just in the **head of the beast they** "arise" **out of it (7:24).** Does that sound like subjugated provinces to you? In chapter **8:8** we read of four horns that "came up." In **8:9** we read of a horn that "came forth." This is what is said of the little horn. In 8:8 it does not **say** the four horns were "in" the he-goat but you and I know they were. But Max insists we must have it **said** the little horn was "in" the 4th beast before we can say it was a part of it.

No. 22. The little horn arose "after" **(7:24)** the other horns. Daniel is told the other 10 horns are 10 kings that "arise." Is there no thought of succession here? At this point we'd do well to mention Max's strange view that "earth" in Revelation and in Daniel's prophecies has reference only to Palestine. He says in his book: Nero's "persecution brought an admiring response from the earth or Palestine . . . The **earth** that wondered after the beast is the same **earth** as in chapter 12, and answers to Palestine . . . 'And all that dwell upon the earth shall worship him. . .' . . . the **earth** still has reference to Palestine . . . He (the earth beast - JmcG) came out of the earth, which means he originated from Palestine . . ." (pp. 315, 316) "The reader must remember that **earth** in Revelation is the identity of Palestine." (p. 330 et al.)

No. 23. This raises numerous difficulties. **Daniel 7:17** speaks of four beasts "arising out of **the earth.**" What is Max to do? He claims the KJV, ASV, NEB, RSV, NAS and all the minor versions (as well as scholars such as Keil and E. J. Young) are faulty in their "translation" (p. 317) **Don't you tire of this nonsense?** Haven't you been disgusted with the "Witnesses" and other little cults who insist on all the translations being wrong and so they pick and choose where and what they want. In any case: this is not a question of "translation" but "text." The different reading Max calls on is that in the LXX. **A reading rejected by the textual critics and translators**

of all our versions. Max is quoting the Pulpit commentary in these places for you know he is neither a Greek or Hebrew scholar. Nor is he a textual critic.

No. 24. In his last No. 28 he tells us his "translation" of **7:13** was "certified" by a Ph.D. **Anonymous** of course! Ph.D. in what? Chemistry? **Name him Max!** Now what this man "certified" is not told us. Did he certify the LXX did say what the Pulpit said it said? We didn't need a Ph.D. for that. Did he say the LXX was the correct text? If he did I know his Ph. D. is not in languages (Biblical). What Max didn't tell you in quoting the Pulpit on **7:13** was that Thompson regards the LXX as a scribal error! You need to know too the Chigi library is one of only two sources to establish the LXX text. Further you need to know that "Theodotion's version of Daniel was so much superior to that of the Septuagint that it presently became the standard rendering in the Septuagintal manuscripts." (Price, "Ancestry of our English Bible," p. 73) This is one of the reasons why Young, Keil, ICC and other scholarly commentaries do not even mention this reading. This is why it is in **none** of the versions and not even critically indicated in today's LXX as an alternative reading. See articles on Theodotion (who agrees with the ASV) and the rival Greek Bibles in Kenyon, Bruce, Swete etc.

No. 25. But this is Max's way. You remember he went to the RSV on **Romans 8:23** to get "adoption as sons" rather than just "our adoption" as in the ASV? You remember how he took that phrase from the RSV and rejected the next ("the redemption of our **bodies**") because it kills his doctrine? But he quoted Thompson on **7:13** to get the different reading and didn't tell you Thompson rejected it. In any case all his labor is in vain for in **7:4** the Babylonian kingdom is "made to stand up from **the earth**" and **7:23** says "The fourth beast shall be a fourth kingdom 'in' (LXX, 'upon' ASV) **the earth.**" Then in **8:5** we have Alexander (first horn) come over the "face of the whole **earth.**"

No. 26. He has further difficulties for **Rev. 12:9** has the devil defeated in heaven and cast down to the **earth.** Max is then in panic but steadies himself saying "The victory in heaven that resulted in the casting out of Satan, sends him into **the Roman territory** for the final battle." (pp. 312-313) But the "sea" (says Max) is the Roman territory! Reader get a concordance and go through Revelation and Daniel with it and see if you can swallow this view. Why does he need it? For one thing, **Rev. 17:18** would bury his notion that Babylon was Israel. And consider too that the **Rev. 1:5** (kings of the earth) speaks not of Palestine but the "new earth." Proof? Max says so!

No. 27. The man is full of **assertions. Acts 14:22** speaks of **a future** entrance. Check the rules of Greek on **the infinitive. Eph. 5:22-33** can't speak of the church as the married wife because the "presenting" is yet **future.** The word is a first aorist, subjunctive! The description in **Dan. 7:9** and **Rev. 1:14** are similar **therefore** they speak of the same person (No. 27). Oh? The description in **John 6:44** and **12:32** are the same therefore Jesus is the Father? **Ezekiel 27:29ff** is the description given in **Rev. 18:17ff.** There-

fore Tyre is "Babylon"? Tut, tut. This isn't exegesis, it's rubbish. Haven't you heard this silly stuff for years from the "Jesus Only" people? Who is the father of Jesus? The Holy Spirit. But the Father is the Father of Jesus **therefore**, the Holy Spirit is the Father. That's exactly how they argue! Who raised Jesus from the dead? The Father. But Jesus raised himself **(John 2:19) therefore** Jesus is the Father. Has it never occurred to Max and these people that Jesus and the Father have similar characteristics and therefore the same speech might be used of both. That nations have marked similarities and therefore similar speech may be used of them? **Take this assertion:** Rome was a great city, but in no Biblical sense does it qualify to be **a woman.**" (p. 330) He doesn't say **why**! But Tyre did **(Ezek. 27:32)** and so did Assyria **(Zeph. 2:15)**; so why not Rome?

No. 28. But in **Dan. 7:13** Max tells us Jesus comes **as** the Ancient of Days and yet **Rev. 11:15ff** is supposed to be the occasion of this receiving of the kingdom. Why, there we find the "Lord" AND his Christ. Both (not one), BOTH associated with the downfall of the kingdom of the world. In **Dan. 7:14** we learn the kingdom was "GIVEN" (the word is passive) to the Son of Man. Who GAVE it to WHOM Max? And Max becomes a Hebrew translator for us in telling us the proposition "to" might well mean coming "to the position of." This is so silly. Max doesn't know Hebrew. He gets something like a Strong's Concordance and runs the references and finds a passage which suits him (he thinks) and says "who can deny such a usage" as this in **7:13? Max - who agrees with you?** Who having authority in these areas agrees with you? What do you know of the laws of Hebrew syntax and grammar which enable you to challenge all on "such a usage"?

No. 29. He denies, **expressly** (No. 15, point 4) that Daniel says WHO plucked up the 3 horns. Can you believe it? Did Daniel say WHO did it? **"No, he didn't!"** That's a man who is arguing Hebrew prepositional functions! Then he contradicts himself with the next question (see No. 15.5).

No. 30. Max denies that the Church was the "one-flesh" wife of Jesus before 70. By "one-flesh" wife I mean of course a "married" wife. It was never true of the espoused pair that they were "one body" or "one flesh." They were not "members of each other." His body was not her's nor her's his. **This was only true of the married wife. But these are the things which are said of the Church and Christ in Ephesians 5:22-33.** Max says "present" in **5:27** is future but the word is aorist, subjunctive. He **asserts** Babylon in **Rev. 17** IS the wife (Unless you read p. 120 where he says she "was once" the wife.) and that is why the marriage feast "follows" in chapter **19.** The feast is mentioned only to stress the joy of the occasion not to set forth an "end-time" doctrine. Read this section again and think of **Ephesians 5:22-33.**

No. 31. On my view of Daniel and Revelation. See his No. 3-10. Let the reader take note I made no claim to having a better view than Max. **My position may be radically wrong but this does not make Max's right!** It is Max's view which is being examined not mine. If you don't like mine—OK, but bear in mind this is no comfort for Max. My view of Daniel has not led me to say the 1st century Christians still needed to be free from Judaism. (He claimed Paul desired to have his new body (the eternal kingdom) and

says, "Paul did not desire to merely be unclothed, that is, **free from a Judaism,** but to be clothed upon." p. 209) This is slanderous in light of the book of Galatians and Romans. He, not I, **claims the whore of Rev. 17 was our scapegoat!** He, not I, claims the atoning work of Christ was not completed until 70 A.D. He, not I, so teaches as to (resultantly) justify the Jewish rejection of Jesus before 70 A.D. since that event was ESSENTIAL to the **proving** He was Lord. But let me note a few of his objections.

No. 32. My arithmetic (his 7 and 8). I read of ten horns and then "another" which makes 11. I read of that 11th horn "putting down" three and that makes 8. In **Dan. 7** it is the fourth beast. In **Dan. 8:8** we have horns as equivalent to heads (used with **7:6**). So I have held that horns and heads may be used interchangeably. Since there are 8 heads on the beast in **Rev. 17:9-11** I have understood them to be equivalent to the 8 horns especially since the same beast is in view. In Daniel 7 succession is **implied** (see above No. 22) and in **Rev. 17:9-10** it is stated. In the vision in Daniel three are uprooted and in Revelation 17 three are ignored. In both visions there are **eight** (resultantly). I don't have time to elaborate on my view. I hold Domitian to be the "eighth" in both prophecies (consult my "Daniel" for the "proof"). I believe the defeat of Rome is viewed in two ways in Revelation: In the defeat of Domitian (thus signifying God **does** rule) and the implied utter defeat of the whole beast (which came over a period of time). Max has the same difficulty with making Nero the beast for it is said by Max that the beast (Nero, as the current head) is utterly destroyed at the coming of the Ancient of days **(Dan. 7).** The same is said in **Dan. 2** that the 4th kingdom was smashed **and no place was found for it.** Max admits that Rome was not destroyed in Nero's day and explains the defeat is "relative to the establishment of the kingdom." I hold the defeat of the beast (one aspect of it) was the defeat of him who began an empire policy of persecution against God's people which (except for spasms) lasted for over two centuries. The provinces figured in the destruction of Rome! Now you may not agree with this, but that's alright. If you heard it argued perhaps you would at least think it reasonable. **But remember Max is supposed to be proving his view - he is in the affirmative!**

No. 33. What is the new heaven and earth of **Rev. 21**? The same as it is in **2 Peter 3** and **Isa. 65 and 66.** (I do not apply **2 Pet. 3** to the fall of Rome, Max.) When the oppressor rules the world it is **his** world. When the wicked are dominant in the world it is said to be **their world (2 Pet. 2:5).** The oppressor is said not only to rule the whole wide world but the heavens also **(Dan. 2:38; 4:22; Isa. 10:14; 15:6f, 16f).** So when God attacks that wicked nation or that oppressor he attacks THEIR world; he dissolves their heavens **(Isa. 34:4ff);** he brings down their stars **(Ibid; 13:10)!** he melts their earth **(Jer. 5:23f);** he smites their waters **(Isa. 34:9; Ezek. 32:6);** he darkens their sky **(Ezek. 32:7; Isa. 13:10).** See **Isa. 24:3-6, 18-23** et al. **This is the language of judgment and it is modeled on former judgments and manifestations of God.** (see my **"Ezekiel"** for a fuller discussion on it.) **The language of blessing takes the opposite course!** Wildernesses are turned to gardens **(Isa. 35);** homelands become as Eden **(Ezek. 34:25-30; 36:8-15; Isa. 65:21-25** and **11:6ff);** deliverance is another exodus **(Isa. 11:15-16),** or another

Midianite defeat **(Isa. 9:4-5). Since the defeat of the oppressor is the destruction of HIS world** what then ensues? **A new heaven and earth is brought in!** A new state of affairs is ushered in for the saints. The defeat of **that** oppressor is the dismantling of his world - that is the language of judgment. The saints, now free from that oppressor live in a new heaven and earth - that is the language of blessing! **Now: it is a timeless phrase!** It is applicable anytime an oppressor arises and is destroyed. It was true in the Babylonian return period, when Babylon was defeated! It was true when God vindicated his people relative to Israel! It was true when he judged Rome and vindicated his people! It will be true again if another oppressor arises and God puts him down! In **Rev. 19 and 20** we read of the utter defeat of Rome and the heavens and earth passing away **(20:11)** and a new heaven and earth being seen!

No. 34. The military might of America gives Washington its importance and makes the nations want to ally with her. The kingdom was taken from the Jews when they rejected Jesus (see **Rom. 11:11ff, 17ff; 1 Pet. 2:7-8)** and they were later punished additionally. Perhaps I will have time in the next negative to expand on, in what sense the Jews **had** the kingdom in the first place for Paul said God did not reject his people "whom he foreknew" **(Rom. 11:1).** Bear in mind too that the apostles spoke of a "restoration" of the kingdom. I regard **Matt. 25:31ff; John 21:22-23** and **Luke 12:35-40** as comings of Christ which do not relate to 70 A.D. I think **Mt. 8:11-12** has reference to the rejection of the Jews (unbelieving) and the reception of the Gentiles. People like Cornelius did sit down with Abraham in the kingdom before 70 A.D., didn't they? Weren't the Gentile Colossians in the kingdom with Abraham when Paul wrote **(1:13)**? I think the parable of the tares has 70 A.D. in mind (among other things). **Mt. 8:12** does not apply to the Romans! The "dominion" was taken from the Romans. But now Max, **you** said it was given to them by God and taken from them again under Nero (" 'The sceptre of earthly power which was entrusted to the house of David, was transferred to the Gentiles . . . to remain in Gentile hands until the times of the Gentiles be fulfilled.' " (p. 45) with your own "These were four world dominions that exercised a rule over God's people, beginning with Nebuchadnezzar . . . and closing with Nero . . The period of these four beasts constituted the 'times of the Gentiles'. ." (p. 314). **Remember now?**

No. 35. "How many Fathers are there?" a Jesus-only believer asked me. "One," I said. Good, he said, "**Isa. 9:6** says Jesus is the Father - so you 'Trinitarians' are wrong." Your argument on **Isa. 9:6** (No. 27) is poor! Both the Father (Ancient of days) are "father to eternity." This doesn't prove identity **of person** but of power and quality. Why "heirs" (No. 31)? Because we yet wait for the redemption of our bodies and our "eternal reward" (S. of P., 212, 224).

No. 36. The idea of a "**measure** of entrance" (No. your 32) is ridiculous! You well know the difference between being in the kingdom while in this life and entering it in life hereafter for you speak of our receiving "new bodies, and whatever else is involved in" our "adoption **for habitation in the eternal state.**" (p. 204) I have asked you this several times before and

you have not answered: are you still waiting for a part of your inheritance - your resurrected body? **2 Pet. 1:11** speaks of our entering our "eternal habitation in the eternal state."

No. 37. Dan. 2 and 7 are parallel in most respects - there are definite differences! **Dan. 2:44** was fulfilled at the establishment of the kingdom. Question 3: In vision only and at Rome's destruction - as representative of his people. Question 4: Yes. Question 5: The **deity** of Jesus; the nature he had before his incarnation. Question 6: I **really** do not understand what you have in mind here, honestly. Ask it again and I'll deal with it. Question 7: The Father and the Son - see **Eph. 5:5 and Rev. 2:27.** Question 8: The **term** doesn't occur. The idea is everywhere. The power Jesus exercises right now is delegated to him by his Father **(Mt. 28:18; John 17:2; Phil. 2:8ff; Heb. 1:3b-4).** This rule he is to "surrender" **(1 Cor. 15:24).** Question 9: They inherited the land of Caanan in their seed under Joshua and they inherited the heavenly country when the kingdom was established. (They are said to be "just men made perfect." **Heb. 12:23** with **11:39-40.)** Question 10: At the same time. Question 11: Immediately they came to Jesus. The only thing of the inheritance yet to come is our adoption, "to wit, the redemption of our body." Question 12: Answered - No. 33. Question 13: Answered - No. 33.

PROPOSITION III

KING'S THIRD AFFIRMATIVE

No. 1. The Negative's last speech is compacted with assumptions, misrepresentations of the Affirmative, and faulty exegesis which simply **cannot** and **will not** be ignored. But first, and because much of his material has a **camouflaging effect** upon the real issue of this proposition, we shall clear these muddied waters. Then it shall be seen who is "crawfishing." **Remember the PROPOSITION! What is the central theme of Revelation?** What is "that great city," mystery Babylon that falls **(Rev. 19)**, whose fall is attended with the coming of a **new** "great city," (Jerusalem) impregnated with every imaginable spiritual blessing **(Rev. 21; 22)**? Babylon is old historic **Jerusalem** (Judaism), says King; **Rome**, says McGuiggan. Obviously both views cannot be right because the fall of these two cities was separated by hundreds of years. Which view, then, is supported by the evidence?

No. 2. **FIRST**, John wrote of things **"at hand"** and **"which must shortly come to pass" (Rev. 1:1-3)**. The last chapter makes this indisputably clear **(22:6, 7, 10, 12, 20)**. John was a **first century** writer. How could Rome's fall be "at hand" in the 1st century, when the facts show her fall in the 4th century? Can Jim escape this by asserting that "one aspect of Rome fell" with the rest to follow centuries later? Did Babylon merely stub her toe in John's day and stumble on into the 4th century before expiring? Read the 18th chapter of Revelation! See what was "at hand." A partial fall (v. 2)? A long, drawn out death? **READ IT! "In one day"** death is come **(v. 8.)**. **"In one hour"** judgment is come **(v. 10)**. **"In one hour"** her riches are destroyed **(v. 17)**. **"In one hour"** she is made desolate **(v. 19)**. It all happened **IN ONE HOUR, not in the passing of centuries.** Her fall was **TOTAL, COMPLETE** and **SUDDEN.** She wasn't merely **scorched but "utterly burned with fire" (v. 8)**; not merely **tripped** but **"thrown down with great violence" (v. 21)**. She didn't hang on for centuries, but **"was found no more" (v. 21).**

No. 3. **SECOND**, Babylon is presented as a **whore** guilty of the most reckless and unrestrained fornication **(Rev. 17:1-6)**. Throughout the O.T. fornication and adultery are the symbols of **religious degeneracy** and not of **civil misrule.** Both terms are used in numerous scriptures to describe the departure of Israel from the worship of God. Isaiah exclaimed, **"How is the faithful city become an harlot"** full of murderers **(Isa. 1:31)**. He addressed Jerusalem's inhabitants as, **"Ye rulers of Sodom"** and **"ye people of Gomorrah" (Isa. 1:10)**. John employed language no less severe in **Rev. 11:8** in describing **"that great city"** where Christ was crucified. Jeremiah charges Judah with **"playing the harlot with many lovers" (Jer. 3:1)** and Micah charges **she was a harlot for "hire" (Mic. 1:7)**. Ezekial shows clearly that harlotry in scripture indicates the breaking of God's covenant and departure from his ways. **Read Ezek. 16:8-43. NOW**, please, because Babylon's whoredom was the main thrust of John's vision in **Rev. 17:1-6.** John shows a **woman** (that great city), not in faithfulness to God but in harlotry with the beast. By no means was the beast her husband or the wilderness her royal castle.

No. 4. **THIRD,** Babylon reigned over the **"kings of the earth" (Rev. 17:18).** Who were these earthly kings under her power? Jim claims they were the "client kings and provinces" who later turn and destroy her. (See **Rev. 17:16).** He ridicules the view that Jews were "kings" of the old economy just as Christians are "kings" of the new earth under new Jerusalem. This view is quite tenable in light of **Ex. 19:5, 6; 1 Pet. 2:9; Rev. 1:5.** Foy E. Wallace, Jr. argues the case (and ably so) from the viewpoint that the earth **(Rev. 17:18)** referred to the land of Judea, inclusive of Palestine, and that (as quoted from Josephus in the **Wars,** book 3, section 3, 5) "the royal city Jerusalem was supreme, and presided over all neighboring country as the head does over the body." (See Wallace's **Book of Revelation,** page 375). The force of this argument is felt when **Psa. 2** is considered in light of **Acts 4:26, 27.** While Wallace's view has merit, the absurdity of Jim's applying **Rev. 17:18** to Rome is seen in **Rev. 18:9** where it is expressly stated that the **"kings of the earth" bewail** and **lament** for her (Babylon) when they see the smoke of her burning. Can you picture the "kings" under Rome's power who "hate her and burn her flesh with fire," **weeping and gnashing their teeth over her fall?** (Jim, you **weep** over **defeat** and **shout** over **victory!).** Someone, however, did rejoice **(18:20),** but they were not Babylon's **subjects** but her **victims (apostles, prophets, and saints, Mt. 23:34 1 Thess. 2:14-16).**

No. 5. **FOURTH,** the principle of **antithesis** or **contrast** bears heavily on Babylon's identity. John presents two sharply contrasted women identified with two equally contrasted cities. The harlot and Babylon are one and the bride and the heavenly Jerusalem are one. The contrasts are many. 1. The one is foul, corrupt and fit only for burning with fire; the other is pure, made ready, and fit for heavenly habitation. 2. The one is an unfaithful wife living in whoredom with the beast while saying "I sit a queen, and am no widow, and shall see no sorrow" **(18:7);** the other is the true and faithful bride of the lamb waiting for his return for marriage. 3. The one is attired in earthly splendor (scarlet and gold, jewels and pearls); the other is clothed in fine linen, clean and white, which is the righteousness of the saints. 4. The one is carried by the beast and drunken with the blood of the saints; the other is persecuted and nearly overwhelmed. 5. The one is eventually hated, stripped, and burned by her paramours; the other goes in with the Lamb to the marriage supper amid the chorus of glad hallelujahs. 6. The destiny of the harlot is seen in the gloom and darkness of the smoke that "rose up for ever and ever;" the eternal abode of the bride descends in heavenly glory to a great high mountain.

No. 6. A contrast such as this with so many striking particulars leads to only one possible conclusion. **The two cities are the counterparts of one another.** The principle of antithesis is not foreign to scripture and divine purpose. Consider **Ishmael and Isaac; Hagar and Sarah; Esau and Jacob; fleshly Israel and Spiritual Israel; circumcision outwardly and inwardly; old and new covenants; Mt. Sinai and Mt. Zion,** etc., etc. Rome is no more antithetical to new Jerusalem than Greeks, Romans, or Barbarians were antithetical to **spiritual Israel.**

No. 7. **FIFTH,** Babylon is "that great city" where Christ was crucified

(Rev. 11:8). This is Rome? See the **unanswered** arguments, 2nd aff. No. 18-22. "That great apostate whorish city stands in contrast to that great faithful holy city, new Jerusalem **(Rev. 21:10)**."

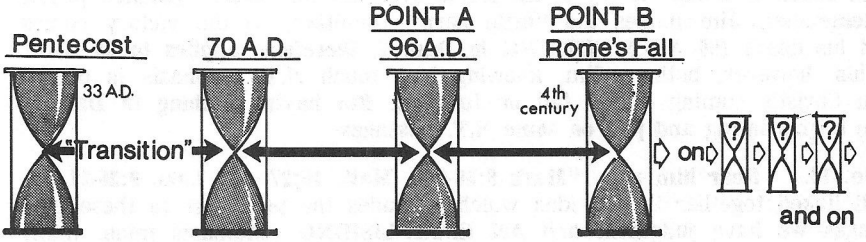
No. 8. **SIXTH,** Babylon was a power **ADDITIONAL** to the 4th beast. She rides upon the beast and by his power she becomes intoxicated with the blood of martyrs. The plot in Revelation parallels the plot in **Dan. 7.** The "little horn" is **ADDITIONAL** to the **TEN HORNED beast** (Roman empire), and by his power the saints suffer. The kingdom controversy **centers** in him. He battles for the kingdom but **his dominion** is destroyed by the coming of the Ancient of days. Therefore, in the fulfillment of **Dan. 7,** we must look for a power, **a little horn,** having these points of identity: 1. He exists in the time of Rome's history. 2. He is a power additional to Rome. (Ten horns is Rome's identity and anything additional to TEN is not of Rome.) 3. He will have a claim upon the kingdom of God. 4. He vigorously battles the saints, hence it is not a warfare with carnal weapons **(Eph. 6:12).** 5. His dominion is destroyed by the coming of the Ancient of days. 6. His judgment results in the saints' receiving a kingdom which cannot be moved. 7. The consuming of his dominion is also the defeat of the beast.

No. 9. **Is there anything within the N.T. record of "kingdom fulfillment" that approximates Dan. 7?** This question should hardly need answering! **FACT ONE:** Fleshly Israel existed in Rome's time. **FACT TWO:** Judaism was a power **ADDITIONAL** to Rome, never becoming amalgamated into that empire as were other nations. **FACT THREE:** Juadism claimed the kingdom and its restoration was her future. **FACT FOUR:** Judaism was the saints most bitter enemy and zealous persecutor. **FACT FIVE:** Judaism was utterly destroyed by the coming of Christ. **FACT SIX:** Judaism's judgment was a decisive victory for the saints. A verdict was rendered in their favor. The kingdom controversy was settled. The judge from his great throne gave the inheritance (kingdom) to the saints **(Mt. 25:34).** As prophesied in Daniel, it was an eternal kingdom (inheritance, **1 Pet. 1:4);** a kingdom that cannot be **MOVED (Heb. 12:28).** Christ shall reign over it by virtue of His Godhood **(Heb. 1:8)** for ever and ever **(Lk. 1:33). FACT SEVEN:** The consuming of Judaism (the earthly form of the kingdom) left Rome barren also, for only in earthly form was the kingdom vulnerable to Rome's power. The subsequent civil rule, decadence, and fall of Rome is not in the picture at all. The kingdom program was fulfilled within the framework of N.T. events i.e., Christ's coming, his death and resurrection, giving the Spirit, revealing the gospel, evangelism among all nations, **THEN THE END,** involving Christ's return in the destruction of Judaism and the receiving of the saints unto himself in the New Jerusalem, the heavenly and eternal habitation.

No. 10. If it be argued by Jim that **FACT FIVE** (above) cannot fulfill the coming of the Ancient of days **(Dan. 7:22),** let him answer these questions **(which he ignored the last time):** 1. Why is the coming of Christ so broadly presented in Revelation if this end-time message relates to the defeat of Domitian? Why didn't John declare it to be the coming of God, if God is the Ancient of days in **Dan. 7:22?** 2. Why deny Christ the description "Ancient of days"? Is Christ **LESS Ancient than God?** Didn't John see and describe

Him as such **(compare Rev. 1:13-15 with Dan. 7:9)**? Isn't Christ described as **"the Almighty" (Rev. 1:8)**, and **"the first and the last" (Rev. 1:17)**? 3. If Christ is to exercise his eternal reign **by virtue of His Godhood"** (says Jim), and if His Godhood means **"His deity, the nature he had before his incarnation"** (Jim explains, No. 38), **WHY would not his coming to subjugate his enemies and to deliver the kingdom to God (1 Cor. 15:24) be described in terms of his Godhood?**

No. 11. In No. 12, Jim protested the exposing of **his position.** But our seeing the **"ramifications" of HIS position IS RELEVANT to this affirmative.** Why not see and judge the ramifications of both positions? Jim's exegeses of Daniel and Revelation show clearly a fundamental error that influences and guides his interpretation of many eschatological passages. The following outline illustrates what is meant.



With this outline in mind, let's make some applications. 1. Jim affirms that **Dan. 2:44** was fulfilled upon the establishment of the kingdom (No. 38). Remember, he argues for **COMPLETE, FULL establishment in one literal 24 hour day** (Pentecost). **Instantaneous establishment in fulness** is his position. It's done in the "last days" but only **ONE** of those last days is involved. Hence, on the chart put **"full establishment of Kingdom"** at Pentecost. 2. Next, Jim says, **"Daniel 2 and 7 are parallel** in most respects," No. 38. We agree, but will Jim's position allow it? I challenge Jim to put even **ONE** verse in **Daniel 7** at Pentecost! Not a verse that **presupposes** Pentecost (a favorite term he uses in his **Book of Daniel),** but one that applies to it **as directly as Dan. 2:44.** Let's notice some facts. First, Jim says, the "little horn" **(Dan. 7:8, 11, 20, 21, 24, 25, 26)** applies to Domitian and his defeat, which is 96 A.D. **Mark this on the chart.** At that point, the beast (Roman empire) was defeated - **because an emperor died!** Then (96 A.D.) was when the dominion of the "little horn" (Domitian) was consumed, resulting in **"the kingdom and dominion, and the greatness of the kingdom under the whole heaven"** being given to the saints - **because an emperor died!** Then (96 A.D.) was when Rome fell (one aspect, with the rest, whatever, to follow later) - **because an emperor died!** Then (96 A.D.) was when the beast (Roman empire) was annihilated - **because an emperor died!**

No. 12. Next, Christ came **"to the Ancient of days" in Dan. 7:13, 14.** "When and how did Christ do this?" we asked Jim. His reply: "In vision only and at Rome's destruction - as representative of his people" (No. 38). So now put on the chart **Christ came to the Ancient of days at Rome's destruc-**

tion. Jim didn't say **which point** of destruction **(the partial or complete)** so put it at either **point A** or **point B!**

No. 13. Now a question. Doesn't **Daniel 7** have **anything** for the 70 A.D. point (the chart)? Not according to Jim! Listen to him: "Is verse 13 **(Dan. 7:13 m.k.)** speaking of Pentecost? The answer is not as simple as it first appears! There is no room to doubt that Pentecost is involved but to limit it to Pentecost is untenable!" (Jim's **Daniel,** p. 38). To what, then, does it refer? Jim continues, "It must be admitted that the **giving** and the **receiving** of the kingdom is intimately connected with the judgment on the fourth beast (see verses **9-14, 21, 22, 25-27).**" **(Daniel, p. 39).** Jim says the 4th beast because he makes the "little horn" the beast. He continues, "So while Pentecost is presupposed in this section, that is not what is in mind! It is the conflict between the newly established kingdom of God and the 4th beast. It is the victory of the saints over the 4th beast!" **(Daniel,** p. 41). **Remember,** Jim makes the "little horn" Domitian, so the victory comes at his death (96 A.D.) **NOTHING in Dan. 7, therefore, applies to 70 A.D.!** This, however, bothers Jim, knowing how much N.T. emphasis is placed on Christ's coming in the fall of Judaism. **But having nothing in Dan. 7, he begins to tug and pull on some N.T. passages.**

No. 14. **Hear him** now. **"Mark 8:38-9:1; Matt. 16:27, 28; Luke 9:26-27** are all linked together in this idea which pervades the prophets! In these passages we have judgment and **AN ESTABLISHING** (emphasis mine, m.k.) or 'a coming' of the kingdom! It is true that **Mk. 9:1** is usually understood as Pentecost (sometimes even the transfiguration) but will that stand close scrutiny?" **(Daniel, p. 40.)** Jim, then, goes on to show that **Mk. 9:1; Mt. 16:27, 28; and Lk. 9:26-27** apply to 70 A.D. **Hear him** further. "Nor can we fail to notice the existence of a transition period in the New Testament era, early on, and especially in Acts. Paul offers sacrifices and recognizes the high priest as the ruler of the people; thousands of Jews who believed did the same thing (implied) as we can see in the same chapter of **Acts 21:17ff.** The establishment of the kingdom of the Lord took place at Pentecost but from Pentecost to A.D. 70 is taken at one gulp by the prophets (see above). The kingdom was established at Pentecost but it was established with power in A.D. 70. See **Mk. 8:38-9:1** and parallel passages: **Mt. 24:30; 26:64** and others." **(Daniel,** p. 41).

No. 15. **CAN YOU IMAGINE! First,** Jim has nothing in **Dan. 7** that refers specifically to Pentecost. **Second,** he has nothing that refers specifically to 70 A.D. Only the idea is there! Well how is it there, Jim? **Does Dan. 7 speak of 70 A.D. or 96 A.D.?** Is Daniel seeing the fall of Judaism or the fall of Rome (Domitian!)? Next, we hear him saying that in **Mk. 9:1, etc.** we have judgment and **an establishing** or a coming of the kingdom, which he puts at 70 A.D. **Remember, how in the first proposition Jim argued over and over that the kingdom was fully or completely established at Pentecost?** Can't he **remember** what he writes? "From Pentecost to A.D. 70 is taken at one gulp by the prophets" says Jim. **See what I mean!** (That **one gulp** is giving Jim **indigestion.)** Why 70 A.D. Jim? Was Pentecost to 96 A.D. **too big a "gulp"** for all the prophets **except Daniel?** Further, why wasn't **Pentecost**

the **"one gulp" of the prophets?** I challenge you to prove that **NOTHING in Dan. 7 had anything to do with the complete establishment of the kingdom. However, if anything does, then show how it refers only to Pentecost. See his dilemma!**

No. 16. The kingdom "was established with power in A.D. 70," says Jim. Why not say 96 A.D.? Because Jim **KNOWS** Jesus came in his kingdom in power in A.D. 70, but he has **NO PASSAGE** for any such coming in Rome's fall (96 A.D., or whenever!) But worse, here is a man who argues the **kingdom of Dan. 2:44 was set up in one day - completely established** - and then says "Nor can we fail to notice the existence of a transition period in the New Testament era." **(Daniel,** p. 41). **Indeed, we can't fail to notice it, Jim!** What does **"transition"** mean? (Now don't tell us **"vindication")** "1. A passing from one condition, form, stage, activity, place, etc. to another. 2. The period when this occurs." **(Webster)**

No. 17. But further, neither can we fail to notice the great impact of Judaism's fall. It proved beyond any reasonable doubt that Christ was King of kings, that Christians were true sons of God, that the kingdom was everything revealed through the gospel, etc. But remember how Jim made light of Jerusalem's fall being forceful evidence of such things; how that would be relying on **pagan history? Now listen** to him **again!** "And, though the kingdom began on Pentecost it was at Jerusalem's destruction God made the matter **appear beyond reasonable doubt** (emphasis mine, m.k.) by the annihilation of the contending religion!" **(Daniel,** p. 41). **See - Jim does rely on "Jewish-pagan history;" he just forgets at times.**

No. 18. So what about 70 A.D.? 1. Judaism's annihilation proved BEYOND REASONABLE DOUBT that the kingdom began on Pentecost. Amen, Jim! 2. **It was a judgment and AN ESTABLISHING or A COMING of the kingdom.** Amen, Jim. 3. **It was the establishing of the kingdom with power.** Amen, Jim! 4. **Pentecost to 70 A.D. was taken by the prophets in ONE GULP.** Amen, Jim. 5. **It was a TRANSITION period in the N.T. era.** Amen, Jim. **Remember now** what you wrote, or have you been spending too much time lately reading **The Spirit of Prophecy** to remember? (Now watch for "crawfishing" in his reply.)

No. 19. But isn't it strange that **Daniel 7** and Revelation (as Jim sees them) pass the momentous events of 70 A.D., giving instead **the death of an emperor** in 96 A.D., which represents the fall of Rome, the annihilation of the 4th beast (Roman empire), and the saints receiving the kingdom? Reader, that is Jim's **position** and **predicament.** I challenge him to give **ONE verse** from **Daniel 7** that applies **specifically to 70 A.D.** I challenge him to give **one passage** from the N.T. dealing with the coming of Christ in his kingdom that applies **specifically to 96 A.D.** Can you feature the great scenes of Revelation, especially **chapters 21 and 22** resulting from **Domitian's death?** Domitian dies and Rome falls? Domitian dies and the **ten horned** - rather eight horned? - beast is anihilated? Domitian dies and his dominion (civil Rome) is given to the saints? All of Daniel's 4th beast prophecies flow into Domitian while the N.T. scriptures swarms the Pentecost to 70 A.D. transition period?

No. 20. But even Jim, after putting Daniel into 96 A.D., couldn't believe Daniel missed 70 A.D. that badly! Realizing that something was wrong, he began to **look around** and we now hear him say, "In **Luke 21:31** we are **STARTLED** (emphasis mine, m.k.) to read, in the middle of a discussion on the destruction of Jerusalem, 'When ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass away, till all things be accomplished' (see verse 22)" (**Daniel,** p. 39). **Yes, startled! Indeed so!** If Daniel missed 70 A.D. as completely as Jim's interpretation indicates, **he also** would be **"startled"** in reading the N. T. record of it. But though **startled** and **shaken,** Jim recovers quickly and rushes to **Daniel's aid.** Now we learn you can't limit **Daniel 7** to 96 A.D. only, because the **giving** and the **receiving** of the kingdom happens **over** and **over** and **over.** So, on the chart, put the receiving of the kingdom at **Pentecost,** at the **fall of Jerusalem, when Domitian died, when Rome fell** (finally) and on and on it goes. Oh, sure, Pentecost to 70 A.D. was taken by the prophets in **ONE GULP,** but that must now be followed by a series of **"burps,"** according to Jim. The same goes for **the promised** new heaven and earth, which Peter said **"we look for."** When would it come, Peter? When do you want it? It happens **over** and **over** and **over** (per Jim). **"It is a timeless"** promise, says Jim, so the scenes of **Rev. 21 and 22** will be **repeated unceasingly!** Jesus coming in his kingdom with power has **unending occurrences!**

No. 21. Believe it if you can. Personally, I must ask for **PROOF** that O.T. prophecies have **repeated fulfillments** within and beyond N.T. times. **Let's have it Jim!** I want to know if **Joel 2** or **Mt. 24** might happen **all over again!** Surely, that kind of scripture exegesis would greatly **startle ALL the prophets, especially Daniel** who believed he was revealing a kingdom that would be **set up, completely established,** and **given to the saints forever, ONCE - AND FOR ALL TIME,** without its happening **again** and **again** and **again.** Mark it Reader, **Daniel is right.** The kingdom is established **forever ONCE,** or its not established forever **at ALL!** No persecution, great or small, whether Domitian, Spain, Germany, Russia, Ireland, (whatever or whoever) can **take, shake** or **break** the kingdom received by the saints **(Dan. 2:44; 7:27; Heb. 12:28).** It is our kingdom **forever** and **forever.** Praise God!

No. 22. Why have we exposed Jim on Daniel and Revelation? To embarrass him? No. Merely to give him a hard time? No. To show he is a poor exegete of scripture? By no means. Jim is a most capable, earnest and discerning student of scripture and I love, respect and appreciate him greatly. **But he isn't infallible.** His position has been examined to show that Jerusalem's fall, not Rome's, is the **central** message of Daniel and Revelation. Understanding why Babylon can't be Rome and why the "little horn" can't be an emperor, enables us to see more clearly the **mystery power** that really opposed the kingdom, as shown with overwhelming emphasis in the N.T. record.

No. 23. Further, we have just illustrated our answer to some serious assertions repeatedly made but ignored until now. We do have reasons, Jim, for our views. By no means do we claim **infallibility. Far from it!** But

we do not arrive at conclusions by merely **stringing together scripture having similarity of expression, by use of a concordance, or by running scripture references.** These, and other such charges, have no negating power; they are merely **"clouds without water."**

No. 24. Now, Jim's second negative. Paragraphs No. 1-5 contain more shadow boxing over Daniel's 70th week - **Literal** or **non-literal** time? Neither view is crucial to the issues of this debate, for we both agree the 70th week encompasses the fall of Judaism. **Didn't we call Jim's bluff?** Did my granting (for argument's sake) his non-literal view enable him **to destroy King? Where did he go with it? What issues did he overthrow?** He asked you elders "to take note of this." (No. 4). Take note of what? That King must now get to Jerusalem's fall in Daniel's 70th week **without literal time!** What is so hard about that? **If Jim can do it, so can others.** Regardless of how we arrive, **we both are there.** That is the point we wanted made, and Jim has surely made it. **He is now merely grasping at straws.** I will argue the question of time (literal or non-literal) most anytime you wish Jim, but HERE? Not until the material **THAT IS germane** to the issues before us has been **exhausted.** Sorry if your resources are depleted!

No. 25. Further, the date 70 A.D. was entered into the "Nichols - King debate" as a referral point (time-wise) for Jerusalem's fall. This was mutually agreed and understood before hand, even as I thought it was with us - **remember!** Jim, you believe the kingdom came in power in Jerusalem's fall **(Mk. 9:1, etc).** Did it happen in one year, one month, one week, one day, one hour? What time of day was it? 10:00 A.M.? 3:00 P.M.? **SILLY! Sure it is.** But carry on, if you must. If failure to establish **specific time** for events that most assuredly happened in a general area of time disproves the literal time view, then you have proved your point. I happen to disagree that it does, but the point is, should you be able to prove your point, **what is your point?** Does it prove that the kingdom didn't come in power then, Jerusalem didn't fall then, the coming of Christ in **Mt. 24** didn't happen then, the Jewish age didn't end, etc.? Go ahead Jim, **LIST** the **ramifications of my position** (objected to by you) that would be destroyed by your **"non-literal time"** view of Daniel's 70th week! Meanwhile, the Reader must see that Jim is trying to slay a lion by merely whacking at the end of his tail!

No. 26. Concerning No. 6 and Nero, the man of sin. Jim, the beast is the beast, regardless of who the emperor is. Nero's **death** did not destroy the workings of the mystery of iniquity. I hold, because I became convinced that Israel is the little horn, that the "mystery of iniquity," "the man of sin," or "the son of perdition" **(2 Thess. 2:3-9) is the combined workings of Israel and the beast (Rev. 17:1-7)** or the **"little horn and the beast" (Dan. 7).** Hence, Babylon and the beast are both destroyed by the coming of Christ. Rome had no "kingdom dominion" after Judaism fell, except her **own civil power,** and the saints never fought for this kind of dominion. Yes, Domitian persecuted saints, but what nation hasn't some time or another . . . even today. But in all this, **Dan. 2:44 still stands. Dan. 7:26, 27 happened BUT ONE TIME ONLY, or it DID NOT HAPPEN AT ALL!** Read it!

No. 27. **ISHMAEL AND ISAAC**, No. 7-11. Jim **misses** and **messes** our point on Ishmael, so let us run through it again. Ishmael was not the **PROMISED** heir, which is **WHY** he was cast out. If his "first-born" position had no hold over Isaac's "promised heirship," his casting out was both **cruel** and **pointless**! Sarah's reason is stated beyond contronversy. **THAT HE MIGHT NOT BE HEIR WITH MY SON ISAAC (Gen. 21:10).** To argue that **revenge** or **hatred** motivated Sarah is a foolish assumption and opposed to scripture. Further, to argue Abraham's "**grief**" and his **hesitancy** to cast him out was due merely to parental affection is also against the text of **Gen. 21:12.** Why did God **side** in with Sarah? To pamper her? To appease her? Why "hearken unto Sarah"? **Hear God in the matter. FOR IN ISAAC SHALL THY SEED BE CALLED.** How could that assuage Abraham's grief if he were merely concerned about Ishmael's **physical welfare? Why even expel him at all, were he not in the position of heir?** Clearly, Abraham's "grief" for Ishmael was **rooted** in the **promises.** As one writer ably put it, "This grieved Abraham who wished for Ishmael to 'live before' God and receive the promises (see **Gen. 17:18f**), but God made the choice" **(Romans,** by Jim McGuiggan, p. 102). **Remember, Jim?**

No. 28. Next, Jim observes that Paul argues in **Rom. 9:6ff** that God never regarded Ishmael as part of the covenant children. **Of course God didn't!** That is why he was cast out, otherwise Paul had **no case to argue.** Had Ishmael remained, **the Jews** would have won **their case**! The same is true of **Esau and Jacob (Rom. 9:10-13).** God made choice between them before they were born, and the Jews knew this **(Gen. 25:23).** Nevertheless, Esau, being born **FIRST** had the **birthright. (You can't sell what you don't have!)** Jacob, the chosen seed, received the blessing. The Hebrew writer uses this historical case in much the same way that Paul used the case of Ishmael and Isaac; i.e., to warn against apostasy or return to fleshly Judaism because of its imminent destruction. **(Compare Gal. 4:21-31 with Heb. 12:16-29).** When Esau, who sold his birthright, would have inherited the blessing, he was rejected **(Heb. 12:17).** His **kinship** with Isaac and **tearful pleading** were not able to produce repentance within Isaac. **The case was closed.**

No. 29. Having and keeping the birthright (birth of the promised seed, Christ) was crucial to receiving the inheritance. From Esau's case the Hebrew writer exhorts, **"For ye are not come to Mt. Sinai (v. 18) . . . But to Mt. Zion" (v. 22).** Zion was the "chosen" rest of God **(Psa. 132:11-18),** not Mt. Sinai. The old world (the Sinaitic order) was being shaken, **"that those things which cannot be shaken may remain" (Heb. 12:27).** The "heirs of the Abrahamic promise" **(Gal. 3:26-29)** were thus exhorted to hold on to their birthright; to despise it not; to return not to the old Sinaitic order; to have patience **(10:36). WHY?** Because you **already** have the inheritance? **HERE ARE THE REASONS:** 1. **"That ye might receive the promise" (Heb. 10:36).** Remember, they were "heirs" of the promise **(Gal. 3:29).** Now Jim can't **SPLIT** the **promise** here, putting part at Pentecost and part after this life, for he knows **Heb. 10:25ff** pertains to 70 A.D. Will he now try for a **THREE-WAY split?** 2. **It won't be long, "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).** 3. The

old order is crumbling, SO, **"Wherefore we receiving a kingdom which cannot be moved" (Heb. 12:28).** Compare with **Mt. 8:11, 12; Mt. 21:43; Lk. 21:31; Mt. 25:34.** And don't forget **Dan. 7:26, 27!** 4. **"But as THEN . . . so it is NOW. Nevertheless what saith the scripture?" (Gal. 4:29, 30). A forceful exhortation. THEN** refers to when Ishmael mocked Isaac, **BEFORE** he was cast out **(a point Jim ignores). NOW** refers to Paul's time (after Pentecost) when fleshly Israel ("little horn") persecutes the saints and contends for the inheritance (kingdom). But comfort is derived (as always) from **THE SCRIPTURES.** Fleshly Judaism (the children of the bondwoman) will be cast out, and the kingdom given to the saints **(Dan. 7:26, 27).** Stand fast therefore **IN CHRIST (Gal. 5:1). "For we through the Spirit WAIT for the hope of righteousness by faith" (Gal. 5:5). "According to his promise we look for a new heaven and earth wherein dwelleth righteousness" (2 Pet. 3:13), OR, "the world to come" (Heb. 2:5).**

No. 30. If the Abrahamic promise of an heavenly city and country **(Heb. 11:8-16)** was received on Pentecost, as claimed by Jim, Paul's allegory would have been **depressing** rather than **hortatory;** patient waiting for the "promise" **(Heb. 10:36) pointless;** the soon coming of Jesus **(Heb. 10:37) purposeless;** and "Wherefore we receiving a kingdom" **(Heb. 12:28) a belated exhortation.** If the city and country of **Heb. 11:10, 16** is what Abraham and his seed **inherited** at **Pentecost,** how, Jim, can you say **2 Pet. 1:11** "speaks of entering our eternal habitation in the eternal state" **after this** life? Are the city and country of **Heb. 11 less** than eternal? Will there be **two** eternal cities and countries? You are trapped here; admit it.

No. 31. Concerning the "last hour" (No. 13). Apostates can't "creep in secretly," says Jim. **WHO CAME IN "PRIVILY" IN GAL. 2:4?** The antichrists, whose presence signaled the "last hour" **(1 John 2:18),** are the **Gnostics,** says Jim. **WHEN DID THEY GO OUT FROM THE SAINTS (v. 19)? Compare with Acts 15:24; were they Gnostics also? On Rom. 13:11-14** and "the day at hand:" Jim do you remove your pajamas and dress in day clothing to **MAKE the day come, OR to be properly dressed BECAUSE the day is dawning? (See 2 Pet. 1:19 and compare with 1 Pet. 1:9-14).**

No. 32. Concerning Daniel's many **"ends,"** No. 14. The O.T. is filled with eventful end times, all leading to **ONE** grand finale. **Daniel's writings of progressive history are not PARALLEL to the apostles' "last days" and "fulness of times" writings.** Jim gets into the chariot of O.T. prophets, and driving like Jehu, bounces right through the N.T. era, not knowing when to apply the brakes. He pauses only long enough to take **"Pentecost to 70 A.D. in ONE GULP,"** and then he is off and running again! **Remember the chart!** That is why he is tugging on **1 John 2:18.** He wants John to go with him to the funeral of Domitian and hope for a double burial (Rome also). **It won't work, Jim.** John is going to stay with his fellow apostles at Jerusalem, because THERE, not Rome, is where the books were going to be opened and the **inheritance** meted out. The mystery of God is **finished (Rev. 10:7)** and the kingdom program completed **(Mt. 13:37-43; Heb. 12:18-29)** in the fall of Judaism. Until then, Abraham's seed were **heirs** of the kingdom **(Jas. 2:5),** patiently waiting for Christ's soon coming **(Jas. 5:8; Heb. 10:37)**

that they might receive the promise and the reward, "come ye blessed of my Father, **inherit** the kingdom prepared **for you** from the foundation of the world" **(Mt. 25:34).**

No. 33. Concerning the KING OF KINGS (No. 16). Jim's exegesis of **1 Tim. 6:14-16** shows how badly he is wounded. My answer was not Christ **in his human form** but in His **deity.** The Jews **knew** Jehovah was God, the Almighty, the first and the last, the Ancient of days, and the King of kings. The controversy was, **WHO IS CHRIST? The crucifixion was their answer! The destruction of Babylon and the beast was God's reply. "For he (the Lamb) is Lord of lords, and King of kings" (Rev. 17:14).** The Captain of the heavenly armies (the rider of the white horse with a blood-stained vesture) appeared in victory with the name, **KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).** In this event Christ is **REVEALED** as **"the Almighty" (Rev. 1:8); "the first and the last" (Rev .1:17); "the Ancient of days" (Rev. 1:14, 15; Dan. 7:9, 10); "the King of kings" (Rev. 19:11-16)** This hurts Jim badly for he has admitted that when Christ delivers up the Kingdom to God, he will continue to reign, not with delegated authority, but by virtue of his **Godhood** (see 1st Neg. No. 41). **IN THE NAME OF REASON,** Jim, what is being revealed in the "revelation" **(apokalupsis)** of Jesus Christ **(Rev. 1:1),** and "his appearing" **(epiphaneia), (1 Tim. 6:14),** except **THIS VERY THING? What is shown?** 1. Christ subjugating his enemies **(Rev. 19:11-16).** Consider this in light of **Heb. 1:13; Heb. 2:5, 8; Heb. 10:12-13** and verses **25** and **37; 1 Cor. 15:24, 25.** 2. The kingdom delivered to God **(Rev. 11:15). Both** God and Christ now have it **because** Christ does not lose it when he delivers it to God, but instead reigns in it for ever and ever **(1 Cor. 15:24; Lk. 1:33).** 3. Christ is revealed as entering into his eternal reign by virtue of his Godhood position, which was manifested in His coming. **Strange indeed** that Jim would argue **1 Tim. 6:15** excludes Christ from being "the King of kings" because **he was seen** in His coming (70 A.D.) while contending that Revelation is the coming of God, not Christ, in the fall of Rome! Hence, the blood-stained rider has to be God, by Jim's reasoning! If so, then God was seen in that eventful victory, as Christ was seen in Jerusalem's fall. But Jim argues Christ can't be the King of kings or Ancient of days because God **can't be seen!** Such words as **"glib," "rubbish," "pathetic,"** etc. are not **my words,** but surely by now Jim is **hearing their echo!**

No. 34. Concerning the **HORNS,** see Jim's No. 17-24, where he sweats and struggles laboriously with King's "pathetic," "almost laughable," and "absurd" position. **Jim really fears that you see it.** "There is so much error here I'm not sure where to begin," he begins. Jim, you might **begin** by showing: 1. Why **you** have the **ten horns** emperors in Daniel but something else in Revelation; 2. Why the **ten horned** beast is the Roman empire exclusive of the "other" horn (Domitian); 3. How Domitian uprooted three of the first emperors?; 4. How Titus, Vitellius (and the other emperor you couldn't find) were three of the **first horns,** when the truth is they were the **last horns,** with Domitian following. (See Jim's **Daniel,** p. 35); 5. How Galba, Otho, and Vitellius (Jim's **alternate** view in case you couldn't digest the first one) can more reasonably be the three **first** horns; and finally 6. How three of the first horns could mean anything other than the **first three** as

compared to the remaining seven. There's an old saying that goes something like this, "he who laughs last . . ."

No. 35. My reference to the specific horns of empires 2 and 3 was **merely** to show the fallacy of Jim's assertion that "three of the first horns" **HAD** to refer to the ten horns of the 4th beast because there were **no other** horns in chapter seven. **Even this got Jim to looking and he came up with some himself. Good!** He started to get with it, but went into a tail spin again (of necessity) to escape what follows. **FOUR** empires are presented in Daniel 7. Their power is represented by the term "horn" or "horns." Even Jim teaches that "The word **horn** may mean a kingdom, or be a symbol of power" **(Daniel,** p. 30). The 4th empire had TEN horns. Before it, however, were **THREE empires** with "horns." **HOW MANY HORNS, or how their power was arranged, is not in the picture at all. What is there** is the fact that the horns that constituted the **THREE empires** (which fell) were the **FIRST HORNS** in apposition to **the HORNS on the 4th beast.** They fell before the "little horn" who is now pictured in the midst of the **ten horned** 4th beast.

No. 36. Verse 24 clearly states that the "little horn," who appears among **the ten horns** "shall be diverse from the first, and he shall subdue three kings." This is a parallel vision with the **same truth** presented from another viewpoint. Who are the **"three kings"** in **verse 24?** They are parallel to the **"three of the first horns"** in verse 8. Daniel explains, as he begins this vision, **"These great beasts, which are four, are four kings which shall arise out of the earth" (v. 17).** Thus the little horn, who is diverse **from the first,** (showing his history spans the time of the four empires), shall subdue or humble **THREE KINGS or kingdoms.** As Jim has shown, "The word 'king' may mean either an individual king or a kingdom" **(Daniel,** p. 30). Here, (v. 17) Daniel uses it as a **kingdom** or **empire. "The four beasts are four kings."** Thus the little horn, before whom three kings (kingdoms, beasts, empires) fell, now comes into the midst of the **FOURTH** thinking, **three** down and **one** to go, and then the dominion of the whole world is mine. This was indeed fleshly Israel's view of Daniel's **four** beasts prophecy. **THEY were the SAINTS** (so they thought) who would receive the kingdom after the **fourth** beast was also subdued. But in the **hidden** but **determined** purpose of God, spiritual Israel would be the recipients of the eternal kingdom. From that viewpoint, it was **three** down and **one** to go—EXCEPT, instead of ONE, it was "two birds killed with one **stone"** (a "little stone" out of the mountain). That is what happens when "birds of a feather flock **together."** The rider on the scarlet beast was no match for the rider on the white horse, for He was **THE KING OF KINGS, AND LORD OF LORDS.**

No. 37. On the Hebrew preposition **adh,** check the scripture reference we gave. Jim ignored them, of course (No. 29). See, not **Strongs concordance** (Jim), but **Koehler and Baumgartner's lexicon of Hebrew and Aramaic** (King) and their treatment of **adh.** Jim quotes **"the scholars"** and urges you to see **"the commentaries"** when they favor his view (No. 13, 24), but **look out** when they don't! **He blasted the LXX on Daniel 7:13,** but hear him

on a problem in **Ezek. 19:10**: "This rendering finds some support from the LXX. Maybe this is correct" (Ezekiel, p. 69). Oh, well!

No. 38. Jim is hurting on **Daniel 7:13** because: 1. A problem **IS** there; the LXX **text** does differ; 2. We have shown how the difference may be more imaginary than real (No. 27); 3. It is a coming which Jim himself argues is subsequent to Pentecost **(Daniel,** p. 38) and 4. Evidence **in the text itself** and **in Revelation,** favors only Christ coming **as** or **to** (to the position of) the Ancient of days.

No. 39. More on marriage, No. 31. We ask Jim **AGAIN**: Was Joseph the **husband** of Mary and Mary **the wife** of Joseph **BEFORE** they came **TOGETHER**? Either answer, Jim, or quit asserting what you cannot prove. Further, **PROVE** your assertion that I have God married to one woman and espoused to another at the **same time,** No. 9. I deny such a position. Your quote (No. 10) points out my failure to clearly state in **writing** what was in **mind.** In mind was Israel's former days as the **FAITHFUL** wife in contrast to her present state of shameful whoredom with the beast. My error, thanks for pointing it out, but I'm still waiting for proof that God **"CAST OUT"** fleshly Israel before 70 A.D. Does "casting the children of the kingdom into outer darkness" **(Mt. 8:11)** parallel with "the casting away of them" in **Rom. 11:15?** Let's have your answer.

No. 40. Consumed alloted space prohibits a reply to all **objectionable** points and arguments of the Negative, and a summarizing of the proposition. We hope, however, the Reader will study for himself the statements, arguments, and points made on **both sides,** but always in light of **the one and only** reliable message and guide on earth - **the inspired, unerring word** of God.

PROPOSITION III

McGUIGGAN'S THIRD NEGATIVE

No. 1. I'm distressed by the offhanded manner in which serious argumentation was thrown aside without comment. I am distressed by the constant accusation that I'm misrepresenting the man. I here confess what Max suggested - I have spent two much time reading the "Spirit of Prophecy." He told me in private conversation he went into print on the book "too quickly." He was absolutely right! I just hope he can undo the damage he has done in many churches!

No. 2. Who spent 30 pages arguing a day equals year theory of **Daniel 9 and now says his position stands whether it is right or wrong**? Max King! Who said "The seventieth week of Daniel also provides the **EXACT** chronogical framework for the events recorded in the book of Revelation, and especially from chapters ten to the end of the book," **and then says, "my position is right even if I'm wrong in this"**? Who said "The purpose of the seventy weeks' was to give a chronogical account of Israel's future history," **and then says, "I am still right even if this is wrong"**? Who said the final week of Daniel was divided into two periods of **exactly** 3½ years, **and then says, "Even if I'm wrong in this I'm still right in my position"**? Who said, "I never have held Julius to be emperor," **and then says, "Nero stood sixth on the list of emperors"**? Who having said "Spiritual Israel's resurrection took place IN THE MIDDLE of Daniel's seventieth week," **then claimed,** "I didn't teach Spiritual Israel was resurrected in the middle of Daniel's 70th week"? Who said "The kingdom didn't come until 70 A.D.," **and then said "The kingdom came in 68, 69, or 70, take your choice"**? Who said "The Man of Sin is a SPECIFIC INDIVIDUAL, NOT A SYSTEM OF ERROR," **and then crawfished with "the Man of Sin is an evil force"**? Who said "Ishmael had the right of primogeniture until he was cast out," **and then crawfished saying "He did not have the right of primogeniture"**? Who said **GOD** has given us in the 70 weeks prophecy "an EXACT chronogical framework" **and then whimpers "I didn't say no mistake could be found"**? Who said constantly "the 2nd coming of Christ was not until 70 A.D.," **and then was forced to admit "the 2nd coming of Christ (the Ancient of Days ended the first 3½ years of the 70th week"? KING!**

No. 3. What preacher says "IN A SENSE the Christian age BEGAN at Pentecost"? What preacher teaches **"The blood sated Whore of Revelation bore the sins of mankind"**? What preacher has God MARRIED to one wife (Israel) **while at the same time** ESPOUSED to another (Church)? **(Max is even crawfishing on this now.** See his last No. 39 and this statement (among dozens): "From Pentecost till the second coming of Christ the church was considered as ENGAGED . . . Paul said he HAD ESPOUSED the Church to Christ . . ." p. 230.) **What preacher teaches Paul desired to be "free from Judaism" (p. 209) even after he was in Christ**? What preacher teaches **the Gospel saints were still "OF the Jewish world"**? What preacher teaches **the bloody Whore of Revelation maintained "the right of PRIMOGENITURE" even until 70 A.D.**? What preacher preaches **"In the New Testament, fleshly Israel takes on the meaning of Babylon, and the dead men in her captivity**

were the gospel saints . . ." (p. 215) What preacher teaches **GOSPEL SAINTS WERE IN CAPTIVITY TO THE BLOODY WHORE UNTIL 70 A.D. despite the work of Jesus? KING!** And the wonder is - **there are elders who listen to it being taught and spread!**

No. 4. Who so teaches as to minimise the miracles and resurrection of Jesus and leave us with no inspired record of an event ESSENTIAL to our redemption? Reader! WOULD YOU THINK SOMETHING WAS MISSING IN OUR INSPIRED RECORD IF THERE WAS NO ACCOUNT OF JESUS' MIRACLES AND RESURRECTION? According to Max the event that outshone these and which was ESSENTIAL to our redemption IS NOT IN THE BIBLE! **John (20:30-31)** recorded signs enough to sustain already existing faith (see Greek) but Max claims Jesus was not manifested, proved, demonstrated, to be Lord and deity until AFTER John wrote and by an event not even recorded in the Bible! **What if we had only prophecies of the resurrection?** You see, 70 A.D. on Max's terms is not only the fulfillment of another prophecy IT IS AN EVENT ESSENTIAL TO THE REDEMPTION OF THE WORLD AND TO THE LORDSHIP OF JESUS! And where is the proof of this event? In the writings of a Christ-rejecting Jew! When you wish someone to "**know assuredly**" that Jesus is Lord **(Acts 2:36)** take the N.T. and Josephus!

No. 5. Who didn't read Schurer or he would have seen the Jews **did not worship Nero** in sacrifice but offered the sacrifices Nero supplied? Who, in his eagerness to bolster his position says over and over again, that Nero "won worship from" the Jews and this was "**something that no king or emperor had ever obtained from Israel**" (118 et al.)? How pathetic! This practice of offering sacrifices **supplied by** Roman kings began as far back as Augustus (Bruce, "N.T. History, 253; Edersheim, "Temple," 127; Milman, "History of the Jews," Vol. 2, p. 189). **And in addition**, such sacrifices were not confined to the Romans! And who, holds without indicating the hotly disputed nature of the issue, that Nero prosecuted a world-wde persecution of the Church and claims without **any** support that he tried to "exterminate" the Church?

No. 6. Who refuses to acknowledge that "deliver up" in **1 Cor. 15:24** means "surrender"? Who had the nerve to say of the word "**To 'deliver up the kingdom to God' does not mean to 'give it up,' . . . but rather to raise it up or restore it to its rightful place.**"? (p. 144) SEE ANY LEXICON YOU CAN LAY YOUR HAND ON! Who defies EVERYBODY (not just "certain commentaries") in regard to the rendering of **Daniel 7:13?** Who wouldn't know a Hebrew letter from a chicken-track but tries to lead us through Koehler and Baumgartner? **Who hasn't even yet realized the LXX text he is relying on is not even the accepted LXX text?** WHO HAS THE THREE HORNS UPROOTED TO BE PROVINCES OF ROME when everyone knows (accept him) **that Babylon, Persia and Media were NOT, NOT, Roman provinces?** Who pontificates on Hebrew prepositions and expressly **denied** Daniel said WHO put down the three horns in **Dan. 7?** Who then pathetically goes on to say **the little horn** was to "subdue" 3 kings?

No. 7. On his No. 2. **"How could Rome fall in the first century when she didn't fall until the 4th?"** I've already answered! She was defeated in two respects: (i) in the death of him who claimed to be God and set in motion a 2 century persecution of my brothers and sisters, and (ii) in the utter wasting of the whole empire. **On Max's view how could Daniel 2:35, 45 be fulfilled in 70 A.D.? WELL?** Was not Rome so destroyed that she was "carried away, so that no place was found for her"? How could you think I'd have difficulty and you have none with this? What does destruction "in one hour" or "one day" mean? Completeness, utterness, unexpectedness. See **Isaiah 47:8ff** - written over 200 years before the event! For you, the destruction of Judaism is tied with the destruction of Rome **(Dan. 2:35, 45; 7:9-12).** Did Rome die "in one hour"?

No. 8. On his No. 3. **Babylon was a "whore" therefore couldn't be anyone else but Jerusalem!** What nonsense! So was Nineveh **(Nahum 3:4ff)** and Tyre **(Isaiah 23:15-18).** There he goes again, multiplying scriptures which have the same words in them! No-one argues **Israel** was not called a whore but so are other nations who are ungodly and who indulge in vile treaties. WHERE DOES JOHN SAY THE WOMAN COMMITS FORNICATION **WITH THE BEAST?**

No. 9. She (Israel-Judaism, says Max) commits fornication (says John) with the Kings and merchants of **the earth** (Israel-Judaism, says Max). WITH! She commits fornication WITH someone! Max says her fornicating friends are Israel - but **she** is Israel (he says)! How does that grab you?!

No. 10. His No. 4. **Kings of the earth in 17:18 means unbelieving Jews therefore the Whore is Judaism.** The Whore committed fornication **with, WITH** the kings and merchants of the earth therefore is not to be identified with Jews or Judaism. We have already given passages which show this "earth equals Palestine" theory is untenable. See them again. **Daniel 7:4, 17, 23; 8:5.** See **Revelation 12:16; 18:1, 3, 11.** The "kings of the earth" (Max claims these are the unbelieving Jews who opposed the brotherhood) stood and watched the already destroyed city! This ought to make it clear the kings of the earth are not "kings of the old economy" for when she was destroyed (according to Max) there was no old economy! Why don't you quit!

No. 11. They wailed, Max, only because their source of gain was gone! See **18:3, 9, 11ff, 17-19.** They cared nothing for the Whore! See **Ezekiel 27:26-36.** Max says John views the "little horn" (the Whore) from her "religious standpoint." **Can you believe it?** Read chapter 18 and **Ezekiel 27** and see if you can get religion out of there! **Chapter 18 speaks of the fall of a leading commercial power in the world!**

No. 12. His No. 5. Where is Babylon called **a wife?** Find it reader! These are the kind of assertions Max slips in and before we know it we have a coherent picture! **Where does it say she is a wife? 18:7** is said of Babylon **(Isa. 47:8ff)** and she was not a wife! And see **Zeph. 2:15. Where does it say she was a "once faithful" city?** Where does it say she is living in whoredom **with the beast?** Remember he has already claimed the church was ESPOUSED to Jesus prior to 70 A.D. (see Aff. 2, No. 38, number 8. And see

above No. 3). **So he has the Lord still having a wife while espoused to another woman! The Lord with a wife by a previous marriage, not yet divorced (see my 2nd Neg. No. 9-10), and engaged already to be married to another!** Only its stupidity saves this view from being blasphemous! **Where is Babylon called an "APOSTATE"?**

No. 13. Rome claimed over and over again to be the "eternal city"! So did the Church of God! Rome was foul and corrupt - fit only for burning! The Church of God was pure and already a heavenly habitation! Rome was clothed in material splendor and the Church in spiritual! Rome is eventually destroyed by her lovers and the Church enjoys the blessings described as a marriage supper! The destiny of Rome was smoke and fire but the destiny of the Church was glorious exaltation! **We** conclude the two cities are counterparts one of another!

No. 14. His No. 7. You notice in this little piece Max doesn't say what **the great city** is. Yes, I know what he believes, but you notice he doesn't **say** it. You see Max can't make it a CITY at all - only a symbol within a symbol (as I do). The corpses lie in **this city**! What city? "Jerusalem" is what the Seer has in mind of course but what does it mean to him? **Max denied (Aff. 2, No. 19) that this is the literal city of Jerusalem!** Read him again! And he chided me for saying Jerusalem was being used "symbolically." And yet instead of him making it the literal city, in effect, it becomes **the Roman provinces** where the Christians are persecuted at the "instigation" of Jerusalem! **But who brought this "instigation" issue in?** Max did. But this is assuming the thing to be proven! I tried to answer this argument before. Instead of calling Rome, Rome - the Seer links the death of the saints with their Master and "calls" it Jerusalem. **Both die the same death and therefore both die in the "same city."** Rome slew both! Now whether you like the explanation or not (I find it adequate) it yet remains it is a reasonable alternative since both views "figurize" the city!

No. 15. Max says (Aff. 2, No. 22): "Only one other time does the term 'that great city' appear in Revelation **(21:10).** Here it is the "holy city, New Jerusalem that descended out of heaven. . .' AFTER . . . 'that great city' (Babylon) is fallen." READ THE PASSAGE FOR YOURSELF! If we let this man away with all his subtle little assertions we wouldn't have a case! The passage doesn't even mention "a great city." It talks about a great mountain to which John is brought! "The contrast is clear," he tells us "The holy great city" is in contrast to the "Whorish great city." No such thing is in the text. **Can you beat that?**

No. 16. His No. 8. Is Babylon an **additional** power to the beast? **Max assures us she is!** Since she is an additional power she cannot be the sea beast - Rome. But what if these are but two aspects of the one kingdom? **While Max is sure she is 'additional' to the sea beast he is also sure she is the same as the "earth beast."** Now whence comes this certainty? There are 2 beasts in **Rev. 13** and the Whore rides **one** of them. Because she **rides** one Max is sure she is not it. Why is he sure then that the one she **doesn't** ride but which works **alongside** the sea beast - why is he sure she ISN'T it? This earth beast supports and has the power of the sea beast.

If she can be the earth beast why cannot she be the sea beast? Because the beast turned on her? Can't a kingdom devour itself?

No. 17. On Max's view the marriage of **19:6ff** follows the destruction of the Whore. What then can he do with the battle in **19:11-21? The earth beast he says IS the Whore!** But it is as KING OF KINGS Jesus comes against, to destroy, "the earth beast" **(v. 19 and 13:12ff) AND** the "kings of the earth." You see the trouble he is in. Christ does not become King of Kings until the destruction of the Whore is accomplished but **19:11-21** has him **as** (not in order to become) King of Kings warring and winning against the Whore (the earth beast and "kings of the earth"). WHERE IN DANIEL 7 DOES IT SAY THE "LITTLE HORN" BATTLES **"FOR"** THE KINGDOM? Whoever this little horn is - HE HAS the kingdom! (Whatever is meant by "kingdom" in that place.)

No. 18. As we mentioned in the two previous negatives - **Max not only holds the Whore to be the earth-beast, he also claims she is Gog and Magog.** Look now at the sequence of events as depicted in Revelation and as interpreted by Max:

1. The Whore is destroyed (Judaism is destroyed in 70 A.D. by the Romans) **Rev. 18**
2. The earth-beast is destroyed by the King of Kings (Judaism is destroyed in 70 A.D. by Jesus) 19.
3. The 1000 year reign ensues (Christmas receive the kingdom and rule with Christ) 20.
4. The little season follows (The Church is persecuted by the Whore-Judaism-Gog and Magog) 20.

No. 18. On Max's view the first three take place at the end of the 70th week and the fourth is the first half of that week! And he hasn't even the sense to admit, at least, he is in trouble! But he wants to drop his day equals year theory! SO HE SHOULD! He "challenges" me and "calls my bluff" on the importance of his view here! He argues it for 30 solid pages and alludes to the two periods of 3½ years, literally scores of times **and now claims it doesn't matter!** The "heart of Bible prophecy" and the more so "because it is a chronological" prophecy which gives an "EXACT chronological framework" for **Revelation 10-22. And then he has the gall to say "I can take it or leave it."** Is he joking? Not a bit of him! He expects to be taken seriously.

No. 19. He thinks the **only** difference between his view and ours is the day equals year bit! How silly can one be? But then, he wants us to examine his view of Revelation WITHOUT his seven literal years theory! **But Max, without this day equals year theory you have no view of Revelation!** LISTEN: "The seventieth week of Daniel also provides the EXACT CHRONOLOGICAL FRAMEWORK for the events recorded in the book of Revelation, and especially from chapters ten to the end of the book . . . As prophesied by Daniel, the final week or seven year period would be divided into two equal periods of time. The last half of Revelation, from chapter ten on, is devoted to these two forty two month periods." (page 53) He has saddled

himself with an untenable position borrowed from the dispensationalist Anderson and it is choking him!

No. 20. His theory has Christ "cut off" **DURING** 69 weeks - the Bible says AFTER. His theory of an "exact chronology" misses the Cross by a week! His theory has him say Cyrus gave no decree concerning the rebuilding of Jerusalem. His theory demands a "gap" between the Cross and 63 A.D. (The dispensationalists have a "gap" too.) **This gap is no optional appendage for without it** "a continuous chronology of Israel's future WOULD HAVE DEFEATED GOD'S PURPOSE in keeping 'the day or the hour' of Christ's coming in secrecy." (p. 52) This of course leads to his theorizing on the "firstfruits." **This "gap" is the period of 2 Pet. 3:9 and Acts 3:19-21. It is the explanation of Luke 19:41-44. It is the period in Revelation 7:1-4. And on and on!**

No. 21. You are aware of course that TIME is one of Max's constant chords. Now we have him on TIME and he is trying to whimper off it! When you are speaking to these people stay with this point and watch the twisting. **The 70th week (says Max) is 7 literal years (63-70 A.D.)** on this basis he interprets **Rev. II:1-3; 12:6, 14; 13:5; 20:1-3, 7-10 and 3:9 etc.**

No. 22. Now, do the Gospel saints inherit the blessings of Jesus at the beginning of the 70th week (63 A.D.) or in the middle (Feb. 67) or at the end (Aug. 70)? Bear in mind in what is to follow that Max means 63-70 A.D. when speaking of the 70th week.

No. 23. 1. Daniel's six blessings would be ushered in "at the **end**" of the 70th week (56).

2. SEVENTY weeks must **"first pass"** before Daniel's prayer would be answered (56).

3. Israel's restoration and blessing to be expected "at the **end**" of the 70 weeks (56).

4. Daniel's prayer "could not be answered until **the end** of the seventieth week" (57).

5. Blotting out of sins - it would "happen at **the end** of the seventy weeks" (62). **Twice.**

6. Christ's 2nd coming - "this took place in **the end** of the seventieth week (68).

No. 24. This should be enough to make you see that King is stuck with not only **2 three and a ½ year periods** but that the saints could not inherit the blessings of Jesus until the END of the 70th week. NOT THE BEGINNING OR MIDDLE BUT **THE END.** 70 A.D. and not before! He said he'd be "glad" to discuss the time periods "but HERE?" **Sure! We know how "glad" you are Max!**

No. 25. Does **he** ever draw a distinction between the beginning, middle and end of the 70th week? He does indeed! He claims the victory scene of **Rev. 14:1-5** must be placed in "the MIDDLE" (emphasis his) of the 70th week! (p. 318) The 2nd coming of Christ and the restoration of the kingdom

were "not accomplished until THE VERY END of that age." (p. 143) He rebukes the millennialists and then speaks of his own brand of "rapture" in "THE MIDDLE" of the 70th week (117).

No. 26. This is not only a question of time periods (and God knows this is more than enough trouble for Max so he won't handle it) **but of events!** Did the gospel saints gain the victory and reign with Christ in THE MIDDLE of the 70th week upon the completion of the first 42 months? Max EXPRESSLY says "yes" in numerous places and just as expressly "no" in a number of others!

No. 27. "The proper location of the so-called thousand year reign is in the **middle** (emphasis his) of the week." (p. 177) **"In other words, in the MIDDLE of the seventieth week, the saints . . . obtained a reign with Christ in power and authority that could be described only by the symbolic language of 'one thousand years.' IT IS THE ZENITH OF POWER, AUTHORITY, AND** VICTORY. ABOVE AND BEYOND THIS IT IS IMPOSSIBLE TO GO OR RISE." (p. 178)

No. 28. Before God, brethren, how much more must you be shown to see this is not only serious error but pathetically confused! **Elders will answer for permitting this kind of nonsense to grieve the Church of God!**

No. 29. Forget the literal time periods to which Max is crucified and deal only with the concept of a 70th week. Did the Ancient of Days in Max's view come at **the beginning**, or **the middle** or **the end** of the 70th week? Look at No. 23 above. Now read No. 25.

No. 30. If the 1000 year reign is in THE MIDDLE and **not** the END then the Whore was destroyed in the MIDDLE and not the END of the 70th week! He has a 70th week of two sections (forget the duration for the moment). **He can't decide when the Whore is destroyed.** If the 1000 year reign is in the MIDDLE (at the end of the first 42 months) they have gained supreme authority BEFORE THE WHORE IS DESTROYED. But then "after" the 1000 years Max says "Gog and Magog" (the Whore) attacks the Church. **So subsequent** to the Church receiving supreme authority the Whore is still around to war with her. But Max claims the Church did not begin to reign with Christ until theWhore was destroyed (p. 147). **I'm weary with this debate. I'm glad it's drawing to a close. I'm beginning to be drawn to conclusions I hadn't thought charitable.**

No. 31. On his No. 10. I've spoken enough about similarity in speech and description (see my last No. 27). Why was Domitian so important? Because he instituted a 2 century oppression on my brethren! Because he claimed deity and to be Lord of the "eternal city." Because he was a fit representative of all that Rome was and stood for! In the destruction of this man the ultimate annihilation was shadowed forth for the whole empire which he represented. **The word "epiphaneia" is used by Paul concerning the first coming of Jesus so you cannot give it your special treatment.** If "epiphaneia" proved his deity in his "2nd" coming - it did also in his first.

No. 32. His 11-23. Once again **my view** came under pressure. Gus Nichols in his debate with King lamented that King would never affirm when **he**

was to affirm. It's true! I don't have space to defend my book and in addition **it is Max's position that must be proved - not mine!** Even if mine is wrong this is no comfort to Max. He tiringly "challenges Jim" to do this or that. He wants to see the ramifications of "Jim's position." I meet a lot of people who are good on the negative but when it comes to establishing something they go lame.

No. 33. I believe the kingdom of Jesus Christ was fully established on Pentecost! An incompletely established kingdom is Max's myth! I believe the already established kingdom was publicly vindicated in the defeat of the Jews in 70 A.D. and in the defeat of the Romans! Rome put my Lord to death but my Father whipped Rome in raising Jesus from the dead and setting him (prior to 70 A.D.) at his own right hand "having" given to him power of the nations **(Rev. 2:27; 1 Peter 3:22).** That dominion was publicly **vindicated** (established). The resurrection of Jesus was the defeat of evil dominions and powers **(Eph. 4:7ff).** The atonement was completed prior to 70 A.D. NO BLOODY WHORE BORE MY SINS AWAY, MAX! Jesus did that, utterly and completely **(1 Pet. 2:24).** The whole wicked world was at the Cross Max and my Lord in rising whipped them all and WAS ESTABLISHED as Lord prior to **Acts 2:36.**

No. 34. Daniel 7 does not relate to 70 A.D. because God judges the 4th beast. I do not make it a judgment on the fourth beast "because **I** make the little horn the beast. **Daniel** says God judged the 4th beast **(7:9-12).** It doesn't bother me in the least for **Dan. 7** not to refer to 70 A.D. There was a transition period in Acts. It was not a transition of covenants or priesthoods in the eyes of God. The priesthood and covenant has been changed **(Heb. 8:6ff; 9:1,** "had" **10:5-10, 14, 29).** See **chapter 7:11-19 and** our discussion on the first proposition. Rather it was a period when God permitted thousands of Jewish believers to learn to live without having to have Jewish ways. A period when he was letting old Jewish prejudices die in those in whom they would die! **Your position is a libel on the books of Galatians and Romans!** Paul needed freed from Judaism - YOU SAID! (p. 209) Gospel saints were raised from the grave of Judaism at 70 A.D. - YOU SAID! (p. 223) Gospel saints were "dead" in the Whore, and captive, until 70 A.D. - YOU SAID! (215). **Don't talk to me about transitions OR your sin-bearing Whore!** I remember real well what I write. I answered you already on the word "establish." ONE **of** the meanings of "establish" is **to vindicate.** The established kingdom was vindicated in 70 A.D. and at the defeat of Rome.

No. 35. I at no time made light of 70 A.D. as an evidence in favor of Jesus and the Church! You, however, made light of the miracles and resurrection of Jesus by claiming it was the 70 A.D. event which put the Jews on pins and needles. **You are the one who claims prior to 70 A.D. there was not sufficient proof that Jesus was Lord!** Can you imagine Peter preaching "KNOW ASSUREDLY" that Jesus **has been made** (not will be) Lord **and not even mentioning the 70 A.D. event?** John giving **sufficient** proof of Christ's Lordship without the 70 A.D. event? According to Max there had not yet been given INDISPUTABLE proof. IT WOULD TAKE JOHN AND JOSPEHUS! Good grief. Come on Max - it's time for another crawfishing -

you've crawfished on just about everything else so you may as well finish it! **Peter says** "Know assuredly Jesus has been made Lord." **A Jew holding this King view of 70,** says, "How can we know assuredly when he hasn't been so established yet?"

No. 36. I don't mind calling on a pagan-Jew in support of a prophecy fulfilled. But are we speaking of an event ESSENTIAL to **the redemption of mankind?** It matters not to my salvation whether I know of Moab's fall **but do I need to know Jesus is the established, ESTABLISHED, Lord** and Savior and Priest? Peter did not recount the destruction of Jerusalem; but he recounted sufficient to have them know assuredly Jesus **had been** made Lord; therefore that event was not essential to assured knowledge of Jesus' Lordship. Peter claimed all things that pertained to life and godliness were already granted; but he had not been granted the knowledge of 70 A.D.; therefore it was not essentially connected with all things relating to life and godliness.

No. 37. His No. 19. Can you feature **Ephesians 1:19-21; 1 Peter 3:22; Col. 1:16ff; Phil. 2:5ff** all being fulfilled at Pentecost? Whether you like it or not - they were! **Rev. 1:7** applies to Christ's coming on Rome. There is no passage in **Dan. 7** which applies to 70 A.D.! Can you feature **Rev. 21-22** resulting from Nero's death? Can you feature **Dan. 2:35, 45** being fulfilled at 70 A.D.? **You'll need to see my Daniel, reader, to get the context of the comment on Luke 21:31.**

No. 38. I've explained my position on the "new heavens and earth" (see my last negative). This expression is not a prophecy in itself but is used in prophecies as a vehicle of speech. See my last No. 33. **In his No. 24-25.** Max wants to drop his **literal time** and still hold his theory! I've explained already the day equals year theory is an integral element in his position. See the quotes above. You're right Max, your request in No. 25 is silly! Then you go again talking about **"general** time." You are not permitted "general" time - you are committed to an "EXACT" chronology. Of course **Mt. 24** was fulfilled whether you are right or not! Of course Jerusalem fell and Jesus came despite your day equals year theory. But you have the Whore sustaining a wife-relationship to God in accordance with an "exact" chronology - up to **a specific time, 70 A.D.** Christ cannot marry the Church until 70 A.D. **You have the Whore maintaining the "right of primogeniture" for a literal period of time ending only at 70 A.D.** You have this "bolstered" by your allegorizing. If the Whore is the LAWFUL HEIR (I suppose you are aware that that is what "the right of primogeniture" is?) until 70 A.D. the Church cannot inherit until then and is not the lawful heir yet - is not the married wife yet! You have assumed the truth of your position and then proceeded to bombard us with TIME and MANNER in accordance with your "chronological key of Old and New Testament prophecy" (p. 45). Now let me see how many names I can think of which possessed "chronological keys." "Pastor" Russell, Wm. Miller, Cummings, Lindsay, Walvoord, King . . If the Whore was not the lawful heir **until 70 A.D.** your whole position is dead but since you **adopted** a day equals year theory; **invented** a gap, among other things to keep the purpose of God from being defeated; **imagined** a first-

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scripture. What scripture? Who was this innocent Sarah of whom he speaks? The one the Bible says "dealt hardly" with Hagar **(Gen. 16:6)**

No. 42. Max conceded (No. 28) that Ishmael was not even reckoned as one of Abraham's children. My, my. How then could he have had the "right of primogeniture"? Good grief! However finding Ishmael too hot to handle he moved to Esau. Remember Esau is not in the allegory so you can see how he moved off the allegory. Max, Esau was the legitimate and firstborn son of Isaac but Ishmael was not reckoned by God as Abraham's seed! You have no case! Why aren't you man enough to admit you need to study this further?! In No. 27 Max grants to Ishmael "firstborn position." But he has admitted Ishmael was not even regarded as "seed" or "children" of Abraham BY GOD **(Romans 9:6ff).** God refused the request of Abraham to make the slave the heir **(Gen. 17:18, 19, 21).** Ishmael was NEVER in God's eyes Abraham's firstborn! God at no time made the covenant with him. God at no time gave him the right of primogeniture! HOW THEN COULD GOD DISINHERIT HIM? That bloody Whore had no right of primogeniture! That bloody, Christ despising Whore was not the Lord's wife! AND IF SHE WAS YOU HAVE THE LORD MARRIED TO THAT WHORE WHILE AT THE SAME TIME ESPOUSED TO ANOTHER!

No. 43. His No. 29-30. What was still ahead for the Christian prior to 70 A.D. is still ahead of the Christian today. Max has admitted there are things ahead for him - part of his inheritance. Eg. a new body and being "adopted" so as to have an **"habitation in the eternal state"** (p. 204). A.D. 70 being past he tells us "souls have been going directly **to their eternal reward** at death." (212) Because 70 A.D. is past "the believer in death may now enter immediately into his eternal reward." (224) **So even Max believes in a future inheritance!** So why would they be urged to hold on? For all that of course and the glorious redemption of their bodies! **Phil. 3:21; Rom. 8:23; Eph. 1:13-14.**

No. 44. His No. 31. **Gal. 2:4** speaks of "**false**-brethren." They weren't real brothers. Max, you can't "creep into" Christ! John spoke of **some** ("not **all** of us") who went out from the brotherhood. They "went out" when they apostatised to Gnosticism. Of course the men in **Acts 15:24** were not Gnostics. **See any commentary on 1 John but Max's.** As usual he is on his own! What does he care for world scholarship - he has his theory to defend!

No. 45. See my last No. 14. I showed that one author could speak of many "end-times" thus proving that that there is more than one "end-time." Thus proving that stringing "end-time" passages together like pearls on a string is poor Bible study. His response? See his No. 31. How pathetic! I gave a number of passages on the "fulfillment" and "completion" of various things. Showing that different writers (contemporaneous writers) may have a certain phase of God's will in view. See my last No. 15. His response? He never even mentioned it. This is the third time he has ignored it! The "mystery" of God is finished **(Rev. 10:7).** What mystery? Completed when? He **tells** us what they are and then (No. 32) strings a bunch of scriptures together again. He throws **Hebrews 12:28** ("wherefore receiving") and leaves

us the impression that "receiving" indicates a process **going on.** But check the rules on participles and see how glib he is. Vincent says "the participle gives no note of time, but simply indicates the fact that Christians as such receive." **Vincent** knows a little Greek!

No. 46. **1 Tim. 6:14.** Max insist Jesus is the King of Kings whom "no man hath seen, nor can see." How then did they SEE him in 70 A.D.? If they SAW him he is not the King of this passage. If they didn't SEE him what happens to all that talk about Jesus having been SEEN? Heads we win - tails you lose! We've already exposed the "compare these scriptures" approach of the "Jesus-Only" people. See my last No. 27. Jesus and the Father have similar attributes and so similar language is used of them. Does this make Jesus the Father? In **Rev. 11:15** we read of **BOTH** the Father and Christ. If this is parallel to **Dan. 7:13** we have the "son of man" **and** the Ancient of days.

No. 47. His No. 34-36. I can't affirm and negate at the same time. A paperback copy of my little thing on Daniel is available. Study it - if you don't like it, reject it Max sure didn't present it very well. **Still, I suppose I ought to be thankful that he spent any time on his affirmative at all.**

No. 48. Note that Max missed two important questions: **ONE: Who GAVE the Ancient of days the kingdom in Dan. 7:14?** And, **TWO: Explain how,** if the three horns were the first three kingdoms, **how did the little horn subdue "three OF the first horns"?** Don't be glib - look at it!

No. 49. His No. 39. Joseph was the husband of Mary and she his wife before they came together! At first they were espoused and then he took her for his wife. Reader, an **espoused** wife is not the **body** of her fiance; she is not his flesh or members. Prior to 70 A.D. Paul said the Church was the body, flesh and members of Jesus. Only a married wife was such. Push this and watch these people crumble.

No. 50. His No. 37-38. **The accepted text of the LXX** does not differ from the ASV **and every other version.** Only the Chigi does and that is **the rejected** text. But Max needs it. Hang the scholarship (in this case - not just my favored ones but), all of them. **A man who says Daniel doesn't say WHO subdued three horns will pronounce for us on this matter.** Such a man will guide us through the learned Koehler's lexicon, suggest a rendering for us and "challenge" the world's scholarship in commentaries AND versions with a "who can deny it"? A man who can't tell by sight the difference between a Greek infinitive and present participle will render this preposition for us AND, will do it contrary to the world's scholars. Good grief!

No. 51. **"Prove your assertion that I have God married to one woman and espoused to another at the same time. I deny such a position." (No. 39)** Gladly, for all the good it will do. Before 70 A.D. the bloody Whore was a "A WIFE OF THE LORD BY A PREVIOUS RELATIONSHIP, WHICH MUST BE ENTIRELY DISSOLVED IN ORDER FOR THE SECOND MARRIAGE TO TAKE PLACE." (p. 230) Babylon "BOASTED THAT SHE WAS A QUEEN AND WOULD NEVER BE LEFT A WIDOW, BUT HER **DI-**

VORCEMENT AND HER PLAGUES CAME IN ONE DAY . . ." (231) Thus Babylon was the wife of the Lord until 70 A.D. As to the Church: "FROM PENTECOST TILL THE SECOND COMING OF CHRIST (70 AD-JmcG) THE CHURCH WAS CONSIDERED AS ENGAGED . . . PAUL SAID HE **HAD ESPOUSED** THE CHURCH TO CHRIST . . ." (p. 230) Further, I asked you in my first negative if you could give a scripture to show the Church as the "in fact" one-flesh-wife of Jesus (No. 45, No. 8). **You answered "Yes"** (Aff. 2, No. 35, No. 8). **SO MAX KING, YOUR TEACHING RESULTS IN OUR LORD COMMITTING ADULTERY!**

No. 52. Do you believe the bloody Whore had the "right of primogeniture" until 70 A.D.? Do you believe the bloody Whore was your sin-bearer? Do you believe the Lord was married and espoused at the same time? Do you believe the saints were dead men and captives in the bloody Whore until 70? Do you believe our inspired book lacks the record of an event essential to the redemption of the world? Do you believe the Christian age began at Pentecost ONLY "in a sense"? Do you believe the Lordship of Jesus was not **established** until **after** the N.T. was written? **You and Max will go well together!**

PROPOSITION IV
McGUIGGAN'S FIRST AFFIRMATIVE

"THE NEW TESTAMENT TEACHES THERE IS YET TO BE A DAY IN WHICH ALL THE DEAD WILL BE RAISED TO LIFE. AND THAT THEY WITH THE PEOPLE YET ALIVE ON THAT DAY WILL BE JUDGED RELATIVE TO WHERE THEY SHALL SPEND ETERNITY."

No. 1. If you've stayed with us this far you are not shocked by the proposition but if you have just picked up this book and opened it - you surely have been shocked. That one "conservative" evangelist should have to affirm this against another "conservative" evangelist must be surprising. I am required by the proposition to establish three things: (1) There is a coming day of judgment; (2) a coming resurrection of all the dead from the grave; and (3) that this occurs at a coming of Jesus who will then determine where each shall spend eternity. **This is not difficult to do!**

No. 2. The man I'm disputing with believes

1. There is no scripture in the Bible which **prophesies** of judgment after 70 A.D.
2. There is no scripture in the Bible which **prophesies** a coming of Christ beyond 70 A.D.
3. There is no scripture in the Bible which **prophesies** a resurrection beyond 70 A.D.
4. **John 5:28-29** was fulfilled **by 70 A.D.**
5. **1 Corinthians 15:1-58** was all completed **by 70 A.D.**
6. **1 Thessalonians 4:13-18** was all completed **by 70 A.D.**

No. 3. **It is in this area** (I think this is true), **that Max is at his most dangerous!** Perhaps this is not true - perhaps he is equally dangerous when he undermines the freedom from Law for the Gospel saint as is set forth in Romans and Galatians! Before entering into my affirmative let me set forth to you the deadly conclusions and implications of Max King's doctrine **for I solemnly believe that he has unwittingly undermined the very basis of our faith, viz., the bodily resurrection of Jesus, and left us without plain scriptural assurance of our own personal resurrection!**

No. 4. Max believes in at least three resurrections in the experience of a Christian who lived in the first century. They are these:

1. **The "resurrection" out of sin to life in Jesus.** This is **regeneration!** Scripture? **Eph. 2:2, 5.**
2. **The "resurrection" out of the grave of Judaism. This occurred in 70 A.D.** (or thereabouts).
   Scriptures? **John 5:28-29; 1 Cor. 15:20-58; 1 Thessalonians 4:13-18 etc.**
3. **The "resurrection" of each individual believer.** This occurs immediately upon death. To make this clear: Visualize a saint falling dead. Even as he hits the ground he is "resurrected" in a spiritual body. The lifeless body **remains** at your feet but the dead man has **already been** "resurrected." Scriptures? **The same ones as for number 2.**

No. 5. We believe in the first! Scriptures abound for it. And we know how Max "proves" his number 2. **But how does he prove his "3"?** By SAYING the scriptures "proving" number 2 have a "DOUBLE REFERENCE" or "SECONDARY APPLICATION." **This should immediately worry us!** To hear we have no scripture which plainly tells us of our hope and that we must depend on "secondary applications" is a fearful message indeed!

No. 6. We are made even more fearful when the man himself tells us honestly: **"Out of the abundance of resurrection passages, it is possible to advance almost any theory desired by man, unless a proper distinction is made in the different resurrections." (page 192)**

No. 7. He tells us in the same place that he regards this "separating" of the "various kinds of resurrections" as a "problem" in textual exegesis. Quite so, and he accused us of creating problems with "numerous comings." Still. How does one **know** a passage has a "double reference"? HE **KNOWS** ONLY WHEN THE SCRIPTURES PLAINLY SPEAK OF ONE! When a prophecy is used in scripture in two different ways (eg. Psalm 8 is used both of mankind generally and Jesus particularly), we KNOW it has a double reference. Without some inspired scripture to say so - we do not KNOW there is a double reference!

No. 8. Suppose I were to deny the truth of **the resurrection of the individual believer.** How would Max PROVE this truth? If he goes to **1 Corinthians 15** I shall say "But on your own admission this was fulfilled by 70 A.D. The resurrection **there** spoken of occurs **at the coming of Christ in 70 A.D.** And in addition you claim the passage is correctly exegeted when applied to the "resurrection" of the saint out of the grave of Judaism as a member of the corporate "body." In short, this is the "resurrection" of the Church in 70 A.D. - how do you **know** it speaks of the individual believer today?"

No. 9. And on top of the fact that he calls on this "double reference" thing he has attempted in previous offerings to nullify all my arguments from **1 Thessalonians 4** and **1 Corinthians 15.** You remember? See **Proposition 2, Negative 1, No. 10, 11; Neg. 2, No. 32.** He "proved" there that **the "coming" of Christ in these passages referred to 70 A.D. and not to something after!** He "proved" by exegesis that the resurrection in those passages referred to the figurative resurrection at 70 A.D. **Having proven the COMING and RESURRECTION of those passages were fulfilled by 70 A.D. how can he call on a double reference?**

No. 10. If there **really** is a "double reference" then it is just as surely in the text as the "first reference." Right? And if it **is really in the text** why can't I use it? You see what he has done? In his eagerness to prove us all wrong he forbade us to use the text as speaking of our individual resurrection at the coming of Christ **but now he wants to use it in a "double reference" way to keep himself from being a heretic! ..**

No. 11. If the "resurrection" in the passage **(1 Thessalonians 4)** has a double reference then **it does** speak of future resurrections beyond 70 A.D.! Right? And if the "resurrection" has a "double reference" what of the

"coming" of Christ which produces that "resurrection"? SO ON HIS OWN TERMS WE HAVE **A RESURRECTION** AND **A COMING** OF CHRIST **BEYOND 70 A.D. Reader, lay hold on this, here is dangerous doctrine indeed!**

No. 12. And in addition, **Max King has undermined the Biblical arguments favoring the bodily resurrection of our Lord!** Max believes in a "bodily" resurrection for believers but he believes the body you are now in is discarded. For example, he believes if you died this moment you would be immediately "resurrected," experience a "bodily" resurrection **even though your body remains lifeless on the ground and decay is already eating at it.** But on these terms how could one prove the physical-bodily resurrection of Jesus? Max believes in a "bodily" "resurrection" for each of us (proven by passages he says were fulfilled by 70 A.D.) but the body which died remains lifeless! **Why must it be any different with Jesus?** Shall we quote passages which say "Jesus Christ was raised from the dead"? That won't do - thanks to Max, G. C. Brewer "was raised" but his body is still in the tomb! Shall we say men "saw" Jesus after he was dead? That won't do - thanks to Max. For Max insisted, remember? that thousands "SAW" Jesus in 70 A.D. Shall we say he showed Thomas the wounds? That won't do - thanks to Max. Hasn't he told us "Christ is not confined to one body"? And haven't the "Witnesses" told us this was one of those "special manifestations" and that Jesus could on occasions walk through doors? And don't they have **1 Peter 3:18** to "support" them. And hasn't Max said "first the natural and then the spiritual." Doesn't this fit real well into Max's scheme of things? You know it does! **The "Witnesses" love to hear this kind of talk from Max and elders ought to check it - hard!** Shall we say the tomb was empty? That won't do - thanks to Max. For the "Witnesses" have told us God miraculously removed the body! **I charge that Max King has unwittingly undermined the very basis of the Christian faith - the resurrection of Jesus Christ!** THANK GOD THE MAN IS IN ERROR!

No. 13. To the affirmative! **I wish at this point to establish there is a coming, future judgment day! Romans 14:10** and **Acts 17:30-31.** The first passage is given as instruction for the Church of God of all ages! There is no way to restrict it to pre-70 A.D. saints without undermining the instruction of the whole chapter! **If there was an exegetical reason for so doing we would have no alternative but to do so.** "We" in the passage speaks of Christians. One's conduct relative to the weaker brother is to be guided in light of this coming judgment. **This exhortation knows no dispensational limit therefore the basis upon which the saints are to view the exhortation is without dispensational limitation!**

No. 14. **Acts 17:30-31.** Prior to the Christian age there were "times" of (relative) ignorance. These God "winked at" (permitted). He commanded men, all men, even then, to repent (Noah's world; Sodom; Nineveh). The reason he calls **all men, everywhere,** to repent in this age is "Because he hath appointed a day in which he will judge the world in righteousness" by Jesus! **Inasmuch as there is no contextual reason to limit "all men" or "everywhere" it means just that, ALL MEN, and EVERYWHERE!** This would mean, the call to repentance would embrace **all ages** for **all men** do not/did not live in pre-70 A.D. times.

No. 15. **How will such testimony be offset?** One might show (in regard to **Romans 14**) there were moral exhortations given in light of (now) past judgments therefore **Romans 14** relates to a (now) past judgment. This would be an effective negative if: It could be proven that **Romans 14** was a parallel to the passage containing the (now) past judgment.

No. 16. **And, the negative must be careful in his argumentation, lest he leave himself with no scripture speaking of future judgment at all!** If he should assert, "I have a passage which speaks of a (now) past judgment and connects with it a moral exhortation therefore **Romans 14** speaks of a (now) past judgment," **he has given us the device by which to nullify ANY appeal to future judgment of ANY kind.** If he can by this means establish **Romans 14** as a past judgment then the passage cannot be applied to the Church of God today! If it can be applied to the Church of God today, it cannot be limited to 70 A.D.

No. 17. **In regard to Acts 17:30-31.** If it can be established that this applies to a past judgment then it cannot be applied to the world today! If we go to other passages to show that "all men" does not mean "ALL men" we may well have proven too much. There **are** passages where "all men" does not literally mean "ALL men" but in these cases we know it **by being forced to** that position by other scriptures which cannot be reconciled with such a view. We cannot however restrict an expression unless we are **made** to. **It is not sufficient to show a passage where "all men" and "everywhere" are contextually restricted for it is already granted that where a context imposes a restriction the passage must be duly restricted.** This does not **prove** that all are so restricted. A scripture must be taken at face value unless evidence **compels** us to do otherwise. It is not **proof** to demonstrate the passage (if restricted) could well fit into a man's overall view; it is not proof, we say, that the restriction is justified. Restrictions must be limited to those passages where contextual evidence demands a restriction! If it can readily be understood on its face value without violation to the immediate context or any other plain teaching of scripture - the passage must be accepted at face value!

No. 18. If the mere showing of some passages containing a restricted use of such phrases as "all men," or "the inhabited earth" is sufficient to negate the evidence of **Acts 17** then **we have the device by which to nullify every call to repentance today.** WHAT PASSAGE CALLS MEN OF THIS AND SUCCEEDING GENERATIONS TO REPENTANCE? The argument which would negate **Acts 17:30f** would negate **Luke 24:47; 2 Corinthians 5:10;** and **all** the others.

No. 19. **If we are not permitted these scriptures to speak of a coming judgment and a call to repentance on the basis of that judgment - we'd like the passage Max!** Or a confession that you have none. If these passages **(Romans 14; Acts 17)** are usable today they speak of a coming day of judgment for all men and a call to repentance on the basis of that coming day!

No. 20. I wish at this point to note an objection against this use of

Acts 17 which has the merit of being exegetical. It concerns the word "mello." Max King has devoted many pages to the discussion of this word claiming - if the word is used (and especially in the present tense) it means " 'to be about to be' - and this word is **never** (emphasis his) used in a text that is dealing with things in the far distant future. Mellonton **always** means 'to be about to be,' just as **at hand** always means 'at hand' or 'near.' " (page 365) **The argument then is:** Since "mello" in the present tense means 'to be about to be' and a form of the word "mello" is used in **Acts 17:31** - the judgment of **Acts 17:31** is imminent when Paul is speaking. If this is true, the judgment could not be one yet future.

No. 21. This would be a conclusive argument if it were true but it most certainly is not! The Greek authorities just don't agree with Max. Even Berry's interlinear upon which Max leans so heavily doesn't agree with him. Berry in his lexicon at the end of the volume declares the word may **often** be adequately translated **the simple future of certainty** ("shall," "will," or "must"). And to this agree ALL the standard lexicons. For Max to say it "always means 'to be about to be' " is nothing short of ludicrous. And to say it after "10 years of prayerful and careful" study is inexplicable. Who is this man? A noted lexicographer? He is one who went on to say that those who did not agree with him in this matter were "perverting" the "meaning of words to uphold their theory." Thayer, Robertson, Vincent, Burton, Liddell and Scott, and Berry, all disagreed with him. But you don't have to take the word of these men - look for yourself.

No. 22. The word is used in **Acts 26:22; Galatians 3:23; Col. 2:17; Hebrews 11:8, 20** to speak of things which were not at all imminent. In **Acts 26** it is used to cover about 1500 years! In **Gal. 3** it covers the whole period when the law acted as a "jailer." In **Col. 2:17** it covers the whole period during which the sabbaths etc. acted as shadows. See for yourself how long is covered in **Hebrews 11; 8, 20.** And in addition to this there are many many passages where the word has no temporal significance **at all.** Eg. **Romans 4:24; 8:13; Acts 20:13** (twice, "intending").

No. 23. An additional deadly difficulty grabs Max in this matter. For him the word "mello" in its present tense is the temporal equivalent of "at hand." In **Romans 8:18** we have glory which says Max **"is about** to be revealed." In **1 Peter 5:1** we have the same expression and Max holds it to mean the same thing. Now, in **1 Peter 4:7** we have the end of all things being **at hand** and in **5:1** we have the glory "about to be" revealed so these two expressions are temporal equivalents.

No. 24. Max **denies** the "coming of the Lord" was "at hand" during the time of his earthly ministry (page 114f; Proposition 2, Negative 1, No. 8). The "coming of the Lord" is "synchronous" with the "end of all things" and "the revealing of the glory" **(Romans 8:18 and 1 Peter 5:1).** Max DENIES these were **at hand** during the earthly days of Jesus' ministry. BUT "mello" and "at hand" are temporal equivalents. If we can find Jesus during his earthly ministry saying his coming is "about to be" we have repudiated Max's view of "mello" or his view that the 2nd coming was not "at hand" during the earthly ministry of Jesus.

No. 25. Max, not realizing what he is doing argues "The Son of Man is **about to come**" in **Matt. 16:27** (page 158) and uses "mellei" to speak of "nearness of time." So here is a summary of the point: 1. "Mello" is the temporal equivalent of "at hand" (Max King).

2. "Mello is used of the coming of Christ in **Matt. 16:27.**

3. Therefore the "coming" of Christ is "at hand" during the earthly ministry of Jesus.

But Max King denies this! He expressly said: "The aspect of the kingdom that Jesus was dealing with in this text, which would be manifested at His second coming, was **not** "at hand" WHEN Jesus made that statement to his disciples. . ." (Prop. 2, Neg. 1, No. 8).

No. 26. This further louses up his argument on pages 113-115. He says there **"When Paul wrote the second Thessalonian letter, the time of Christ's coming was not at hand . . ."** He goes on to "reconcile" James and Paul for us but what he needs to do is to reconcile his use of "mello" in **Matthew 16:27** with this quote here! How could Jesus say the Son of Man "is about to come" (thus the coming is "at hand") and Max claim it wasn't imminent when Paul wrote 1 Thessalonians years later?

No. 27. I wish to show there is a resurrection yet to take place at a coming of Jesus yet to take place! 1 Thessalonians 4:13-18. We have Max's assurance that this passage has a **double reference** so that we are right in drawing from it a resurrection for each individual today! (page 199 - top of the page) And yet we are told (p. 191, 201, lines 22ff) it is to be dated 70 A.D.

No. 28. Many old Testament passages have a double reference. The first, or immediate application and the second. Eg. deliverance from Babylon historically and literally and deliverance in Jesus later. If **1 Thessalonians 4:13ff** is of that nature, we have a coming of Christ and a resurrection at 70 A.D. and another fulfillment later. So on his own confession we would have a post 70 A.D. prophesied resurrection and coming of Jesus. But enough of these arguments for we know already how erroneous is the man's view! But "out of his own mouth. . ."

No. 29. There are two groups in this passage. One is said to be those who "fall asleep" or have "fallen asleep." These are they which have died physically. The second group is the people who are "alive." Those who have not died physically. **Those who have died physically and those who have not yet died physically.** At the coming of Christ those who have died physically will **rise** - and they will rise **first.** Then **together with** those who have not died physically will rise to meet the Lord in the air!

No. 30. Clearly now - there are two groups; the dead and the living. The dead will rise - that is, they will come to life and thus be as the other group - alive! The "alive" in this passage speak of those physically alive - those who have not physically died. This passage then shows us two things which have not yet occurred. (1) A coming of Jesus when the physically

dead are brought to life again, and (2) a coming to life again of the physically dead **observed by those** who have not physically died. **There is a group of people which is to see a rising from the dead of their loved ones at a coming of Jesus. This has not yet occurred!**

No. 31. How is this evidence to be offset? (1) Claim the whole passage was fulfilled completely by 70 A.D.; (2) Claim the "resurrection" here is figurative and speaks of rising out of the body of Judaism.

No. 32. Max uses the first (on occasions) but then confesses the passage does have a double reference so that **1 Thess. 4** does speak of our day and our resurrection. So we do have a resurrection which post-dates 70 A.D. and in our text it is "synchronous" with a coming of Jesus. So, we still have a coming of Christ- yet future. For clearly, Jesus is not coming each time one of us is "resurrected" (on Max's terms).

No. 33. The use of the 2nd is futile and dangerous as well. It is futile because it has been conceded that the passage **does** speak of our individual resurrections. But it is dangerous doctrine for it postulates the first century saints as still in captivity under Judaism until 70 A.D., IN SPITE OF THEIR BEING IN JESUS. Not only so - but Max has Gentiles in this body of Judaism also (pp. 207ff).

No. 34. "The New Testament saints were made alive in Christ, but in the resurrection they were raised out of Babylon or Judaism (their grave) . . ." (page 223)

No. 35. The "firstfruits" (1st century Christians - M.K.) "**heard** and **lived** in Christ before they were raised from the grave of Judaism." (page 367)

No. 36. Time and time again King thus argues. The saints although alive in Jesus still were regarded as "dead men" (p. 215). Paul and the **Corinthians (2 Cor. 5)** we are told needed and desired **to be made free from Judaism** (pp. 207, 209). **He has Paul and the N.T. saints under Law.** UNDER LAW IS UNDER CONDEMNATION! Paul assured the saints they were NOT under law **(Romans 6:14).**

No. 37. And yet in another place (seeing his terrible difficulty), he has the saints free from Judaism because Jesus nailed it to His cross. But contradicting himself doesn't bother Max. You recall how above I told you he spoke of a "double reference" to **1 Cor. 15** and **1 Thess. 4**? Well listen to this: "The time element of prophecy is as important in its fulfillment as any other portion of the prophecy, **and it is inconceivable for a time prophecy to have a double meaning** . . . Therefore, the fact that New Testament predictions had a definite, God-revealed, Spirit inspired stated time of fulfillment (such as "at hand," "near," "soon" . . .), **a secondary application seems unlikely. . .**"

No. 38. Max King enslaves Christians under Judaism despite the plain statement of **Colossians 2:14ff** and **Galatians 3:10, 13; 4:3-7.**

No. 39. In addition to the dangerous ramifications of such a "resurrec-

tion" interpretation in this passage there is the question of why the "dead" rise FIRST. And more, "the dead" are clearly antithetical to the "living." The living has reference to those living physically and so the "dead" are those who have physical died. In fact, King admits this much (p. 205). The Thessalonian problem was "What will happen to our dead when the Lord comes? Won't the fact of their being dead mean they somehow lose - or are maybe even 'left behind'?" Paul assures them "the living will have no advantage over the dead. For the dead **will first be raised** and then together with the still living be taken to be with the Lord." We can see then the "raising" of **the dead, FIRST,** is that they may join ("together") **the living.**

No. 40. There is no literal resurrection where something is "raised' which wasn't dead! If there is no dead body there can be no resurrected body! **That which did not die cannot be resurrected!** We know this well when we are discussing with the "Witnesses." They claim Jesus was **resurrected.** We ask them did the body come again to life and they deny it saying "he was raised a spirit being." We ridicule the notion of believing in the resurrection if the body were not made alve again - and so we should. We pursue the liberal who claims he believes in **the resurrection** of Jesus while denying the coming to life again of the body! And so we should! Should we do less with Max? He claims the saint is resurrected even though his body lies there mouldering! Max, tell us, plainly now: COULD JESUS HAVE BEEN RESURRECTED WITHOUT HIS BODY COMING TO LIFE AGAIN? We're not saying it did. We're **not** asking: could Jesus' physical body have been resurrected without his body coming to life again? We're asking you, **if Jesus had undergone what you say we will undergo, would it have been an actual resurrection?** And would you tell us, in what way can a body which never died be said to be resurrected?

No. 41. **1 Corinthians 15:35-58.** The "resurrection of the dead" was being denied by some at Corinth. There is **not a scrap of proof** that the resurrection of Jesus was being denied. Max says it was. In discussing the resurrection **of the dead** Paul discusses "bodies." In 42ff he says, "So also is the resurrection of the dead. IT is sown in corruption; IT is raised in incorruption: IT is sown in dishonor; IT is raised in glory: IT is sown in weakness; IT is raised in power: IT is sown a natural body; IT is raised a spiritual body." What is it that's raised in glory, power, incorruption? Whatever is sown in dishonor, weakness and corruption. **The body of course!** But why does Paul even mention the body? **Because he is discussing the resurrection of the dead.** This resurrection of a body sown in dishonor and weakness is timed by Paul as at the coming of Christ (verse 23). So once more we have a coming of Christ linked with the resurrection of people out of physical death. **This resurrection has not yet taken place and since it is to take** PLACE AT THE COMING OF CHRIST, that coming is yet future

No. 42. **How will this testimony be offset?** (1) Claim the whole passage is a "time prophecy" and was fulfilled by 70 A.D. Thus say, the "resurrection" under discussion was the "resurrection" of the Church out of the body of Judaism. (2) Claim Paul did not discuss "dead bodies" in **1 Cor. 15** (his 1st Negative, No. 22 in Proposition 2).

No. 43. The second is utterly ludicrous. Did Paul speak of a "bodily resurrection" for each believer? Max expressly admits this (page 197): "The fact that **the resurrected body** is not physical should not mean our hope of a body is destroyed . .." Now listen to this: "It is JIM, not PAUL, that affirms the resurrection of "dead bodies." (Pro. 2, Neg. 1, No. 22).

No. 44. Can you beat that? He concedes Paul speaks of a "resurrected body" for each believer but claims Paul does not speak of resurrected "dead bodies." WHAT THEN DID HE SPEAK OF? Resurrected LIVE bodies? Do you now see what I mean when I say this man's doctrine is dangerous? **He can affirm a "resurrected" body without affirming anything about "resurrected dead bodies"!**

No. 45. "Paul speaks of the "resurrection of the dead." (Max King)

"Paul speaks of a "resurrected body" for each believer." (Max King)

"Paul does **not** speak of a 'resurrected dead body.' " (Max King)

No. 46. People, there cannot be a "resurrection **of any kind** unless there is **a coming alive again** of that which in some sense **was dead.** There cannot be a **"resurrected body"** unless there is **a coming alive again** of the body that **was dead.**

No. 47. There cannot be a "resurrection" **of a cause** unless that cause "was dead" and **came to life again.** There cannot be the resurrection of **a nation** unless that nation "was dead" and **came to life again.** There cannot be a "resurrected body" unless that body **was dead** and **came to life again!** YOU CANNOT HAVE A "RESURRECTED BODY" WITHOUT A "RESURRECTED **DEAD** BODY." The only body that can be a "resurrected body" is a "once dead" body. **A child knows this!** Don't let this man "snow" you.

No. 48. If there can be a "resurrected" body without the **once dead** body living again then as we have already said (No. 12, above) **Jesus may have had a body, a "resurrected body" without the once dead body coming to life again.** Then as Max **assumes** a double reference in these passages the Witnesses assume God removed the dead body from the tomb!

No. 49. Concerning I (see No. 42 above). If **1 Corinthians 15** is a "time prophecy" (as Max claims) then there can be no "double reference." **We are left without scripture concerning the resurrection of each believer.** If in spite of it being a "time prophecy" and being fulfilled in 70 A.D. we **assume** a "double reference" we are obliged to **PROVE** the "double reference." And if we can prove **it has** a double reference we have proven there is **a coming** resurrection of each believer AT THE COMING OF JESUS which must therefore (since it is the "time" of the resurrection) be future!

No. 50. John 5:28-29. In this passage we have "graves" and people coming forth from them in a resurrection. This resurrection is followed by a judgment which results in the wicked being sent into everlasting punishment and the righteous into life everlasting. The resurrection of both groups is simultaneous. Since the resurrection of believers is put at the time of the coming of Jesus - this resurrection is put at the time of the coming of Jesus.

No. 51. How will such testimony be offset? (1) Show a passage very similar

in structure which does not speak of a future resurrection and judgment and claim both passages are the same in meaning and purpose. (2) Claim the passage is fulfilled in a figurative resurrection in 70 A.D.

No. 52. **Daniel 12:2** is very similar in structure to **John 5:28-29** but they do not necessarily speak of the same time or event. In the first passage we have three very definite contextual aids to show **12:2** is not future. (1) Verse 1 says "at that time" (linking it to **11:45**) which speaks of the time when the king of the north (Rome) establishes itself firmly in Judea! (2) **10:14** tells us the vision relates to the Jewish people in "the latter days." (3) And **12:7** says the termination of the vision is 70 A.D. **Read these passages yourself!** A fourth, not so definite but suggestive, is **12:1** and the "great tribulation." This when taken with **12:7** and the fact of Rome establishing herself in Judea (**11:45** carries weight when seen with **Matthew 24:21.** The **12:1** and **12:7** are definite limiting factors and **with them Matthew 24:21** carries weight.

No. 53. There are no such limiting factors in **John 5:28-29. If we can offset this testimony by mere similarity of structure we then have the device by which to undermine every passage in the Bible concerning any kind of future judgment and resurrection of believers!** If we go to any passage claiming God will today judge men for ungodliness we can be shown a passage similar in structure which "proves" that judgment passage is already past! If we quote a scripture which speaks of the resurrection of individual believers we can be shown a passage similar in structure which does not deal with individuals thus "proving" that resurrection passage does not deal with individual resurrection.

No. 54. If our response is to say "double reference" the counter will be "**Prove by scripture** there is a double reference in **that** passage." If we can assume (or even "prove") the double application then we have opened the door for "double reference" in passages such as **John 5:28-29.** If that passage has indeed a double reference then we have every reason to believe in a future resurrection day and judgment!

No. 55. Max King - you have undermined the scriptural proof of the bodily resurrection of Jesus by your doctrine!

You have undermined the scriptural proof that individual believers are to experience a bodily resurrection!

You have undermined the liberty from law (Judaism) which my Lord bought for and gave to the pre-70 A.D. saints.

No. 56. Tell us plainly:

1. Could a body which never died be "resurrected"?
2. Did the Sadducees want to know from Jesus what kind of body individuals would be raised with?
3. What verse do you use to call men to repentance today?
4. What verse do you use to show God will bring individuals under judgment today?
5. Could a man have known there was life beyond the grave when Elisha raised the dead boy in **2 Kings 4**?

PROPOSITION IV
KING'S FIRST NEGATIVE

No. 1. Jim's last negative (proposition three) left us wondering if maybe our "wild **Irish** rose" was beginning to lose his **cool**! But his affirmative speech shows signs of restored calm. Scenes of "foot stomping," "dust throwing," and "clothes rending" are common in scripture **(Mt. 26:65; Acts 22: 22, 23).** It is interesting to watch Jim's "foot work" when he is in the negative (which is most of the time). One could become so enthralled by such dazzling performance as to lose sight of his **wildness** and **ineffectiveness** relative to the **real issues.**

No. 2. Attention must also be called to Jim's "affirmative" position in this debate. A philosophy of "successful" debating is to **affirm little** and **deny plenty** (if winning a debate is one's concern). Look at Jim's **first affirmative** on Proposition II! Out of a wealth of second coming material, he used 4 of 15 allotted typewritten pages, and most of that was consumed on "resurrection" passages. He became BUSY only after **the Negative** opened up the field. So here again, in his affirmative on this fourth proposition, he comes up short of his allotted space, but even more dolorous is the fact that VERY LITTLE WAS AFFIRMED in the space that he did use. Look at it again and see what we mean. He was in the negative practically all the way! In fact, when he did affirm something, he got to **answering himself.** Did you see it? He would affirm (assert) and then answer, showing how such "testimony might be offset"! I was told (by some who should know) that Jim McGuiggan could take either side of an issue in debate and **win**! The man must be conscious of this reputation, for he attempted that very thing in his last speech . . . and almost succeeded! Actually, his **negative** just might have an edge over his **affirmative**! He gave as much evidence AGAINST his affirmative as he gave FOR it. **Really he did!** Look at the evidence he gave for what he affirmed. Don't panic if you don't see it. There's nothing wrong with your sight!

No. 3. If merely saying the resurrection of **1 Cor. 15** and **1 Thess. 4** is physical and future is PROOF that it is, then surely saying the resurrection is not physical and future is EQUAL PROOF that it is not. I could write "ditto" to the negative as given by Jim and for the most part nothing more would be needed to meet his affirmative adequately. Thus my speech could end at this point with my **negative** responsibility fulfilled. But winning a debate is not what's important. Our aim is to get at truth. As in proposition II, even so here, we shall open up the field by going beyond the limited boundaries set by the Affirmative. **Naivete** on our part? Sure it is, but don't you want to see the resurrection subject opened up rather than watch two grown men play "cat and mouse" in an attempt to "win" a debate?

No. 4. First, we will deal with Jim's negative arguments and statements, even if we are not in the affirmative. In No. 3, Jim charges that I "undermine the freedom from law for the Gospel saints as is set forth in Romans and Galatians!" **All through this debate** Jim has tried to make it stick that King has the Christian Jew bound, enslaved, in bondage, under the curse of the law, and therefore spiritually dead until Christ's second coming in

70 A.D. See his No. 38. I categorically deny the charge. In his No. 37 he admits that in some places I have the saints free from Judaism, but concludes that Max only contradicts himself. Of course many have concluded that THE BIBLE contradicts itself, but what does that prove? Never have I believed or taught that Christians were in sin, in bondage to law, spiritually dead, or in slavery under the law of Moses. They were "dead to the law" **(Rom. 6:4).** They were "redeemed from the bondage of the elements of the world" **(Gal. 4:3,4).** They were "made free in the liberty of Christ" **(Gal. 5:5).**

No. 5. BUT ONE THING IS BEYOND DISPUTE. The decay of fleshly Judaism and the rising of a new Israel, while **simultaneous,** was BY NO MEANS **INSTANTANEOUS.** The time from Pentecost to 70 A.D. was a TRANSITION period. What does **transition** mean? What does it imply? Jim **knows** and he has **said,** "Nor can we fail to notice the existence of a transition period in the New Testament era" (Daniel, page 41). Transition is defined as "a passing from one condition, form, stage, activity, place, etc. to another" (Webster). Jim, from what CONDITION, FORM, STAGE, ACTIVITY, and PLACE did Jewish Christians pass? OUT OF WHAT did they come? Who made the rule that they could not be made free from the Law, redeemed, and forgiven in Christ BEFORE their transition was completed? JIM McGUIGGAN MADE THAT RULE, not God Almighty. No prisoner ever came out of the penitentiary **before** he was **pardoned.** Pardon is the **first step.** His pardon, release and separation may be taken in "one gulp," but it involves a series of actions.

No. 6. Did you observe how Jim watered down "transition" when pressed with it (3rd prop., 3rd. neg., No. 34)? He muttered something about "a period when God was letting old Jewish prejudices die in those in whom they would die." Call it what you must Jim, the facts remain unchanged. O.K., let's use YOUR expression. They had become dead to the Law (old Jewish prejudices). Christ died to redeem them that were under the Law (old Jewish prejudices). Paul exhorted them to stand fast in freedom and be not entangled again with the yoke of bondage (old Jewish prejudices). There were thousands of Jewish believers in Jerusalem still filled with "old Jewish prejudices," and Paul showed that he also "kept the law" or observed "old Jewish prejudices." **(Acts 21:20-25).** At Cenchrea Paul took an "old Jewish prejudice" and shaved his head **(Acts 18:18).** If you like that expression best, O.K. So wherever I have used Judaism, Jewish system, Jewish age or world, strike it out and put in its place, "old Jewish prejudices." I will settle for that! So Jewish Christians (though redeemed, forgiven, released from the Law, made free in Christ) had to put off, rid thmselves, turn away and become separated from "old Jewish prejudices" and become filled with "new Christian prejudices." And they suffered greatly in doing so. Their "new look' made them appear as "heretics." Naturally they "groaned" and "longed" for the day of redemption (or "vindication" if you prefer)!

No. 7. When did that "redemption" come? Certainly when the **transition** was completed. Jim gave only HALF of it. Sure, God gave ample time for the "old Jewish prejudices" to die in those who left the law. But there is another side to the coin. Dying was only part of God's scheme. God also gave ample time for the "new Christian prejudices" to become formed in those who accepted

Christ. **Transition required both actions.** It is FROM one state TO another state. FROM one activity TO another activity. God didn't take Israel from Egyptian bondage and set her down in Canaan in ONE DAY; neither did N.T. saints enter their "Canaan rest" without first being "led by the Spirit" TO that "promised land" **(Heb. 4:1-11; Rom. 8:14-39; Heb. 12:18-29! Rev. 21:1-7).** Maybe if Jim hassles over this issue long enough it will eventually **sink in!**

No. 8. Next, Jim argues that the physical resurrection of Jesus is **undermined** unless man has a physical resurrection also. See his **No. 3, 12, 55.** His proof? Jim says so! He appeals to this authority quite often! So now we learn that our resurrection proves Christ's resurrection. If we are not raised in flesh and blood, then neither was Jesus! Show us, Jim, where such is argued in scripture. Is that how Paul argued the resurrection with the Corinthians? If being raised in the "likeness of his resurrection" refers to a flesh and blood resurrection, does being planted in the "likeness of his death" refer to a flesh and blood crucifixion on a cross? Did Paul undermine the flesh and blood death of Jesus in teaching a "crucifixion with Christ" **(Gal. 2:20)** and a "death with Christ" **(Rom. 6:8; Col. 3:4; 2 Tim. 2:11)** which did not involve man's flesh and blood? Was Paul referring to a "flesh and blood death" when he proclaimed that he had been made "conformable to Christ's death" **(Phil. 3:10)**? See where Jim's "literalism" is taking him? He sees no reason for the **fleshly** resurrection of Christ except to show that's how man must be raised. "Neither his flesh did see corruption" **(Acts 2:31; Psa. 16:10).** Is that how it MUST BE with us today before we can believe it was that way with Jesus?

No. 9. Jim constantly weighs a doctrinal point in light of what the "Witnesses" believe and teach (No. 12). Isn't that some way to determine truth! Look at the "sects" first and then go to the Bible! That is a pitiable guideline used by far too many brethren today. Because the "Witnesses" enter their homes through the front door isn't going to influence me to climb through my windows! Such insinuations are at best "uncharitable tactics." Bro. Gus Nichols tried to align me with Armstrong, Mary Baker Eddy, the Christadelphians, the Adventists, the Witnesses, etc. Brethren know that such tactics are sometimes as effective as putting soap suds in a dog's mouth, turning him loose on a busy street and yelling "mad dog." Jim concludes his No. 12 by exclaiming; "THANK GOD THE MAN IS IN ERROR." This sort of reminds me of a certain man who went up into the temple to pray **(Lk. 18:9-14).**

No. 10. Beginning with No. 5, Jim makes a play on "double reference" and "secondary applications." He couldn't quite decide whether to **oppose** it or **use** it, so he does a little of both! It must be terribly frustrating to NEED what you feel compelled to OPPOSE. I stated PLAINLY in **The Spirit of Prophecy,** pages 242-245, that a secondary application of eschatological passages was not **dogmatically opposed** by the writer. And I still hold to the **four reasons** given which, in my judgment, would prohibit a future secondary fulfillment. Brother Franklin Camp in **The Work of the Holy Spirit** stated that the fall of Jerusalem was **a type** of the end of the world yet to come. To me, this view has **more merit** than other arguments made thus far, but even here we see serious problems. But since bro. Camp. has **said it,** he needs only to **prove it!**

No. 11. Jim feels I have contradicted myself in opposing a double applica-

tion in one place and affirming such in another place. So it may seem, UNLESS one considers the texts and applications of those statements. Concerning resurrection passages, I'm not advocating a "double application" with respect to some **future historical day** or event, for I oppose such with respect to ANY eschatological event in the New Testament. However, the fulfillment of all prophecies has resulted in the complete establishment of that which now completes and perfects believers in all succeeding time. IN THAT SENSE do we speak of **secondary application.** What has been accomplished in some historical event now becomes the blessing and experience of individuals (believers) within the scope of their time and of their lives. The waiting for some future, historical, prophesied event would betray the **efficacy** of the **first** fulfillment, AND PROVE **INCOMPLETE ESTABLISHMENT.** Who, for example, feels the need of another historical cross? Further, who would deny the present efficacy of the PAST historical cross?

No. 12. Jim opened his speech (No. 2, 3) by tacking a "most dangerous" sign on me because of things I believe were fulfilled by 70 A.D. It never seems to occur to Jim that the real danger is denying fulfillment, restoration, and completeness of the work of Christ and the Holy Spirit in the fulness of times. What is dangerous about the **fulfillment** or **completing** of that which gives like blessing to all succeeding generations? As God said of Zion and new Israel, "shall I cause to bring forth and shut the womb" **(Isa. 66:9).** Does God, in fulfillment, slam the door shut, throw away the key, and go out of business? If something is fulfilled is its power and purpose thereby destroyed? Continuous individual blessing and fulfillment is one thing; future historical event is something else. It is "double reference" with respect to the latter that is being denied.

No. 13. In No. 31, Jim states: "For clearly, Jesus is not coming each time one of us is 'resurrected' (on Max's terms)." This struck me as odd, not because I'm contending that Christ comes to each individual at some time or in some manner, but because Jim claims such a thing CLEARLY does not happen! But when he was pressed on the coming of Christ in **Acts 3:19-21** he applied it to Christ's coming to a sinner when he is converted (see 1st. prop., 1st Neg. No. 19). So what Jim CLEARLY affirms in one text he CLEARLY denies in another.

No. 14. FINALLY, Jim **affirmed** something (No. 13, 14). There is a coming future **judgment day** based on **Rom. 14:10** and **Acts 17:30-31.** Then he quickly slides into the negative and shows how "such testimony may be offset." He negates his affirmative effectively, except for ONE BASIC argument. He can go no further, so we will take it from there! If **Rom. 14:10** and **Acts 17:31** contain a PAST judgment, Jim reasons, then nothing in those texts can apply to us today! Such passages are not usable today UNLESS the judgment therein is still future! "WHAT PASSAGE CALLS MEN OF THIS AND SUCCEEDING GENERATIONS TO REPENTANCE?" he asks. What verse do you use to call men to repentance today?, he asks in No. 56.

No. 15. With Jim, all the starch is taken out of every single Bible text that contains a prophecy or prediction that is now fulfilled in a **past historical case.** He sees all such teaching, admonition, instruction, or whatever is associated

with that text, as null and void with respect to future generations. I honestly believe that this TERRIBLY FALSE CONCEPT of scripture is the greatest single factor in blocking man's acceptance of realized eschatology. If it is not FUTURE then it is DEAD, reasons Jim. The Bible is weak, powerless, and terribly ineffective, as Jim sees it, unless it depicts some imminent, impending, announced, just around the corner, DAY of doom by which we can frighten the wits out of a sinner, and occasionally a saint!

No. 16. How do you call men to repentance, he asks. First, I consider NO verse of scripture as DEAD, NULL, OR VOID. God's word is **living, powerful, perfect,** and able to do all that needs doing for both saint and sinner. If a preacher can't accept, understand, and forcefully teach scripture texts having a one time **past historical fulfillment,** he needs to G-o P-low C-orn! I sometimes preach a sermon entitled: "For If God Spared Not" based on **2 Pet. 2.** The whole thing is documented with Biblical history, but most any preacher (especially Jim) could take it and impress a sinner with his need of repentance, not because of a coming **day** of judgment but because of God's attitude toward sin and the sinner's **present state** in sin. Realized eschatological judgment does not put God out of the "judgment" business. It may eliminate a "future, historical day" of judgment, but it does establish JUDGMENT. Present judgment! Continual judgment! God is not dead! And if that won't move a sinner to repentance, chances are that nothing will. Concerning repentance, the field of forceful, impressive texts is unlimited, including those having a realized eschatology. God's love is also a powerful force in bringing men to repentance, but I confess that I must always, without exception, go to the PAST to bring forth expressions and illustrations of God's love. THANK GOD FOR THE PAST. What would the "present" or the "future" be without it?

No. 17. Jim, answer this question. How do you teach **Heb. 10:25,** particularly, "not forsaking the assembling of ourselves together?" Be fair now, have you used it lately? Does "the day approaching" which you know is now a **past historical** day, nullify the admonitions of this verse and of the whole related text? I say NO, but let us have **your** answer! Many preachers won't give in to "the day" of **Heb. 10:25** because they fear HALF of their sermon outlines would be VOIDED (and that is real tragedy for a preacher)! If that "day" is past, the PUNCH would be taken from their admonition to faithful attendance, they think! Jim is using the same erroneous reasoning on **Rom. 14:10** and **Acts 17:30, 31,** but by his **own negative,** it is his only argument against **that day of judgment** being now past!

No. 18. In paragraphs 20-26 we find Jim involved in more "negating" from **The Spirit of Prophecy;** more on the word "mello." Remember what was said earlier about Jim's philosophy of debating: "Affirm **little** but deny **plenty.**" So far he has affirmed "two judgment passages" and already we are more than halfway through his first "affirmative"! And he is the one who said that "Gus Nichols lamented that King would never affirm when he was to affirm," saying, "It's true." (3rd prop., 3rd. neg., No. 32). Let me ask a favor of you, the reader. Just briefly scan Max's affirmatives in comparison to Jim's affirmatives. You will have to chuckle too when you get the picture!

No. 19. Jim argues that for Max the word "mello" in its present tense is the

temporal equivalent "at hand." (No. 20, 23), quoting page 365 of **The Spirit of Prophecy.** That statement, Jim, was not made to make "mello" the **time equivalent** of "at hand," as you interpreted and used it. The point being made was that "mellonton" always conveyed the same **meaning of time** just as is true of "at hand." "At hand" does not express variable measures of time, ranging up to thousands of years. Neither do I feel that "mello" (in present tense) has the wide range of time claimed by some. But aside from that issue, I do not hold that "mello" and "at hand" are parallel or equivalent time expressions with respect to the range of time involved.

No. 20. Beginning with No. 27, Jim returns to the **affirmative,** brushing it lightly here and there. Based on **1 Thess. 4:13-18; 1 Cor. 15;** and **John 5:28, 29,** he affirms a future physical resurrection of the dead. But as you saw, he constantly regressed unto the "negative," leaving his affirmative tottering upon a few **assertions.** We look at these now, and then the remaining space will be used to **open up** the resurrection subject, showing that this prophesied historical event occurred **along with** its associated eschatological events in the "consummation of the age" **(Matt. 24:3).**

No. 21. First, **1 Thess. 4:13-18.** Clearly there are two groups in this passage, the dead and the living. **On this Jim and I agree.** But I deny that "the dead" are **dead** simply by being physically dead and that the "living" are **alive** simply by having physical life. Further, I deny that the **dead** are resurrected by a recomposition of their decayed physical bodies and that the **living** are changed by certain physical modulations. Concerning the accommodative language of the text: "sleep," "clouds," "trumpet," "air," "caught up" or gathered together, see **Spirit of Prophecy,** pages 205-207. Further, the reader is urged to consider Paul's statements here in light of Christ's in **Matthew 24.** There, as here, we have Jesus **coming from heaven,** He comes in the **clouds,** a **trumpet** is sounded (the marginal reading in the KJV has "with a trumpet and a great voice"); and His elect from everywhere are **gathered together (Mt. 24:29-34).** I contend that Paul is speaking of the **same eschatological event.** That such an event was expected in "their time" is quite evident from the text itself. Scholars have recognized this fact with **no small difficulty** in explaining why Paul and others felt those things were marked for **their generation.**

No. 22. Jim argued in his **Book of Ezekiel,** and ably so, that **Matt. 24** does not carry two distinct comings of Christ separated in time thousands of years apart. **We say amen.** But notice one of his supporting arguments. **"Where would the reader divide the chapter?"** he asks. Then after showing the problems in dividing it at different places (as brethren do - in full fellowship), Jim concludes, "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? This will hardly do." (Page 188). On page 189 he said, ". . . if Jesus dealt with two different events thousands of years apart without clearly marking them off, the chapter is indecipherable!" I agree, **naturally!** Jim, I ask you this one question. Are two distinct comings of Christ more clearly **distinguishable** in the New Testament epistles? I agree that Jesus did **not** throw two comings together in **Matt. 24** and leave us to "pick our way through them," and I fail to see that any New Testament writer did so, in-

cluding John in **Revelation.** Two comings are as indecipherable in those writings as in **Matt. 24,** AND YOU KNOW IT! For example, brother Franklin Camp applies **1 Cor. 1:7; Rom. 13:11; Rom. 16:20; 1 Cor. 7:26** (along with **Heb. 10:25, 37; Heb. 12:26-29; Jas. 5:8; 1 Pet. 4:7; 1 Pet. 4:16-18 and** Revelation) to Christ's coming in the fall of Jerusalem. (See his **The Work of the Holy Spirit,** pages 61-76). I know you agree with him on many of these passages, but I also know that you deny that **Rom. 13:11; Rom. 16:20;** (possibly **1 Cor. 1:7)** and Revelation belong to 70 A.D. Now, Jim, you and bro. Camp are **too brilliant** to differ on New Testament coming again passages IF there are TWO CLEARLY DISTINGUISHABLE COMINGS. **Reader, take note of this!** I don't believe that Jesus or His apostles threw together **two comings** separated by thousands of years, leaving us to "pick our way through them," in **Matt. 24,** or anywhere else! And that is why Jim did not even try to separate them when I repeatedly pressed him to do so in his "second coming" affirmative.

No. 23. If two separate comings are clearly taught by the apostles, where are they taught? If Jesus clearly taught two separate comings, where is the passage? Where, in the Old Testament, did the prophets clearly declare two separate comings? Everywhere we look **in scripture** we fail to see two comings CLEARLY taught. How the "two comings" theory developed may be a mystery, but certainly there is not the slightest hint of it in the teachings and expectations of New Testament era saints! But one thing is clear and promising today: a return to JERUSALEM is in the workings of 20th century theology. Great steps have been recently taken in that direction, especially with "coming again" passages. The significance of the events of 70 A.D. is beginning to be recognized at last. However, nothing short of a **complete return** will yield a **complete restoration** of New Testament Christianity. When the WHOLE of Biblical eschatology is seen within the framework of New Testament time, manner and events, "that which was lost will have been found." God hasten the day!

No. 24. Next, **1 Cor. 15:1-58.** Paul teaches the physical resurrection of physical dead bodies, says Jim. His proof! IT is sown, IT is raised, etc. (vs. 42-44). What is the IT? The physical body, says Jim. With his view it can not possibly be anything else. O.K., Jim, expound the chapter for us from your "physical body" viewpoint. Please answer these questions. 1. What does it mean to sow the physical body? 2. **Who** or **what** determines the **action** of sowing the physical body? Under whose power is it done? 3. Does the physical body die BEFORE or AFTER it is sown? 4. Does "sown in corruption" refer to the decay of the physical body in the grave or to some "corrupt" condition of the flesh before death? 5. Does "sown in dishonour" refer to the body's physical condition in the tomb or to a physical condition before death? 6. Does "sown in weakness" refer to the body's physical condition in the grave or to some physical state before death? 7. Are the physical bodies of all men **sown** and **raised** in like manner and condition? 8. Will all raised physical bodies bear the "image of the heavenly?" 9. Does "corruption" refer to a condition of the fleshly body that results in its death? 10. Does incorruption refer to the condition of a raised physical body that makes death impossible? 11. Will the resurrected physical bodies of wicked men put on incorruption and immortality? 12. Does the statement, "Death is swallowed up in victory" pertain to the resurrection of dead physical bodies? 13. Will the physical bodies of wicked

men share in this victory through our Lord Jesus Christ? 14. Are dead physical bodies in the grave of v. 55? 15. Is this the "literal grave" that will be opened in the resurrection, as in **John 5:28, 29**? 16. Is the grave of verse 55 defeated by dead physical bodies being raised out of it? 17. Since the **sting of death is sin,** does a physical body become subject to death only after sin has been committed? 18. Do physical bodies continue to die today because Christ has not yet given us victory over **law** and **sin**? 19. But if we have **release from Law and victory over sin,** what, then, IS the STING of physical death and what is the STRENGTH of that sting that is yet to be conquered by Christ? 20. Does the prophecy of **Hosea 13:14** refer to the literal graves of dead physical bodies? These 20 questions should not be difficult to answer IF Jim's **IT** in **1 Cor. 15:42-44** refers to "physical body" death and resurrection!

No. 25. Next, **John 5:28, 29.** Again, literal graves, physical bodies, and future fulfillment are Jim's assertions. But a look at the **complete text** should at least arrest any tendency toward "jumping" to such conclusions. **First,** we observe verses 24 and 25. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Clearly, physical death and life **are not** the subject of these verses. The dead who **heard** (obeyed the voice of Christ) obtained life. They passed **from death to life.** When? Jesus said the **hour** is coming **and now is**! How were they dead? Not physically. How were they made alive? Not physically. When did they **hear** and **live**? Not thousands of years later.

No. 26. **Second,** the dead that hear and live (verse 25) do so because the Father that hath life in himself, hath given to the Son to have life in himself. Christ is the second or "last Adam" who "was made a quickening spirit" **(1 Cor. 15:45).** He is the "second man from heaven" who enables the quickened ones to "bear the image of the heavenly" **(1 Cor. 15:47-49).** He has power to "quicken whom he will" (John 5:21).

No. 27. **Third,** he not only had power to "quicken the dead," but power "to execute judgment also, because he is the son of man" **(John 5:27).** This is the meaning of what follows in the next verses: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." There is not a **sudden sweeping** change from spiritual and life in verses 24-26 to physical death and life in verses 28, 29. That is not the basis for the "marvel not" exclamation. The "marvel not" pertains to the end result of Christ's mission from the father. He not only has power to give life; he has power to **execute judgment also.** None shall escape the latter. ALL shall come forth to this power. The wheat and the chaff are permitted to stand **as one** until the day of separation **(Mt. 3:12).** But before the separation it is the "wheat" that has **the life,** not the chaff. But both will come forth in the time of threshing! The difference between the **wheat** and the **tares** was in obeying and not obeying the "quickening"

voice of Christ. The hour was coming, however, when Christ's power to "excute judgment also" would bring all forth to separation and reward **(Mt. 13:37-43).**

No. 28. **Fourth,** "unto the resurrection of life" is, therefore, the **culminating result** of previous action; the action of hearing (obeying) the "quickening" voice of Christ. Christ's repeated assurance was, "I will raise him up at the last day" **(John 6:39, 40, 44, 54).** Raise up whom? "ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" **(John 6:37).** This is the one that shall be raised up in the last day. He who comes to Christ **(John 6:44)** and who "eats his flesh and drinks his blood" will be raised up **(John 6:54).** It is not a resurrection TO OBTAIN LIFE, but rather it is "unto the resurrection OF LIFE." It is the "manifestation" and the "glorification" of those who obtained life in Christ that this resurrection is dealing with. Separating the chaff from the wheat is not that which gives **life** and **maturity** to the grain but that which **reveals** it, and **separates** it into the garner. Being received into the garner **(Mt. 3:12);** shining forth as the sun in the father's kingdom **(Mt. 13:43);** being gathered and received unto Christ **(John 14:1-3);** and inheriting the kingdom prepared for them **(Mt. 25:34)** is the "raising up in the last day" of those who were "quickened" by Christ. He had power to **quicken** and he also had power to **execute judgment.** The latter was as crucial to the saints' salvation as the former. Grain left **unharvested** will perish. Better that it was never sown in the first place. All N.T. expressions of "future salvation" pertained to the "harvesting," not to the "growing" or "developing" state!

No. 29. **Fifth,** "unto the resurrection of damnation" is likewise the **culminating result** of previous action, the action of rejecting the "quickening power" of Christ **(John 12:48).** Separated, cast out, rejected, unquenchable fire, outer darkness, weeping and gnashing of teeth were the forewarned destiny of those who received not the **life of the Son.** The Son had power to give life and he also had power to execute a decisive judgment in the consummation of the age **(Mt. 24).**

No. 30. **Sixth,** Jim's interpretation of the text (physical resurrection) places upon him the burden of justifying a sudden change in the middle of a text from spiritual death and life to physical death and life.

BACK TO THE BEGINNING

No. 31. A good way to misunderstand a subject is to begin at **the end** rather than **the beginning.** Surely the resurrection is not confined to the N.T. One needs to start with the "promise of eternal life." "In hope of eternal life, which God, that cannot lie, promised before the world began" **(Titus 1:2).** This takes us back **at least** to Abraham (some believe before the **Gen. 1:1** creation). The promise of eternal life, inheritance, city, or heavenly country was first made to Abraham, to be **fulfilled** through his promised seed, Christ **(Gal. 3; 16).** His physical seed under the Law did not obtain (by means of the Law) that heavenly promise **(Gal. 3:18-21),** but they lived in "hope" of it. Israel's hope was identical with the Abrahamic promise. But Israel became **blinded** to the meaning and realization of their hope. Paul was bound with chains for the hope of Israel **(Acts 28:20);** not because he perverted it, denied

it, or withheld it; but because they didn't **see it** as Paul preached it. At his arrest and defense in Jerusalem he declared, "of the hope and resurrection of the dead I am called in question" **(Acts 23:6).** Before Agrippa in Caesarea he affirmed: "I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead" **(Acts 26:6-8).**

No. 32. I believe that the "hope of Israel" has been COMPLETELY fulfilled in Christ. (Jim should too since he argued that COMPLETE ESTABLISHMENT happened **forty years** before the time of my view, 70 A.D.). As in the earthly, historical case, so in the heavenly, **"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. 21:45).** Not ONE WHIT of Israel's hope through Christ failed to find **complete** fulfillment. ALL CAME TO PASS. As in the type, it did not happen INSTANTANEOUSLY, but the promised land was surely reached and entered. The **consummation of the age** carries that VERY MEANING (Mt. 24:3). If a physical nation, an earthly country, a national kingdom, a literal Jerusalem, OR a resurrection to physical immortality was Israel's hope, then certainly her hope is **yet future!** But we believe Israel's **restoration (Acts 3:19-21)** has been FULLY realized within the promised heavenly realm. The promised "new heaven and earth" **(2 Pet. 3:13)** is not yet in our future **(Rev. 21:1-3)** with respect to its "coming" or the matter of "fulfillment."

No. 33. Jim McGuiggan SPLITS the Abrahamic **promise** and **inheritance,** giving part of it (the city, the country, the kingdom, redemption, etc.) at Pentecost and putting the rest (the physical resurrection and entrance into the eternal kingdom) into the future (our future). NUMEROUS SERIOUS ERRORS EXIST HERE. 1. He **splits** what stands **united** in scripture. Abraham does not inherit in stages or by slices. 2. He has Abraham inheriting the kingdom **(Mt. 8:11, 12)** while he is still in his literal grave, dead as a doornail (by Jim's view). 3. The kingdom that Abraham is in now is the one **of this life** (by Jim's view) because you can't be in the eternal kingdom (the future eternal state) until after the resurrection of your physical body, according to Jim. He said, **"2 Pet. 1:11** speaks of our entering our eternal habitation in the eternal state" (3rd prop., 2nd neg., No. 37). Jim, is this eternal kingdom state entered at physical death or at physical resurrection? If it is entered at physical resurrection, how can Abraham be in it now if he is still physically dead? But if he is physically dead, how can he be in the kingdom of THIS LIFE? If he can't be in either "kingdom state" (this life and the eternal state beyond) what kingdom state IS HE IN?See what a STATE Jim is in! 4. Further, if Jim says the eternal kingdom state is entered at physical death, what enters into it? Does the dead body enter it? Does man's spirit enter it? If the latter, is this a second birth of the spirit into a kingdom state? When the spirit is reunited with the resurrected physical body will that be a **third** entrance into a kingdom state? You affirmed that at the physical resurrection "Jesus will then determine where each shall spend eternity" (No. 1). If this isn't determined until a physical resurrection, does the spirit remain in the literal grave with the body until then? If not, where does it go? What state is it in? Jim's literal view

puts the redeemed, quickened, living sons of God in "limbo" or some "kingdomless" state between physical death and physical resurrection. Hence, all talk of eternal life in an eternal kingdom before a physical resurrection becomes sheer nonsense. 6. Jim makes Pentecost the time of receiving the inheritance without ONE SCRIPTURE to support his contention, and PLENTY against it **(Gal. 3:29; Rom. 8:17; Gal. 4:7).** 7. He has Abraham and O.T. saints inheriting at Pentecost with gospel saints inheriting at the time of their individual obedience. So he has a **past historical** fulfillment with **post continuous individual** fulfillment in succeeding generations . . . THE VERY THING HE CHIDES KING FOR HAVING WITH RESPECT TO THE RESURRECTION! **Reader, take note!** 8. After Jim **splits** the Abrahamic inheritance (Pentecost and yet future) he bumps into "the promise" being received at the "soon" coming of Jesus **(Heb. 10:35-37),** a text that he himself applies to 70 A.D. Now he is faced with a **three-way split** of "THE promise." How are you going to **slice it up** for us this time Jim? We will be watching!

ISRAEL'S RESTORATION

No. 34. Perhaps this has been the most ignored area of the Bible with respect to the resurrection and related eschatological events. But Israel's **restoration** is clearly taught in scripture, extending beyond the day of Pentecost **(Acts 3:19-21; Rom. 11:26, 27).** And according to O.T. prophecies her restoration answers to her resurrection. Historical restorations, as from Babylonian captivity, were used to picture Israel's future restoration under the Messiah. See **Isa. 26:12-21; Ezek. 37,** and our comments in **The Spirit of Prophecy,** pages 214-217. Isaiah prophesies: "Thy dead men shall live, together with my (God's) dead body shall they arise" **(Isa. 26:19).** The release of the dead from the earth (v. 19); the moment of indignation (v. 20); and the disclosure and punishment of earth's iniquity (v. 21) are impressively parallel to fleshly Israel's N.T. end-time. Also compare with **Isa. 25:7-9.** Ezekiel likewise presents restoration as Israel's coming out of her graves and entering into her own land with God's tabernacle in her midst forever (chapter 37). Also consider **Dan. 12:1-4** in this light. That resurrection is associated with an unparalleled tribulation, which Jesus applied to Israel's end-time **(Mt. 24:21).** In the "negative" of his "affirmative" (No. 52) Jim "doth protest too much" and **too soon** to let this text slide by us! Take hold of it, reader!

No. 35. These O.T. predictions were not fulfilled at Pentecost, the forepart of the N.T. era, but rather at the **consummation,** the **times of restoration (Acts 3:19-21);** or in the **regeneration** or "new birth" **(Mt. 19:28-30).** "Shall a nation be born at once" **(Isa. 66:8)**? Indeed, it was. But Jim has Israel restored and in the heavenly country with Abraham from Pentecost day. Paul, however, argues in Romans that "God hath not cast away his people **(Rom. 11:1, 2).** His point was far from showing that Israel was **already** in her heavenly inheritance, but rather the "cutting off" of her Messiah through the unbelief of some, would not abort God's promises to her. They would be fulfilled! Proof is offered in "the remnant" of that present time **(Rom. 11:5)** and in the "engrafting" of the Gentiles **(Rom. 11:11-25).** When their fulness is come in (v. 25), "all Israel shall be saved" (v. 26), by the redeemer's coming out of Zion (v. 27). The declaration: **"And so all Israel shall be saved"** DOES NOT refer to a THEN PRE-

SENT disbelieving, Christ rejecting, Israel (for they were destroyed), NOR to some FUTURE ISRAEL (for such "is not" after the casting out), BUT TO THE ISRAEL (true Israel, **Rom. 9:6)** OF THE OLD TESTAMENT to whom and through whom the promises were given. (Reasons for her rejection before her reception will be shown later.)

No. 36. It is almost unbelievable the number of **scripture exegetes** that have failed or refused to recognize O.T. Israel in the background of Romans, especially chapters 8-11. Abraham and his seed were to inherit the world through **the faith** of Christ and not the law **(Rom. 4:13). But who are his seed?** The inheritance is of faith that it might be by grace "to the end the promise might be sure unto all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" **(Rom. 4:16). Memorize** that verse! **Understand** what it says! The promise was made sure unto ALL THE SEED, that of THE LAW and that OF FAITH. The Law seed or O.T. Israel cannot be dropped from sight. Israel's restoration was **promised** under the Messiah. It would come, even though her Messiah had been, as it were, "cut off." **How** and **When** restoration would come IS SHOWN in Romans. THE CREATION that waited for the MANIFESTATION of the sons of God WOULD ALSO share in that glorious liberty **(Rom. 8:18-23).** God hath not cast away his people **(Rom. 11:1),** as it would appear in the unbelief and rebellion of some, among whom God's power was no longer seen. The HOLY SPIRIT was with the "GOSPEL JEW" and not with the "LAW JEW" **(Gal. 3:2-5).** But the blindness was "in part" until the "fulness" of the Gentile be come in. Their "FULNESS" was the mighty display of salvation (its nature) in Christ. MERCY (it was shown) comes by faith, not by works or by law; by full dependence on God, not by proud, boastful achievements. "AND SO (that is, upon that ground) ALL ISRAEL SHALL BE SAVED" in the hour of "mercy." We are still speaking of the true Israel of the law dispensation. The basis for her reception was seen in the engrafting of the hopeless, merciless Gentiles who came **in faith.** Thus her (Israel's) salvation came by "mercy" and not by "works" or "merit." It was first necessary that God "conclude them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" **(Rom. 11:32, 33).** BUT OUR POINT IS: The great **consummation** and **restoration** of Israel was this side of "Pentecost" but not beyond **that generation.**

No. 37. Limited space prohibits a further look at Romans but truly it is one of THE GREATEST expositions of the resurrection in all the Bible. Chapters 4-11 provide a wealth of material with respect to the overall Biblical theme of resurrection. Maybe the Affirmative will get into it IF it gives support to his **physical resurrection** view!

No. 38. In conclusion, in No. 56 Jim gives us five questions. The answer to 1. is no, not with respect to receiving life. Question 2 is no. The Sadducees merely built a hypothetical case upon the resurrection as they thought others interpreted it to be. They didn't believe in it but this was their concept of what they thought was being taught and believed. They saw it as a physical body resurrection which is why they felt their hypothetical case would

silence Christ. It would have, had not their concept of the resurrection been in ignorance of the scripture. Questions 3 and 4 have been answered. Question 5. Not eternal life, unless the boy never died again, which I believe he did. He who raised him (Elisha) had not conquered death, nor had the boy overcome it.

No. 39. Questions for Jim. 1. Is "our earthly house" of **2 Cor. 5:1** our present physical body? 2. Is the "house from heaven" our future resurrected physical body (v. 2)? 3. What would constitute "nakedness" in Paul's view (v. 3)? 4. What was "the body of this death" in **Rom. 7:24**? 5. How was Paul delivered from it? 6. What is the body that is dead in **Rom. 8:10**? 7. Would it be dead **if Christ was not in it**? 8. Do men die spiritually in Adam**(Rom. 5:12; 1 Cor. 15:22)**? 9. Is **Rom. 5:12** parallel to **1 Cor. 15:21**?

PROPOSITION IV

McGUIGGAN'S SECOND AFFIRMATIVE

No. 1. "The significance of the events of 70 A.D. is beginning to be recognized at last. However, nothing short of a **complete return** will yield a **complete restoration** on New Testament Christianity." (Max King, No. 32)

No. 2. "Revelation is the vision and record of Christ's coming, and the need for, and the results of that coming, must be seen today in order that the true nature of spiritual Israel may be preserved and forever propogated. For this reason, a severe judgment is pronounced upon those who wilfully pervert the true meaning, nature, and application of Revelation by adding to, or taking from the things written therein. It is the capstone of prophecy, and the consummation of God's mystery as declared unto the prophets; therefore any perversion, misuse, or misapplication of that which completes divine purpose can have an unbalancing effect upon the entire prophetical structure of the Bible." (Max King, page 381)

No. 3. Now you have it. Without this saving knowledge coming from the author of the "Spirit of Prophecy" not only can you not completely restore Christianity but you are in danger of being lost! The severe judgment to which he alluded is the blotting out of one's name from the book of Life! Now where have we heard this kind of speech before? Joseph Smith, C. T. Russell . . .

No. 4. Max doesn't like being lumped with the "Witnesses." He thinks this is a sample of unfair tactics such as soaping a dog and yelling "Mad dog." It could be that of course. Such would be ungodly. However I have shown you the agreement of Max and the Witnesses in the things in which I have linked them. I don't think their coming into the house through a door is wrong. That's not what I'm accusing them of. Both Max and they undermine the bodily resurrection of Jesus Christ!

No. 5. **This man believes you can be literally, actually, and bodily raised from the dead WITHOUT the coming alive again of a once dead body! He believes G. C. Brewer has been literally, actually, and bodily raised from the dead even though he is mouldering still in the dust!** Max tells us again and again "spiritual is just as literal as fleshly."

No. 6. **Max believes that all men from Adam onward received their spiritual body as soon as they died.** (Tell us **categorically if** you believe the unforgiven receive a spiritual body at death.) Max says he believes the physical-bodily resurrection of Jesus but he has undermined the Biblical proof of it. **Thanks to him** it is not now enough to show passages which say "Jesus arose from the dead." For G. C. Brewer has arisen from the dead. **Thanks to him** it is not enough to quote passages saying men **saw** Jesus after he was dead for you remember how adamant he was that thousands SAW Jesus in 70 A.D. In fact he argued that this use of "see" fulfilled the terms of **my** affirmative. **Thanks to him** it is not enough to say Thomas touched him for up in Warren, in the presence of bishops, Max teaches Jesus is not "confined" to one body so that the body Thomas touched might

simply be one of those special manifestations of Jesus. This would be undergirded by the fact that he walked through doors in that body. **Thanks to him** (since he loaded the Witness gun on the other two) it is not enough to say the tomb was empty and his body did not corrupt for an adequate answer is that God removed the body - secretly! Then Max's little abuse of the "first the natural - then the spiritual" goes well with the Witness view of "Put to death in the flesh and made alive in the spirit."

No. 7. See his No. 4-7. He must have thought he did a poor job on his last proposition for he returned to spend a page on "Transition." It only made matters worse - should have left it alone. How could I have watered down "transition" when you had an original quote? Max says, Israel's wandering was typical of the period of "wandering" for the Church between Pentecost and 70 A.D. In his No. 32 he assures us the promised land was **neither reached nor entered** until years after Israel's deliverance and that this is typical of the Church's experience. This **should** mean believers neither reached nor entered their heavenly country until 70 A.D. It would to the rest of us but not to Max. He has them **having reached and entered** their heavenly country at Pentecost but **not having reached or entered** their heavenly country. Have a good chew on that!

No. 8. You were probably embarrassed by his flagrant **crawfishing** in the last proposition **but here he is at it again.** In his No. 4 he says he has **never taught or believed** the saints were under bondage in Judaism. He must either be depending on you NOT reading his book or depending on you believing I am misrepresenting him. He then defends himself against "self-contradiction" **not,** as we would suppose, by explanation, but by saying "Many have concluded that THE BIBLE contradicts itself, but what does that prove?" Well now; I'd have thought that was putting himself in really exalted company - wouldn't you? Some among us have even written books to "defend" the Bible (by explanation) against this accusation but Max is apparently above that - he doesn't have to defend himself!

No. 9. But we've heard him before on what he has "never said," or "never held or taught." He never said Julius was the first emperor; but we gave him **his** statement. He never taught the Church was resurrected in the MIDDLE of the 70th week; but we showed him the plain statement HE made. He never taught the Lord was married to the Whore and at the same time was espoused to the Church; but we gave him **his** very plain statements. He didn't believe the Man of Sin was an individual but a system of evil; but we gave him **his** own very plain statements. **Don't you tire of this?**

No. 10. Max SAID N.T. saints (Jew **and** Gentile) were in a "CAPTIVE STATE" prior to 70 A.D. (219) Max SAID **"The earthly house** of this 'tabernacle' **refers to the house or system of Judaism** which was still standing when Paul wrote Second Corinthians . . . **they** (N.T. saints - JMcG) **were still in the earthly house, undelivered, or unredeemed from it . . .**" (pp. 366-367) Max SAID (p. 209) **Paul desired to be "free from Judaism."** Max SAID (speaking of Adam bringing spiritual death and Jesus making all in him

"alive") "When did the second Adam make all in him alive? According to Paul, it was at the resurrection or the coming of Christ." (p. 213)

No. 11. On pages 59-60 we have this elaborated. The **groaning creation** of **Romans 8:19-22** is "Old testament worthies." Those having the firstfruits of the Spirit are the N.T. saints prior to 70 A.D. Both groups are groaning and longing for deliverance - their "adoption." This deliverance, we are told, answers to **the deliverance of Galatians 3:10-13.** Need I say more? Then on pages 366-7 we have a combination of **Romans 8:16-23** and **2 Corinthians 5:1-10.** There we hear of "the creation" and the N. T. saints (Jew **and** Gentile) still waiting to be redeemed from, delivered from, the Judaic system. **This, remember, is the deliverance of Galatians 3:10-13.** DO YOU **NEED** FURTHER PROOF?

No. 12. How did the **GENTILES** get into this "house" or "grave" (as Max calls it)." How did men like Abel, Enoch, Noah, Abraham and others get into it? Do you elders at Warren **really** know what is going on?

No. 13. **More crawfishing** - see his No. 6. You remember how he jettisoned his "exact chronology" and his "heart of Bible prophecy-time" prophecy. Now he wants to dump his terms "Judaism," "Jewish system," "Jewish world." Good grief! You should have dumped them before you started this whole mess! Before you grieved churches over them! He says he will even settle for "vindication." OF COURSE YOU WOULD - **IF WE'D LET YOU!** If that's all you preached we'd have no debate! Discussing with you is like wading in water - you give way when pressed and then return to your original position.

No. 14. You SAID, speaking of 70 A.D., **"death was defeated. It lost its hold** over the subjects of the natural body because they were raised through Christ into the spiritual body of life and immortality." There are a number of confessions here: (1) the N. T. saints were "subjects" of the Judaic system; (2) **Spiritual death** was defeated and lost its hold on N. T. saints at 70 A.D.; (3) N. T. saints had to be resurrected "into the spiritual body of life and immortality" at 70 A.D.

No. 15. Yes, Max, I'd say you needed defending! I'd say you need to do more than shrug and say "The Bible has been accused of contradicting itself." I'd say that these quotes from you would make to stick the charges that you have N. T. saints, captive, in bondage to, under the curse of the Law - **even Gentiles!** I'd say - you and anyone else who would persist in saying these things will be severed from Jesus!

No. 16. See his No. 10. **More crawfishing.** It's true he does say he is not "dogmatically opposed" to double applications but that is more than modified in the same place. He goes on to tell us, "it is **inconceivable** for a **time** prophecy to have a double meaning. No scholar of the Bible can ignore or reject the time of a prophetical prediction and still honor Biblical inspiration . . . there is absolutely no form of fair and rational interpretation that can remove those events from 'that generation' and place them in a future time hundreds and hundreds of years away." (page 244)

No. 17. So you see, he is not dogmatically opposed to secondary applications but if you make one on a **time** prophecy (such as **1 Cor. 15; 1 Thess. 4)** you are neither fair nor rational; and your view is inconceivable. I'd say that was dogmatic enough! But then again - if he is **not** opposed to double applications - he may not after all be right in his whole position! **Perhaps he is not as sure of his position as he would lead us to believe!**

No. 18. See his No. 18-19. **More crawfishing.** "Neither do I **feel** that 'mello' (in present tense) has the wide range of time claimed by some." Read that and "this word (mello - JMcG) is **never** (emp. his) used in a text that is dealing with things in the far distant future. Mellonton **always** means 'to be about to be" . . . When men must change or pervert the meaning of words to uphold their theory, the process of learning has been swallowed up in prejudicial pride." (page 365) See my last No. 22

19. Read again my last No. 23-26. **Romans 8:18 uses "mello." Max says "about to be." 1 Peter 5:1 uses "mello." Max says "about to be." In 1 Peter 4:7 we have (speaking, says Max of the same events and time) "at hand." "Mello" and "at hand" are temporal equivalents in Max's position. Now read again my last 24-26.** His whole position is dead and he won't admit it!

No. 20. See his No. 24. I used **1 Corinthians 15** to speak of the coming to life again of the individual's dead body. (Max knows none of us have ever taught the individual's body will be raised in a state of mortality. We have always taught it would be glorified in the raising.) Max denied my right to use it of individual bodies which had died. He denied my right to use it of the believer's body but he so used it himself in his book (196; last paragraph of 199, 200). But (in Prop. 2, Neg. 1, No. 15) Max denied Paul was speaking of resurrected "dead bodies." **Was he speaking of resurrected bodies?** WHAT IS A RESURRECTED BODY? The very word means "to cause to stand **again.**" On Max's view there is no standing **again.** You can't even resurrect a cause or nation unless (1) they have been in some sense **dead;** (2) **that** cause or **that** nation be made alive again! The cause or nation may be raised to greater glory than before but it must be THAT cause or nation which **was once dead** that is raised - or there is no resurrection! See our No. 5 above.

No. 21. Why does he ride two horses in opposite directions at the same time? To keep himself from looking **conspicuously** heretical. He wants to exegete **1 Corinthians 15** so as to have it fulfilled in 70 A.D. (even 67 - since he **crawfished** on 70) and that will prevent us applying it to the future. And yet, he is in need of a passage which speaks of the resurrection of the individual. So having shown the complete fulfillment of this passage in the events of 70 A.D.; and that it referred to a figurative resurrection of the Church out of Judaism - he is in need of a passage for the resurrection of the individual! So back goes he to this same passage! Neat - right?!

No. 22. In essence he is saying to you and me: I can use it of the resurrection of an individual but you can't! But how can he? If the resurrection there spoken of is **twofold** (as in all twofold prophecies) there must

yet be a future fulfillment? But he doesn't want a future fulfillment - he wants it all in the past with present progressive fulfillment. This is what necessitates his "resurrection" of a body which never previously existed and thus never died. What a resurrection! **This is the "resurrection" the Witnesses give Jesus!**

No. 23. Does **1 Corinthians 15** deal with the individual shedding his body? Is that in the text at all? Does it deal with the individual receiving an individual **resurrected** body? If so (and who can deny it but Max?), when is that **individual** resurrection said to take place? AT THE COMING OF JESUS of course. This can't fit Max's position for he believes men were "resurrected" to their spiritual bodies since the time of Adam and that this individual-bodily resurrection was not affected by 70 A.D. The only "resurrection" which took place at 70 A.D. was the figurative resurrection of the Church out of the body of Judaism. SO HE CAN'T GET AN INDIVIDUAL-BODILY RESURRECTION OUT OF CORINTHIANS UNDER ANY TERMS.

No. 24. We say: This passage deals with an individual-bodily resurrection (forget just for a moment the nature of the body raised)! This individual bodily resurrection occurs at the coming of Jesus! So even on the terms of Max's resurrection body - we are all to be raised, individually-bodily, at a coming of Jesus. So either we have an unending number of comings at each individual-bodily resurrection or we shall all resurrect in a future coming of Jesus! You **know** which one the Bible teaches and on top of that Max denies the first alternative! So he is left without a passage which promises him (and the rest of us) an individual-bodily resurrection.

No. 25. In addition, as I have already shown you (see may last No. 5-7) he rests his hope on an individual-bodily resurrection on a "secondary application." And you know how precarious these are unless there is an explicit scriptural warrant for one. Further, he has told us that he thinks the "separating" of the "various kinds" of resurrections (in the same passages) to be a "problem" . . . So the hope of the individual is based on Max's ability to separate these various kinds of resurrections contained in the same passages AND discussed under "fleshly" terms (as he calls literal speech in such passages as **1 Thess. 4**). GIVE US A PASSAGE ON THIS AND **SHOW HOW** YOU PROCEED ON IT.

No. 26. See his No. 24. Paul nowhere **proves** the resurrection of the saints by the "resurrection" of plants from seed. There is no parallel - these are not two **resurrections.** The Corinthian question was not unreasonable **as a question,** but it was not so much a question as a sneer in words! They said a **resurrection was impossible!** Thus denying the power of God. God calls them "fools." They said: **Can you imagine a putrifying body coming out of the tomb!** Paul says: You see healthy plants come up out of putrified seed. They said: **Even if it came up healthy it would die again!** Paul said: God is able to raise that body in a glorified state, and immortal.

No. 27. He goes on to show our bodies which are presently weak, mortal and lacking in honor are "sown." Whether the "sowing" refers to a life-long process of living culminating in the dying or simply the dying - is, I

think, an open question. Both have merit! "Who" does the sowing is not only irrelevant to Paul's subject but it is left unclarified. "It is sown." Right now our bodies are subject to corruption - they are mortal - they are the body of humiliation **(Phil. 3)** But there is the promise of a **glorious resurrection** for the believer. There is no promise of a **glorious** resurrection of the unforgiven. There is no promise to him that his body will be transformed to be like Jesus.' "Incorruption" is more than mere deathlessness - it involves glory and honor. But they will be resurrected. **John 5:28-29; Acts 24:15.**
No. 28. The wicked will not partake of "victory" in Jesus since that victory includes glory and honor. On question 14 - there is no "grave" in the passage. On 17; Paul is not affirming each man becomes subject to death because of his **own** sin but because of **sin.** Adam sinned and we all die physically **(15:22).** On 18; No. On 19; It is when the resurrection takes place that "death is swallowed up in victory." It is sin which introduced us to death. We have been redeemed from the Law **(which you need to recognize)** prior to 70 A.D. and the ultimate proof that sin has been whipped will be when the resurrection takes place.

No. 29. But just here in this passage is conclusive proof that the man is in basic error. He holds that the victory in this text comes at 70 A.D. (page 202 - and see above). But he also holds this victory is over the death which is spiritual and occasioned by the Law. **Clearly then - the saints were not victorious over this Law - occasioned death (spiritual) until 70 A.D.. What a bummer of a doctrine!**

No. 30. On 20; I believe the immediate application of **Hosea 13:14** is to deliverance from Assyrian captivity! I'd like you to categorically tell us if you believe the unforgiven experience a bodily resurrection. If you do, I'd like you to give us the verse and a hint, just a hint, at how you go about exegeting it. I'd like you to tell us if you believe a part of your inheritance in Jesus is still future. I'd like you to give the readers the scripture you base your opinion on and a hint, just a hint, at how you proceed in the exegesis.

No. 31. Something is "sown" in **1 Corinthians 15.** Max admits (196) it is a man undergoing the experience of physical death. So he gets it out of there not merely by principle but exegesis. It is the body which is sown which is raised incorruptible. Some says Paul would not "sleep" (N. T. terminology for physical dying: **1 Thess. 4:13-15; John 11:11, 14 etc.)** but would be transformed at the coming of Jesus. You know how this hits Max. What to do with it? Give "sleep" the King treatment and make it mean "resting or waiting in Hades until 70 A.D." So that Paul is saying "We shall not all wait in Hades until 70 A.D. but we shall all be translated into the eternal kingdom." **How does that grab you?** When you get in trouble give the word a special meaning. You remember how good Max is at this. He gave a special meaning to "began," "deliver up," "to," "earth," "establish," "to come," "entrance," "reach" and so on.

No. 32. Clearly the passage is saying "We shall not all die but we shall all be transformed." This was to happen at the coming of Jesus. At that transforming time there are to be those who have not physically died. "We

shall not all die," says Paul in a context discussing the resurrection of those who have physically died. Some HAD fallen asleep but Paul said we shall not all sleep! Max, was the body of Jesus which was raised, jettisoned or is He still with it? Has it been glorified?

No. 33. Now think on this: You can die this minute; your body falls lifeless to the floor; decay already eating at you; your body will never live again but has been discarded forever - this Max says, will be the case but you **have still been** resurrected. This is a literal, bodily resurrection! And where does he get all this? Out of a passage he says was fulfilled in 70 A.D.

No. 34. What error was Paul dealing with in 1 Corinthians? Here it is: "How say some of you the dead rise not." They denied the resurrection of the dead! **What they denied - Paul affirmed!** The resurrection they denied **logically** resulted in a denial of the bodily resurrection of Jesus. What kind of a resurrection were they **denying**? Whichever one it was Paul affirmed it!

No. 35. What were they denying? **The resurrection of the Church out of Judaism**? How would this logically preclude the possibility of Jesus' bodily-resurrection?

No. 36. What were they denying? **The "resurrection" of a body which had not previously existed and therefore had never died**? How would this have logically precluded the possibility of Jesus' bodily resurrection?

No. 37. If their denying the "resurrection" of 70 A.D. (as you teach it) undermined the bodily resurrection of Jesus; would ours do likewise?

If they persisted in denying the 70 A.D. "resurrection" would they be severed from Jesus? What if we continue to resist your view as "they did" (?)

No. 38. People, I'm saying what you already know to be true. The resurrection being denied in **1 Corinthians 15** was a denial of the coming to life again of dead bodies otherwise it could not have affected the bodily resurrection of Jesus. The resurrection of Jesus was being undermined by **consequence** of the Corinthian denial (v. 13, 16). The Corinthians were saying "Dead bodies can not rise." Paul said "If that is true, Jesus couldn't have risen."

No. 39. On **1 Thess. 4:13ff.** There are two groups. One "dead" and one "alive" at the coming of Jesus. Max believes all saints (Jew and Gentile) were dead in the body of Judaism so in that respect they cannot be two groups. The only way the saints could constitute two groups is to understand the "dead" as physically dead and the "alive" ones as physically alive. One group - the physically alive are to see the dead (physically dead) rise (and in the rising be transformed) and then both groups (the living having been transformed) will go to be with Jesus.

No. 40. His dodge on the passage gets him in a hole. He says the "alive" group are alive in more than one sense and the "dead" are dead in more than one sense. Beyond the physical, the dead were "dead." This makes the "dead" and the "alive" contrasted in **two** ways. It can't be spiritually

for Max is committed to the hilt that **all** the saints were "dead" until 70 A.D. WHY DON'T YOU QUIT? Why don't you confess you need time for further study?

No. 41. Only the "dead" group are resurrected. But according to Max both groups are "dead" in Judaism. Therefore both need a resurrection out of it. **You see, preacher, this man believes that the Thessalonian dead already had been resurrected with reference to their individual bodies.** This means there could only have been one resurrection the dead were waiting for - i.e. the one out of Judaism. But the "alive" ones in this passage do not need a resurrection therefore they were not dead as were the "dead" who needed the resurrection. But on Max's terms the "alive" did indeed need the "resurrection" from Judaism as did the "dead." So both groups would be resurrected if Max was right!

No. 42. My points made on **Acts 17:30-31** and **Romans 14:10** were not touched so they do not need to be made again. Max dismissed them saying my "negative" was sufficient. **Acts 17:31** calls "all men" and "everywhere" to repent because of **a coming day** (24 hours or 7 years matters not). **Romans 14:10** calls us to abstain from being judge one of another because we will appear before the Only Judge. Max says both of these refer to a past historical judgment.

No. 43. He made the point that we can all preach and urge repentance using past judgments and to this we agree **but only because** THERE IS FUTURE JUDGMENT AHEAD. Take for example the day of judgment which fell on Nineveh. Could another prophet urge Nineveh to repentance because there was **a coming day of judgment** and having the judgment already past in mind? Could he urge repentance on them without proof of a yet future judgment? **Could Moses appeal to the Noachin flood as an incentive to repentance without proof that there was future judgment?** All appeals by Bible writers and sensible preachers; all appeals to past judgments as incentive to repentance is because they **knew** there was future, coming, judgment. **The appeals in 2 Peter 2 were made because there was a coming judgment.** Where does that leave Max? He doesn't have a coming judgment so appeals to the past are pointless. **He denies this proposition which includes a yet future day of judgment!** Can you imagine him standing in Warren urging people to repent inasmuch as God appointed a day back in 70 A.D. to judge the world?

No. 44. The plain import of **Acts 17:30-31** is this: **"All men" would be judged by God.** All men knows no exegetical restriction - it is indeed **all men.** If it be "all men" then it includes all generations. All men "everywhere" are to be judged. This means men **no matter in what land they live or have lived.** The passage says therefore, that all men of every generation; all men of every land will be judged - in the words of our text "in a day of God's appointment." All men; all men of every generation; all men of every generation from every land were not judged in 70 A.D. Since there is to be a judgment upon all men of every generation and of every land and it is to be performed on a "day of God's appointment" we perceive it has not yet taken place. Therefore - it is yet future!

No. 45. Max is amused by the thought of all of mankind being judged on a 24 hour day and sees them pass in a line before a literal bar of judgment in their billions and billions. But it is of no consequence whatever if the "day" be 24 hours long or a hundred years long (or even 7 as he holds). **It is a specific point of time in man's history!** It is yet future! Max has no future judgment! **Give us the scripture and hint at how you exegete it.**

No. 46. How did he offset this material in No. 44? He didn't do it with his version of "mello" **as he did over and over again in his book.** Did he prove that "all men" here did not mean "all men" without qualification? Did he prove that the judgment there was "at hand" and therefore couldn't be future from our standpoint? Did he show "the day" couldn't be some "day" in the future? Indeed not - he did none of these! **What then did he do?** NOTHING. Look for yourself.

No. 47. What might he do? Show that the "day" was at hand. That he can't do. His "mello" argument is laughable. Show the "world" or "all men" is restricted? How is this done? To show it is restricted in other passages? That's not enough for he would know it was restricted in other passages only by exegetical rules. This wouldn't mean it was true in **this** passage. So the truth is - Max did nothing with these scriptures. **Because of this** I believe good common sense will win out in the end and this man's views will be rejected by the common fellow in the churches. **See again No. 13-26 in my last piece.**

No. 48. See his No. 25-30. Max argued well that **John 5:24-25** speaks of a spiritual (figurative) resurrection. The reason he knows it is figurative is because the people cannot be literally dead. The reason he knows they cannot be literally dead is (among other things) they must "hear" (obey) the voice of Jesus. **This is good sound reasoning.** This is exegesis and not "comparing" or "paralleling" and thus **stringing scriptures together.**

No. 49. He feels because **28-29** are in close proximity to **24-25** this means the point is the same but this won't do. If Max can find a scripture which has BOTH kinds of death and resurrection in it he surely can't object to **a section** having both kinds in it.

No. 50. I hold the word "graves" to mean just that - graves. Because there is nothing to urge me to do otherwise. Are there no laws for interpreting speech and determining when speech is figurative and literal? How does one know "water" in **John 3:5** is "water" and yet it is not in **John 4:10**? Because it fits our overall doctrinal position or because of exegetics?

No. 51. Is it absurd to believe the dead will come forth from their graves? Of course not! Does it contradict anything John said to believe these are dead people coming from their graves? Of course not. Does it contradict any other Bible truth to say this passage speaks of people coming from their graves? Indeed not. Why then should I resort to figures of speech? **I believe everything Max said in No. 26.** But this doesn't prove his right to figurize **28-29.** I believe what he had to say about **verse 27** and Jesus' right to judge. The "marvel not" was to relate to the staggering claim to perform

the invisible (regenerate) for a more staggering (to their ears) was to follow - he would raise all the dead from their tombs! He made a staggering statement to the paralytic and followed it by one which his enemies thought would be "harder to say," viz., "get up and walk."

No. 52. So Max gave no reason to step back from the obvious import of the words. In fact he goes on to say (No. 28) the saints needed to be "resurrected unto life" and believes this was to happen in 70 A.D. True he says they already had life but what do we do with a man who continuously rides two different horses? In his book to avoid the notion that prior to a resurrection is a state of death he tells us "But if life is in Christ, why then do the scriptures speak of a resurrection? Because the resurrection deals with bringing those who **have life** to a higher plane of spiritual existence." (page 223) Now we have a "resurrection" in the spiritual realm without the resurrected one having been dead!

No. 53. Max asserts the resurrection in **5:28-29** is not to **obtain life.** But who says? Max. It looks awfully obvious to me (and I'm sure to the reader) that this resurrection **results** in life. Max is saying it is the "resurrection" which "manifests the already living." So that they are living before the resurrection and the resurrection simply manifests them. Now Max can't make up his mind whether he wants them "dead" before the resurrection or "alive" before it. What becomes of the expression "resurrection of judgment"? Not of **the judged** but of "judgment." From this I think you can clearly see the expressions mean resurrection **resulting** in life and judgment. But **see my No. 15 above for proof that he believes they were under bondage to spiritual death until 70 A.D.**

No. 54. In addition: Max's view will restrict this passage to those in the body of Judaism. This is an unacceptable restriction - without warrant. Of whom is this judgment speaking? Only Jews? If this refers to "Judaism" as "the metaphorical grave of the spiritual dead out of which this resurrection takes place" (p. 220) then it speaks of only those in the Judaic body! If then, this is the same resurrection of **5:24-25** that passage is restricted to the Jews also. **Are we to swallow this also?** Not even Max believes this for the position he holds (p. 220) is that these dead who come to life are **all** (Jew and Gentile) who accepted Christ prior to 70 A.D. So the resurrection on his own view; the resurrection of **5:24-25** is the same resurrection as **28-29.** But, he claims, the resurrection of **24-25** includes all men of every nation while the resurrection of **28-29 must be** restricted to those in the Judaic grave! Now all believers prior to 70 A.D. were not in the grave of Judaism. **Gentiles were never there!** So, on Max's terms **they** cannot be involved in the resurrection of **28-29.** But if they are involved in the resurrection of **24-25** they **must** (since Max says they are the same resurrection) be involved in the resurrection of **28-29** but since they are Gentiles they cannot be! **Why don't you quit? Please?** Just quit long enough to restudy!

No. 55. See his No 31-33. The "hope of Israel" covered many things. I believe (and so does every evangelist of Jesus I know) that in Christ such a hope is completely fulfilled. So Max don't act as if you are the

only one who believes this. **You say the "hope" is completely fulfilled yet you claim to look for a bodily resurrection in the future!** What do you say you have which the rest of us don't? We have all spiritual blessings in Christ and we look for a bodily resurrection in the future. So you claim. The only thing I don't have in Christ right this minute is a resurrected body - but its mine when Jesus wills it. **Do you look for a bodily resurrection - for you?** Now I've asked you this a number of times and you haven't mentioned it. How can we take you seriously when you refuse to answer **very obvious** objections to your position?

No. 56. You say **I** split the Abrahamic into the **now** and the **hereafter.** So do you! Do I believe I will one day enter into the eternal realm (i.e. eternal in contrast with this world in which I now live)? Of course! So do you. **You SAID so!** You claimed (212) since 70 A.D. "souls have been going to their **eternal reward at death.**" You SAID speaking of the "resurrection" which took place at 70 A.D. "Because the primary resurrection is past, the believer **in death** may now enter immediately into his **eternal reward** . . ." (224) You SAID, "As flesh and blood creatures there is the need of **a more suitable habitation** in the eternal kingdom, **which is obtained in death.**" (244)

No. 57. What do we learn from all this? That Max believes he has not received **everything** yet! That his "spiritual resurrection" is yet in the future! That he will **at death** "enter into his "eternal reward." If everything **CAME TO PASS** (as he uses **Joshua 21:45)** to say then it would follow there is no resurrection for him since that hasn't happened to him already and he says he HAS **ALL** Christ was to offer. Isn't this terrible? And this silly stuff is grieving the Church of God!

No. 58. The kingdom of Jesus is eternal. I am in it right now. One of these days I will move location from earth to heaven. Permanently! In this case I will move into the eternal realm (i.e. in contrast to this universe - not in contrast to the kingdom of Christ). I will need a new body to do that. God will transform and glorify this one!

No. 59. A judgment will take place in the future which will determine where each one will spend eternity. This doesn't mean it is not already known where a man stands with God. The judgment is **declarative!** Jesus said, even now "He that believeth not the Son shall not see life." He also declares that the unbeliever is "judged already."

No. 60. I believe a believer goes to be with Jesus when he dies. **Phil. 1:23; 2 Corinthians 5:8.** After judgment he receives his glorified body and he will no longer be in a bodiless state. Having or not having his body does not determine where he is after death. You seem to think if a man has no body he can't be with Jesus. How silly! Nor is the bodiless Christian **kingdomless.** AND I was almost shocked to hear you, YES YOU, suggest - a man dying before the "primary" resurrection would be cut off from "unbroken citizenship in Christ's eternal kingdom" (225). You keep forgetting what position you are supposed to be arguing. You claimed there if the "primary" resurrection were still future (i.e. the resurrection out of Ju-

daism which occurred at 70 A.D.) a man would be cut off at death from citizenship in Christ's eternal kingdom - but how ludicrous! This would mean that all who died in Christ but prior to 70 A.D. were cut off from citizenship in the kingdom. You forgot that you were supposed to believe that men have **always** received their "resurrection" body - from Adam onward.

No. 61. I wouldn't say that **all** talk of eternal life **before** a physical resurrection **or** 70 A.D. was "sheer nonsense" unless of course you wish to brand **1 John 5:13** and **John 5:24** as nonsense!

No. 62. See his No. 35. Max's view on Romans is based on his whole kingdom-judgment theory. He speaks of the unbelievable number of exegetes who have failed or refused to see Israel in the background of Romans. How many have you read? Most everyone I've read mention it. They don't agree with you of course. Those "of the Law" in **4:16** are Jewish Christians or Jewish believers, period. You OFFER NO PROOF WHATEVER on your theory of the "creation" of **Romans 8.** I don't see a thing in the last half of your No. 36 which is objectionable but it doesn't prove **your** view! Your last statement is correct. I believe the Jews received in Christ all that was promised them - like you they had to wait until they died to receive the resurrected body. **Your view on Romans as supporting your overall view is completely unacceptable!** You assert much and prove little or nothing.

No. 63. See his No. 38. His answer to my last No. 56:1 blows his whole theory. The body he claims we get is a "resurrected" body it is not the body which died - therefore on his own confession it couldn't be a resurrected body! Good grief! **And how about the answer to our No. 56:2?** They "didn't believe in **it.**" In what? A physical body resurrection. **They denied the resurrection** - Jesus said you are in error. He should have agreed with them - if Max is right. **READ HIS ANSWER.** Great day! No. 56:3, 4 were not answered. Read our **56:5** and his No. 38:5. Did he answer the question? Did I mention **eternal** life? What kind of a sad position is it which says men couldn't have known of **life beyond the grave** without the physical resurrection of Jesus? When Jesus himself **from the Bible** proved there was life beyond the grave **(Matt. 22:32; Lk. 20:37-38). What a silly mess of old nonsense this all is.** Add to this the fact that Max believes that Abraham had already, when Jesus was speaking; Abraham **had already** received his immortal and glorious body. So that even permitting him the evasion, there was eternal life beyond the grave MADE KNOWN to the enemies of Jesus prior to the death of Jesus.

No. 64. See his No. 39. The "earthly house" is our body. The "house from heaven" is our future resurrection body. "Nakedness" would mean a bodiless condition. The "body of this death" was his own body when he was under Law and without Jesus. He was delivered from it by being brought out from under Law by the death of Jesus and him appropriating that death. The "body" in **Rom. 8:10** was Paul's own body. It would not be dead if Christ were not in it for the presence of Jesus in him was the very reason he "mortified" (killed) it. Men do not die spiritually in Adam. **Romans 5:12** is not parallel to **1 Corinthians 15:21.**

No. 65. 1. Tell us: Do the unforgiven receive a body at death? 2. Is it a glorious body? 3. Is it immortal? 4. Was the body G.C. Brewer now has "made alive **again**"? 5. If no, how could it be a **resurrected** body? 6. If yes, when did the one he now has die? 7. Were the Corinthians in the house of Judaism at any time? 8. Did **they** need to be delivered from it?

PROPOSITION IV

KING'S SECOND NEGATIVE

No. 1. In case you didn't notice, Jim **IS** in the **affirmative!** He is affirming a yet future **day** of **judgment** and **resurrection.** Concerning the **judgment day,** Jim claimed his points "were not touched" (No. 42). **What were his points? Acts 17:30, 31** and **Romans 14:10 HAVE to be future,** otherwise the admonitions of the texts **cannot** apply to us today. Were his points **untouched?** (See our first, No. 14-17). Did he answer our question on the text of **Heb. 10:25?** NO! He couldn't without sweeping away his **basic argument** on **Acts 17** and **Rom. 10.** Can you imagine his standing in Lubbock urging saints not to forsake the assembling of themselves together and then saying **"forget it,"** inasmuch as that admonition pertained to **a day** back in 70 A.D. when God judged the world **(Heb. 10:25-31)?**

No. 2. Jim's **'ALL MEN"** argument in his No. 44 shows the shallowness of his whole case. The plain import of **Rev. 1:7** is **"every eye"** shall see Jesus coming with clouds. This means, by Jim's reasoning, **every eye** has no exegetical restriction; it means **every eye** of **every generation** of **every land** must see that coming. Therefore, it is yet future. But he contends that **Rev. 1:7** was fulfilled in 96 A.D.! Did **every eye** see him then? Wasn't that coming **appointed of God?** Did Christ not **"reward EVERY MAN according to his works" (Rev. 22:12)?** Were not ALL warned to **repent** in view of **that day (Rev. 22:11)?** Didn't they know it was **approaching (Heb. 10:25),** and that **every man** would be rewarded **(Mt. 16:27, 28; Rev. 2:5-7)?**

No. 3. Jim argues that judgment **is future** because it determines one's **eternal destiny** (No. 59). Was not **eternal destiny** determined in the judgment of **Rev. 22:12-15?** Are the **"tree of life"** and the **"holy city"** of **Rev. 22:14** a **temporary reward?** Is Abraham's inheritance of the **eternal city (Heb. 11:9-16)** only **temporary?** Must he wait for a **future judgment day** to discover if he is **now** in the **right place?** Must he wait for a **future day** to know **for sure** if his **present inherited promise** (the eternal city and heavenly country) **IS FOR REAL?** Here is Jim's position: **Abraham is now in his promised eternal city and country BUT there is yet a "future day" of judgment when the "eternal destiny" of all men will be determined!** And talk about "a man who rides two different horses . . ."

No. 4. Jim says the judgment is **declarative!** I agree. Was anything **declared** when the tares were separated from the wheat **(Mt. 13:37-43)?** Was it a **temporary declaration?** Jim, will you deny that the parable of **Mt. 13: 24-43** pertained to the coming of Jesus and the separating of true Israel from false Israel in 70 A.D.? Will you deny that 70 A.D. was **a judgment;** a judgment having **eternal** consequences; and a judgment **appointed by God** and referred to as **the day?** If so, **let us hear it!** Surely you can see Jim's dilemma; but watch it **increase!**

No. 5. Jim bases his **future physical resurrection day** on three texts: **1 Thess. 4:13-18; 1 Cor. 15;** and **John 5:28, 29.** His proof from **1 Thess. 4** is drawn from such terms as **Christ's coming, from heaven,** in **clouds,** being **seen,** the **sounding of a trumpet,** and **gathering** the saints unto him-

self in the **air.** These are **literal conditions,** he insists. But he **ignored** the fact that these same basic descriptions are given of Christ's coming in **Matt. 24.** He also **ignored the fact** that the epistles **do not** teach **more clearly two comings** of Christ than **Matthew 24!** If such is not taught in **Matt. 24,** neither is it taught in the epistles. Furthermore, Paul had every right to teach what **Jesus taught,** using similar language, terms, and expressions. It is inconceivable that the Holy Spirit, whose function was to guide the apostles in Christ's teaching **(John 14:26),** would direct them to teach, in Christ's terms, a coming **additional** to that taught by Jesus without a **clear distinction** being made, **especially** when **neither coming** had then taken place. Nor is it conceivable that the apostles themselves spoke of two different separated **(but still future)** comings of Christ without **clearly distinguishing** between them. Not one hint of two separate distinct comings existed in N.T. times; is it different **now?** Who among us has a new, different, **or** additional **revelation from God** that establishes **now** what was not established **then;** i.e., **two separate, clearly distinguishable, comings of Christ?** If someone has such a **revelation,** let him begin the **distinguishing! MY BIBLE IS READILY AVAILABLE FOR SUCH MARKINGS OF DISTINCTION!**

No. 6. But even more astonishing is Jim's basic reasoning for another yet future coming. You must recall his **Second Coming Affirmative** to see it. He argued his case almost entirely from **resurrection passages.** He resented our chiding him for this since the **resurrection** was his **next affirmative!** But his case could not stand on its own merit; he was forced to appeal to the **resurrection.** But this was a **fatal admission** for him; namely, the **TWO EVENTS** are inseparably joined in scripture. If one is fulfilled, so is the other! It has been shown that **Christ came** in 70 A.D.; therefore, the resurrection occurred then also. Added to this is the fact that **scriptures clearly show** that in 70 A.D. there was also: (1) A coming of the kingdom **(Mk. 9:1; Lk. 21:31);** (2) a coming of Christ **(Mt. 24);** (3) a coming of an appointed day of judgment **(Heb. 10:25-31);** (4) and the ending of the age **(Mt. 24:3). Why deny the resurrection occurred then also?** Doesn't **the resurrection** (in scripture) attend such events? But Jim never even hints at **any kind** of resurrection in 70 A.D.; not even one of like nature to those related eschatological **events that did occur then!**

No. 7. Jim knows that a resurrection was **Israel's hope (Acts 23:6; 26:6-8),** and that this hope was advanced through events and prophecies as **Isa. 25; 26; Ezek. 37; Dan. 12;** and **Hosea 13;** etc. But when was Israel **resurrected?** When was she **restored?** When was **all Israel saved?** Tell us plainly Jim (from scripture) **when** and **how** Israel's **promised resurrection was fulfilled?** Was Israel ever **restored?** Does the **restoration of all things** in **Acts 3:19-21** relate to things promised to Israel? If not, to whom does **that restoration** belong? What does **consummation** mean? What does it mean for an age to be **consummated,** as in **Matt. 24:3?**

No. 8. Jim, how can you contend that **Mt. 16:28** and **Mk. 9:1** (70 A.D. events) do not apply to the **near event of Pentecost,** but affirm **the restoration of the kingdom to Israel** was fulfilled at Pentecost? Imagine Jesus saying, "It is not for you to know the times or seasons" for the restoration

of the kingdom to Israel, "which the Father hath put in his own power" BUT it shall be done "not many days hence!" Jim, **you know that is absurd!** Jesus was **to come, in his kingdom,** in **the times of restoration,** at the **consummation of the age,** but the time for it all was known only to the Father. **Acts 1:7; Mt. 24:36;** and **1 Thess. 5:1** are not **separate days, times, seasons,** or **events** known only to the Father. **The scriptures do not carry and intermingle numerous eschatological programs that are separated in time but similar in expression.** Jim makes the times known only to God in **Acts 1:7** one event (Pentecost), the day known only to God in **Mt. 24:36** another event (70 A.D.), and the times and seasons known only to God in **1 Thess. 5:1** still another event (future), AND the coming of Christ and his **kingdom is the subject of all three passages.** But having Christ coming in his kingdom **again,** and **again,** and **again** would not, of course, alarm a man who **chops up** Abraham's promised inheritance, slicing off a piece at Pentecost, a little more in 70 A.D., with the rest to come later, **IF** in a future judgment day it is **determined** that he should keep what had already been meted out!

No. 9. **Take note of it Reader! 1 Thess. 4** is future because nothing like it has ever happened, says Jim. But what **like it** has never happened before? Has Christ never, in some past event, **come from heaven, in a cloud, with the sound of a trumpet, to gather his elect unto himself?** Is Israel yet to be restored (resurrected) into her own true promised land **(Ezek. 37)**? Does the prophecy, "Thy dead men shall live, together with my dead body shall they arise" **(Isa. 26:19)** await a **yet future fulfillment?** Give up Jim, for you have **no basis** for dead literal bodies in literal graves of clay in **1 Thess. 4.** You must read such into the text, **and you know it!**

No. 10. Respecting **1 Cor. 15,** Jim **STRIKES OUT COMPLETELY** on his **physical body resurrection** view, as seen by his **evasive treatment** of our 20 questions. (See our first, No. 24). First, he doesn't know what it means to **"sow"** the body! It is an **"open question!" Who** or **what** determines the **action** of sowing the physical body is **"irrelevant"** and **"unclarified,"** he pleads! **How pitiable!** He **KNOWS** that a **PHYSICAL BODY** is **SOWN,** but he does not know **when, where,** or **how!** In fact, his **physical body view** forces him to **reject** Paul's **seed sowing analogy** of the resurrection. It **proves** nothing; there is **no parallel** whatsoever, says Jim (No. 26). Why then, Jim, does Paul even talk about **sowing** the body? Why did he carefully point out "that which thou sowest is not quickened except it die" (v. 36)? Why did he go into detail on the **state of sowing** in contrast to the **state of rising, IF such an analogy misses the mark?** Sure it misses the mark of a **physical resurrection** view, but it doesn't miss the resurrection that **is taught in 1 Cor. 15!** See Jim's dilemma? His view won't fit into the text of **1 Cor. 15,** and his problem **increases** as the text **progresses!**

No. 11. What is meant by **sowing** is not an **open question.** The **action** of sowing is not **irrelevant** to the Spirit's teaching. **To sow** a seed is to **place it where death and decay occur.** Jim, it **is not sown** until it has been **planted.** (Any **farmer** or **gardener** knows this, even if a **preacher** doesn't! And what is sown is not quickened unless it dies and decays. A **two-way** process is in-

volved, **a dying** and **a quickening** or coming to life (v. 35-37). And the body that is sown is not the body that shall be (v. 37). The **future body** is not sown, but rather **results from that which is sown!**

No. 12. Biblical teaching on sowing **is not** limited to **1 Cor. 15.** Jeremiah prophesied, **"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah" (Jer. 31:27).** God said through Hosea, **"And I will sow here unto me in the earth . . . and I will say to them which were not my people, thou art my people; and they shall say, thou art my God." (Hosea 2:23).** Jesus came to redeem or raise up Israel **(Lk. 2:34, 38; 24:21), which involved a sowing of her.** See the parable of sowing **(Mt. 13:24-43)** and note **WHAT** was sown, **WHERE** it was sown, and **THE RESULTS** of that **sowing** in the **end of that world (age.** Compare **Rom. 6:1-8,** particularly **buried, planted,** and **resurrection,** and **STUDY** verses 5 and 8 especially. **"If planted** in the likeness of his death, **we shall be** in the likeness of his resurrection;" "If we **be dead with him . . .** we **shall live with him."** (Compare with **Phil. 3:1-14).** Also, **If** Christ be in you, **the body IS DEAD,** but **the SPIRIT is LIFE (Rom. 8:10).** Christ has power to **QUICKEN (Jno. 5:21-26);** "the last Adam was made a quickening spirit" **(1 Cor. 15:45).**

No. 13. Second, Jim's view suffers a **TOTAL BREAKDOWN** in the **two Adams!** He argues that **"in Adam all die"** means physical death **(1 Cor. 15:21, 22).** What do we have in Adam? A fleshly body, says Jim, that is **corruptible, inglorious, weak,** and **natural.** Next, he argues that **"in Christ all are made alive"** means that what dies physically in Adam is made alive in Christ. But what do we have in Christ? A resurrected physical body that is **incorruptible, glorious, powerful,** and **spiritual.** That is **exactly** how the **state in Adam** is **reversed** or **restored in Christ.** But here is where Jim and Paul must part ways again! The wicked do not have a resurrected body of **glory, power,** and **honor.** They cannot have a **spiritual body in the image of the second Adam,** the man from heaven. They cannot have **a victory** over death of **any kind! THE TRUTH OF THE MATTER IS,** Christ cannot be **a second Adam** to them in **ANY SENSE,** if the **physical state** is the subject of the two Adams! What does the second Adam do for the wicked? Does he make **permanent** and **eternal** the wicked's **physical state** in the **first Adam?** Is the corruptible made **"incorruptibly"** corruptible; the mortal made **"immortally"** mortal; the inglorious made **"gloriously"** inglorious; the natural made **"spiritually"** natural; etc. etc.? But that is Jim's **physical view** dilemma! He insists that Christ is **a second Adam to all** (wicked and righteous alike) and then he is **forced** to deny the wicked of **EVERYTHING** that is ascribed to the **second Adam.**

No. 14. The wicked have no victory over death in Jesus, says Jim (No. 28)! Why not Jim? If physical resurrection in Christ cancels out physical death in Adam **for everybody,** why is not this the way **"death is swallowed up in victory"** (v. 54)? Is there a **corruptible, mortal, non-life** resurrection with respect to **THE PHYSICAL BODY?** Tell us. The physical body resurrection is **your view,** now apply Paul's teaching to it. Quit dodging the issue. You said this view **was not difficult to establish** (first, No. 1), so get on with it!

No. 15. Next, Jim is forced to do more **scripture splitting!** He applies the

sin and death by Adam in Romans 5 to **spiritual death,** whereas in **1 Cor. 15** he applies **death in Adam** to **physical death.** In **Romans 5** Christ is the **spirit life-giving Adam,** but in **1 Cor. 15** he is the **physical body life-giving Adam,** per Jim. His basis of distinction is, **"no one dies spiritually in Adam"** (No. 64), but **"all die physically in him." How does that strike you Bible students?** His erroneous reasoning stems from misunderstanding of the expression "in Adam." Jim, Paul said the **SAME THING** in **Rom. 5:19** that he said in **1 Cor. 15:22,** and **inherited sin** is in **neither passage!**

No. 16. Jim likewise **splits the victory** over sin and death. In Romans, freedom from **sin and law** (through Christ) delivers from sin and death **(Rom. 5:12-21; 7:1-25; 8:1-4).** But this pertains only to **spiritual victory and deliverance,** says Jim. But in **1 Cor. 15, where Jim argues physical death,** Paul said **the sting of death is SIN and the strength of sin is THE LAW. SO LOOK WHAT WE HAVE NOW! DEATH has not yet been SWALLOWED UP IN VICTORY!** Physical bodies are **still** in their graves. **THAT MEANS,** by Jim's view, (and Reader note this), that **freedom from sin and law** through Christ has given us victory over **spiritual death,** but **that freedom HAS NOT YET given us victory over physical death.** Does that mean that we are **still under sin and law?** If not, **WHY** don't we have **the victory NOW?** How can we **still be under death** if we are **FREE** from its **STING** (sin) and if we are **REDEEMED** from the **STRENGTH** (the law) of its sting?

No. 17. Now notice how Jim tries to slide by this problem! He said, "We have been redeemed from the law and the ultimate proof that sin has been whipped will be when the resurrection takes place" (No. 28)! **CAN YOU BEAT THAT!** Jim, isn't the resurrection of Jesus **enough proof** that sin has been **whipped?** Can't baptized believers **KNOW** that the old man is dead and sin is **DESTROYED (Rom. 6:1-6)** Are you saying **the gospel** is not **enough power and proof?** But even worse Jim, it is not just a matter of **PROOF;** it is a matter of **deliverance from death.** It is **victory,** not proof, that we are interested in. Now tell us, **WHY,** if we are **REDEEMED from law** and **FREE from sin, THE VICTORY is still delayed? Tell us Jim, PLEASE, tell us! READER, WHENEVER (IF EVER) JIM ANSWERS THIS ONE QUESTION HE WILL HAVE NO MORE ARGUMENTS, STATEMENTS, OR ACCUSATIONS WHATEVER TO BRING AGAINST MAX KING FOR HAVING N. T. SAINTS (IN THE TRANSITION PERIOD) FREE FROM SIN AND LAW BUT WAITING FOR DELIVERANCE "FROM THE BODY OF THAT DEATH."** (See **Rom. 7:24, 25). Rom. 7:25 IS PARALLEL** to **1 Cor. 15:57!** The victory is **THE SAME** in **BOTH PASSAGES** and it **was** culminated by the coming of our Lord (the second Adam from heaven) in the **consummation of that age.**

No. 18. Now there you have it **clear** and **simple.** Jim has been **SCREAMING** that Max cannot have N. T. saints free from sin and law while waiting for victory and deliverance, **BUT** he is now **backed into a corner** where he **MUST** contend that we are **free from sin and law** but the **victory over their death producing power is still future!** Thus, **IN SPLITTING THE ADAMS,** Jim **EXPLODES his whole case!** The only difference between us now is

time, and if my little season **(the transition)** of achieving full and complete victory is "**a bummer of a doctrine**" (No. 29), what is a **2,000 year delay?**

No. 19. It is **CLEARLY SEEN** that Jim cannot carry his **physical body resurrection** view through **1 Cor. 15.** (1). It **forces** him to **reject Paul's "sowing" analogy.** (2). After taking the wicked out of the first Adam he must deny them of **EVERYTHING** in the second Adam. (3). He is forced to admit that the contrast between the image of "the earthly" and "the heavenly" **cannot** pertain to the physical body **before** and **after** the resurrection, because the wicked, says Jim, do not bear the **heavenly image** in resurrection. What image, then, **do they bear?** Where is the **THIRD IMAGE** in **1 Cor. 15?** But if they retain the **"earthly image,"** then how can you say they are **raised out of the first Adam?** (4). He is forced to admit that **physical resurrection** is not **victory over death!** What else can you make of it, Reader? If **the death** in Adam is **physical death** and if the **being made alive** in Christ is **the resurrection** of the **physical body** that died in Adam, and if **All** who die physically **in Adam** have their physical bodies raised from that death **in Christ,** WHY isn't that **VICTORY OVER DEATH THROUGH CHRIST?** Why isn't that the death that is "swallowed up in victory" **(1 Cor. 15:54)?** Why must the wicked be **eliminated** from such a **victory?** (5). In order to have a physical body resurrection, Jim is forced to **split** what stands **united** in scripture. He **splits** Abraham's inheritance (three ways). He **splits** Christ's coming in his kingdom (three ways). He now must **split** the **first and second Adam,** the **state of sin and death,** and **the victory** that comes by being redeemed from the law and made free from sin! In Romans, the death is **spiritual;** in **1 Cor. 15** it is **physical,** says Jim. But in **1 Cor. 15:56,** as in Romans, the **sting** of death is **sin** and the **strength** of sin is **the law.** Christ is our **victory** because he freed us from the law and sin. But in Romans the victory is **immediate;** whereas in **1 Cor. 15** the victory **breaks down** and **ultimate proof** that sin has been **whipped** awaits a **yet future resurrection!** That, my friends, is the **safe, unerring, non-divisive, trouble-free** doctrine that Jim McGuiggan believes you elders, preachers, teachers, students, and saints **EVERYWHERE** should take notice of. **I believe you should too!**

No. 20. Jim's third affirmative text is **John 5:28, 29.** Not the **whole** text, just verses 28, 29! He admits that the forepart of the text speaks of **spiritual death** and **spiritual life,** but Jesus progresses from **the spiritual** to **the physical,** he contends! This is indeed the **pattern** of the **literalists** who contend for a future fulfillment of prophecy in a **literal, material, physical** state. True, Jesus advanced his "quickening power" to a future state of action, but we do not believe that he **switched horses** in the process! Rather he moves to **the last day** when his **power to execute judgment** also would be exercised with respect to **all men.** Jim, does **John 6:37-40** refer to a yet future day? Does his teaching that **all who come to him he would not cast out, he would not lose it, but raise it up at the last day** refer to **physical** resurrection? Did Jesus, in the text of **John 11:21-26, advance FROM** spiritual resurrection **TO** physical resurrection? Did Jesus advance his own future destiny from the **spiritual** to the **fleshly** in **John 6:62, 63?**

No. 20. We ask Jim to answer these questions. (1) Does Christ's **quicken-**

ing power in **John 5:21-26** pertain to giving spiritual life? Is Paul's statement "the last Adam was made a quickening spirit" **(1 Cor. 15:45)** parallel to Christ's **quickening power and work** in **John 5:21**? Was the statement **"Christ hath power to execute judgment also" (John 5:27)** spoken to show what he would do in a **later event**? Did Christ exercise a **power of judgment** in the **end of the Jewish age** that pertained to both the **righteous** and the **wicked**? We await your answers before accepting your statement, "Max gave no reason to step back" from the **literal meaning of resurrection, graves, etc.** No. 52.)

No. 22. Jim's case is **critically wounded** by the expression "unto the resurrection of life" **(John 5:29).** For him, **it has to be** a resurrection **to obtain life** for it is a matter of a **dead physical body** coming out of a literal grave of clay, thereby obtaining life! But where does the passage say **"they that have done evil unto the resurrection of life"**? Is not **"unto the resurrection of damnation"** antithetical to **"unto the resurrection of life"**? If **graves** are literal, are not the bodies of the wicked also in such graves? If the resurrection pertains to literal physical bodies, are not the wicked dead **likewise raised**? If such a resurrection is to **OBTAIN LIFE,** why are the wicked excluded from **obtaining such life**? See his dilemma?

No. 23. Jim reasons that if the resurrection of the righteous means a **manifestation of life already obtained,** then the resurrection of the wicked would mean a **manifestation of condemnation already obtained**! (See his No. 53.) A valid argument? Jim **thinks so,** but read his No. 59, where **he taught** that a future judgment is only **declarative! Declarative of what,** Jim? **Great day!** You are the one who said, "Jesus said, even now 'He that believeth not the Son shall not see life.' He also declares that the unbeliever is "judged already." **Remember!** If the sinner is **judged already,** then his resurrection cannot be **in order to be judged.** I agree that the judgment of the last day was **declarative judgment.** Why, then, is it objectionable to believe that "unto the resurrection of life" was a **manifestation** or **declaration** of life already obtained through the **quickening** power of Christ? Each time the promise of "being raised up in the last day" is given in **John 6,** it applies **ONLY** to those who **had obtained eternal life.** (See **John 6:40, 44, 54.**) Jim, let us see you make that **raising up** pertain to physical bodies coming out of **literal graves.**

No. 24. Jim proceeds next to establish his case on **reason,** asking what is absurd about literal bodies coming out of literal graves! It is not a question of what is or is not absurd. I believe that **anything** is **quite possible** with God. It is not a question of **God's power** but of **God's will**! In connection with this, see Jim's No. 33 argument where his reasoning parallels that of the Sadducees. Is it beyond **God's power** and **God's will** for man, at physical death, to be just as alive, as intelligent, as alert and aware, as capable of understanding, as complete in being, etc. as **before** he left the physical body? Is that absurd, Jim? Even Jim allows that upon physical death the Christian goes to be **with Jesus.** Jim, is such a one alive, intelligent, capable of fellowship with Christ, and able to drink in the joys, peace, and bliss of such sweet communion? Or does he vaguely exist, limited and incomplete until **Christ**

raises him up at the last day? The basic difference between Jim and me just here is this: I believe that upon physical death the Christian goes to be with Christ; that he has eternal life fully and completely; he has every faculty of being necessary to participate in the bliss of that life; that he is as complete for eternity as God ever willed him to be. **HOW** such is **POSSIBLE** is not the question! Jim, on the other hand, must hold that one is incomplete in that spiritual realm, incapable of a full experience of eternal life until his former physical habitation is raised out of the grave. In other words, we go to be with Christ at physical death but we cannot be **complete** in such fellowship until Christ gives us **final proof** that sin has been whipped by taking us back to the grave to get our former dwelling, and announcing at that time a **declarative judgment** that determines if we go back to where we were before!

No. 25. But now, reread Jim's No. 58. He continues to argue that to enter into the eternal kingdom of **2 Pet. 1:11** means to enter into the **eternal realm. But to do this** he said, "I will need a new body," meaning the old one made over. All right! Notice this. When Jim dies he goes to be with Jesus until the resurrection. But he can't enter the **eternal realm** until he has his new body! Tell us Jim, where **ARE** you? You said you will someday **"move from earth to heaven."** Will you do so after death but before the resurrection? Tell us. What realm are you in between death and resurrection? Where do you go **to be with Jesus?** Is he now in a realm that **is not eternal?**

No. 26. In No. 54, Jim argues that I must exclude Gentiles from **John 5:28, 29** because I make it a Jewish text that is fulfilled in the end of the Jewish age. He seems to forget his own contentions that **"salvation is of the Jews;"** that the Gentiles are sideliners to the scheme of things purposed, given, and fulfilled **through Israel;** that they merely **walk in** and become partakers of their (Jews) **spiritual things (Rom. 15:27).** Because of this fact, what transpired in the **consummation of the Jewish age was INDEED VERY MUCH THE CONCERN OF GENTILES.** Why wouldn't the progress, development, fulfillment and ultimate state of that **into which they had been ENGRAFTED** affect them as well **(Rom. 11:12-25)?** Into **what** were they **engrafted,** Jim? **Certainly it was not the Law of Moses,** but it was something **peculiar to the physical Jew,** otherwise Romans 11 is senseless! The Gentiles could not **boast** because **the root** that **bore them** was not of their **own wild tree.** And if what was promised the physical Jew through Abraham was never fulfilled, **what would engrafted Gentiles have?** Why be **engrafted into a tree** and **related to the root,** if the promise doesn't come through?

No. 27. That was the heart of Paul's argument in the forepart of **1 Cor. 15.** Resurrection was **the hope of Israel** and **only Christ** could fulfill that hope. **Christ came** to fulfill it. His resurrection was the **basis** and **assurance** of fulfilling it. But some (apparently Gentiles at Corinth) questioned the resurrection of Israel. How can such be? With what body do they come? Paul shows the consequences of their denial for (1). If the dead (Israel) rise not, then Christ is not raised. The force of the argument is, Christ came to fulfill Israel's hope. If he was raised, then he was truly Israel's Messiah. Therefore, Israel's **promise** and **hope** will not fail; **they will be raised.**

But if, as some were saying, the dead rise not, then neither is Christ raised, otherwise **he will complete his mission.** (2). But if Christ is not raised **your** faith (speaking of the Gentile) is vain, ye are yet in your sins. (3). But even more serious, what are you Gentiles doing in the **place** of Israel (the dead) if the dead rise not? Remember, they were **engrafted** into a **place** that was not **theirs by nature.** As **engraftees,** baptized into Abraham's seed (Christ), they were in the position of heirs of the promise **(Gal. 3:26-29).** But why be baptized **for** (in the **place** or **position** of) the dead if the dead rise not **(1 Cor. 15:29).** That is, what advantage do you have being engrafted into **their place** if what God promised **to them** is never **fulfilled.** Thus by denying Israel's resurrection, they were pulling the rug out from under themselves.

No. 28. Further, Paul reasons, why do we (Paul, a physical Jew) stand in jeopardy every hour, if the dead rise not. If there is no **consummation** of the age; no **restoration;** no **fulfillment;** if Christ does not **return in judgment;** if all things **continue as from the beginning of the old order;** then all **in Christ is lost and hopeless.** The **promise has failed; fleshly Judaism gets the victory** over the church; we all **shall sleep;** Christ **loses all that was given him of the Father;** all saints (Jews and Gentiles alike) **perish in Christ.** I believe this was the **basis** and the **nature** of Paul's argument in **1 Cor. 15.** Israel, **as the dead,** does not exclude others of the O.T. from the blessings of redemption, but the case is argued **from Israel** because **"salvation is of the Jews."** It is necessary to recognize this in both Old and New Testament texts that do not directly involve Gentiles, but neither do they exclude Gentiles from what **comes through Israel.** But the problem at Corinth and in Romans 11 seemed to be of reverse order - Gentiles wanting to exclude Israel from her **own promise** and **hope** in Christ. They needed to see the consequences of **denying Israel** what they were to receive **through Israel.**

No. 29. **The living** in **1 Cor. 15** and **1 Thess. 4** are the N.T. saints who have the **firstfruits** of the Spirit **(Rom. 8:23).** They were **"quickened"** in Christ but **hidden** in him (dead with him, **Col. 3:3; Rom. 6:8; 2 Tim. 2:11)** until the end of the age. But they were then **manifested with Christ in life and glory (Col. 3:4; 1 John 3:2; Rom. 6:8; Rom. 8:18, 19).** The **whole creation** (Israel of the O.T.) had waited for that manifestation because "that they without us should not be made perfect" **(Heb. 11:40). "And so all Israel"** was saved when the **redeemer** came out of Zion **(Rom. 11:26, 27),** but "all Israel" was not saved when Paul wrote, nor had her Redeemer come out of Zion where He was reigning till the times of restitution. Jim cannot ignore this fact, nor can he put the fulfillment of that passage **into our future!**

No. 30. No, Jim, Gentiles are not **excluded** from **John 5:28, 29,** nor from many other **Jewish texts, situations,** and **events** because of the very nature of their case with respect to salvation. **NEITHER** do we teach that N.T. saints were **ever dead spiritually in Christ!** Dead to the law, yes, **Dead with Christ (hidden in Him),** yes. You charge **contradiction** because you misunderstand and misapply what we say. That was our **only** point in saying "many charge the Bible with contradictions;" **they misunderstand it!** Deliverance, redemption, and adoption certainly have Biblical application other

than one's initial freedom from sin, law and condemnation. I cannot renounce what I have said in using **Biblical words** to describe **Biblical situations. I will make**, and I **have made** every effort to explain what is meant, but even this you will not allow, otherwise you would have no case!

No. 31. The kingdom came in power when Judaism fell **(Mk. 9:1; Lk. 21:31).** This is not a **different kingdom,** but rather an expression of the kingdom's culmination with respect to subjugating the enemy and consummating the age. The kingdom's beginning on Pentecost is not denied by such Biblical terms and expressions! **Entrance into the everlasting Kingdom** does not deny the previous beginning of, and entrance into, that kingdom, but rather speaks of a stage of culmination in the fulness of times when all is **restored through Christ in God (1 Cor. 15:24-28).** Christ promised He would cast out no one given to him of his Father; He would lose nothing, but would **raise it up at the last day.** Christ's coming in **power** and **glory** in the end of Judaism is a like expression of His culminating work with respect to fulfilling all things. His previous work and presence are not denied. The N.T. saints received **redemption** and **adoption as sons,** which was an expression of culmination with respect to their complete transition from one age to another. Their initial redemption, adoption, and freedom in Christ **are not denied** by such expressions as in **Rom. 8:23.** The text of **Rev. 21:3** is a like example; a previous relationship with God and his people is not denied in that passage.

No. 32. The same is true of the expression **"age"** and **"world" to come,** which was commonly used of the Christian age and world until its culmination was accomplished in the consummation of the Jewish age and world. (See **Mt. 12:32; 13:40; Lk. 20:34-36; Eph. 1:21; Heb. 2:5; 6:5.)** The previous beginning of that **coming age** at Pentecost is not denied by such an expression. Neither does the expression, **"the coming of the perfect"** deny its beginning prior to the state of its culmination **(1 Cor. 13:10).** Seeing **"face to face"** does not deny the initial and prior state of **seeing through a glass darkly (1 Cor. 13:12).** The expression **"we shall also bear the image of the heavenly" (1 Cor. 15:49),** which is the image of Christ, the second man from heaven (v. 47) speaks of the **completed change;** it does not deny the prior initial action as expressed by Paul, **"But we all, with open face beholding as in a glass the glory of the Lord are changed into the image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18).** We have **repeatedly** shown this as our meaning of **complete establishment, transition, consummation, fulfillment, restoration,** and for such **Biblical expressions** and **meanings** we make no apology! But we do not make them mean what Jim has charged against us **THROUGHOUT THIS DEBATE!**

No. 33. Respecting the co-existing of two ages, Jim chided us for the statement, "in a sense the Christian age began at Pentecost" saying "what preacher says" such a thing. (See his 3rd neg., 3rd proposition, No. 3.) But with respect to **Lk. 21:31** Jim has commented that "in some sense the kingdom came then." His favorite expression is "vindicate." Why not say "the kingdom **came in power** then." That is how the **Holy Spirit** said it! **Why "vindicate" around about it;** just say it in **Bible terms!**

No. 34. But this is Jim's **way** of evading the issue. One place he says, "Max has the Christian age beginning in a sense on Pentecost" (as shown above). In another place he says (Because I apply the expression **age to come** to 70 A.D. fulfillment), "Max denies the Christian age **BEGAN** at Pentecost. What on earth is a man doing preaching who doesn't know the Christian age **BEGAN** at Pentecost" (See prop. 2, 3rd aff., No. 29). See how he **debates!** He ignores and denies the N.T. time of **transition, development, consummation, fulfillment, etc.** And yet he is the man who said, "Pentecost to 70 A.D. is taken **as one gulp** by the prophets." This **one gulp** now has him upset; he wants to regurgitate everything **back to Pentecost!**

No. 35. N.T. writers often spoke of their state from two different points of view because **transition** was a condition peculiar to their time. As believers in Christ they had the **firstfruits** of the Spirit. Through the Holy Spirit they **"tasted the powers of the age to come" (Heb. 6:5). Westcott** in his **Hebrews,** page 6, pointed out that it was the general conception of Jewish teachers that passage from one age to the other would be through a period of intense sorrow and anguish, **the travail-pains of the new birth (Mt. 24:8);** and that the apostolic writers were fully conscious of their spiritual crisis as pertaining to that very thing. Reader, that can mean only one thing; the **age to come** was not centuries beyond apostolic times! The **"last hour"** was marked for their day!

No. 36. The **groaning** and **travailing in pain** of N.T. saints in **Rom. 8:23 pertains to this very thing,** and **NOT TO THEIR BEING UNDER THE CURSE OF THE LAW,** as Jim charges us with saying. He has branded our view of **the creation** as unreasonable! But is it unreasonable to believe that **the creation** (O.T. Israel) would receive the same fruit of the Spirit, the same promise of the Spirit, as was being received by N.T. saints? **IS THAT UNREASONABLE?** Is it **more reasonable** to believe that the creation **(this material earth,** per Jim) will receive **the fruit of the Spirit** that was first given to Christians? that this earth is waiting for the **manifestation** of God's sons? that it also will be delivered into the **"glorous liberty of Christ"**? Is that the **reasonable** view?

No. 37. Concerning O.T. Israel in the background of Romans, Jim **DOES refuse** them recognition in Paul's arguments. (1). He denies that those **"of the Law"** in **4:16** refer to O.T. saints. Hence, they are excluded from **"all the seed"** to whom **the promise** was made **sure** through faith. That means then that only Gentile Christians are **"of faith;"** Jewish Christians were **"of the Law!"** (2). Jim refuses to admit O.T. Israel as the subject of **Rom. 11:26, 27. Clearly** Paul is speaking of **all Israel** as a corporate body. **Clearly** Paul is not speaking of N.T. saints (the **remnant, Rom. 11:5** and the **Gentiles, Rom. 11:25)** exclusive of others. **Clearly** Paul is not speaking of a **future national conversion** of Jews to Christ. (God has no such Israel today!) **Clearly** the subject is not the **CONVERSION** of **all Israel,** but the **RECEIVING** of **ALL ISRAEL** when the deliverer comes out of Zion. It is Christ's coming out of Zion that saves **all Israel,** not individual or mass conversion **to Him. Clearly** this salvation of **all Israel** follows upon the coming in of **the fulness of the Gentiles.** Jim's view forces him to reject this passage as

the time of O.T. Israel's **restoration, resurrection, inheritance,** or the receiving of **the promise** that was **made sure** unto **all the seed** by **the faith of Christ,** as accomplished through the **remnant and Gentiles.** They (O.T. saints) without us (N.T. saints) could not be made perfect **(Heb. 11:40).** They were cut off through the Law but received thru the **faith of Christ** in the consummation of their age.

No. 38. Next, we find Jim in trouble again on **the body** in Romans, No. 64. The **"body of this death"** in **Rom. 7:24** was Paul's own body when he was under law and without Jesus, says Jim. But he was **delivered from it** when he entered Christ. Jim doesn't mean that Paul was **literally** delivered from his **physical body,** but rather from a **body of death.** In Christ **"sin cannot work through the body to kill him,"** hence the body is no longer a body of death but rather now a body of life. (See Jim's book of Romans, page 78.) BUT in **8:10 Jim has a problem!** Paul said "if Christ be in you, the body is dead" and Jim explains that **this also refers to Paul's own body which he put to death because Christ was in him.** Jim, **why would Paul kill a body that had been delivered from the Law and in which sin could no longer work death?** If it was no longer a **body of death** after he entered Christ, why would Paul **kill it?** Did Christ set Paul free from the law, give him a deathless, life-working body, in order that Paul might **commit suicide?** If Paul **killed his body,** would he not be in a **body of death?** Further, if his body is not dead **spiritually,** and if it is not dead **physically, what death is it?** What kind of resurrection would be antithetical to the **dead body** in **Rom. 8:10?** Reader, I venture to say that Jim **will not touch this problem** because it will be another **explosion of his whole case.** To save his case he separates Romans and **1 Cor. 15.** His **split Adam** has already **exploded** in **1 Cor. 15.** Now, he suffers a **second explosion** in Romans. **HIS WHOLE CASE IS BLOWN TO BITS!**

No. 39. Jim's physical resurrection case worsens in **2 Cor. 5. First,** he contends that **"earthly house"** or **"tabernacle"** equals our physical body, and the **"building of God"** or **"house FROM HEAVEN"** equals our physical body resurrected **FROM THE GRAVE.** Little wonder that he rejected Paul's **seed sowing analogy** of the resurrection! The future body does not **come from a grave of clay** after all; it comes down **from heaven,** just like our **new Jerusalem, heaven and earth (Rev. 21:1-3)** and other **heavenly things not made with hands (Heb. 9:11; Col 2:11)!**

No. 40. Second, Jim's view denies at death the very thing that Paul said **WE KNOW** we have. Having the house from heaven is the **immediate result** of the earthly house being dissolved. But Jim has saints going to be with Christ **houseless,** even to the **very place** where their house is from, to wait until Christ comes with his houseless saints **from the place** where their house is, in order to receive it **from a place** (the grave) where it is not **in the first place!** Oh, well!

No. 41. Third, Paul wanted to be **clothed** with the **heavenly** so as not to **be found naked. Found naked by whom?** I know **how** and **by whom** Paul wanted to **be found** in **Phil. 3:9;** but Jim's exegesis here puzzles me! He not only forces Paul to **become naked;** he sends him that way to be **with Jesus**

for centuries! If that is not being **found naked**, what would it take? Doesn't Jesus **find Paul** until **his physical resurrection is over**? Doesn't he know that Paul is with him NOW?

No. 42. **Fourth**, Paul equates **heavenly clothing** with **mortality's being swallowed up of life.** To accomplish this, God gave Paul (and others) the **"earnest of the Spirit"** (v. 5). But Jim has no such fruit of the Spirit **FOR THE CHRISTIAN AGE WHATSOEVER.** Mortality is not swallowed up in life until Christ comes at **the end of that "eternal" age**! So Paul, to this day, is **naked, mortal**, and **without life**, and he will be that way **"throughout all ages, world without end" (Eph. 3:21). DO WE NEED TO GO FURTHER?**

PROPOSITION IV

McGUIGGAN'S THIRD AFFIRMATIVE

No. 1. I confess the more I look at this man's doctrine the worse it becomes and the sillier are the extremes to which he will go to defend it. This last piece is a hodge-podge. It is probably the worst contribution he has made yet. No that can't be - his one on the book of Revelation must surely be the worst.

No. 2. **See his latest No. 5.** Did I argue my case on "clouds," "seen," "trumpet," and "gathering." See for yourself! He wanted me to do so. This would have enabled him to go into his speel where he lists a string of passages with similar speech in them and say, "See - this proves nothing at all." I argued on the basis of **two groups.** One dead and the other alive! These can only be physical for **both** groups were **alive spiritually.** The only way in which they differed in this text was in the fact that some were dead and some were alive. I made the point from the text that the alive group would one day see the dead group become as they themselves. **This has never happened!** Then both groups - then both alive - would together go to be with the Lord. All this would take place at a coming of Jesus. Since the event has not yet taken place - the coming has not yet taken place! Case closed!

No. 3. How did he handle this argumentation? He jumped on **the terms he listed** and said "This is the same speech used by Jesus in **Mt. 24 therefore** it is the same coming." That **is** what he did - look at it for yourself! What did he do in his **first**? See his No. 21. Did he handle it? Tell me how did he handle it? He went off into **Mt. 24** for the next 2 paragraphs and never returned to **1 Thess.**

No. 4. I've made it clear to you that Max believes **all** the saints prior to 70 A.D. were dead together in the grave of Judaism. This means there is no difference between the physically living and the physically dead. The living Thesslonians were just as dead as their dead fellows. The only distinction between them was - some were physically living in this world and the others were not! But Paul clearly says the dead would rise FIRST and would join the living - the dead would come alive. FIRST! Then the **already** living and the newly made alive would rise to meet Jesus. Max is forced to figurize this so that the "resurrection" is that to "life in the eternal kingdom." But on these terms BOTH groups needed a resurrection - for BOTH groups were "dead in the Babylonian grave." So you see the man is hopelessly wrong. **What is worse he won't even back off long enough to restudy!**

No. 5. To make matters worse. For Max there are no dead! **Immediately a man dies he is made alive again - he is resurrected!** As far as the life of an individual is concerned there is no death. Max believes one is either bodily alive here or bodily alive there. This is why in p. 158 he speaks of **2 Tim. 4:1** (which says Jesus would judge the "living and the dead") as saying Jesus would judge "the Jews and the Gentiles." **HOW DOES THAT GRAB YOU?** Since there are no dead in Max's scheme he HAS to make

"the dead" something - he makes it JEWS as distinct from Gentiles. (This has its pitfalls so he says in "later writing" these terms **appear** to mark the distinction between Christian and non-Christian. "Later" than what? How do you know Revelation was written later than many of the other N.T. books since you are forced (by your 7 literal years theory) to have the book written as early as 63 A.D.? **What nonsense it all is!**

No. 6. **See his No. 2.** Max thinks **Rev. 1:7** is without textual modification. What is "at hand," or "shortly to come to pass" Max? You've been arguing it is exegetical modification for years - are you now relinquishing it? How sad - to be so anxious to maintain you are right! **Why don't you pause?**

No. 7. **See his No. 1.** Did I say, simply, **Romans 14** and **Acts 17** were future because the admonitions would otherwise be useless? **Is that all I said?** Did he **really** touch our points? Do see his first, No. 14-17. See my 2nd aff., No. 42-45. I do not use **Hebrews 10:25** except in the context of apostasy. This is what the passage is dealing with. It does however prove that Christians were characterized by fellowship. But let me concede the use of **Hebrews 10:25** as is common with us. To use **Hebrews 10:25** to urge people to regular attendance would still be a good use of the principle in the passage. This doesn't help you for the passage shows that such an admonition is made in the light OF A COMING JUDGMENT. All such use of the principle must be made as this passage makes it IN LIGHT OF A COMING JUDGMENT. Look; the Hebrew writer says "don't desert the assembling for a judgment is coming." I think this day of judgment in that text relates to 70 A.D. (though I must confess I've been persuaded to look at it again). Whatever be the day - the admonition is based on the certainty of coming judgment! You cannot use this text contextually or in application without COMING JUDGMENT being certain!

No. 8. Imagine Moses urging Israel to repentance because of the Noachin flood without the certainty of future judgment for rebellion! Imagine Max urging Warren to repentance because God destroyed Jerusalem in 70 A.D. but WITHOUT the certainty of future judgment! FIND A PASSAGE IN THE BIBLE WHICH URGES PEOPLE TO REPENTANCE ON THE BASIS OF **PAST** JUDGMENT WITHOUT FUTURE JUDGMENT BEING IN VIEW! Well? COME ON MAX! With this silly doctrine you are undermining moral authority! Find the passage we asked you for! GIVE US THE SCRIPTURE!

No. 9. **See his No. 3.** Did my last No. 59 "argue"? Did it "argue" **as he said it did?** Now he is beating straw men. Is it really strange to say Abraham was enjoying his inheritance in the kingdom now but will enjoy it in an eternal, glorious body in the future? I believe the saints HAD the blessings of the kingdom before they died; that they **have** them now; and will enjoy them in an incorruptible body after the resurrection and the judgment.

No. 10. **See his No. 5b.** Then read what he had to say about the numerous resurrections which are a "problem" to separate and from which a man could teach almost anything he wanted. And he thinks we have problems. **See his No. 6.** He left proposition 4 and returns to proposition 2. He says **he** believes the resurrection took place in 70 A.D. - at the end of the 70th week.

BUT DON'T YOU REMEMBER we showed you how **he didn't** believe that! You remember we proved from his own writings that he was so tied up he insisted the resurrection took place in THE MIDDLE (emphasis his) of the 70th week BEFORE Nero turned on the Jews! **See his pages 349, 352 for explicit proof of this!** See too, Prop. 3, Neg. 2, No. 4-5.

No. 11. **John 14:23** speaks of a prophesied coming of Jesus! Max says the resurrection and judgment are inseparably connected with the coming of Jesus. THEREFORE **John 14:23** must include the resurrection and final judgment! Right? I asked him 7 times (seven) to date **John 14:23** for us. HE DIDN'T AND HE CAN'T. **This one passage alone blasts this doctrine! See his No. 7.** On Israel's hope. No one disputes that the figure of a resurrection is used in the O.T. to speak of the hope obtained by the Jew in Christ. **Part** of that hope was the resurrection of **the individual Jew!** He was to receive a personal resurrection after he physically died! All Jews did not receive this at 70 A.D. I keep trying to tell you Max - you are cutting your own throat. You keep ignoring my questions on this but expect us all to take you seriously! Did the hope of Israel include the resurrection of the individual Jew? Could that have been received, say, 90 A.D.? If you put **anything** beyond 70 A.D. - even the personal, bodily resurrection of a single Jew; you are in trouble. You claim you have NOW **everything** of your inheritance. But what of your personal bodily resurrection? I've asked you of this at least four times and you refuse to comment. How can we take you seriously when you won't comment on obvious difficulties? The "hope" of Israel included the resurrection of the unjust **(Acts 24:15).** Why don't you cite that verse? I've asked you at last four times about the resurrection of the ungodly but you refuse to answer. How can we take you seriously when you won't answer on obvious objections to your view? Do the ungodly experience a personal and bodily resurrection? If so - what scripture proves it and how do you begin to exegete it? READER, Max may comment on this now that it's the last negative and I won't have a chance to deal with it but I want you to watch and see if he does. See if he **explains** how he uses the text. BUT AT THIS MOMENT I AM CONVINCED THAT MAX DENIES AN INDIVIDUAL AND BODILY RESURRECTION OF THE WICKED! What are the bishops at Warren doing? If the wicked are resurrected - in what kind of body are they clothed? A deathless one?

No. 12. **See his No. 8.** Here is a classic example of Max's terrible approach to exegesis. He **says Acts 1:7** says the times there are **"known only to God."** WHERE DOES IT SAY THAT? He **says 1 Thess. 5:1** says the times and seasons are **"known only to God."** WHERE DOES IT SAY THAT? You see what he did? Similar expressions are in **Acts 1; 1 Thess. 5** and **Mt. 24** so he slid into **all three** what exists only in one! That's his way!

No. 13. And what does he do? **Mark 1:15** says the kingdom is at hand. Max says this is Pentecost. **Lk. 10:19** says the kingdom is at hand (nigh) - Max says this is Pentecost. **Lk. 21:31** says the kingdom is at hand (nigh) - Max says this is 70 A.D. HE KNOWS THE DIFFERENCE IN SIMILAR PHRASES WHEN IT SUITS HIS CASE!

No. 14. **See his No. 9.** See my **first,** No. 27-30; and **second,** No. 39-41. Now; did I argue **anywhere** as he said I did on this point? You can be the judge. He's beating straw men again and calling on his favorite line: SIMILAR SPEECH PROVES IDENTITY OF SUBJECT. He didn't touch my argument, did he? He whipped the one **he** set up but then we're not too impressed with **his** arguments. He then tells us THERE ARE NO LITERAL DEAD BODIES IN **1 THESS. 4.** Can you beat that? **I'll bet you can't!**

No. 15. **See his No. 10.** Was I really "evasive" in my last No. 27-30? One question I didn't answer categorically and I confessed I didn't know the answer! This is **evasion?** But Max knows for he tells us what every farmer knows, seed "is not sown until it has been planted." (his No. 11) Poor Jesus, he did not **know** what Max knows for he said "The sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them . . ." **(Mt. 13:4)** One doesn't need to be a farmer to **know** the word "sow" here is no synonym for "plant."

No. 16. I still am not sure about the "sowing." It may mean simply the act of dying. It may however include the living process culminating in dying. It doesn't really matter. It is the physical body which is sown. I do not reject Paul's analogy - I reject your use of it. I did not reject his allegory but exposed adequately your abuse of it. ANALOGY DOESN'T **PROVE** THE RESURRECTION. It **illustrates** truths connected with it. This is your problem, Max. The resurrection is a matter of revelation (not logic, as per Barclay; or analogy (as per Max). I didn't say Paul's analogy proves **nothing** (as you said I said - once more making a straw man). It proved the stupidity of Corinthian scepticism! Then Max goes again to his favorite "proof" by calling in passages which have the word "sowing" in them. Hey presto! Case proved. What of **Gal. 6:7-8?** It has "sowing" in it. Doesn't that "prove" something . . . anything . . . something . . . surely . . . maybe? I was interested to note that now **Romans 6:1-8** is fulfilled in 70 A.D. Great day. Maybe if we wait long enough EVERY PASSAGE IN THE BIBLE WILL SPEAK OF 70 A.D.

No. 17. **See his No. 13.** One would almost think Max believed the wicked receive a glorious body - a resurrected body; but since (I believe) he does not believe the individual wicked man is in Adam - doesn't he! He gives "in Adam" his special treatment of course; but he forgot to remember the expression "in Adam" does not occur in **Romans 5. If Paul is really, literally, teaching we die spiritually by Adam it is BY Adam's transgression - for that is the wording of the text.** So Max, you have bought Calvinism. Why don't you just back off long enough to restudy this whole thing?

No. 18. **See his No. 14.** The **victory** elaborated on by Paul includes glory, honor and other things. The wicked have no promise of this. This is why they do not partake of this "victory." The raising from the dead of both righteous and wicked (which Max, I believe, denies) covers the phrase "death is swallowed up in victory." Both are made deathless - **the righteous** in a glorious body. MAX, MEN DO NOT DIE SPIRITUALLY "THROUGH ADAM'S TRANSGRESSION." You might get away with teaching that in Warren but that's something **they** have to answer for!

No. 19. **See his No. 15.** Jesus in his life - whipped sin. In his resurrection he whipped death! The Christian in life here (in Christ) has whipped sin. In his resurrection (through Jesus) we will whip death! He has been freed from the Law and sin has no dominion over him BUT YOU BELIEVE IT HAD DOMINION OVER THE SAINT PRIOR TO 70 A.D. You spoke of the "CAPTIVE STATE" of N.T. saints prior to 70 A.D. (p. 219). You said the "creation" and N.T. saints were delivered from the "law and its curse **(Gal. 3:10-13).**" at 70 A.D. (p. 60). You said that it was at 70 A.D. that **"death was defeated. It lost its hold over** the **subjects** of the natural body because they were raised through Christ into the spiritual body of life and immortality." (202) It's not **just** your words (though God knows they are enough) but they are words demanded by your position! The death you are arguing for in this debate is **spiritual.** This is the death you said was defeated at 70 A.D. **I WORRY ABOUT A MAN WHO IS CONSTANTLY COMPLAINING THAT EVERYONE IS MISREPRESENTING HIM.** The least you can do is take that book off the market - the one you wrote after 10 years of prayerful study. I've shown your speech to numerous students without them knowing what was at stake - they understood it just as I do and as many others have! **Your book and position is a libel on Galatians and Romans.**

No. 20. **See his No. 16-17.** He says on **1 Cor 15. "Jim argues physical death"** (No. 16). Now look what he has done; **he has gotten himself so tangled up he even denies physical death is in 1 Cor. 15!** Can you beat that? Has Christ no enemies yet to defeat? Our souls have been redeemed and we have the assurance our bodies will one day be redeemed also **(Romans 8:23 etc.)** Yes the resurrection of Jesus is proof enough that death has been defeated. Our resurrection will be one more - and the final proof of that truth! The "victory" is not "delayed," Max. There are two aspects to that victory! The latter aspect (relating to the body) will be fulfilled in its due time. IS YOUR OWN PERSONAL RESURRECTION PART OF THE OVERALL VICTORY WROUGHT BY JESUS? If so - why is it future?

No. 21. **See his No. 19.** I've dealt with most of this already but I want you to notice how Max hangs himself again. He says I'm forced to split "the victory that comes by being redeemed from the law and made free from sin." Now Max doesn't split that victory. What victory? The one that comes by "being redeemed from the law and made free from sin." **This he believes to be the victory which 1 Cor. 15 deals with.** This is the victory he believes is gained in 70 A.D. Doesn't that tell you once more that he believes the saints were redeemed from the Law and made free from sin in 70 A.D.? **See my last No. 29.**

No. 22. **See his No. 28.** Here is Max's view of the text of **1 Corinthians 15.** Have your N.T. open beside you as you read this. "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of Israel? But if there is no resurrection of Israel, neither hath Christ been raised; . . . we witnessed of God that he raised up Christ: whom he raised not up, if so be that Israel be not raised. For if Israel is not raised neither hath Christ been raised . . . For since by Adam came spiritual death, by Jesus came also the resurrection

of Israel. For as in Adam all die spiritually, all also in Christ shall all be spiritually made alive . . . else what shall they do that are baptized in the position of Israel. If Israel is not raised at all why then are they baptized in Israel's position . . . but someone will say, How is Israel raised? And with what manner of body does Israel come? . . . So also is the resurrection of Israel. Israel is sown in corruption and Israel is raised in incorruption . . . the natural body of Judaism is sown and it is raised a spiritual body . . . behold I tell you a mystery: we shall not all wait in Hades but we shall all be translated into the kingdom . . . Israel shall be raised incorruptible and we shall be translated into the kingdom . . . for this corruptible body or system of Judaism must put on incorruption by the resurrection of the new body, the eternal kingdom, out of Judaism . . . then shall come to pass the saying that is written, spiritual death is swallowed up in victory. O spiritual death, where is thy victory? O spiritual death where is thy sting? The sting of spiritual death is sin; and the power of sin is the law . . ." **(verses 12-16, 21-22, 29, 35, 42, 44, 51, 52, 53-56)**

No. 23. Now another word joins the long list to get the King treatment. "For," now means "In the position of." No lexical authority. No proof whatever. Just Max. WAS SPIRITUAL DEATH DEFEATED PRIOR TO 70 A.D. on this view? Judge for yourself if we are misrepresenting him!

No. 24. Bear in mind now that Max has a sort of proxy victory set up for the O.T. worthies and the Gentiles. The "firstfruits" must overcome for the fate of everyone else depends on their winning. We hear that being baptized into Christ is being baptized into the position of Israel. Have you ever heard anything so silly?

No. 25. See his No. 26. Then see my last No. 54. Once again he claims I said something I didn't even mention. But **I can** enter the eternal realm without a new body Max. And I'm in the eternal kingdom **now**, Max. When I move out of this realm which is governed by time I will enter the eternal realm - new body or not. When I move to heaven **permanently** I will be clothed in my new body.

No. 26. **See his No. 27.** Then see my last No. 58. In **John 5:24-25,** 28-29 Max holds there is but one resurrection. He does hold **it is** a resurrection. Whoever rises in **24-25** rises in **28-29.** Whoever is not included in **28-29** is not included in **24-25.** This **28-29 resurrection** Max says speaks of the people in the Judaic body. This is a consistent view. For clearly those cannot be raised out of the Judaic body who were never in it. They cannot experience a **resurrection** out of that in which they never were. So Gentiles are not **resurrected** in 28-29. Since both resurrections are in fact one resurrection Gentiles are not **resurrected** in **24-25** either. So that **24-25** speaks only of those **Jews** which hear and live - this is transparently silly! Note that this is not just a question as to whether Gentiles are concerned in the passage but whether or not they are **resurrected** in it!

No. 27. **See his No. 30.** The "living" are they who have the firstfruits of the Spirit. Says Max. But **the living** in **1 Thess. 4** stand over against **the dead.** What dead? O.T. Israel **dead**? Is that what you get from the text? Of course

not - these are Thessalonian dead! Even Max admits this in page 205. These are dead who died in the Lord. They are Christians! But if the "living" are those who have the firstfruits of the Spirit - thus Christians; wherein do they differ from their dead loved ones? Further; Max told me I had no basis whatever for dead bodies in **1 Thess. 4** (see my No. 14 above). What does he admit in his book? That the passage is dealing with the physical dead (205)! Don't you tire of this?

No. 28. See too that he says Jesus had not come out of Zion until 70 A.D. He makes Zion there heaven! WHAT PASSAGE IN THE BIBLE MAKES ZION HEAVEN?

No. 29. **See his No. 31.** He says Gentiles are not excluded from **John 5:28-29.** TELL US PLAINLY: Were Gentiles resurrected out of the body of Judaism in 70 A.D.? If, "yes" then he has the Gentiles in the Jewish body. If "no" how could they then be "resurrected" out of it?

No. 30. Did you ever teach N.T. saints were "IN A CAPTIVE STATE"? Did you ever teach Paul desired to be delivered from **"Judaism"**? Did you ever teach that "spiritual death" was defeated and "lost its hold" over N.T. saints in 70 A.D.? Did you ever teach that the atonement was not accomplished until 70 A.D. when the bloody Whore bore away the sins of mankind? Did you ever teach the N.T. saints were dead in the grave of that bloody Babylon, Judaism? Did you ever teach they (N.T. saints) were delivered from "the law and its curse" in 70 A.D. (see No. 19 above)?

No. 31. You "cannot renounce" what you've said "using Biblical words to describe **Biblical situations.**" WHERE did you read the **words** in the Bible that N.T. were in a "CAPTIVE STATE" to the bloody Whore? WHERE did you read the **words** in the Bible which say the bloody Whore bore away the sins of mankind? WHERE did you read in the Bible the **words** saying Jesus was married to the bloody Whore until 70 A.D. while espoused to the Church between Pentecost and that date? WHERE in the Bible did you ever read the **words** which said the Christian age BEGAN **(your** word - page 56) at the end of the 70th week (70 A.D.)? In your No. 35 you say I accuse you of denying the Christian age **began** on Pentecost because you applied the expression "age to come" to 70 A.D. Even this is not true. (Check the references.) I say you denied the Christian age **began** on Pentecost BECAUSE THAT IS EXPRESSLY WHAT **YOU** SAID! See page 56 of "Spirit."

No. 32. What preacher does say **"In a sense"** the Christian age "BEGAN" on Pentecost? Note that this is a veiled withdrawal from his statement above. Above he denied it began on Pentecost! His No. 36 is only a rehash of old material belonging to another proposition. We've explained the "last hour." Are you aware there is no-one; not a single scholar who agrees with Max's dating of **1 John**? What does he care? He has a theory to uphold! Where does Romans 8 say the "creation" was to receive the firstfruits of the Spirit, Max? No. 38 needs no comment. **See his No. 39.** Why did he (Paul) need to mortify his members? "Because of sin." It's true that in Christ his body could not be a vehicle of death but it could be an instrument of sin if he did not mortify it.Romans does not say Jesus gave Paul a "life-working"

body; i.e. it wasn't the body of Paul which brought the life! It was Jesus! In **8:10** Paul is having to mortify his body because of its potential to sin but he is assured if he does mortify the body - the Spirit would be life because of the righteousness which is Paul's. The body which is prone to give itself to sin will one day be resurrected and it will no longer be the trouble maker it presently is.

No. 33. **See his No. 40-43.** In **2 Cor. 4:16ff** Paul discusses the outward man and the inner man. He says the outward man (the body) suffers and decays. However everything is under control for those who keep their eyes on eternal things are not worried. They know for sure that the body they are now in is of earthly origin but the body which they will obtain is "from heaven" (of heavenly origin). The idea of the new Jerusalem **"coming down** from heaven" no more implies a literal **coming down** than a coming down **from heaven.** Where does **2 Cor. 5** teach the reception of the new body is immediate upon death?

No. 34. Paul is not particularly anxious to die (and thus be unclothed); he'd rather just be clothed with his immortal and glorious body. But in either case - in his body or out of it - Paul would serve Jesus. Being naked is not a problem! If nakedness means being without a body that is no problem. The lexicographers agree on the definition and usage of Hades but Max takes his own trail as usual. Then he takes the word "found" in **2 Cor. 5:3;** notes the word "found" in **Phillippians 3:9;** and once more - we have a major point (to Max) established - Jesus is the "finder." This kind of "exegesis" (!) is Max's forte.

No. 35. The passage is another clear illustration of how confused the man is. Paul, a N.T. saint is a fellow-groaner with the "creation" of Romans 8. He groans too being "burdened" under Judaism (see the quotes from Max's book cited above). He wants to be "delivered from Judaism." Max says (page 60) that this deliverance is from the "bondage of corruption." It has reference, he tells us, "to deliverance from the law and its curse." Poor Paul he was fighting such teaching, tooth and claw but was unaware he himself was under the "law and its curse."

No. 36. I think we have said enough to make our point clear! This whole doctrine of King is the assumption of a major point and the manipulation of scriptures to suit the theory. I sadly have to confess that one should not have fellowship with anyone who persists in this doctrine.

No. 37. The man with whom I am debating:

1. **Denies any prophecy in the Bible of future judgment!**
2. **Denies there is any prophecy in the Bible concerning our individual resurrection!**
3. **Denies there is any prophecy in the Bible concerning a future coming of Jesus!**
4. **Consistently refuses to answer, when asked, if the unforgiven experience an individual resurrection.**

5. Consistently refuses to answer, when asked, which scriptures would promise any individual today a bodily resurrection.
6. Consistently refuses to even hint at how he would exegete such a passage.
7. Denies that there are really any dead today for he believes in an instantaneous resurrection at the moment of death.
8. Denies there **can** be a secondary application in a **time** prophecy and yet bases his hope for an individual and personal bodily resurrection on a time prophecy which he says was completely fulfilled in 70 A.D.
9. Teaches there can be a literal, actual, bodily resurrection of an individual even though the individuals' body moulders to dust and will never ever come to life again. (Thus undermining the Biblical proof of the bodily resurrection of Jesus.)
10. Categorically states the Christian age BEGAN in 70 A.D.
11. Has categorically denied that 1 **Thessalonians 4:13ff** deals with dead physical bodies.
12. Has categorically stated the resurrection took place in THE MIDDLE of the 70th week.
13. Has categorically stated the resurrection took place **at the end** of the 70th week.
14. Has categorically claimed the bloody Whore was **the lawful heir** of God's promises until 70 A.D.
15. Has categorically claimed the Bloody Whore was **not** the lawful heir prior to 70 A.D.
16. Categorically teaches there can be a literal, actual and bodily resurrection without the dead body coming to life.
17. Agrees with the Witnesses in calling a "new creation" (i.e. the body which never before existed and therefore never died) a "resurrected" body.
18. Categorically claimed the bloody Whore bore away the sins of mankind.
19. Teaches that G. C. Brewer has already been resurrected though his tomb is with us until this day and his body is mouldering in dust.
20. Claims the words "deliver up" in **1 Corinthians 15:24** mean to "raise up to its rightful place." Despite the fact that every lexicographer says otherwise - that it means to "surrender."
21. Claims the phrase "ages to come" means "ages that are **already past**" but come to fruition or fulfillment in Jesus.
22. Insists in almost all other texts that the phrase "age to come" must speak of **something** future.
23. Claims Christ was absent from the Church until 70 A.D.

24. Claims Christ was present with the Church prior to 70 A.D. (last negative, No. 32).

25. Claims the "living and the dead" in **2 Tim. 4:1** means "Jew and Gentile" since he cannot have Jesus coming to judge the "dead" when he doesn't believe there are any dead.

26. Claims categorically that the conclusive proof; the essential proof; the necessary proof; the proof which established Jesus as the Lord and High Priest; is not written in the Bible but is contained only in the writings of Christless pagans and Jews. (Thus undermining the sufficiency of the Bible.)

27. Claimed categorically if what Peter had presented on Pentecost had been sufficient proof, 70 A.D. would not have been necessary to establish Jesus as Lord. (Thus claiming that Peter's statement in **2:36** cannot be quite correct.)

28. Claimed expressly (in his book - p. 199) that the resurrection of Jesus himself was under attack in **1 Cor. 15** without offering a shred of evidence.

29. Claimed expressly that John the Baptist was "Elijah" only if people believed it.

30. Claimed categorically that the atonement for the sins of first century Christians was not accomplished until 70 A.D. when the bloody Whore carried them all away.

No. 38. But why go on? He keeps claiming **we all** misunderstand him. I venture to guess the church where he preaches don't really know half of what this man is saying;; don't understand what his position does to our hope and our N.T. I'm not even sure how much the bishops at Warren understand for Max has the habit of retracting under pressure; of rephrasing when pressed; explaining his explanations; giving analogies which are not always analagous; finding "double applications" to get him out of a hot spot; of stringing scriptures together which have the same or similar language and "hey presto," another point "proven." He is not easy to nail. He has spent years going over this and perfecting his "answers" and smoothing out difficulties. He knows which areas to avoid so that too much of his position does not show. For example: do you know from his writings whether or not he believes the unforgiven experience a personal, individual bodily resurrection? Do you know **how** he exegetes these time prophecies so as to arrive at an individual bodily resurrection for himself or us? You can't tell it from the Nichols discussion; you can't tell it from the "Spirit of Prophecy;" and you sure as life can't tell it from this book!

No. 39. And when he is hurt real bad on a point - he wants to jettison it and carry on as usual. You remember how he did this with his "heart of the Bible-exact-chronological-prophecy" of the 70 weeks? When we asked about 9 questions relative to it which he didn't even touch and claimed it didn't really make any difference anyway. And do you remember he wanted to jettison all his phrases on the "Jewish world," "Jewish system," "Ju-

daism" etc? Says he would "settle for" words like "vindicate"? Then in this last piece laced me for using the term "vindicate"?

No. 40. I don't think the man's dishonest but I think he is blind. I think he is now sold to a position he will not relinquish. **Not even long enough to restudy it.** I think the man is as consciously sincere as I am but he needs to be stopped. This eldership needs to be made aware of just how wide of the mark this teaching is.

May God richly bless each of you in your personal study and search for truth.

PROPOSITION IV
KING'S THIRD NEGATIVE

No. 1. In all debating perhaps no **affirmative** has been so poorly and so inadequately presented as this one. The **limited** and **restricted** case made for a future physical body resurrection is **shocking, puzzling,** and **unbelievable;** but, even this is surpassed by the Affirmative's ineffable evasion of the problems, objections and glaring inconsistencies of **HIS position!** This is very unfortunate for here is unquestionably **THE PROPOSITION** of this whole debate. Attention is focused here! Current problems and questions on eschatology eventually boil down to **the resurrection!** Here is where people want **answers** not **evasions!** Hairsplitting, pussyfooting, side-stepping maneuvering at this point serve only to confirm existing suspicions, i.e., eschatological orthodoxy is impregnated with serious problems and glaring inconsistencies that few are willing to face **openly, fearlessly,** and **objectively!** Jim's effort to hide his tongue-tied, handcuffed predicament (by carping on Max's views) only worsens his case. **Jim** is **on stage** in this proposition! **HE** is in the affirmative! The spotlight is on **HIM! HIS** performance is the featured attraction! Lecturing on his fantasized image of King or **The Spirit of Prophecy** cannot atone for **his own inept performance.** Regrettably, the curtain has now fallen on what we hoped would be a real, down to earth, open, straightforward, face to face confrontation on **resurrection** problems and questions.

No. 2. If you think what we have just said is an overstatement of the case, look at Jim's affirmatives once more. They became compacted with picayunish argumentations frantically gathered here and there along the way in hopes of creating an **avalanche of quibbling** that would bury the **REAL ISSUES.** His last No. 37 is a classic example of what is meant, where he summarized by concocting **30 articles of King's faith!** At least his summary pertained to the **CONTENT** of his affirmative speeches! The **TOTAL EVIDENCE** given for a **future physical resurrection** would not, of itself, constitute a **SUMMARY!** But there is much here that is objectionable, not only because it is unrelated to **the proposition;** it is also unrelated to King's belief. Jim would like nothing better than to bog us down in paltry quibbling, hence drawing attention from the weighty issues of this proposition that were beyond his reach! But this is typical of his debating techniques. From the first he has debated **the Spirit of Prophecy,** knowing the full text of his **wrested** arguments would not be in the hands of most readers. He chooses statements that appear (when taken out of context) to make no distinction between the state of Old and New T. saints. He applies to one group what we said of the other. We speak of deliverance and Jim adds "from the CURSE of the Law." We speak of O.T. saints' deliverance from the CURSE and he applies it to N.T. saints. His concept of our usage of **groaning, dead in Christ, deliverance, under Judaism,** etc. does not agree with ours! We protest his misunderstandings and misrepresentations and he **resents** it! Yet he has and does misquote us; this has been shown. (See prop. 2, 2nd neg., No. 35. Also his **Book of Romans,** pages 92, 93 on **the creation).** He says we use **nebulous speech.** Perhaps we do at times, but not intentionally. He

asked, before this debate, that we speak (write) clearly. We have done our best! But he seems to prefer our "nebulous speech" in the book to our "plain speech" in this debate; that has been his **relief valve** and source of **diversionary maneuvering** all along! What he is really after shows at times. In his No. 19 he urges the removal of the book from the market. Why, Jim, if it is so full of obvious errors? Better to expose them. Are you the only one with an eye for error? Further, are your books errorless? But after all of your searching, picking, and concocting, your view of King's views constitutes a woefully incompetent approach and inadequate solution to the issues and problems of these propositions. What you DID DO reflects clearly what you COULD NOT DO! You have become, therefore, your own worst enemy in this discussion. **Now to the issues!**

No. 3. **CONCERNING JUDGMENT,** Jim did not show from scripture a yet future **DAY** of judgment beyond the consummation of Judaism. The **present age** of N.T. times ended in 70 A.D. **(Mt. 24:3).** It ended in judgment **(Mt. 13:40-43; Heb. 10:25-29).** He gave no scripture showing that **the age to come,** which followed the then existing present age **(Heb. 2:5; 6:5),** would **EVER BE CONSUMMATED,** much less end in **A DAY OF JUDGMENT!** His **scriptureless reasoning** became more than he could handle. If the DAY of judgment is fulfilled, the instructive and admonitory value of such texts is nullified, reasons Jim. That means all recorded fulfilled Bible history becomes meaningless UNLESS IT HAPPENS AGAIN! **FULFILLED SCRIPTURE** becomes **empty, nullified,** and **meaningless** scripture! How silly! But Jim could not handle this reasoning when applied to **Heb. 10:25-39.** See his No. 7. He seeks escape by (1) expressing doubt about the "at hand" day's real meaning (is it really past!), and (2) claiming that IF IT IS, the textual admonitions continue because ANOTHER judgment day is yet to come! His proof? ABSOLUTELY NONE! And he said, **it is not difficult to establish there is a coming day of judgment** (No. 1, first aff.) Nothing is **DIFFICULT** for Jim if you disregard HOW he does it!

No. 4. **WHAT IS WORSE,** if given a future judgment DAY, Jim would be hard pressed to come up with a **REAL NEED** for it! He allows that the sinner is "condemned already" **(John 3:18),** and that the saint is "passed from death unto life" **(John 5:24).** Judgment is **DECLARATIVE,** he says. **DECLARATIVE OF WHAT?** Saints are with Christ after death, says Jim. Do not such know they are "saved?" Must they wait till some **DAY** to have their destiny **DECLARED?** Are they on **probation?** In his last No. 25, Jim said, "When I move to heaven **permanently** I will be clothed in my new body." Jim, does one dwell in heaven **temporarily** before judgment? How does judgment make it **permanent?** See how he **moves** and **maneuvers!** According to No. 25 he is in the eternal kingdom **now;** at death he moves out of this realm governed by time into the **eternal realm** not governed by time; and then when judgment comes at the **end of time** (which might not end at all if he is in a **"timeless"** realm), he will move from a **temporary** abode with Christ to a **permanent** one! At last eternal life becomes **ETERNAL;** the eternal kingdom sheds time and become **TIMELESSLY** eternal; and the **temporary home** is **DECLARED** in judgment to be **PERMANENT!** And **somewhere?** among those **abundant moves** one obtains

an **"abundant entrance"** into the kingdom! I wonder if **Acts 14:22** should read, "through **much moving** we must enter the kingdom of God"! After all, what **"tribulation"** must one go through **after death** to move **permanently** into the kingdom?

No. 5. THE RESURRECTION and the text of 1 Thess. 4. Only a **physical resurrection** can explain the **dead and living,** says Jim. Spiritual concepts won't fit, says Jim, because Max has ALL SAINTS dead until 70 A.D. (2nd. aff., No. 40). Reader, it isn't easy to debate a man who BLINDLY **REFUSES** to hear your case. **REPEATEDLY** in this debate we have affirmed **the living** are N.T. saints and **the dead** are O.T. saints. Not **once** has Jim honored this and he even quotes my book where we taught it, using it to prove othewise! (See pages 60, 209, 218-221, 355. Also prop. 2, 2nd neg., No. 33; 3rd neg., No. 31; prop. 4, 1st neg., No. 21, 34-36). We can only conclude that Jim can't deal with **THE DEAD** and **THE LIVING** on these terms. We have shown that he is forced to exclude O.T. saints from the "law seed" of **Rom. 4:16;** from the "all Israel" of **Rom. 11:26;** and from the "whole creation" of **Rom. 8.** Those having the "firstfruits of the Spirit" are the **living, N.T. saints.** The **"creation"** is **Israel,** (O. T. saints), hence, THE DEAD of **1 Thess. 4.** He knows resurrection was Israel's hope and that it has been fulfilled. Israel was dead **"in Christ"** because He was her **HOPE;** they were made **alive** in Him.

No. 6. Jim plays on the dead rising **FIRST,** but how is that against our view? It was merely Paul's way of showing that gospel saints would have no advantage over law saints, with respect to **the promise. Law saints,** who never had opportunity to obey the gospel, were not to be regarded as having **no hope.** The promise is **SURE** unto all the seed **(Rom .4:16).** They **of faith** and they of **the Law** would inherit **together (Heb. 9:15; Eph. 1:14). All Israel would be saved,** at Christ's coming out of Zion **(Rom. 11:26, 27).** The **whole creation** would share alike in **the glorious liberty of Christ (Rom. 8:18-23).** The **gathering in Christ** would include saints of all ages **(Mt. 24:31; Eph. 1:10; 2 Thess. 2:1).** The statement, **"we shall not all sleep" (1 Cor. 15:51),** showed Paul's confidence in his new life by the gospel. The living would never die **(Jno. 8:51; 11:26).** If Paul was speaking of **physical death,** he was in error for he and his contemporaries did so die! But speaking of life begotten of the Spirit he could say, **"we the living who remain to the coming of the Lord" (1 Thess. 4:15, Berry).** Observe further, this coming would give Paul and others **REST (2 Thess. 1:7),** which means, by Jim's view, they have not yet received it, even though they have gone to be with Christ!

No. 7. All evidence is stacked against Jim's physical resurrection view. HE KNOWS that Christ's coming in **1 Thess. 4** is parallel to the one in **Matt. 24. He wouldn't touch that argument! HE KNOWS** Thessalonians was written **BEFORE** the coming in **Matt. 24** was fulfilled. **HE KNOWS** that two different but similarly described comings would not be taught without a clear distinction being made. **HE KNOWS** no such clear distinction is in **Matt. 24 (or anywhere else in scripture).** And surely by now **HE KNOWS** that a most reasonable alternate view **has been given** to his physical view, and

that **IT DOES** blend harmoniously into the eschatological events of Israel's end-time.

No. 8. BUT JIM SINKS DEEPER IN 1 Cor. 15! Our 20 questions (1st neg., No. 24) shattered his case. His real dilemma stems from his interpretation of verses 21, 22. "All dying in Adam" can mean **physical death only,** affirms Jim. The antithesis is: **Physical body death in Adam - physical body resurrection in Christ.** Now see the jam he is in!

No. 9. HOW DOES THE PHYSICAL BODY DIE IN ADAM? What kind of body does **EVERYBODY** receive in Adam? The answer: **corruptible, dishonourable, of weakness, natural, image of the earthly, mortal, subject to death.** (See **1 Cor. 15:42-54**)

No. 10. HOW IS THE PHYSICAL BODY RAISED IN CHRIST? What kind of body (which ALL lose in Adam) do **ALL** regain in Christ? The answer: **incorruptible, glorious, of power, spiritual, image of the heavenly, immortal, victorious over death.**

No. 11. Here is where Jim is **FORCED to destroy** the antithesis **clearly** taught by Paul. Jim puts **ALL** (wicked and righteous) in the **bodily state in Adam** as given in No. 9. But he **CANNOT** and **WILL NOT DARE** put ALL (the wicked) in the **bodily state in Christ** as described in No. 10. The wicked do not have a new body of **glory, power, immortality, incorruption** and in **the image of the heavenly!** They do not even have **victory over death,** admits Jim. Now a blind man ought to be able to see that something is wrong! If it takes the **bodily state** described in Christ (where all are made alive) to **REGAIN** the **bodily loss** in Adam (where all die), how can Jim exclude **ANYONE** from that state in Christ? **How can he have ALL who die in Adam being made alive in Christ when he must deny some (the wicked) of EVERY SINGLE BODILY CONDITION in Christ that relates to being MADE ALIVE IN CHRIST?** If they do not possess what constitutes life in Christ, then they haven't been **made alive** in Christ! Jim did not and cannot touch this problem for it **crushes** his **physical body view!** His view of death in Adam is **completely untenable! (Even Warren can see this!)** A physical death and life antithesis respecting the two Adams cannot be carried through the chapter. This alone is enough to show Jim's error.

No. 12. But notice further his problem. The physical body dies in Adam because it is **MORTAL.** A **mortal body** dies! But what is necessary to make a dead body alive **forever? IMMORTALITY.** Unless a body is raised in **immortality,** it will die **again.** But Jim denies that the wicked put on immortality! **YES HE DOES!** Hear him, "Do the wicked put on 'immortality' in their resurrection? No." (Prop. 2, 3rd aff., No. 44). **SEE!** He can't uphold his physical body view whatsoever! He can't argue that "immortality" involves more than a physical state here. He's committed to the hilt that **all dying in Adam** means **physical death ONLY!** He can't get **MORE** or **LESS** than this in the antithetical phrase **"made alive in Christ."** And without **"immortality"** Jim is committed to a **"short hell"** for the wicked after their resurrection. Now who would teach such a doctrine as that?

No. 13. His proposition is EASY to establish, he says. NEXT, he con-

fesses that the **"sowing"** of the physical body has him **completely baffled** (No. 16). Is it living and dying by **degrees** or is it the **burial** of a dead body? **He doesn't know! BUT** in prop. 2, 2nd neg., No. 39 he said that **'sown'** stands over against 'raised.' " He doesn't know what it means to be **sown** but he knows that it **stands over against being raised!** That can only mean that he doesn't know what it means to be **"raised!** (I wonder what he really **does know** about **1 Cor. 15?**) If he doesn't know what **sown** means how can he know what its opposite **(being raised)** means? But if he knows what **being raised** means why can't he know what its opposite **(being sown)** means? He doesn't **KNOW** because **any view** he accepts **CRUSHES** his **physical death affirmative. LOOK!** If sown pertains to a **life-time** process of dying, then being raised means a **deathtime** process of rising! (That means, **right now** dead bodies are **RISING** just as living bodies are **DYING!**) That can't be! But if the opposite of being raised is being buried, then sowing is putting the body in a literal grave. But Paul said, "That which thou sowest (bury) is not quickened (made alive) except it die" (v. 36). If Paul's analogy pertains to a **physical body** death and resurrection, then, **PLEASE** Jim, do not put me away **according to the scriptures!** You don't sow (bury) **dead grain,** but you sow it that it **may die** and **thereby bear grain.** The process of decay is **simultaneously** the process of new life. New life either results **before** the complete decay of the sown or it isn't produced at all! Now do you see why Jim (with his physical view) can't take a stand on **sown,** even though it stands over against **raised.** Note how **casually** he says, "what is meant doesn't matter." (No. 16). **Don't put us on, Jim!** It **DOES** matter! It **CRUSHES** his affirmative! That much he **DOES KNOW!**

No. 14. Starting wrong in **1 Cor. 15:21, 22** (physical death only in Adam), Jim gets nowhere. **Notice!** He is tripped up on Paul's **SOWING!** He is tripped up on the **BODILY STATE IN CHRIST** that stands over against the **BODILY STATE IN ADAM.** He is forced to bar the wicked from the **restored, living state in Christ,** while trying to hold that ALL who die physically in Adam are **made alive in Christ. NOW WE SEE HIM** really tripped up on Paul's **closing statements (verses 54-58). FIRST,** "O grave (hades), where is thy victory" (v. 55) is quoted from **Hosea 13:14.** There is no **literal grave** ANYWHERE in **1 Cor. 15** to receive or to yield up **the body** of Jim's affirmative. **Hades** (not a grave) is **the place** where death is swallowed up in victory. If the release of souls from hades demands a physical body resurrection for us, THEN JIM CANNOT SAY that departed saints are with Christ TODAY! **ALL MUST** still be in hades (except Jesus). **ALL MUST** still go to hades (where Jesus is not)! Neither can hades be the timeless realm of the eternal kingdom that Jim speaks of **entering upon physical death!** But if hades has been defeated (see **Rev. 20:14),** then the death of **1 Cor. 15 HAS BEEN SWALLOWED UP IN VICTORY!**

No. 15. SECOND, the statement **"the sting of death is sin" CRUSHES** Jim's physical death view. "All die in Adam" cannot mean spiritual death, says Jim. We die spiritually because of our own sins, he claims. The latter is true, but Jim can't see that we sin and die spiritually BECAUSE we are "IN ADAM." Anyone ought to see that had Adam not sinned, and if we, therefore, were in a **sinless** Adam, there would be no sin, hence no spiritual

death. But Adam sinned, and in Adam all **do sin (Rom. 5:12)**, therefore in Adam all die spiritually **(1 Cor. 15:21, 22). THAT'S CALVINISM, JIM?** But see Jim's problems! By his view, the **sting of death** is physical death. The victory comes when we GET OUT OF ADAM (by physical death) and INTO CHRIST (by physical resurrection). This **dying in Adam** and **rising in Christ** applies to **ALL MEN,** except Jim doesn't know what to do with **the wicked** who are made **alive** in Christ! He can't toss them back to their former bodily state in **sinful Adam** (without having a short hell), and he can't retain them in the bodily state of **sinless Christ** in whom they were **made alive** (without having hell in heaven)! Now do you see Jim's **problems** in **1 Cor. 15?** Did you notice HOW he handled them? Are you convinced that further study **by all** is not needed; that Jim's disposition of **dogmatism** and **disfellowship** is **justified?**

No. 16. NOW TO ROMANS 8:10, 11. See my last No. 38, which Jim said "needed no comment" (No. 32). But then neither does it matter **"what is meant by sown? NO COMMENT?** No wonder! This text is **DEADLY** to Jim's affirmative! A bodily death and resurrection are taught here, BUT NOT THE KIND JIM AFFIRMS. Notice the **clearly stated facts.** 1. If Christ be in you the body is dead (v. 10). 2. While the body is dead there is life by means of the Holy Spirit(v. 10). 3. This imparted Spirit will quicken or make alive the dead body (v. 11).

No. 17. Will Jim's affirmative honor these facts? **By no means. Look!** Paul said the body **IS DEAD,** not **will die,** as Jim explains. Further, this death is ONLY **"if Christ be in you"** (v. 10). This creates (for Jim) a **double** physical death situation. The body died because Christ was accepted and later it dies AGAIN because we are **in Adam (1 Cor. 15:22)!** This means Christ in us, we in Adam, and **death from both!** But Jim reasons in his **Book of Romans** that the quickening of the body by the indwelling Spirit was **yet future** to Paul's writing **(which is true),** therefore it could refer only to the resurrection of dead physical bodies **(which IS NOT TRUE).** This **destroys** Paul's antithesis of the **dead body** versus the **quickened body.** The **quickened body** must be antithetical to the **dead body!** The **dead body** relates not to **physical death;** nor to **future** physical death! The body of **Rom. 8:10** was **dead ALREADY! WHEN PAUL WROTE!** Hence, the **future quickening** must pertain to the **THEN PRESENT dead body!**

No. 18. Is there an application and solution that does not **distort** these textual facts, as does the view espoused by Jim? We believe so! As seen in Ch. 7 and 8, Romans was written from a Jewish viewpoint. A Jew, in accepting Christ, suffered death to the Law **(Rom. 7:4-6).** With respect to the works or deeds of the law **his body was dead,** "if Christ was in him." But in forsaking bodily deeds of the Law he was not **severed** from God or cut off from **"the promise;"** but he had life because of the **imparted Holy Spirit** (v. 10). The **MISSION** of the Spirit was to **LEAD** N.T. saints from one state to another **(Rom. 8:14-23),** and **furnish life during the process.** This work of **transition** was not done **INSTANTANEOUSLY,** as Jim **should know!** The Spirit was given to work the change **(2 Cor. 3:17, 18);** to fulfill all things **(Eph. 4:8-16);** to restore all things **(Acts 3:19-21);** to make all things new

(Rev. 21:7); to bring the **new state, the inheritance, the promise** into being **(Acts 2:38, 39; Eph. 1:14)**. The **dead body**, in Paul's view, becomes the **quickened body** when **the change, transition** or **restoration** is completed; when the old age **is consummated**; when all is **accomplished or fulfilled (Mt. 5:17, 18)**.

No. 19. Being now in a **new world** of life and righteousness in Christ, as opposed to the **old world** of sin and death under Law, the body responds and works according to the new habitat in contrast to the old. Heavenly garments and a heavenly country **(2 Cor. 5:1-5; Rev. 21:1-3)** enable the body to "bear the image of the heavenly." Putting on immortality relates to what the body **DOES**, not to what it's fleshly substance **BECOMES! THREE STATES** of the body are taught in Romans 7 and 8. 1. **Under law** - a body of sin and death. 2. **In transition** - a body dead to the law (but life imparted by the Spirit). 3. **In the "World to Come"** (completed transition) - a body of life and immortality, in the full image of Christ, the man from heaven **(Rom. 8:29; 1 Cor. 15:45-49)**. The **death** and **life** of these **three bodily states** need identifying! **The life** must be antithetical to **the death.** Here is where Jim's affirmative **breathes its last breath** and gives up **"the flesh!"** LOOK! If the **life** and **immortality** put on by the **quickened body** relates to the **resurrection** of the physical body from a literal death (Jim's view), then the **sin and death** put off by the **dead body** relates to the **dying** of the physical body in literal death! Hence deliverance from sin and death under law **IS POSSIBLE ONLY** by **physical death** and receiving life and immortality under Christ **IS POSSIBLE ONLY** by literal physical resurrection! Great day Jim, **YOU HAVE JUST WIPED OUT THE GOSPEL!**

No. 20. **BUT WORSE**, this makes the **inbetween state** (No. 2 above) pertain to the time **between physical death and physical resurrection!** Therefore, the **direct indwelling of the Spirit** BEGINS when the body DIES and this indwelling continues until the **resurrection DAY!** Further (and even more pathetic), Jim now has **the indwelling of the Spirit,** not only in **dead bodies,** but in **ALL DEAD PEOPLE!** For if the dead body is resurrected by the indwelling of the Spirit (v. 11), then he must enter the **wicked also** when they die, otherwise they will not be resurrected! **SEE HIS TERRIBLE PREDICAMENT!** No wonder he said my piece on **Rom. 8:10, 11** "needed no comment." **What could he say? How could he say it? A DEAD MAN can't talk!** And until Jim gets **the flesh** out of his affirmative it is going to **REMAIN DEAD!**

No. 21. You now can see **how** and **why** Jim misses our point completely (and repeatedly) concerning spiritual life and freedom from law during a transitional period with deliverance still future. Paul's cry, "Who shall deliver me from the body of this death" **(Rom. 7:24)** does not deny him of then having **life through the Spirit (8:10)**. Groaning and waiting for adoption as sons and redemption of body did not mean an absence of **life, freedom** or **forgiveness** through the Spirit . . . or other **firstfruits!** But how different things **would have been** had not the Spirit **led them through to the end!** All N.T. longings, groanings and like expressions were directed to **the end that belonged to that generation!** That end was the coming (arrival) of their promised world (the gift of the Spirit, **Acts 2:38, 39)** in fulness, when the

old was passed and the new was come! **Redemption, adoption, inheritance, salvation, deliverance,** and **manifestation** are all Biblical expressions of that **full, complete change** and **transition,** as wrought by the Spirit. Paul's **conformity to Christ's death** and his **attaining unto the resurrection from among the dead (Phil. 3:10-12)** are, therefore, set forth in a Jewish transitional text that cannot be lifted from first century fulfillment. We must recognize the transitional state of N.T. saints AND the **direct (miraculous) indwelling of the Spirit** peculiar to that time!

No. 22. Returning to Jim's dilemma, he **DID NOT** deal with his problem of saints still being **captives of death,** though free from law and sin. (See our last No. 15-19. Compare with his No. 19-21). His saying, "we have (in Christ) whipped sin and will later (by resurrection) whip death," still leaves him in the **VERY POSITION** that he **mercilessly** attacked and charged me with having **throughout** this debate. Remember, he affirms physical death only in **1 Cor. 15.** That means the STING of physical death is SIN and sin's STRENGTH is THE LAW. But if we are free from **BOTH** why are we **STILL UNDER THE POWER OF DEATH?** Look how he handled it (No. 20)! He said the "victory" is not "delayed." **BUT IT IS JIM;** you said yourself our resurrection comes **LATER.** Doesn't **later** - after sin is whipped - equal DELAY? Knowing that it does, he next says there are "two aspects to that victory." NOT by YOUR VIEW, Jim! **INDEED NOT!** Unless you **concede** your affirmative. You can't affirm **physical death only** in Adam in **1 Cor. 15: 21, 22** and then, on Paul's concluding statements, **switch to a double view** and get away with it! If the VICTORY is **more** than physical, so is the **DEATH** of which sin is **THE STING!** If **DEATH** relates to the physical body (and that **IS** your affirmative here), so does the **VICTORY.** Hence, you remain the TARGET and VICTIM of your own vicious attack against such a position; i.e., **being free from Law and sin (the powers of death) but still a captive of death!** It is way too late now to start **UNITING** your **split Adams;** your case is dead and on its way back to the dust. You have shown what we said, YOU CAN'T CARRY **THE BODY** OF YOUR AFFIRMATIVE THROUGH **1 Cor. 15!**

No. 23. No, I do not split **the victory, the Adams, Law and sin,** or **other things** that stand united in scripture! (See his No. 19). Yes, the victory comes in Judaism's end-time. No, that doesn't make N.T. saints SPIRITUALLY DEAD under law and sin UNTIL THEN. I have shown that though the BODY IS DEAD, the SPIRIT IS LIFE **(Rom. 8:10);** and why such was true during the transition. I have shown that O.T. saints were **saved, restored, raised,** or **delivered** at Christ's coming in the end of that age **(Rom. 11:26, 27; Rom. 8:18-22; 1 Thess. 4; 1 Cor. 15; Rev. 20; Isa. 37; Dan. 12; Hosea 13:14).** With respect to being free from law and sin but still CAPTIVE IN DEATH, JIM is now left holding the bag! My position, **as he thought it was,** is now his position, **as it really is,** unmasked and fully exposed. You must now eat your own words; it is not **my position** that is **a libel on Law, sin and death passages!** Your view (logically followed) withholds the Spirit's indwelling until the body dies; puts it into wicked dead bodies for resurrection; makes physical death necessary to get out of Adam; makes physical resurrection

necessary to get into Christ; it wipes out Gospel life and immortality for now! Jim, how did you get into such a mess!

No. 24. Concerning **John 5:28, 29** and **2 Cor. 5:1-5**, we have shown Jim's problems. On **John 5:28, 29** see our No. 20-24 (2nd neg.) He didn't touch it; so he must concede it! **2 Cor. 5** was also **devastating** to him. See our last No. 39-41. Jim's view is: Earthly house equals physical body; house from heaven equals **same body** resurrected! Jim has it from a literal grave; Paul says it comes down from heaven (v. 2)! Jim says this implies no such thing as a literal coming down from heaven! But it stands in contrast to the earthly house, Jim. If "house from heaven" is figurative, why isn't its opposite (earthly house) also figurative? Sure, the new Jerusalem came down from heaven, but it was not the literal city that perished literally recomposed and literally raised up out of literal earthly elements, as you contend for the literal physical body! Your argument WIPES you out!

No. 25. Clearly, Paul's desire and aim was to be fully clothed by the time he became unclothed; **that he might not be found naked.** He believed that when stripped of present covering he would not stand naked for centuries before his new suit (or house) was ready! The Spirit, whom God gave him (the maker of his new garment) **assured** him of that (v. 5). Jim, did the Spirit run out of "fabric" or "building material"? Was **the earnest** of the Spirit just a "come on" sales pitch that lured Paul into the **tailors** only to be **stripped** and sent out **naked**?

No. 26. Jim, where do you read that **being absent from the body** (the earthly body of absence) and **being present with the Lord** means present in a **naked, unclothed, houseless** state? **PRESENT WITH THE LORD** equals being in **THE HOUSE OR BUILDING OF GOD IN THE HEAVENS where Jesus is**! Absent from the body equals being unclothed. Present with the Lord equals being clothed upon! The picture is one of **TRANSITION**, not of **NAKEDNESS** or **SEVERANCE**. Of course Jim's affirmative won't fit here. By his view Paul became naked (and still is); he was severed from Jesus in the heavenly house (and still is); he lost the life he had (and is still dead) even though he was set free from the powers of physical death (law and sin)! FREE, but Paul got STUNG anyway, even in spite of Jesus' atoning blood he died! REMEMBER, death in Adam is **physical** by Jim's view. ONLY WARREN, where King preaches is gullible enough to believe otherwise, he says! Jim thinks our elders are asleep; the congregation dull of comprehension (or something)! **He has remarked PLENTY about this!** BUT HE KNOWS NOTHING about Warren, its elders or members. HE IS IN TOTAL IGNORANCE HERE, but he speaks **boldly** anyway! Could that also be true with respect to **other subjects**? I don't mean to be offensive, but I think **enough is enough!** An **abundance** of such picayunish, flimsy, shallow, quibbling material appears in Jim's speeches, but they fall far short of meeting the weighty issues of this debate. Even worse, his obsessed **croaking** over the superficial and the inconsequential made him oblivious to his water's rising temperature! This last affirmative finds him in more than **hot water**; the pot is now **boiling over!**

No. 27. **To avoid any partiality**, a summarizing of **Jim's position** is in order. He holds that:

1. The ESTABLISHMENT of N.T. things was INSTANTANEOUS, occurring in ONE DAY.
2. Bible terms as, **to come, entering, receiving, restoring, fulfilling, reaching full measure, being annulled, passing away, consummation, dawning of day, salvation nearer, redemption nigh, coming of perfect**, etc. have nothing to do with the work of ESTABLISHING.
3. **Complete** establishment is **redundant**, but established (Pentecost) and established (70 A.D.) is not!
4. Pentecost to 70 A.D. is a **transition period**; the prophets took it in **one gulp** (except Daniel, who **gulped in** Rome's fall in 96 A.D.)
5. Nothing in Daniel 7 relates to the ESTABLISHMENT of the kingdom (because it happened after Pentecost).
6. Nothing after Pentecost was essential in **establishing** Christianity!
7. The Spirit's **establishing work** was completed on Pentecost.
8. Christ's coming in **Mt. 24**; **Lk. 21** added nothing to salvation, redemption, or the kingdom's **establishment!**
9. This coming furnishes us with no reliable evidence because it was recorded only in **pagan history.** (its fulfillment). The same goes for Daniel 7.
10. Returning in power was **additional** but **non-essential** evidence of Christ's Lordship.
11. But 70 A.D. put the kingdom's establishment "beyond reasonable doubt" **(Book of Daniel,** page 41). (Reader, this means evidence at Pentecost **was not** beyond **reasonable doubt!** But more than this was not needed, says Jim!).
12. Rome fell in the first century.
13. God, not Christ, came in Rome's fall.
14. Revelation is the coming of Christ in Rome's fall.
15. Christ came to the Ancient of days in Rome's fall.
16. Rome had the kingdom after 70 A.D. until Domitian's death.
17. The eternal kingdom is not possessed eternally by the saints; they lose and receive it again, and again, and again.
18. The promised new heaven and earth comes again, and again, and again.
19. Abraham's promised inheritance is parceled out here, there, and yonder, in time.

20. Saints entered their heavenly commonwealth from Pentecost on, but they still wait for Jesus to come FROM THERE to RECEIVE THEM.

21. Two comings of Christ are not intermingled in **Mt. 24.**

22. Two comings of Christ are intermingled in the epistles.

23. "To come" means to "begin." Reader, take note of how Jim tries to escape the pressure of "age to come," the Christian age, by equating BEGIN with the Bible term "TO COME," and then use them **alternately** to his advantage. The expression "age to come" denoted **arrival, fulness,** but also **consummation** with respect to the present age **(Mt. 24:3).** This was 70 A.D.! Thus, if BEGIN is used as **equalling** "TO COME" it cannot apply to Pentecost. But the truth is, "to come" does not deny a prior beginning, as Jim makes it appear. The confusion and error is in equating, with respect to time, a non-biblical term (BEGIN) with a Biblical term (TO COME) and thereby intermingle two different concepts.

24. Jim believes two "ages to come" are **intermingled** in gospel teachings.

25. Israel's six promised blessings **(Dan. 9:24)** were all fulfilled in 69½ weeks. (Daniel said 70 weeks are **determined,** but Jim is **determined** to make it 69½!)

26. Christ's entering and returning from the Holiest had nothing to do with completing atonement or salvation.

27. Because Isaac did not inherit in the historical case **(Gen. 21:1-12),** he could not at its fulfillment!

28. Paul's allegory was ALREADY fulfilled when written. (Thus "even so it is **now**" must mean "even so it **was**").

29. God couldn't have Israel as a wife while the church was the espoused wife of Christ. (Note how Jim has **me** saying Israel was **Christ's wife** while the church was espoused to Him (No. 31). Isn't he a **whiz** at removing distinctions and rephrasing statements in order to concoct a case! But with respect to God's wife (Israel), the point of divorcement, Jim, was not whoredom, for she was that in Hosea's day, but **casting out.** Paul's allegory pertains to this. The word **cast out** in **Gen. 21:10** "signifies not only to **thrust out, drive away,** and **expel,** but also to **divorce,**" says Adam Clark, Vol. 1 page 133).

30. Israel's hope has been fulfilled.

31. Future individual resurrection was a part of Israel's hope.

32. Gentiles are excluded from the resurrection if the texts are all Jewish. (But Jim taught that **restoration** is all Jewish, saying "we know the Gentiles were not 'restored,'" **Book of Romans,** page 124. Does that mean, Jim, that Gentiles never came into the restored state of Israel?)

33. Gentiles were "ingrafted" into the Jew's olive tree **(Book of Romans,** pages 122-125).

34. Gentiles baptized into "the place of Israel" (the natural branches), is silly, say's Jim. How did they get there, Jim? Concerning the word "for" **(1 Cor. 15:29)**, see **Thayer**, page 639.

35. John the Baptist (in person) restored all things before the destruction of Jerusalem.

36. "All Israel" **is yet** to be saved **(Rom. 11:26)**

37. Final proof that sin has been **whipped** awaits our resurrection!

38. Abraham has received and is now in his **promised world.**

39. A new heaven and earth is YET TO COME (after this present world is destroyed by fire).

40. Abraham is yet to be resurrected, after which he moves to heaven **permanently!**

41. His **promised world** (the one he is in now) is not a **permanent** place or else he is not yet there **permanently!**

42. It takes TWO NEW WORLDS to make ONE complete permanent world!

43. Biblical eschatology is future because nothing like it has happened that could be discerned by our physical senses.

44. Similar things have happened in a spiritual sense!

45. But this cannot be the REAL ACTUAL, INTENDED fulfillment!

46. However, there are exceptions; as the kingdom, tabernacle, throne of David, new world, etc. etc.!

47. FINALLY, Jim believes that HIS POSITION accords so FLAWLESSLY with scripture that: (a) he should be general adviser to **elders everywhere!** (Don't you elders tire of back seat whip-cracking preachers who ACT as though you CANNOT)? and (b) he feels able to urge **disfellowship** of those having views like King. Jim, I read your fellowship piece in **Romans,** pages 174-181. You either don't believe it or you have failed in twelve speeches to **list** my **Christ-severing views clearly taught in the N.T.** What views do I hold that the N.T. teaches are **Christ-severing,** and as clearly so **as the terms of pardon** (as you teach it must be). Why didn't you LIST them?

No. 28. Briefly stated, I hold that eschatology pertains to the consummation of the O.T. age in 70 A.D., resulting in the **complete establishment** of all things purposed of God for eternity. This destroys NOTHING for us today but establishes PLENTY! Scripture is **complete** but always **relevant; fulfillment destroys nothing!** Judgment continues, entering the eternal kingdom and obtaining eternal life continues (even the heavenly city and country, right Jim). The righteous and the wicked continue beyond physical death in full, eternal conscious being, according to their respective destinies. (If such is not a "resurrection" in any sense, as Jim contends, then we are guilty of secondary misapplication. But we believe not).

No. 29. On the other hand, I hold that a yet future eschatology view results from looking for visible things to happen (things discernable by physical senses) rather than spiritual things visible to the inward man **(2 Cor. 4:17, 18).** Thus time statements are often ignored, scripture disharmony flourishes, and end-time prophecies, subjects, and blessings are misconceived, misplaced, and postponed. In all, **earthly** and **heavenly** things and concepts become confusedly intermingled in scripture.

No. 30. I have tried to show **problems** and **differences** (which do vary among brethren) that merit **continued, diligent, open study.** I do not claim to have THE answers; nor have I ceased my searching! I am not SOLD to a position! Not **restudying** my present views has never ONCE crossed my mind, Jim. NO ONE can ever DARE REACH THAT POINT! Further, nothing written here, before, or later is ever intended as a "creed" for others. Brethren that divide over **man's** writings are not oriented in Christ or the Bible. On the other hand, brethren that achieve **oneness** by **force, fear, pressure,** or **blind indifference to problems** have little to rejoice in! Going separate ways may be one answer but it certainly will not be **THE SOLUTION** to these problems.

No. 31. Regrettably, an unfamilar view is easily victimized and stigmatized by snap surface judgments, unrestrained and unstudied accusations, mouth to mouth hearsay, and emotional unbalance fed by fears and pressures within and without. False conclusions are easily drawn and readily accepted. Blind resistance is hard to repress when old and familar concepts are challenged. But I believe any view purported from scripture merits an **open** and **fair** assessment. I love and deeply respect Jim McGuiggan. He is entitled to his views, even his view of my views, but I rest my case on the evidence given from the scriptures. And in our continued search for true understanding, may we ever remember that while ignorance may sever us from certain portions of truth, it is the state of **lovelessness** that severs from the heavenly Father Himself. God bless you all in your walk with Him.

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