

NEAL-WALLACE
DISCUSSION

ON

The Thousand Years Reign of Christ



Conducted at
WINCHESTER, KENTUCKY
JANUARY 2 TO 6, 1933

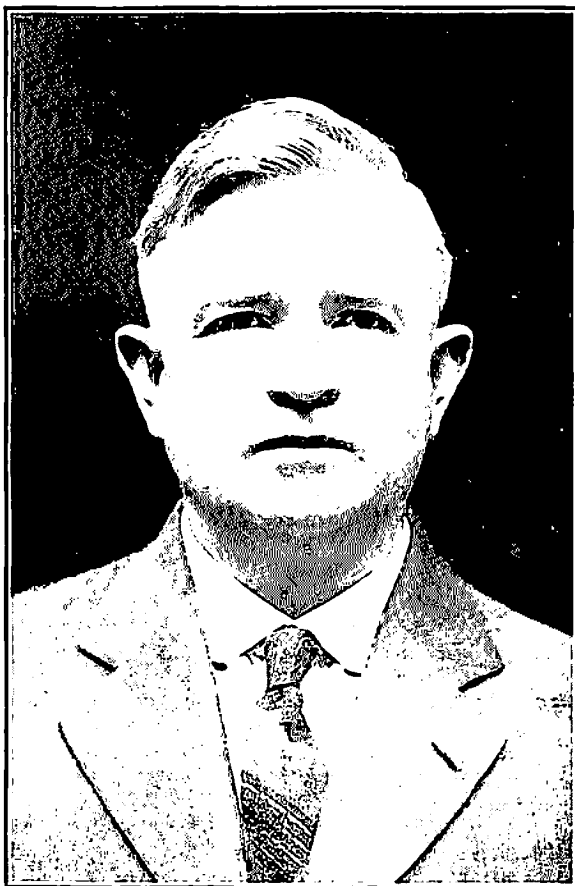


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CHARLES M. NEAL
(1933)



FOY E. WALLACE, JR.
(1933)

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INTRODUCTION



There has been a growing desire upon the part of many students of religious literature for a volume giving a comprehensive treatment of the issues involved in modern teaching concerning the second coming of Christ, and the "thousand years reign" which some connect with that event. This book should meet the demand fully, in so far as the doctrines often designated as Premillennialism are concerned. A few considerations will make this apparent.

This book is a stenographic report of a discussion held in Winchester, Ky., between Charles M. Neal and Foy E. Wallace, Jr., from January 2 to January 6, 1933. It would be difficult to find two men more representative of their positions on these questions. Besides, it is the only oral debate on the subject in print.

Five sessions of two hours each afforded these gentlemen opportunity to cover fully the many interesting points of doctrine involved. Add to this the fact that the disputants were given a free hand in an addenda of four chapters to supplement their arguments with materials used in a second discussion of the same proposition at Chattanooga, Tenn., June 6-9, 1933, and it will be seen that this volume practically contains the best and fullest efforts of the disputants on this subject.

As to the events connected with the debate, such as the change of the place of meeting, these matters will be developed in the body of the book, as reported by the stenographer, and referred to by the speakers, in a more interesting manner, perhaps, than they could be set down here.

Presuming that the reader is interested in learning all he can upon the subjects treated herein, we will without further words invite him to step inside, with a prayer that he may find all that he is seeking, and may be made stronger in the Lord.

THE PUBLISHERS.

NEAL-WALLACE DISCUSSION
ON
THE THOUSAND YEARS REIGN OF CHRIST
•
RULES OF THE DISCUSSION
•

DR. HUGH McCLELLAN, Pastor of the First Christian Church, of Winchester, Ky., Chairman.

Meeting called to order by chairman.

Hymn led by Stanford Chambers, of Louisville, Ky.

Prayer by Thaddeus S. Hutson, of Parkersburg, W. Va.

CHAIRMAN McCLELLAN:

We are gathered together here, friends, tonight, in a very interesting meeting, and on a very interesting occasion, the occasion of a religious discussion, or, as we in Kentucky have always called them, debates. Now, the people of Kentucky have not been privileged to hear a religious debate for a good many years. They had, at one time, a great vogue, and were quite an institution in the State, and we had many champions who were great debaters. This debate differs from those debates back there in a very pronounced way. In those debates, men of different faiths, different creeds, different names, different denominations, debated their fundamental differences. Tonight we very happily have men who believe the same thing, are in the same communion, and which beautiful fact eliminates all bitterness and all rivalry and all sectarian feeling, so that we are very happily circumstanced tonight in having not so much a *debate* as a religious discussion, by two eminent Christian gentlemen who are friends, and who are not seeking victory, but the truth.

Now, I know you do not want to hear me. Had you wanted to hear me, there would have been more of you out last night, so I am thoroughly satisfied that you have not come to hear me. Now, I am going to read the rules of this discussion:

First, that the debate will be held in the auditorium of the First Christian Church in Winchester, Kentucky.

Second, that the said debate will be from January 2 to 6, inclusive, 1933, with night sessions only, of approximately two hours time limit, the disputants alternating with speeches of

thirty minutes in length, the affirmative to begin the debate and the negative to close it.

Third, that a chairman shall be chosen to preside, preserve order, and keep the time, said chairman to be a citizen of Winchester, Kentucky, and to be agreed upon by a committee agreeable to both sides represented in the discussion.

Fourth, that there will be no moderators for the disputants, but each shall be free under God to order his argument as he may elect, with the exception that, it is agreed, no new matter shall be introduced in the final speech of the negative.

Fifth, that the debate shall be reported as given, by a competent stenographer, said stenographer to be paid by those engaging such service.

Sixth, that an effort be made by the disputants to have the debate published jointly, and that in the event that no agreement can be made for joint publication, either or both sides shall have the right to publish the said discussion. In no event shall said discussion be published, except it embrace all of the material offered in argument by the disputants, and in the order in which the same was presented.

Seventh, that the expenses incident to place of discussion, heat, light, janitor, and advertising shall be paid for jointly by local parties engaging the same.

So much for the rules and announcement of the rules of the discussion. Now, there are some rules for the audience. First, give respectful attention for both speakers. Second, make no demonstration either favorable or unfavorable. Third, inasmuch as each side has a representation, refrain from discussion on the grounds. I think that would mean that there should be no applause, no demonstration, either for or against. It is a good idea right at the outset to cut out all applause.

Now, with respect to the chairman, I have three things to do: first, to see that the speakers observe the rules; I have to keep peace between these gentlemen, see that they behave themselves; second, that the audience is orderly, that you behave; third, to keep the time. Now, I want to explain about this time-keeping, in order that there be no trouble about it, which is very important at the outset. I am going to insist upon each speaker closing his remarks in thirty minutes; however, he will

receive a rap two minutes before the thirty minutes expire. Now, if, when the thirty minutes are up, he is in the middle of a sentence, he ought to conclude it. Don't leave us up in the air without a verb or without a subject; close the sentence, but do not go on with the argument.

In order that everything may work out well, it is quite important that he observe fairly strictly the thirty-minute limit.

Now, friends, the discussion is about to begin, as soon as I introduce the gentlemen who are to debate for us. As you know, the speaker on the affirmative is Brother Charles M. Neal, of Winchester, Kentucky. Brother Neal, I wish you would stand up so that these strangers will know you. This is Brother Charles M. Neal, Pastor of the Main Street church of Christ, Winchester, Kentucky.

The speaker on the negative is Brother Foy E. Wallace, Jr., of Nashville, Tennessee, Editor of the *Gospel Advocate*, and noted evangelist and preacher, and he is the one who has come to us to take the negative part in this discussion. Brother Wallace, I wish you would stand up. A great many of our people would like to see you.

Now, I shall read the question and we shall proceed to the discussion. The proposition is:

"The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth."

Brother Neal affirms.

Brother Wallace denies.

And we now call upon Brother Neal to open the discussion in the affirmative.

FIRST SESSION

NEAL'S FIRST SPEECH

(Monday, January 2, 1933)

Just a moment with bowed heads, please.

To God, our Father, "let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer," in the name of Jesus Christ, and by the power of the Holy Spirit. Amen.

Mr. Chairman, Brother Wallace, Ladies and Gentlemen:

I count myself happy to stand before you at this time to speak on Bible subjects, and especially to contend earnestly for the faith which once for all was delivered unto the saints. We are not here for just anything. We are not here to find out upon how many things we agree, although that would be fine at any time, unless something else was scheduled, as it is now. We are not here to magnify our differences. That would not be a good thing to do at any time. We are here for a specific thing, and that specific thing has been set forth in the proposition, which has been read to you. We are here to discuss that. Before we enter into such discussion, I would like to thank the First Christian Church for extending to us the use of this auditorium for this debate. I count myself happy also in the fact that we have here a great number of ministers, my fellow workers from different parts of the country. I am glad also that we have, representing the negative, Brother Wallace, of the *Gospel Advocate*, a prominent evangelist, known all over the country. I am sure that he will be able to take care of his part. I hope to be able to set forth the proposition from the word of the Lord, in the affirmative.

Now, as to the authority in regard to this debate, I have here in my hand a copy of The American Revised Version of the Scriptures. It is a new book. There never has been, so far as I know, a verse of scripture read from it. The reason why I am choosing this book, in this way, is because I want you to know that I have no special Bible of any kind. It is the same as the millions of Bibles that have been scattered throughout all the

world; and therefore what I shall read here, millions of people will be able to read elsewhere, as the word of God.

We want to be very clear and definite, and specify in the beginning the exact thing we are discussing, the exact proposition; to clear the issue of matters that would not be of importance regarding this particular subject. In order to do that, I want you to see the proposition, and to define it item by item.

I am going to show you that on the board here, with the chart, because it is important that we get the proposition clearly in our minds.

**THE BIBLE CLEARLY TEACHES THAT —
AFTER THE SECOND COMING OF CHRIST -- AND
BEFORE THE FINAL RESURRECTION AND JUDGMENT
THERE WILL BE
AN AGE OR DISPENSATION OF ONE THOUSAND YEARS
DURING WHICH CHRIST WILL REIGN ON THE EARTH
CHAS.M.NEAL -AFFIRMS FOY E.WALLACE JR. -DENIES**

First, "The Bible clearly teaches"—by the "Bible" we mean the sixty-six books, beginning with Genesis and ending with Revelation—The Bible. By "clearly teaches" we mean that it sets forth the matter plainly, without any complications; that is, clearly set forth, not merely that we might gather it, but that it is plainly taught on the pages of Inspiration. By "after the second coming of Christ" we mean the return of the Lord Jesus Christ from heaven in the closing of this dispensation, what is generally accepted, by that term. By the "final resurrection and judgment" we mean that resurrection and judgment after which there is no more. "There will be" merely means that the things we are talking about are future. "An age or dispensation of one thousand years"—by "age" or "dispensation" we mean a period of time such as we refer to when we speak of the Christian Dispensation, or the Gospel Age, or the Jewish Dispensation, or the Mosaic Age, a period of time in which God is revealing his will to mankind in a way peculiar to that period. By "thousand years" we mean 999 plus one—one thousand years. "During which Christ will reign on the earth"—by "Christ" we mean our Lord Jesus Christ. By

“reign” we mean that he will exercise sovereign power, and by “earth” we mean the place where that sovereign power is exercised.

That is the proposition, and the terms are explained as clearly as I know how to explain them.

Now, we want to go on just a little, in clearing the issue. I am going to show you, by the use of another chart, the issue involved from the proposition we have now heard read, and which has been explained. We want to show you how we will be able to simplify that a little more. It will help a great deal to keep the issue clear.

<p>I AFFIRM</p> <p>---</p> <p>HE DENIES</p>	}	<p>THE FACT OF THE THOUSAND YEARS PERIOD</p> <p>THE PLACE OF THE THOUSAND YEARS PERIOD</p> <p>THE RULER OF THE THOUSAND YEARS PERIOD</p> <p>THE REALM OF THE REIGN OF THAT PERIOD</p>
---	---	---

This chart shows *four* things which I affirm, and I think Brother Wallace denies. In case he does not, he can correct my statement and I will stand corrected. I affirm the *fact* of the thousand years period. I affirm the *place* of the thousand years period; that is, the place in God's plan and arrangement. I affirm the *ruler* of the thousand years period. I affirm the *realm* of the reign of that period. Four things. These four things are set forth so clearly, that I hope it will help us, all the way through, to keep this in mind.

I judge we have made this clear. Let us take up each one of these items, one by one, in this present speech, and set forth the word of God on each item. We are not using as proof in this discussion anything but the word of God—no books, papers, clippings, notations of anything except the word of God. The discussion will not concern persons, except those persons of inspiration who have given us the Bible.

REVELATION 20:2-7 INCLUSIVE

And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a **THOUSAND YEARS** and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more until the **THOUSAND YEARS** should be finished: after this he must be loosed for a little time. And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a **THOUSAND YEARS**. The rest of the dead lived not until the **THOUSAND YEARS** should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a **THOUSAND YEARS**. And when the **THOUSAND YEARS** are finished, Satan shall be loosed out of his prison.

We are going to emphasize in this present lesson, as you see, the four items just shown: First, the *fact* of the thousand years. It is a fact, that the Bible teaches there is a thousand year period. Now, look at the chart. I want you to see, as well as hear, in this speech. Of course, you can read this in your Bible, Revelation 20: 2 to 7, inclusive. Maybe you will not be able to read this small print from where you are, but I will read it before you and you will be able to follow me. I think, so far as I am able to tell, there is not the dot of an i, or a comma, or a semicolon, or any marking left out. It is just exactly as it is on the printed page of the Revised Version. The *fact* of the thousand years:

“And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

“And when the thousand years are finished, Satan shall be loosed out of his prison, . . .” (Rev. 20: 2-7.)

And thus it goes on. You have here, in these six verses, the period of a thousand years mentioned six times. You will not be able, perhaps, from where you are, to read the smaller portion, but there is one thing that I want you to see, and that is, that there is a thousand years imbedded in a portion of God's sacred word, and you can see that from where you are. Now, that is the *fact* of the thousand years. I offer nothing more than that as to the fact of it. That is sufficient.

Now, the next step in regard to this matter, as we have noted already on the former chart, is that we want to know the *place*, the place where this occurs. The place in God's plan—what comes before, and what comes after. If the Bible gives us that information, we ought to be able to find it, and I think it does. I am proposing now to show you the place—what comes before, and what comes after. Our proposition says, "The Bible clearly teaches that after the second coming of Christ and before"—so it is *after* something and it is *before* something. Now, that is what I mean by the *place* of the thousand years, the place in God's plan. We are referring to *two* very important things, and the thousand years in relation to them. This ought to be able to place that thousand years in your mind so that when you go home you will be able to take your Bible and read and say, "Yes, that is so." Well, I propose to help you by reading to you that very thing from this Book. Christening this book for this special occasion by reading from the word of God, Revelation 19. Since I have read chapter 20, from verses 2 to 7, from the chart, I am going to read now from chapter 19—that which immediately precedes chapter 20. I will begin at verse 11. Pardon me, if I read a great deal, because I am depending on the word of God to set this forth.

"And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head *are* many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven

followed him upon white horses, clothed in fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.” (Rev. 19: 11-21.)

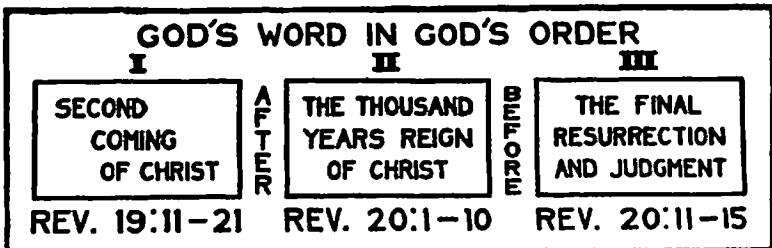
I propose to show you that in this section of scripture, Revelation 19: 11 to 21, which closes the chapter, we have a portrayal of the coming of our Lord Jesus Christ; that this is his second coming is evident for many reasons, which we will not be able to set forth just at this time. We affirm, and you will be able to read it for yourselves and study it, that here is a portrayal of the second coming of the Lord Jesus Christ. This is true for many reasons which we expect to set forth later.

We have, then, *before* chapter 20, of Revelation, the coming of our Lord Jesus Christ set forth. Our proposition says that “*after* the second coming of Christ and *before* the final resurrection and judgment”—so we have read you that which comes *before* the thousand years. We are going to read to you now what comes *after* the thousand years, which is the final

resurrection and judgment. Reading from Revelation 20: 11 to 15, which closes the chapter:

"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20: 11-15.)

Now, I have read to you a section of scripture, beginning with chapter 19, and the 11th verse, and closing with chapter 20, and the last verse. I have read to you three sections. The first section sets forth the *fact* of the thousand years. The second section sets forth *the coming of Christ which precedes it*. The third section sets forth the final resurrection and judgment *which follow the thousand years*. It is in its natural order, and if we want to know the meaning of a scripture, let us read the context. We have, then, in a connected passage of scripture, *first*, the second coming of Christ, *next*, a thousand year period mentioned six times, and *after that*, we have the final resurrection and judgment. Now, I want you to see that, as well as to hear it. We will go to another chart.



It will help you to remember this, and the order in which it occurs. We have affirmed in the proposition that "the Bible clearly teaches that after the second coming of Christ"—here

on the chart is the word "after," and here in Section I is the second coming of Christ portrayed. *After* the second coming of Christ, and *before* the final resurrection and judgment, there is "an age or dispensation of a thousand years in duration"; that is Scripture we have been reading to you. You find here in Revelation 20: 1 to 10, Section II, the thousand years period set forth. That is *after* something. We would naturally go back to the preceding chapter—Revelation 19: 11 to 21—and there is set forth the second coming of Christ. Something comes *after* this thousand years. In Revelation 20: 11 to 15, Section III, is shown the final resurrection and judgment.

How do I know that it is the final resurrection and judgment? I read to you the opening paragraph of chapter 21.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." (Rev. 21: 1-4.)

Therefore, if there is no more death, there is no more judgment. The final resurrection and judgment is set forth in that section of scripture; and that, as the scripture shows us clearly, follows the thousand years.

I am going to rest that part of the subject, for this time, as setting forth the *place* of the thousand years.

Now, the *ruler* of the thousand years. I have affirmed that Christ is the ruler during that period. I will call your attention to that now, Revelation, chapter 20, and I will read from verse 4.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand;

and they lived, and reigned with Christ a thousand years." (Rev. 20: 4.)

Christ here is said to be reigning during that period—"and they lived, and reigned with Christ a thousand years." Christ is reigning. The saints are reigning with him during that thousand year period.

That, I think, will be sufficient to set forth the *ruler* of that period.

I have just one more thing to set forth in this particular speech, until I have gone through that list of four things which I affirm. The fourth is the *realm* of the ruler of that time. The realm of the reign of that period is the *earth*. I will read it from the Scriptures. I am going to call your attention to Revelation again, chapter 11, and verse 15:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever."

Well, we have already learned from chapter 20 that he is to reign. We have settled that. But here we are told that the kingdom of this world is become the kingdom of our Lord, and of his Christ. In the King James version, it says, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Now, kingdom of this world, taking it as but one, or kingdoms of this world, taking it in the plural—the kingdoms of this world are upon the earth, and the Lord Jesus Christ is reigning. "The kingdoms of this world are become the kingdoms of our Lord Jesus Christ."

Therefore, when he reigns it must be upon the earth; the realm of the reign is upon the earth.

I will go on from this particular passage into chapter 17 of the book of Revelation, verse 14, where we have this:

"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."

Now, that I would take to mean what it says, "the called, and chosen and faithful," the redeemed from the earth. They

are with him. That also fully accords with what is said in Revelation, chapter 20, verse 4, that they reign with him the thousand years. Here are the saints. Nobody else in the Scriptures, so far as we know, is said to be "called and chosen and faithful," except redeemed people from the earth. They are with him. We catch that same glimpse in chapter 19 of Revelation again, and it says:

"And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war."

You may strip this passage of everything that you can strip from it, and still we have none other than the Lord Jesus Christ. Heaven is opened and there comes forth from heaven that Majestic One, the Lord Jesus Christ, named again and again in the passage, as such. He comes forth to the earth and deals with the beast and the kingdoms of earth, on the earth, and therefore, he is ruler of the kingdoms of the earth, as he is said to be "*King of kings and Lord of lords.*"

I submit to you, then, my friends, that I have proven already, the *fact* of the thousand years, the *place* in God's plan where it will occur, *after* the second coming of Christ, and *before* the final resurrection and judgment, that Christ himself is the *ruler* of that time, and that the earth is the *realm* of his reign.

I thank you.

FIRST SESSION

WALLACE'S FIRST SPEECH

(Monday, January 2, 1933)

Brother Chairman, Brother Neal, Ladies and Gentlemen, Brethren and Friends:

It is with a feeling of reverence that I am before you tonight. I did not say, with a feeling of pleasure. That word could hardly represent the feelings that stir within me as I stand before this audience upon this occasion.

Our Brother Chairman said that Brother Neal and I are members of the same communion. We both claim to be members of the body of Christ, or church of Christ, yet we have come before an audience of people, in Winchester, representing different sides of this proposition. It gives me no pleasure at all to bring before the world that kind of an open split between brethren. It is true that here in Winchester—the people know it—these congregations meet in different places. I would like to say, with all kindness and reverence, as I begin my part of the discussion, that if Brother Neal and those who stand with him had always preached only as I have been preaching, and as those brethren that stand with me on these issues have preached, there would have been no alienation.

He says that he is *contending for the faith* which was once for all delivered unto the saints. I take it, therefore, that he considers the proposition that he is affirming tonight as an absolutely essential thing. No man can contend for the faith, without contending for an essential thing; no man can contend for a thing that is not an essential thing, and at the same time contend for that faith which was once for all delivered unto the saints. Therefore, Brother Neal has committed himself as contending for an absolute essential—a thing that belongs to the faith which was once for all delivered unto the saints. I am glad that, in the first part of the discussion, he tells you that the things he believes, preaches, and is affirming in this discussion are, in his opinion, essential matters.

I agree with him to the extent that the things he introduces to you in his first speech tonight, which he shall develop in the

speeches that shall follow, involve things fundamental. If carried to its logical end, *his proposition* will deny us, the Gentiles, the right to share in the Gospel blessings of the present dispensation and will make God false to his promises. This we propose to prove in the course of this debate.

Therefore, we are not here discussing nonessentials. I would not have come from Nashville to Winchester to discuss non-essential things. That would put me in the ridiculous light of traversing two states to engage in a discussion of a thing not vital, or that does not involve a single thing that is essential to salvation. Brother Neal's proposition—the Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth—if pursued to its logical conclusions, will nullify the Great Commission as applicable to the Gentiles; and therefore, destroy to us who are gathered here all hope of sharing in the promises given in that Commission.

Now, that is my commitment upon the nature of the question which we are discussing. I have no further time for preliminaries, except to say to my Brother Chairman that I shall live up to the standard of a gentleman and a Christian in conducting my part of the discussion. That does not mean that I shall not press the issue. I shall press it. I shall press every point involved in this proposition.

AN INADEQUATE PROOF TEXT

I now take issue with Brother Neal on his chart. He tells us that he has his proposition stated word for word. He is telling us that he can clearly prove it,—that he can read it right out of the Book, "exactly what it says." But chapter 20 of Revelation, verses 1 to 7, the section referring to this thousand years reign, does not mention the following things his proposition obligates him to prove: (1) It does not mention the *second coming of Christ*. (2) It does not mention a *reign on the earth*. (3) It does not mention a *bodily resurrection*. (4) It does not mention *us*. (5) It does not mention *Christ on earth* nor the *nature* of this reign. Yet, Brother Neal says it clearly proves his proposition. He takes an obscure passage of scripture in a book of symbols and says it clearly proves his proposition.

Christ spoke in parables, but the parables of Christ were not clear until they were explained. Where has chapter 20 of Revelation been explained to Brother Neal?

Now, I want Brother Neal, when he comes back to the platform, to turn to chapter 20 of Revelation, printed here on his chart, and read in verses 1 to 7, where *the second coming of Christ* is mentioned; read in it where *the reign on the earth* is mentioned; read in it where *a bodily resurrection* is mentioned; and read in it where *we* are mentioned—*us*. It says, "They lived and reigned with Christ a thousand years." It did not say *us*, but "they." We will find out later who "they" are. And it does not even mention Christ himself, so far as his presence on earth is concerned. It says, "They lived and reigned with Christ," but so far as his reigning on earth is concerned, it does not mention it—his reign as we know it and are in it. It mentions none of those five things. Here are five objections that I file to his chart right in the beginning.

The argument founded on Revelation 20: 1-7, therefore, is wholly inadequate to support Brother Neal's proposition. We are asked to take his *ipse dixit* interpretation.

ANALYSIS OF THE PROPOSITION

And now, I want to pause long enough to analyze this proposition. I will follow these charts one by one, in due time, but I want to analyze the proposition. Then, if I have time in this speech, I will refer to the charts again. If not, I will return to them in my next speech.

An analysis of the proposition runs on this order: (1) that Christ will come to the earth again; (2) that he will reign on the earth a thousand years; (3) that this millennial reign will be after the second coming of Christ and before the final resurrection and judgment. He affirms that this millennial reign will be *after* the second coming of Christ and *before* the final resurrection and judgment.

You will notice on his chart, friends, that Brother Neal has the final resurrection and judgment coming *after* the thousand years reign. Paul said Christ will reign *until* the last enemy is destroyed. The last enemy will not be destroyed till all men are raised from the dead. The last enemy is death, and

the last enemy will not be destroyed, therefore, *till the resurrection*. But the thousand years reign is over, on his chart, *before* the resurrection. How, then, will Christ reign *till* the last enemy is destroyed? His chart contradicts his theory.

The proposition affirms that Christ will reign on the earth a thousand years; that this millennium will be *after* the second coming of Christ, and *before* the final resurrection and judgment. Therefore, Brother Neal affirms (4) that there is more than one future resurrection of the dead, and (5) that there is more than one future judgment. That makes at least two future resurrections and more than one future judgment that Brother Neal affirms in this proposition.

THE TASK OF THE AFFIRMATIVE

I want to emphasize the task Brother Neal has undertaken. He has obligated himself to prove: (1) that there will be a future earthly kingdom; (2) a future *reign of Christ* on earth; (3) another reign, or kingdom, differing from *the present rule and reign of Christ*. Brother Neal will agree with me that Christ is reigning now and that we are in his kingdom. Now, his task is to show that there will be a future kingdom, a future reign on the earth that differs from the present reign, the present kingdom, the present rule of Jesus Christ. In doing this, he must not be dogmatic; he must not merely assert vague and indefinite conclusions. He must be clear on that, as it is the question he agrees to prove. He certainly ought to be clear on the proposition, so clear as to prove the nature of this kingdom. We must know what kind of a kingdom it is, in order that we may distinguish between the present reign and rule of Christ, and the future reign and rule of Christ. The nature of it must be distinguished in order that we may know that the things Brother Neal has slated for the future have not already taken place, or will not take place before all these events of his chart. (4) He must prove that this kingdom of his theory will cover a period of a thousand years between the two events of the second coming of Christ and the final resurrection and judgment. His proposition assumes more than one future resurrection and more than one future judgment, and a thousand years reign on earth between these two great future events,—the second coming of Christ and the final resurrection and judgment.

Now, I believe that Christ is coming again. I *do not* believe that he is coming to reign on earth a thousand years. I believe there will be a resurrection of the dead. I *do not* believe that there will be two future resurrections. I believe that there will be a final universal judgment. I *do not* believe there is more than one future resurrection and judgment. Brother Neal will have to prove two future resurrections of the dead, and he will have to prove that there is more than one judgment. He will have to prove that Christ will not only come to receive us, but that he will come to this earth and inaugurate a rule, a reign, a kingdom on this earth, differing from the kingdom he now has and over which he is sovereign ruler, in which we are citizens. Now, that is his task—part of it—not all of it, by any means. Finally he must prove (5) that the Bible clearly teaches all this—not that it merely *alludes* to it—not that it just *infers* it from remote and far-fetched reasoning or vague conclusions. Not that. No, not merely *indicates* it, but that the Bible *unmistakably* and *clearly* teaches it as it teaches faith, repentance, and baptism. That is his task.

CLEAR TEACHING VS. DARK SAYINGS

Now, what is meant by "the Bible clearly teaches"? I turn to John 16: 25 for comparison. Jesus says: "These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father." That is the Revised version. The King James reads: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

There is a great difference in a thing being clothed in dark sayings or proverbs, and being taught clearly. The parables of Christ were dark sayings; they were not clear.

Brother Neal has chosen a passage from Revelation, a book of symbols, to prove clearly his proposition. He has chosen a passage of scripture which is much more symbolic than were the parables of Christ. The Lord said that his parables were not clear. But Brother Neal understands all the symbols of the book of Revelation! *He* understands them. It is all perfectly clear to him, although the parables of Christ were not clear to

the disciples. How can a thing be dark, and at the same time be clear? Tell me, how can a thing be dark, and at the same time be clear? The parables of Christ were not understood until they were *explained*, and prophecy is not understood until it is *fulfilled*.

I will give you an example. "Out of Egypt have I called my son." (Matt. 2: 15.) Who understood that prophecy to be connected with the flight of Joseph and Mary with the child Jesus from Herod's wrath? And, then, after that king had died, that they should come up out of Egypt? Nobody thought of the fulfillment of it, in the way it was fulfilled, until an inspired man said, "that it might be fulfilled which was spoken of the Lord by the prophet." It takes something of that sort to make things clear. Now, we might have many fanciful ideas, speculations, and opinions, but nothing is clearly taught, friends, that is not after that order.

Another example: When Jesus Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," Nicodemus did not understand what Christ meant, for he said: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God." Could we now understand this figurative passage on the new birth any better than Nicodemus did, had it not been fulfilled in and explained by other passages? The language of Christ in Jno. 3: 3-5 had to be explained to Nicodemus, yet the symbols contained in the book of Revelation are perfectly *clear* to Brother Neal! They are not all clear to me, I freely admit. But I propose to show you that the symbols of Revelation do not teach Brother Neal's theories, for his interpretation of them contradicts other plain teaching in the Bible. Has any divine writer explained to Brother Neal the meaning of the symbols he claims to interpret?

He says he will read only from the Bible. But Brother Neal himself wrote a book one time. If he had thought of that when he wrote his book, the fanciful theories, speculations, and opinions which it contains would never have seen the light of type. If he was depending on the Bible, and the Bible only, as he

says, why did he write this book? (holding up the book). He calls it, "Light in a Dark Place." We have had the Bible for two thousand years, but we had no "light" on it until he wrote this book! Perhaps, the prophecy "the people that sat in darkness saw a great light" referred to Brother Neal's book!

Brother Neal says his book is to be *chewed*. Well, I shall chew on it some during this debate. And the book is to be digested, he says. I have doubts about the digesting of it. It tastes too much like sawdust to be very digestible.

THINGS LITERAL AND FIGURATIVE

Among the things Brother Neal has said in his book is this: "*Expect a literal fulfillment. This is God's way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled has been fulfilled literally.*" (Light in a Dark Place, page 6.)

It is a common saying with these brethren that the Bible means exactly what it says. This is never true when things are spoken in figurative language. Brother Neal says, "Expect a literal fulfillment. This is God's way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled has been fulfilled literally." Let us apply that statement to a prophecy concerning John the Baptist:

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God." (Luke 3: 3-6.)

That prophecy is quoted from Isa. 40: 3-4 and applied to John the Baptist. According to the statement in Brother Neal's book, John the Baptist would literally pull down the hills and fill up the valleys; for according to him, "every prophecy that the Bible says has been fulfilled has been fulfilled literally." John the Baptist was not a preacher at all. He was a road builder, operating a steam shovel, going out to pull down the hills and to build up the valleys, constructing a literal highway!

That alone shows the fallacy of his statement that every prophecy is fulfilled literally. One verse upsets his dictum.

Figurative and symbolic language is found in abundance in the Scriptures. Paul said, "Beware of the dogs." (Phil. 3: 2.) Is that literal? Was Paul afraid that the Christians to whom he was writing were about to be dog bitten? Is that passage of scripture to be taken literally?

Jesus called Herod a fox. Is that literal? Any primary class knows better. Paul told the Ephesian elders to "take heed" that wolves enter not in among them. (Acts 20: 28, 29.) Was Paul sending these elders out on a wolf hunt? Was he warning them of literal wolves that were likely to enter among those Christians? The use of the word "wolves," is that literal?

In the Old Testament, we find that the kings of Assyria and Babylon were called lions, and the princes of Israel were called whelps (Jer. 4: 7; 50: 17; Zeph. 3: 3). Are these literal?

It is not uncommon for prophecy to be delivered in figurative language, and it must be fulfilled in the figurative sense, not the literal, when spoken in figurative language. The prophets employed figurative language, but Brother Neal says it is all literal, has to be!

Read this:

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Literally? Is that literal? You might as well make it so as to make these symbols of the book of Revelation literal. There must be some things figurative rather than all literal.

I would like to draw a line down the center of a blackboard (if I had the board) and ask Brother Neal to line up on one side the things that are literal, and on the other side the things that are figurative in chapter 20 of Revelation—and thus submit his theory to the test of consistency.

PRINCIPAL THEORIES CONCERNING THE BOOK OF REVELATION

Every commentator on the book of Revelation becomes a prophet. When he begins to explain, he also begins to prophesy. Brother Neal thinks he is explaining the book of Revelation. Instead of doing so, he is prophesying himself. Not satisfied

with the commentator's work, he prophesies, deals in mere conjectures, and speculates. It is impossible for him to prove his guesses. When Adam Clarke, that illustrious commentator, came to Revelation, in his great Bible commentary, he said:

"My readers will naturally expect that I should give a decided preference to some of the opinions stated above or produce one of my own. I can do neither. Nor can I pretend to explain it. I do not understand it, and in things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*."

That is Adam Clarke, the great commentator. He says he dare not guess. He continues: "I have read elaborate works on the subject and each seemed right till another was examined."

Regarding chapter 20 and the one thousand years reign of Revelation he says:

"In what this binding of Satan consists, who can tell? How many visions have been seen on this subject both in ancient and modern times! This, and what is said in verses 3, 4, 5, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the term, *a thousand years*, is to be taken literally here, and *year* symbolically and figuratively in all the book beside . . . I am satisfied that this period should not be taken *literally*. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel Spirit prevail that it will appear as if Christ reigned upon earth which will in effect be the case, because his spirit shall rule in the hearts of men: and in this time the martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent. As to the term, thousand years, it is a mystic number among the Jews."

That came from the great Bible commentator—Adam Clarke—a man far more learned in the symbols of the book of Revelation than Brother Neal.

There has been quite a variety of theories advanced on the thousand years reign of Rev. 20. Just to show you the diversity of opinion existing among those who advance these theories, I

call attention to the principal ones. Brother Neal claims that his proposition is taught clearly in the Bible, but bases it on one verse in a book of symbols, over which there has been the greatest diversity of opinion, not only among our own minds and intellects, but among scholars of every religious affiliation, who have made a study of it. Yet he says it is *clear*, and *plain*.

We will name the different theories that have been advanced.

First: One school of theorists teaches that the book of Revelation is a prophetic description of the destruction of Jerusalem, and of the Jewish and Roman wars; that John was exiled under Nero, and the book was written some time before the destruction of Jerusalem, before A. D. 70, as indicated by the Syriac Version of the Bible, which lends support to that theory. That is one of the views taken. It has more historic foundation than Brother Neal's, because his has *none*, but that does have *some*.

Second: Another theory assumes that the book of Revelation is a prediction of the persecution of Christians under the heathen rulers of Rome, and the happy days of the church under Christian emperors from Constantine downward. The fall of paganism and the Christianization of the Roman Empire under Constantine, set forth in symbols and figures. That is *another theory*. It has historical background. Brother Neal's has none. He leaves you up in the air hanging on nothing, in a tangled cobweb of theories that have nothing except his own private interpretations to support them. He could not give us one single guarantee that his theory is correct.

The theories mentioned at least have some historical background. His theory has none.

Third: Still another theory is that the book of Revelation describes the tyranny of the Roman Pontiffs; the rise and fall of the Roman Catholic Church; the ascendancy of the Pope to political and ecclesiastical sovereignty; the dark ages and the reformation of the sixteenth century; the details of the conflict of the church first with Pagan Rome and later with Papal Rome; the triumph of the church; the overthrow of papal power and of the Roman Catholic Church; followed by a period in which all have the privilege of being righteous, in contrast with the time when the Roman Catholic Church took away such liberty, which was the 1260 year period;

that the millennium began when man's right to read and obey the Bible was completely restored, and ends with the "little time" mentioned in chapter 20 of Revelation, and in verse 3, which introduces the final battle and Satan's overthrow: all of which is set forth in symbols and figures of speech. While that is only another *theory*, it has a historical setting to make the theory plausible.

(4) A fourth theory is suggested by Alexander Campbell. His writings have been brought to light a great deal in the last few years on mooted questions. In his *Millennial Harbinger*, he set forth some views on Revelation 20. He advanced them cautiously. He suggested that the book of Revelation was a book of symbols and severely condemned those who would feature opinions on it as vital doctrine. He condemned the very thing for which Brother Neal is contending. Brother Neal does not merely hold an *opinion* on the theories involved in his proposition. He features his opinions as a part of the "the faith once for all delivered to the saints." Campbell condemned the featuring of such opinions as cardinal doctrines; but for the purpose of showing that whatever this thousand years means, it must take place *before* the second coming of Christ—not *after*—he wrote a series of twenty-five articles on the second coming of Christ in the *Millennial Harbinger* of 1841. I read these articles before this debate. In them he suggested a theory of the millennium, but argued at length that the second coming of Christ will be the *end of all things*, so far as this earth is concerned; that there will be no thousand years reign to follow; that whatever the thousand years reign of the book of Revelation meant, or did not mean, it had to come *before* the second coming of Christ and judgment; for the event of the Lord's return would mark the end of all things. I recommend those twenty-five articles to Brother Neal if he has not read them.

Here are some of the points Campbell mentions, in his series against Brother Neal's position that Christ will come back to earth and reign literally a thousand years:

"These opinions were derived from several passages in scripture, which the millennialians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical."

And summing up his Millennial Views he says:

“Respecting the real millennium, we may observe the following things—1, that the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it never has yet enjoyed. 2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. 3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused throughout all nations, and Christ shall reign, by his spiritual presence, in a glorious manner.” (*Millennial Harbinger*, Vol. 6, pp. 95-98, 1856.)

His theory was that the church would arrive at a state of prosperity which it has never yet known; that the church will enjoy a period of prosperity which will continue at least a thousand years; that this will be a state of great happiness and glory; that the Jews will be converted during this period; genuine Christianity diffused throughout all nations; and that Christ shall reign by his spiritual presence—the spread of the gospel. And he named his paper “*The Millennial Harbinger*,” because when the great Restoration Movement was launched, with its slogan to speak where the Bible speaks and be silent where the Bible is silent, it appeared to be the overthrow of denominationalism. It seemed that all denominations were about to abandon party creeds and party names and that all believers in Christ would be united upon the Bible, and the Bible alone. Thus it was not because he thought there would be a thousand years reign *after* the second coming of Christ that his publication was called *The Millennial Harbinger*. He thought there would be a long period of time, a thousand years or more, of great gospel blessings before the second coming of Christ. Alexander Campbell was not, therefore, a premillennialist as some are wont to claim.

Here are four theories which have been advanced concerning the thousand years of chapter 20 of Revelation. How do you know that Brother Neal is right and these are wrong? They have historical background in connection with their interpretation of these symbols. But his theory has nothing to support it—just a future dream—yet he says his is *clearly* taught. He cannot prove it by any passage of scripture.

He has given you Revelation 20: 2-7 for his proof.

“And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are finished, Satan shall be loosed out of his prison.”

Now, I believe every word of this passage. Brother Neal cannot read a verse in all the Bible, from Genesis to Revelation, that I will not immediately subscribe to. I believe every word in the book. He did not have to put that passage on a chart. It is here in the Bible. It was here before he put it on the chart. I believe it. But I do not believe the *interpretation* which he puts on these symbols. The passage does not contain his proposition—that *after* the second coming of Christ and *before* the final resurrection and judgment there will be an age or dispensation during which Christ will reign *on earth*. The text is lacking in proof. The passage does not furnish sufficient data for the construction of his earthly millennial theory.

I have read extracts from Brother Neal's book, indicating the inconsistency of his literal interpretation theory, and that his charts contradict his theory; and have given you for comparison four historical views of the subject from Alexander Campbell and others. Either of these four views is more plausible than Brother Neal's theory. They have historical background. His has none at all—absolutely none. I have set these views of the subject before you for your information, and that you may see that Brother Neal's theory of a future earthly

kingdom is altogether unnecessary to a study and a belief and an appreciation of the book of Revelation. If he feels compelled to theorize, why not, at least, take a plausible theory that has some support in the events of history? His theories are without such support, and are all forced interpretations to fit his fancies of the future.

SOME NECESSARY DISTINCTIONS

I now call your attention to some distinctions that should be made in order to keep the issue clearly defined; otherwise, these charts which Brother Neal has featured in his first speech will only confuse the mind.

I shall insist, first, that my good brother shall state plainly whether or not the kingdom referred to in his proposition and on his charts is the only kingly rule of Christ.

Perhaps you think that is unnecessary, but it is germane to the issues before you.

I want, second, that Brother Neal shall distinguish between the present kingdom of Christ and that future kingdom, if the one he is theorizing about is *not* the only kingly reign of Christ. If it is not, let Brother Neal distinguish clearly between the present reign and kingdom of Christ, and that future kingdom. I want that difference clearly distinguished.

We shall demand of Brother Neal that he state, third, whether the reign referred to in his proposition is the same as that referred to in the Bible as David's Throne.

An honest man will give all the information he can on all the matters involved in his proposition, and defend all matters which his proposition implies or includes. Brother Neal is an honest man, I am sure. As an honest man, therefore, I am sure he will not have any hesitancy in giving us full information. For the sake of necessary distinction, for the sake of clarity, let him tell us whether this kingdom of his proposition is the one the Bible mentions as "David's Throne," and if Christ is sitting on it now.

These are some questions that need some "light," and when Brother Neal launches out into the deep, we promise an interesting discussion for you. I thank you.

FIRST SESSION

NEAL'S SECOND SPEECH

(Monday, January 2, 1933)

REVELATION 20:2-7 INCLUSIVE

And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a **THOUSAND YEARS** and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the **THOUSAND YEARS** should be finished: after this he must be loosed for a little time. And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead, and upon their hand: and they lived, and reigned with Christ a **THOUSAND YEARS**. The rest of the dead lived not until the **THOUSAND YEARS** should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a **THOUSAND YEARS**. And when the **THOUSAND YEARS** are finished, Satan shall be loosed out of his prison

I use this chart again. One, two, three, four, five, six. Just the same as it was. In the same place. Brother Wallace hasn't removed anything from the word of the Lord. The thousand years is still there and in the same place, six times. He has given us four different views on the book of Revelation; that means this—that a great many people disagree about that portion of the scripture. He might have chosen the Great Commission or the Lord's Supper or any other passage of scripture and given us even more than four different views. *He has not*, however, taken up this section of scripture here and shown us that the argument is not true that we have set forth that here is the thousand years represented in the word of God six times; that in the context, which embraces chapter 19 of Revelation, is shown the second coming of Christ. Why didn't he take up this passage and try to show that this is not the second coming of Christ? Why did you not take up this passage, Brother Wallace, and show that it is not the final resurrection and judgment, or why did you not deal with this thousand years? He has told us, in his statement about this, that there were five things that were not named in that. There are hundreds of things that are not named in this passage. You don't expect to find all of it named in one passage. Just try the Great Commission in the same way that he has tried this passage here and see what you make out of that. Read in Matthew the Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to

observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

He doesn't find in that statement of the Great Commission any repentance. He doesn't find all of the commission in that passage. Why is it he rules out this passage because it does not contain all there is in the Bible on the subjects he names? If he were looking for the second coming of Christ, he would not have to look very far to find it. Why should he say it is not found here—that it is not presented in that passage? He could have found it. It is in chapter 19. Just because all those things are not mentioned in that one passage, the second coming of Christ and all those things, doesn't in any way mean that that ends the argument. There is a thousand years and that there is something *before* it and something *after* it. That something before it is named in the Scripture, and that something after it is named in the Scripture. Why does he not take up that passage and deal with it? That is scripture. The book of Revelation is scripture. He may talk about symbols and all that, but he should know that the Bible is its own interpreter. The Bible explains the Bible. It is my conclusion from a close study of the book of Revelation and other books that every symbol God uses in his Book is explained somewhere else in the Book; that is true of the book of Revelation, as well as elsewhere.

He was talking to us something about "the present reign of Christ," and "the future reign of Christ." I challenge him to find any such phraseology in the Bible as "present reign of Christ" and "future reign of Christ." It isn't there. Make a note of that, Brother Wallace, and tell us, where it says, "present reign of Christ," and "future reign of Christ." Find either phrase in the Scripture. You will find where it says, "the reign of Christ." "Christ reigns," and such expressions as that. There is no use making a distinction where there is none in the word of God, in regard to a "present" and a "future" reign of Christ. That is not scriptural phraseology. The thought is not there. Christ reigns.

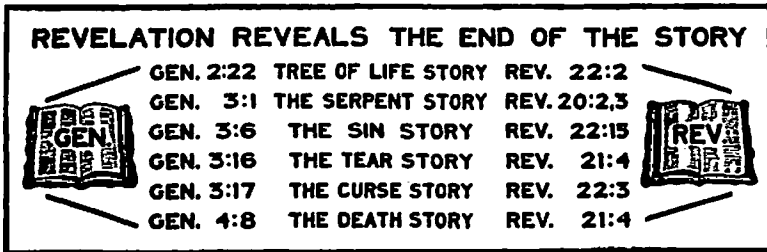
Well, he has also told us that the book of Revelation was highly symbolic, or some language to that effect; and that we do not know, and that I could not prove to you that my con-

clusions are correct. I am not trying to prove to you that these conclusions are correct. I am giving you the word of God for it. There is the thousand years. There is something *before* it and there is something *after* it. There it stands as it is in the Bible, and it will stand that way until it is changed, and none of us have any power to change it. It will stand.

There is another feature that we have wanted to bring out to you. It seems as though the book of Revelation is not counted for very much because it abounds with symbols and figures of speech. Brother Wallace has read from my book. I have never taken the position anywhere, either publicly or privately, in print or orally, that there were not symbols in the Bible, or that there were not figures of speech in the Bible. I do say those symbols, when they are explained by the word of the Lord, are fulfilled literally. If the Lord says the old serpent and dragon is the devil and Satan, that explains the matter. If it then says that the dragon is cast into the pit, that means the devil, of course, because he has explained it. It is a literal transaction, although it is stated in symbol. We find none of those passages which do not conform to that rule. Go back to chapter 7 of Daniel; here you have a prophecy stated in symbols, but those symbols are explained; the four beasts are four kingdoms, Dan. 7: 17. Those kingdoms were literally fulfilled on the earth, one after the other, as we all know, and as I will bring out at a later time. Here is literal fulfillment of symbolic prophecy. Prophecy may be stated figuratively but fulfilled literally. You have that in Daniel, chapter 7, beginning with verse 4, and continuing to the close of the chapter.

We will leave that for the present time. The book of Revelation does have symbols, but those symbols are explained in either the immediate context or in some other portion of the Bible. The book of Revelation is called a nonessential book. If you would understand the book of Revelation, take any subject found there—take the concordance and go back through the Bible and trace that subject carefully and when you arrive at the book of Revelation, you have the explanation of that subject intelligently finished. If you have studied it in the perspective, every symbol which God uses in the book of Revelation is somewhere explained in the Bible. Well, the book of Revela-

tion, as I was going to say, with all its symbols, is a very necessary book, and we should study it, and there is a promised blessing if we do study it. (Rev. 1: 3.) I am going to call your attention to the book of Revelation because of its importance to every Bible student, and because some would cast reflections upon it. Many feel that if a doctrine is taught in the book of Revelation, we need not pay very much attention to it.



Now, look at the chart. Here is the book of Revelation upon the one hand, and the book of Genesis on the other. The Bible is a unit and when the Bible begins a story, it always completes it. Usually we find the story ending in the book of Revelation. In the book of Genesis the seed is sown—there the story begins—and you may read all the way through your Bible and you will not find the conclusion until you come to the book of Revelation. I am giving you here a few items of that story.

Revelation reveals the end of the story. Now, in the book of Genesis, in chapter 3 and verse 22, we have the "tree of life story." You may read through the entire Bible and you will not come to an ending of that story, until you arrive at chapter 22 and verse 2 of the book of Revelation. In the very last chapter, we have the story of the tree of life ending. In Genesis 3: 1, "the serpent story" begins; in this third chapter, we have the story of the serpent in connection with the woman—Satan and the woman—and that story is not ended till we come to chapter 20 of Revelation, verses 2 and 3. We turn here to chapter 3 of Genesis and verse 6, "the sin story" begins, and it is a continued story until we have arrived at chapter 22 and verse 15 of the book of Revelation, and sin is no more. In chapter 3 of Genesis and verse 16, "the tear story" begins, and it continues throughout the Bible until we come to Revelation

21: 4, which is the ending of that tear story, where there will be no more tears. And here we have in Genesis 3: 17, "the curse story." The earth is cursed, but in Revelation 22: 3, the story comes to an end, "And there shall be no curse any more." And again, Genesis 4: 8, we have the beginning of "the death story," but in Revelation 21: 4, "and death shall be no more."

There are people who cast reflections on the book of Revelation and discourage its reading. They say it is symbolic and figurative and use many high-sounding phrases like that. People who believe they cannot understand it should read chapter 1 and verse 3. The book of Revelation is the end of the story—it is the last chapter in the book. Why would a man throw away the last chapter of his book? Did you ever hear of a man doing that? If a man would discourage the reading of the book of Revelation, it would be like a man tearing out and throwing away the last chapter of his book. A blessing is pronounced upon those who will study it. I am now going to read that verse to you, because it is like a key that is hung up at the beginning of the book, and no other book is so introduced, as is the book of Revelation:

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." (Rev. 1: 3.)

There is a blessing pronounced upon the reading and study of that book, and we could not do away with its symbols and signs. Any other book of the Bible has figures, and signs, and symbols. We can deal with that by coming to one of the symbolic passages of the Bible to get an idea of Revelation. Chapter 4 of the book of John, and beginning about verse 10, I am going to give you an example as to how to deal with a symbolical or figurative passage of scripture. Beginning with verse 10:

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his

cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." (John 4: 10-14.)

Now, here is water that is not ordinary water, because one can drink of ordinary water and thirst again. The word "water," therefore, could not be used in a literal sense. It must, therefore, have a symbolic or figurative significance. What is it? What does the word "water" represent there? We do not know, but we do know that it isn't the ordinary water which the woman came to carry away in her water bottle. God will explain the matter. The Bible is its own interpreter, and we read on; we do not find any explanation until we come to chapter 7, verses 37 to 39:

"Now, on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 37-39.)

Now, we have the explanation of that symbol. When Jesus talks about water in the symbolic sense, he is talking about the Spirit, and he explained it, himself. Now we can go back to that passage in chapter 4 and make the application, not because we have thought up a good explanation of it, but because we have found, in the word of God, God's explanation of it.


If you will follow that same rule of letting the Bible explain the Bible, you will not have so much trouble explaining the book of Revelation, not any more perhaps, than you do with many other portions of the Bible—if you give as much attention to Revelation as to the other portions of the Bible.

Again, Brother Wallace has said in his speech tonight that it wasn't essential. Let me give you his exact words: "Not a single essential," he said, "Not a single essential" in this thing we are proposing to discuss here. That means that there are essentials and that there are nonessentials. And Brother Wallace has ruled that in the discussion of this subject, there is not a single essential—not a single thing essential to salvation, I judge

he means. Well, what is essential to salvation? I will give you an illustration. What is essential to life? Well, I read a newspaper account—and maybe some of you have read the same—of where a man and his wife were punished for keeping a little child in a box in a basement, with very few clothes and just a little food, for a number of years. The girl was taken out and they were punished. I ask, what is essential to life? A box in a basement, with just a little food, and few clothes? I would rather ask it this way: What is essential to life *and the enjoyment of life*? I would say, all that God has made everywhere; every bit of God's creation that a man can gather unto himself and enjoy; every bit of it that he can absorb is essential to his happiness in this life. Well, now, why not ask the same question in regard to what is essential to salvation? Why reduce the things that are necessary to salvation to a small group, and then say that the rest of these things are not essential to salvation?

Let me give you an illustration of that on this chart; it will

IS A PART OF THE BIBLE 'NON-ESSENTIAL' ?

<p>WHAT MAN HAS THE RIGHT-TO THUS DIVIDE GOD'S WORD ?</p>		<p>KEEP THIS DANGER LINE OUT OF YOUR BIBLE LUKE 1:37</p>
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'EVERY SCRIPTURE INSPIRED OF GOD IS PROFITABLE' ... PAUL

help you, and probably will impress you with the fact that when we divide God's word into essentials and nonessentials, we had better be at some other business. Here then, is shown a part of the Bible as nonessential. If the teaching about the thousand years is not essential to salvation, there are some things in the Bible that are not essential to salvation; and this, Brother Wallace says, is not essential, and is a nonessential. There are those, then, that would divide the Bible into essentials and non-essentials. Brother Wallace has placed at least one item down here in the nonessential list that we are talking about. I suppose the essential things would be repentance, and baptism, and some of those primary things, the Lord's Supper on the Lord's day. He would make essential those things that we have

gathered together and have in a way kept together, and considered as essentials. Some other man will list another group of things and class them as essentials. Some men would say that baptism is nonessential. Brother Wallace would not allow that. He puts that in the essentials, up here. I ask, then, this question, what man has a right thus to divide God's word? What man has a right to do that? Brother Wallace has no right to say that part of God's word is essential, and part nonessential. I want to tell you, emphatically, that every portion of God's word is essential. It says in this passage (2 Tim. 3: 16) that every scripture inspired of God is profitable—profitable for many things. In the book of Luke it says that no word of God is void of power. There is no word in the Bible that is nonessential. It is essential, in its place. It may not be fundamental. There is a difference between essential and fundamental, and there may be many things that are not fundamental, but there are no nonessentials in the Bible.

Now, let me give you an illustration. I once saw—and this is an actual fact—the space of a city lot that was covered with snow, and the weather was warm. All around, gardens were growing and everything was beautiful, but this lot continued to have snow all over it, even up into July. Now, that is not of any great importance. I saw it, and it is a fact, and I can make the statement as true, for it is true, but it would not amount to anything—just a little item of interest—*unless* some man rises up and says: "That is not so." Then it becomes of vast importance to me, not because of its actual importance, but because my word has been denied. My truth and veracity have been questioned because I have made that statement.

I would say the same in regard to God's word, that if any portion of God's word is said to be of no account and nonessential to salvation, it is then that we need to uphold it, for God's truths have been belittled and denied. At one time the observance of the Lord's Supper on the first day of the week, and baptism by immersion, and a number of those things were trampled down and people were saying that they were of no importance, and that the manner of performing baptism was of no importance. Many people had settled down to that state of affairs. Eventually Alexander Campbell and others of the pioneers rose

up to object to all those things being taught as nonessential, and there were great discussions. They are important, in their place, but they were overemphasized by some of our preaching, because others had belittled them and put them in the background as being of no importance. Just so with this dealing with the book of Revelation, and with chapter 20 of this book of Revelation, and the thousand years. It becomes of vast importance when men rise up and say it is of no importance. It becomes of vast interest when people say there is no truth in it. Why? Because it is a part of God's word and is just as profitable, in its place, as any other portion of the Bible, and no one should rise up and belittle that portion of the Bible. No one should discourage the study of it, when God has spoken so encouragingly of the study of it, in the very beginning of the book.

Now for the rest of the time, I want to call your attention to the fact that chapter 19 of Revelation, where we have heaven opened and one coming out riding a white horse, presents the second coming of Christ. I am going to give this to you briefly. Beginning with verse 11 and closing with verse 16, there are no less than nine marks of identification, I will say six just to be definite, an average of one for each verse, identifying the rider of that white horse as the Lord Jesus Christ. For instance, he is called "King of kings, and Lord of lords," and no one in the Bible is called King of kings but Nebuchadnezzar and the Lord Jesus Christ. I know that this is not Nebuchadnezzar; therefore, it must be the Lord Jesus Christ. And then again, he is called, "The Word of God," and John, in the first verse of his Gospel, says that Jesus was the Word of God, that "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." (Jno. 1: 1, 14.) That is the Lord Jesus Christ.

Let me read those different passages, and take them up one by one, in order to show how clearly it is shown that this white horse rider is the Lord Jesus. The passage itself shows that he comes from heaven, and comes to earth. Revelation 19, beginning with verse 11:

"And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True."

He is called in this same book, "the faithful and true witness." (Rev. 3: 14.)

"And in righteousness he doth judge and make war."

There is no other One that can judge and make war in righteousness. We have a great deal of judgment and a great deal of war, but no one except the Lord Jesus Christ can judge and make war in righteousness.

"And his eyes are a flame of fire, and upon his head are many diadems."

He is thus described in the first chapter and in verse 14:

"And his eyes were as a flame of fire."

What could be more fitting of Jesus Christ than that he should wear those diadems?

"And he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God."

In Isaiah, you have that said of Jesus—Messiah—His Garment sprinkled with blood (Isa. 63: 3), another mark of identification.

"And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 14-16.)

In chapter 17 of this same book of Revelation, you have this same personage, of whom it is there said:

"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful." The King of kings is The Lamb, "The Lamb" in Revelation always refers to Christ Jesus. (Rev. 5: 1-10.)

It says the called and chosen and faithful are coming with the Lord of lords, and King of kings.

"And out of his mouth proceedeth a sharp sword."

There is another mark of identification from the same book.

"That with it he should smite the nations: and he shall rule them with a rod of iron."

You will find that the Lord Jesus is given the nations for an inheritance, and the uttermost parts of the earth for a possession. He it is that is spoken of as breaking them with a rod of iron. (Ps. 2: 9.)

Here is the coming of the Lord Jesus Christ from heaven to earth. Let Brother Wallace take up this passage and show if he can that this rider is not the Lord Jesus Christ. Let him show that he does not come from heaven to earth. It cannot be done; he will not try.

And one more statement in regard to that, in the two minutes that are left. There it is shown that not only is this the Lord Jesus Christ, but that it is his second coming; for otherwise, it will not fit. At his first coming, he did not come to judge the world. He said that if a man did not believe his word and did not accept it, "I judge him not." He says, "I came not to judge the world, but to save the world." (John 12: 47.) This could not be during this present time, because he now is sitting on the throne of Grace and is extending mercy and grace to even those that curse and deny him. This could not be his first coming nor the present time. It must be his second coming. The nature of this coming, and the character of his work, sets it forth as the second coming of the Lord Jesus Christ. This coming is shown in the context to be *before* the thousand years.

The things Brother Wallace has asked me to deal with will come up in the natural order. This is an unusual passage of scripture we are dealing with, and I want him to deal with it in his next speech; I want him to talk more about this *order* of the text. I ask that he take up chapter 19 of Revelation and deal with it. Let him go right along and give us an exposition of it, and chapter 20, and on to the close, in the final resurrection and judgment. Deal with it, Brother Wallace, in your next speech.

I thank you.

FIRST SESSION

WALLACE'S SECOND SPEECH

(Monday, January 2, 1933)

Brother Chairman and Friends: In all kindness, I ask you, *if the proposition had not been read*, could you have known by listening to the speech that has just been delivered, *what the proposition is?* I do not believe you could have known. Brother Neal has been fighting a straw man. He did not deal with the objections his opponent made against his proposition, nor answer the questions asked to get the issue defined. He did not quote my statement concerning essentials. He *mis-quoted* my statement. I did not say that these are *not* essential matters. I said just the opposite. I said it involved *essential* matters, not only essential, but *fundamental*; that when followed to the logical end, the consequences are vitiating to the present reign of Christ; that the theory would destroy the gospel plan of salvation to all who are here tonight—being Gentiles.

Brother Neal spent half of his last speech on "things essential and nonessential." It is his own theory, in reality, which forces that distinction. Nothing in the Bible is nonessential. Every word of the Bible is essential for its purpose. But what is the purpose of certain prophetic parts of the Bible? Prophecy is not for the purpose of *interpretation*. It is for the purpose of *fulfillment*. God uses prophecy and history to prove the divinity of his Book. But not until prophecy has been *fulfilled*, can an *uninspired* man accurately apply it.

THE CHARTS EXAMINED

But now to the "proof" in his speech. Brother Neal talked only ten minutes of his time on his proposition. After having made all those assertions about chapter 19 of Revelation, he winds it up in this way (pointing to his chart)—"Therefore Christ will come to the earth and reign on the earth a thousand years before the final resurrection and judgment." Is that conclusion to be reached from all that he has said? There is not a statement in all that chapter to warrant such a conclusion.

I shall reply to his charts in order.

1. "The Fact, the Place, the Ruler, the Realm" Chart.

We do not deny the *fact* that a thousand years is mentioned, or that the *Ruler* is Christ, but insist that the *Place* is in visions and symbols of Revelation, and the *Realm* is the realm of the souls of the martyrs of John's vision. The chart asserts the thing to be proved. It is *proof*, not *charts*, that Brother Neal's proposition needs. Indeed, if his affirmation had read "the charts teach," instead of "the Bible clearly teaches" he might sustain it. But his proposition obligates him to furnish Bible proof for his theory. So far he has only given us a lot of decorated assertions.

2. "The End-of-the-Story" Chart.

Now, that is a pretty picture. Here we have a whole series of panoramas—the tree of life story, the serpent story, the sin story, the tear story, the curse story, the death story, from Genesis to Revelation—therefore, Christ will come back to the earth and reign a thousand years on the earth, after his second coming and before the final resurrection and judgment! Such logic! Brother Neal is a much better artist than he is a logician.

3. The Revelation 19-20 Chart—"God's Word in God's Order." No. I.

Here Brother Neal orders me to deal with some of these diagrams. I shall deal with them. He asked me to go to chapter 19 of Revelation, as indicated on this chart under, "Second Coming of Christ," and read where it mentions the personal coming of Christ from heaven to earth. That was almost the last word he said before he left the platform. But it is not in the chapter. I challenge Brother Neal—and I hope he will accept the challenge the first thing tomorrow night—to read one line in all chapter 19 of Revelation that mentions the visible, personal coming of Christ *from heaven to earth*, much less to *reign a thousand years*.

John tells us what he saw in symbols, but he said absolutely nothing about Christ coming from heaven to earth—not a word. Brother Neal asked us to read the chapter. Let him take up his time, and just read one verse in that chapter that supports his proposition. We do not ask him to read the whole chapter—just one verse in it that supports his contention. He merely asserts that the symbols of Revelation 19 refer to the second

coming of Christ. He says the rider of the white horse is Christ. Grant it. Do these symbols prove the visible, personal coming of Christ to the earth to reign a thousand years? That is the point Brother Neal must prove.

The angels told the disciples that he would return "as he went away." Did he go away on a white horse, with an army of white horses trailing after him? The description of Revelation 19 does not harmonize with other scriptures that tell of the manner of the Lord's return.

On this point, let me read a bit of speculative wisdom from Brother Neal's book. He says these horses are literal. Hear him: "Is the term 'horse' or 'horses' literal or figurative? We reply that it is literal. By explanation we say, the term 'horse' in the Bible is not limited to the flesh and blood animal we know and use. There are heavenly horses which heavenly beings drive and ride." (Light in a Dark Place, page 108.) They are *literal horses*, not "flesh and blood" horses, but *literal*.

Again, he says: "The chain to be used will be the kind needed. He who knows the kind of horses and chariots needed for traffic between earth and heaven, and the kind of chains needed for wicked angels, will know the kind for this occasion also—leave that to him." (Light in a Dark Place, page 22.) We do not know what *kind* of horses, but "evidently" the Lord knows the kind of horses *needed* for traffic from heaven to earth—they are horses just the same. But if they are literal horses, why does Brother Neal not know what kind? Does he not know what a literal horse is? That is his *literal interpretation*—and yet he says that the horse and the rider of chapter 19 of Revelation, and certain other things, "must" *refer* to Christ.

Grant that they do refer to Christ, does it support his proposition: "The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign upon the earth"? The very thing Brother Neal needs to prove is the thing the chapter does not mention. The fact that chapter 20 "follows" chapter 19, proves nothing. He cannot find his proposition in either chapter, or both. I shall hold him to his proposition.

Commenting on Rev. 11: 15 in one place Brother Neal said:

"The kingdoms of this world are become the kingdoms of our Lord Jesus Christ." That is not the way it reads. It says "the kingdoms of our Lord and of his Christ." This refers to the end of time when Christ has surrendered his rule to God.

4. The "Nonessential" Chart.

Brother Neal asks, "Why reduce the Bible to only a few essentials?" Who does that? He draws a chart to show the "danger-line" and asks, "Why discourage the reading of Revelation?" Nobody here does that. We do not reduce the Bible to only a few essentials, and we do not discourage the reading of the book of Revelation. We all believe the third verse of the first chapter, which reads: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." We do not object to reading the *words* of this prophecy, and keeping the things that are *written therein*. The thing to which we object is Brother Neal's *adding* to "the words of the prophecy of this book." The same book that exhorts us to *read* these things, also warns us not to *add* to these things. Brother Neal is doing it. The consequences of so doing are fearful. We exhort him to quit it. Brother Neal attempts to interpret *the whole Bible*, from Genesis to Revelation, by *one verse* in a book of symbols. Why do that, Brother Neal? Why, Brother Neal, do you try to interpret the whole Bible by one symbolic verse in a book of symbols? His theory is clothed in apocalyptic vision and wrapped in mystic folds, yet he says it is *perfectly clear*. That is his claim. The issue turns on that.

The rule of interpretation is that an obscure passage must be interpreted in the light of plain passages. Brother Neal tries to interpret the whole Bible by one obscure passage.

He says something about one having just enough to eat, a few clothes, and living in a box in the basement. That is the distinction he makes between "essentials and nonessentials"; in other words, you might understand from Brother Neal's illustration that, if you do not believe his *interpretations*, it is like living in a box in the basement, with only *a few clothes*, and *barely enough to eat*. That is Brother Neal's idea of his theory. If you do not believe what he teaches on the book of Revelation, then you had just about as well be living in a box in the base-

ment! I believe that some of us who *do not believe his speculations* are reasonably healthy.

5. The "Revelation 20: 2-7, Inclusive," Chart.

We believe every word in the book of Revelation. He does not have to put the passage on a chart to convince us that what it says is true. But merely citing a passage is not proving a proposition. He asked me to show where the thousand years reign *does not* include certain things. It is his task to show that it *does* include the five points of his affirmation.

He says that the thousand years reign is still in Revelation 20 and on his chart *after* my speech. Surely so. I am not trying to take out of the book of Revelation a thing it *says*. I am trying to keep Brother Neal from putting into that verse something that it does *not* say. Revelation 20: 1-7, "inclusive," does not mention the *second coming of Christ*; it does not mention a reign *on earth*; it does not mention a *bodily* resurrection; it does not mention "us"; it does not mention Christ *on earth*. Therefore, it does not prove his proposition. Does Brother Neal expect us to simply take his word for it? We want the proof, in the form of a passage that "clearly" teaches his proposition.

OBJECTIONS ANSWERED

1. Brother Neal says that I am not using scriptural language when I refer to the "present" reign of Christ. He says "Show me where 'present reign' of Christ is found in the Bible." It is in the same verse, Brother Neal, that mentions the "final" resurrection on your chart and in your proposition. Where does the Bible say anything about "final" resurrection? Do not talk about my "present" till you show me your "final," Brother Neal.

2. Brother Neal says he knows what "water" in John 4: 10 means because it is explained in chapter 7—all right—let him show where Revelation 20: 1-7 has been explained and we will know what it means.

3. His idea of literal fulfillment of prophecies seems to be that the prophecy *actually* comes to pass. That is a new definition of literal. A prophecy actually comes to pass when it is fulfilled figuratively. He says "all that is necessary to know is to look up the meaning of symbolic words, and then the prophecy

will be fulfilled literally." What more could be said of literal language? He makes no distinction at all between the literal and the figurative, and interprets them both alike. "Literal" means "according to the letter; not metaphorical." Then, if the prophecy of Isa. 40: 3 was *literally* fulfilled, there are no hills and valleys and rough roads in Palestine; for John the Baptist leveled the hills, filled the valleys and graded the roads! His definition of literal destroys the purpose of figurative language. In fact, if his definition is right, there is no figurative language; it is all literal! Brother Neal is evidently evading the issue.

4. I said that chapter 20 of the book of Revelation does not mention the five things affirmed. Brother Neal says, "Why, surely, it does not mention a hundred things."

That is a quibble. Here is the point: Brother Neal stated his proposition, then he offered Revelation 20: 1-7 as his proof text. I said his proof text does not mention either of the five things in his proposition. He replies that the Great Commission does not mention "a lot of things"! But, friends, if I were affirming a certain thing and made the Great Commission my proof text, I would have to show that the Great Commission *contained the things I sought to prove by it*.

But he says, "Certainly, it does not mention a hundred things." True, but he must show that his proof text contains the things he is trying to prove by it. If there are five things in the proposition sought to be proven, and his proof text does not mention *a single one of the five things*, he will have to get another proof text. I am sure Brother Neal sees that. Surely he will not try to cover up or evade the issue.

5. He wants me to "deal" with the book of Revelation. He means that he wants *me* to do some speculating. Misery loves company. Brother Neal speculates and if he could get me at it, it would be a fine thing for him. But he will not succeed in that. There are two congregations in Winchester composed of people who claim to be members of the church of Christ. This division in the church of Christ has been caused by these brethren who preach these factious theories as cardinal doctrines, and their effort to push them upon the people. Hence, there is considerably more than *mere theories* involved in this debate.

I am not here to expound a theory. I have none. But I shall show where *his* contention virtually denies that Christ is reigning now; that it antagonizes the scriptures that speak of this dispensation as the last days; that it makes God false to his promises; that it alternates type and antitype, Judaism and Christianity; that it brings Christ down from his Throne of Majesty in heaven to the earth, his footstool; that it denies the blessings of salvation to the Gentiles; that it nullifies the Great Commission; that it is the same mistake the Jews made when they expected a king like Cæsar and an earthly kingdom. That is some of the work ahead of us in this discussion.

I think, in a general way, this complements the speech Brother Neal has made. I want now to talk about some things pertaining to the present reign of Christ.

REVELATION 20: 1-7

(1) A Symbolic Proof Text.

Brother Neal says that the whole doctrine of the thousand years reign is in one verse in this book of symbols. He *insists* that his proposition is in *one passage*. So this one symbolic passage is the pivot on which the whole theory turns. But the evidence in this passage is too meagre, and its nature too figurative and symbolic, therefore too indefinite, to furnish proof for Brother Neal's literal proposition.

He also says there is no part of the Bible that some other part of the Bible does not explain. But he only assumes and never proves his affirmations. I challenge his statement. If there is a passage *anywhere* in the Bible, from Genesis to Revelation, that supports his contention of the thousand years reign *on earth*, let him produce it.

He compares that to denominational divisions on baptism, and other things of that importance. Is it possible that Brother Neal is contending that his thousand years reign proposition is as clearly taught as baptism? Is that what you mean, Brother Neal?

NEAL: Yes.

WALLACE: Do you mean that your theory of the thousand years reign of Christ on earth is just as clearly taught in Reve-

lation 20: 1-7 as baptism for remission of sins is taught in Acts 2: 38?

NEAL: Yes.

WALLACE: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

Brother Neal's proposition is:

"The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." Where is the verse that says it?

He says that proposition is as clearly taught in Revelation 20 as baptism in the Great Commission, or in Acts 2: 38. I repeat that his proof text does not mention the *second coming* of Christ; does not mention the *reign on earth*; does not mention a *bodily resurrection*; does not mention *us*; and does not mention *Christ on earth*, nor the *nature* of this reign.

Brother Neal cannot find in this verse or any other verse in the Bible where Christ will reign *on earth* a thousand years. Yet, he says it is as clearly taught as baptism. The teaching in the Bible on baptism is stated word for word. He will have to find a verse that mentions his proposition *word for word* to sustain his assertion—when he does that the debate will be over, for I do not deny anything the Bible says "word for word."

Brother Neal has a proposition by which he is trying to prove five things, neither of which is mentioned in his proof text. When he said that it is as clearly taught as baptism, I believe his own brethren were ashamed of him.

If the things of the book of Revelation are applicable to us as vital truth, a sure hope, would they be wrapped in mystic folds and reserved for apocalyptic disclosure? If this proposition of the affirmative be true, is it not reasonable to expect him to produce some verse of scripture that states it clearly in unambiguous language? Instead of that he is *assuming* that the five points of his proposition are in a verse that does not mention a single one of them.

(2) The Items Not Mentioned.

For emphasis, I challenge Brother Neal to show us in his

reference here on the Revelation 19-20 chart one clear statement from which he deduces his five-point theory. I insist that they are not mentioned. Let us itemize them once more:

1. It does not mention the second coming of Christ.
2. It does not mention a reign on earth.
3. It does not mention a bodily resurrection.
4. It does not mention us—it says, “*They* lived and reigned with Christ a thousand years.”
5. It does not mention Christ on earth.

Yet he says it proves *clearly* his proposition, and that it is “exactly what the Bible says.”

I had hoped Brother Neal would give his attention to these objections to his affirmation in his last speech. One clear statement, which he has not given and cannot give, would be enough to establish his proposition.

John saw “the souls” of them that were beheaded.

“They” lived and reigned a thousand years. “They”—the souls of them that were beheaded—not a word about us.—“*They lived and reigned.*” Who? The martyrs—“The souls of them that were beheaded.” Does that include Brother Neal? He will have to have his head cut off *literally* to get in this millennium. His book says that every prophecy that has been fulfilled has been fulfilled *literally*.

But he says “thousand years” is mentioned six times in this one passage of scripture—Revelation 20. Yes, but it does not once mention the things he needs in order to prove his proposition. If it is to be taken literally, what do we have? Satan is literally bound, with literal chains, and thrown into a literal pit, literally without a bottom; a literal angel, a literal throne, a literal rod, literal martyrs with their heads literally cut off, and a literal thousand years reign, on the literal earth. Will Brother Neal accept his own literal interpretation?

I challenge Brother Neal to assume that the book of Revelation is all literal. If he does not assume that it is all literal, then I will ask him to put on one side of the line the literal things, and on the other side, the figurative things, as indicated here on the blackboard, and tell us why he makes some of them figurative, and others literal. I will have him debating with himself

and others of his group, on this question—Neal against Neal; Neal against Boll; and Neal against Chambers, before this debate is over. Watch and see.

Yet, it is all *clearly* taught and *essential* to the Christian life! And if you do not believe Brother Neal's theory of it, you are "living in a box in the basement, with just a little food and clothing," according to Brother Neal.

(3) A Martyr Scene.

John saw "the souls of the martyrs." In verse 9, of chapter 6, the souls of these martyrs were under the altar—the souls of these same martyrs were under the altar. They were persecuted and their cause despised. Then in chapter 20, the souls are on thrones—their cause had triumphed. Between chapter 6 and chapter 20, no *bodily* resurrection is mentioned.

Let Brother Neal try his hand on this, since he is good at speculating. Why could you not take it all as *spiritual*, inasmuch as a bodily resurrection is not mentioned there? In chapter 6, where are the souls? Under the altar—their cause persecuted and despised. But in chapter 20 they are on thrones—their cause had been revived—they had triumphed. Between the scenes, the Faithful and True had cast down their accusers. Taking the souls from under the altar, and putting them on thrones may be referred to as *a resurrection*. Cannot a resurrection refer just as much to a *cause* as to an *individual*? I ask Brother Neal if it is not just as possible for that to be true as it is for it to refer to a *bodily* resurrection? He is trying to make a bodily resurrection out of something that John called *souls*. John said that the souls "lived"—did not "begin to live"—They *lived*.

A soul does not require a resurrection in order to live—that is, not a bodily resurrection. They lived and reigned. "Lived and reigned" are both limited as to time. They lived and reigned *a thousand years*. If this passage is to be interpreted literally, what becomes of them when the thousand years is over?

According to Brother Neal's theory at least *six thousand* years, up to the present time, have been consumed preparing to reign *one thousand* years. Would men work six years building a house in which to live six months?

Note the 4th verse: "And I saw thrones, and they sat upon

them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

They did not live literally in an earthly state; they were souls—not bodies.

There is no evidence that it refers to us. Brother Neal cannot get himself, or you, or me into that by his literal interpretations.

Note the 5th verse: "But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection."

Is this not a figurative—a spiritual resurrection—rather than a bodily resurrection? "*This is the first resurrection*"—why explain it to them? Now, if that were a physical, literal resurrection, John should not have had to *tell* them it was *a resurrection*. What John was describing as a resurrection was something unusual. If it is a literal affair, would they have had to be told that it was a resurrection?

The word resurrection was being used in the usual way, but applied to an *unusual thing*—something that he had to tell them was, or would be, *a resurrection*. So John had to tell them "*this is the first resurrection*." That alone contains the proof, or indication, that it is not a physical, literal affair.

Taking the "souls" from under the altar and putting them on thrones would be a figurative resurrection. Can this not be the *first resurrection* of John's vision?

Note the 6th verse: "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The souls of these martyrs were blessed and holy, though they had been "beheaded for the testimony of Jesus and the word of God," because they would not worship the beast nor receive his mark. They *lived* and *reigned* with Christ—saved from the power of the second death. Since this is all the passage says, does Brother Neal have the right to say more? Can he say more without adding to the *words* of this prophecy?

I am merely presenting suggestions to show that Brother Neal cannot *clearly* prove *anything* by this chapter in the book of Revelation—for no matter what theory he offers something else *could be* its meaning.

SOME NEGATIVE ARGUMENTS

I now offer some negative arguments to show that, in view of certain plain passages of scripture, there cannot be a dispensation of one thousand years on earth between the second coming of Christ and the "final resurrection and judgment" of Brother Neal's theory.

Argument I: The resurrection of the righteous will be at the last day.

Brother Neal's theory contradicts the teaching of the Bible regarding the resurrection at the last day. His theory provides for a thousand years reign *between* the resurrection of *the righteous* and the resurrection of *the wicked*. The theory is that the righteous will be raised at the coming of Christ. Then a thousand years reign will come—and at the end of that thousand years, that other "little" period, then the final resurrection and judgment—according to his charts.

Against that contention I submit the following scriptures:

John 6: 40—"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 6: 44—"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

John 6: 54—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." This triplet of scriptures tells us that those who have eternal life will be raised at the last day. Get it, friends—those who are to have eternal life will be raised *at the last day*.

John 12: 48—"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him *in the last day*." How does he get three hundred sixty-five thousand days after the last one? That is the question.

1. The resurrection of those who have eternal life will be at the last day.

2. The judgment of the wicked will be at the last day.

3. Therefore the resurrection of the righteous and the judgment of the wicked will be at the same day.

Now, he separates the judgment of the wicked and the resurrection of those who have eternal life, those who are saved; he separates them by a thousand years reign. But Jesus says, in these three verses, that those who have eternal life will be raised *at the last day*, and that the judgment of the wicked will also be *at the last day*. That is the "final" resurrection and judgment, and not as represented on these charts. That is the occasion of the final judgment—when those who have eternal life are raised from the dead. Therefore the resurrection of the righteous and the judgment of the wicked will take place *at the same day*. Brother Neal will have to get a thousand years between two resurrections—*three hundred sixty-five thousand days after the last day*—to prove his theory. Think about it.

Argument II: The resurrection of the righteous will be at the last trump.

1 Thess. 4: 16-17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

1 Cor. 15: 51-52: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Those who are living when Christ comes will be changed, and the dead will be raised. When is that? When the last trump sounds—*the last trump*. Brother Neal has the resurrection of the wicked a thousand years *after the last trump*. They will not have any trump! They will have to wake up without a trump!

1 Corinthians 15: 51-52 tells us it will be the last trump when "we" are changed. It will be the "final" resurrection of *the dead*. And it will be *the last trump*. The last trump is the *last resurrection*. "Trump" stands for "resurrection." Brother

Neal cannot prove by any manner of means that there are two future resurrections, or that there will be a thousand years reign between the resurrection of the righteous and the judgment of the wicked.

I believe everything the book of Revelation *says*. I believe John *saw* all that he *said* he saw. There was something concerning a thousand years reign of the martyred souls with Christ. But that it refers to an earthly period between the second coming of Christ and the "final resurrection," or that it refers to a future kingdom on this earth—I am emphatically denying, and calling upon Brother Neal for the proof. He has not proved it. He has placed a lot of charts before you with verses of scripture and pretty lettering, but these charts do not prove his proposition, and the scriptures he cites do not mention the five prongs of the proposition that he is obligated to prove.

Argument III: The reign of Christ which began on Pentecost is the only kingly rule of Christ and will continue to the end of time.

To sustain his proposition, Brother Neal will have to prove that there will be a future reign of Christ different and distinct from the present reign of Christ. Is it a future reign of Christ differing entirely from the present reign, that you are talking about, Brother Neal? Is it the one concerning David's Throne? Now, Christ was the One whom David said would sit on his (David's) throne. Is he on it?

Brother Neal said that the Bible says nothing about a "future" or "present" reign of Christ. I ask, why all of this on his chart? I am sure he must admit that Christ is *now reigning*, and he says that he will reign a thousand years *after* his second coming and *before* the final resurrection and judgment. That is the only reason that I used the words "present" and "future" in speaking of his reign. Is this reign referred to in the proposition, *present* or *future*? Will you please tell me, Brother Neal? He is talking about a future reign of Christ all the time, yet, objects to the term "present"—where does the Bible say "future reign"?

If he says Christ is reigning *now*, and that the reign of his proposition is a continuation of the same reign, I promise you something interesting the moment he does that. I will show

you that the one he is contending for is absolutely different from the reign of Christ that we now have—so different that he cannot identify them as one and the same reign.

Let me get this argument before you: Christ is sitting at God's right hand in heaven, and will sit continuously until the last enemy is destroyed.

Heb. 1: 3, 13: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high . . . But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

He has sat down at the right hand of God, and will sit at the right hand of God, till his enemies are made his footstool.

Hebrews 10: 12, 13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." When Christ sat down at the right hand of God he expected to rule "henceforth"—from the time he began sitting. If he is not exercising that rule, he has been "sitting," and is yet sitting in disappointment.

This "sitting" was to be coextensive with his "reign."

1 Cor. 15: 25, 26: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

This "sitting" and "reigning" began on the day of Pentecost when Jesus was seated at God's right hand on the throne of David.

Acts 2: 29-36: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of

the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

If I had a blackboard I would draw a diagram of this argument.

(1) Christ was raised *to sit* on God's right hand in heaven. (Acts 2: 32-35.) Peter quotes the prophecy of David that Christ *would sit* at God's right hand. "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand."

(2) He *sat*, and he *will sit till* the last enemy is destroyed. (Heb. 1: 3, 13.) That is the *sitting* part of the argument.

(3) He will reign *till* the last enemy is destroyed. (Cor. 15: 26.) Hence, the sitting and the reigning are the same thing. Christ began *reigning* when he began *sitting*. When Christ *began sitting*, he *began reigning*. The sitting and the reigning are simultaneous and coextensive. He will reign while he sits; and when the sitting is over, the reigning is over.

He will *sit* till God makes his foes his footstool. He will *reign* till God puts all enemies under his feet. The sitting and the reigning are coextensive. The sitting began on Pentecost, therefore the reigning began on Pentecost. Brother Neal cannot get his thousand years theory into this reigning and sitting, to save his soul.

I have now shown that the resurrection of those that have eternal life will be at the last day and at the last trump; that the judgment will also be at the last day; that Christ sits, and will sit until he destroys the last enemy *by the resurrection of the dead*; that Christ *reigns* and *will reign* until the last enemy, death, is *destroyed* in the resurrection. There is no place for his future reign theory.

I have further shown that the thousand years reign of Revelation 20 is the vision that John saw concerning *the souls* in heaven. Brother Neal cannot prove that it has anything to do with him, or you, or me, or anybody upon this earth. Let him

try it. That is the issue now, Ladies and Gentlemen, and when he meets it, I promise some very interesting developments.

I am not overexercised in the introduction of these arguments. I am only trying to clear the issue and to bring the proposition to a head in the early stages of the debate. I hope tomorrow night to get the issue well stated.

Brother Neal has five nights for the discussion of this proposition. I say to you, that anything that it takes a man five nights to prove is not in the Bible.

Thank you, Ladies and Gentlemen.

CHAIRMAN McCLELLAN: I would like to rule in this discussion that no question be asked directly, calling for an answer of your opponent, and if such a question is asked, that you will not answer from the floor. You will answer from the platform.

BROTHER WALLACE: Brother Chairman, I do not want to appear to take issue with you. I am going to keep within the rules of debate. I am willing to submit to that suggestion. But we have a written contract that there are no moderators. According to the terms of the contract, "there will be no moderators for the disputants, but each shall be free under God to order his argument as he may elect." You are not a moderator. Therefore, you cannot "rule" on anything. I just request that the terms of that understanding be carried out and that I be left perfectly free to conduct my side of the argument as I choose. That is down here in print. I just want an understanding. That is all.

McCLELLAN: I think the congregation can see at a glance the point in my ruling. If the discussion is conducted, in any part of it, from the platform and the floor, there is room for a good deal of discussion, and possible misinterpretation. It may be that I will not have to call attention to it again.

WALLACE: Brother Chairman, I just want to understand this matter. I am not contending for the privilege of asking him questions directly, to be answered from his seat. I am rather agreeing with the Chairman that his suggestion is proper. I am willing to yield to the suggestion, as a suggestion. But we have four more nights of this and I want to understand whether we are to have moderators or not.

MCCLELLAN: Well, we will have a meeting in the study and have an understanding about that after the congregation is dismissed.

WALLACE: I want to know whether we are to have moderators or just a chairman.

MCCLELLAN: Well, we will decide that in the study.

WALLACE: The question was raised before the audience—not in the study. I am a stranger in your town. When Brother Neal and I were negotiating terms for this debate, I suggested that we have two moderators and a chairman moderator. I selected my moderator and asked Brother Neal to choose his, and then, the two would select a chairman moderator. Brother Neal wrote back that he did not want moderators. He only wanted a chairman, a timekeeper. I answered that it pleased me well, for I would be a gentleman and conduct my part of the discussion accordingly. Now, if the chairman is going to turn into *three moderators*, I want to know it. I want to understand the terms. I think the Brother Chairman is overstepping his authority in his use of the word "ruling." He has no authority to rule. He only has authority to keep the time and keep order in this debate. I want to definitely understand the terms on which the discussion is to be conducted and will just have to maintain my rights.

MCCLELLAN: My part in this discussion is to keep order and keep the time. I think that answering from the platform and from the floor is an opening wedge of disorder. That is my ruling as chairman of the meeting. I may be wrong on that. We three will discuss that in the study. However, should a question be asked Brother Neal or anybody else from the platform direct to you, I would say that you do not answer. I suggest that you wait till you get on the platform. That is just the suggestion for the sake of good order.

WALLACE: I accept it as a suggestion.

MCCLELLAN: For the sake of good order.

MCCLELLAN: Now, the next thing I have in mind: we have here on this desk a very expensive and delicate instrument which is intended for those in this congregation that are hard of hearing. I would say that anybody that breaks this instrument by pounding on the desk will give us a new one, if it is not al-

ready "busted," (as we say). I have grave doubts about it now, but remember, gentlemen, remember this dictaphone.

Now, we are all in the midst of this fine discussion. We are going to come back tomorrow night at seven o'clock and we will try and keep good time and have a profitable and happy time together.

And I might say that while I am presiding, I shall try to preside. That is my duty and I hope that nobody here will try and show me how to preside.

WALLACE: I am not going to show you how to preside, but I am going to show you that you are *not a moderator* if you insist on being one.

McCLELLAN: Well, we will discuss that when we meet in the study.

WALLACE: If it is a challenge of my rights, Brother McClellan, I can debate with you as well as Brother Neal, or both of you together. You are a *chairman* and not a *moderator*. If you are going to *insist* on being a moderator, I can argue that question with you or Brother Neal, or both of you.

McCLELLAN: That is perfectly fair; however, I think it will not be necessary for you to debate with me. I think that you will have had enough by the time you have debated with Brother Neal.

WALLACE: That is just *another* reason why, if Brother McClellan is going to be both chairman and moderator, I want the thing balanced and unbiased. He is chairman and not a moderator. If he is determined to be chairman and three moderators in one, I shall insist that we have the usual rules of debate and choose moderators. Brother McClellan has revealed his bias in favor of the affirmative speaker and has disqualified himself. Ladies and Gentlemen, I am placing that matter before you as a fair proposition. I believe you can see it, whether the chairman can or not.

McCLELLAN: Well, I will invite the disputants to meet me in the study and we will make arrangements. If we are going to have moderators, it will relieve me a good deal, as the whole thing of keeping order and preventing disorder seems to be in my hands. I think the task will clearly be facilitated by

carrying out the suggestion that I made. That is, that you regard your questions as rhetorical and as not calling for a definite reply from the floor. They are rhetorical questions which may be answered later. The question is perfectly all right, in itself. It is just the manner of quick answering back and forth that might lead to disorder. That is the only point I have in it.

Now, let us stand, and we shall be dismissed in prayer by Brother Boll, of Louisville.

SECOND SESSION

Song, led by Max Ogden, of Winchester, Ky.

Prayer, by J. Pettey Ezell, of Murfreesboro, Tenn.

NEAL'S FIRST SPEECH

(Tuesday, January 3, 1933)

Just a moment with bowed heads. Lord, grant thy servant grace to be gracious and to speak the word of truth in love, in Jesus' name. Amen.

Mr. Chairman, Brother Wallace, Ladies and Gentlemen:

I am glad to stand again before you to speak the word of truth, to contend earnestly for the faith which was once for all delivered unto the saints. We are here for a specific reason, and that reason is in the proposition that has been read to you. I want you to see it again, get it in mind, because a great deal depends upon a clear comprehension of what is being discussed. For that reason, I am going to show it to you on the chart and read it.

**THE BIBLE CLEARLY TEACHES THAT —
AFTER THE SECOND COMING OF CHRIST -- AND
BEFORE THE FINAL RESURRECTION AND JUDGMENT
THERE WILL BE
AN AGE OR DISPENSATION OF ONE THOUSAND YEARS
DURING WHICH CHRIST WILL REIGN ON THE EARTH
CHAS.M.NEAL - AFFIRMS FOY E.WALLACE JR. - DENIES**

"The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth."

That is what I am affirming. Now, I want to divide that up and review just briefly what we had last night, for the benefit of the people who may be here for the first time. We are going to pass over this matter briefly, but we want you to see something of that which has gone before, that we may continue our affirmative argument in just a few minutes.

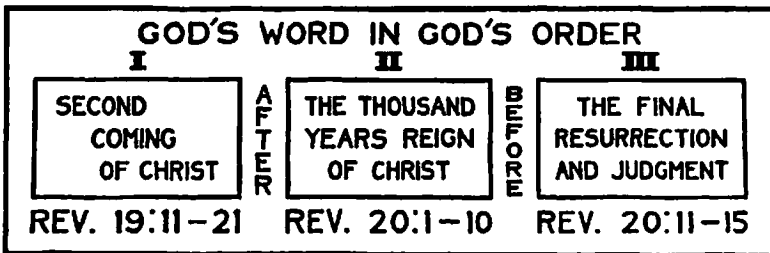
I AFFIRM --- HE DENIES	}	THE FACT OF THE THOUSAND YEARS PERIOD THE PLACE OF THE THOUSAND YEARS PERIOD THE RULER OF THE THOUSAND YEARS PERIOD THE REALM OF THE REIGN OF THAT PERIOD
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In the proposition that was just read to you, I am affirming *four* certain, definite things and Brother Wallace is denying them. First, the *fact* of the thousand years period. I am affirming the fact of it, and last night we read to you from the chart, a section of scripture, Revelation, chapter 20, 2 to 7, inclusive, in which that thousand years period was mentioned six times. I am affirming that the thousand years is a fact of the Scripture. I am affirming that it is true to the words of the Scripture, without any change. I said, in announcing this last night, that if Brother Wallace did not deny, he might correct this statement. He did not. But I would stop just a little while with this. I have here a stenographic report of Brother Wallace's sermon preached in Dallas, Texas, November 27 of last year. In that he says, on page 5 of the manuscript, that he is not a premillennialist. Now premillennialist, of course, means one who believes that Christ will come before the thousand years. He says, "I am not a postmillennialist," and he explains that to mean one who believes that Christ will not come till after the thousand years. He has avowed, then, that he is not a premillennialist. He is not a postmillennialist. And last night, he showed us that he was not a millennialist, for he said, in making a statement about Christ sitting on the throne, that the sitting began in chapter 2 of Acts, on the day of Pentecost, and that he continued to sit and sit and sit until the resurrection was over, and he said there was no place for the thousand years in that. Now, if there is no place, from the beginning of this present dispensation until the resurrection is over, he has no place for this thousand years. I do not wonder that he did not disavow my statement that he denies the fact of the existence of such a period.

We pass on. The *place* of the thousand years, that is, the place in God's plan. I am affirming the proposition that the thousand years is *after* the second coming of Christ and *before* the final resurrection and judgment. He spoke about the final resurrection and judgment. The word "final"; we will consider that after a little while.

I am affirming the *ruler* of the thousand years period. The ruler is the Lord Jesus Christ, as we read to you from the Book. He said last night that I was basing my arguments on *one verse* of scripture as my text. Of course, the verses of scripture which were read to you in the first section were from 2 to 7, but the entire text that we were using last night is from chapter 19 and verse 11 to chapter 21 and verse 4. That makes 30 verses instead of one, and in that, we have Christ mentioned as ruler, in which he said Christ's name was not found in my whole text.

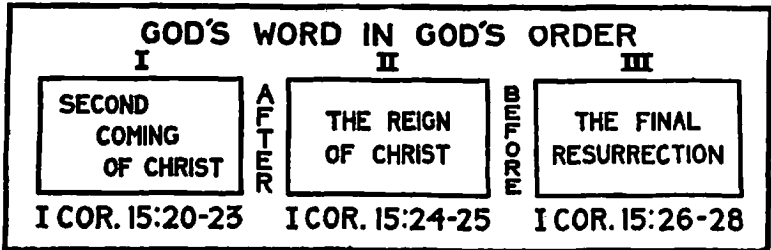
Next, the *realm* of the reign for that period, and we have shown that the realm of the reign is this earth. We are going to continue this by showing you our further argument of last night, using chapters 19 and 20 of the book of Revelation—God's word in God's order.



As we note here, we spoke of a thousand years period. That thousand years period, we said, was *after* a certain thing and that was the second coming of Christ. It is *before* the final resurrection and judgment.

Now, this is the section of scripture that we were considering, Revelation 19:11-21—Section I. It sets forth the second coming of Christ. It sets forth the coming of Christ from heaven to earth, and the character of the time shows that it could not have

been his first coming. The conclusion is that it must be his second coming. It is his coming from heaven to earth. His coming is before the thousand years. After that thousand years, as shown in Section III, is the final resurrection and judgment. The word "final" is not in the passage but this passage does show the final resurrection and judgment—Revelation 20: 11-15.



We pass on now to the next chart which we use to continue the affirmative argument—a chart dealing with 1 Corinthians 15. We will consider verses 20 to 28. Now, we are going to read these verses, but before we read them, we want to call your attention to certain facts which we are showing to you on the board. First, that there is a reign of Christ mentioned in these verses, and that this reign of Christ is a well defined reign. It comes *after* a certain thing and it comes *before* a certain thing, as disclosed in that scripture.

There was a great deal of objection last night, it seems, to the fact that we were quoting from, and using, the book of Revelation. The book of Revelation is said to be symbolic and figurative, and that we were establishing our doctrine from that. We are going on in the Scripture. This debate is to continue five nights, you know, and we would not be expected to produce all our arguments and evidences in one night's time. We are passing from the book of Revelation, claimed to be so highly symbolic and figurative, to Corinthians. Of all books of the Bible, perhaps First Corinthians would be the last to be charged as being highly symbolic and figurative. It is as literal a passage of scripture as any book in all the New Testament. The reign of Christ is found in chapter 15, verses 24 to 25, which we are going to read:

"Then cometh the end, when he shall deliver up the kingdom

to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet."

When does the end come? When he delivers up the kingdom. When he has put all his enemies under his feet, and when are all his enemies brought down? When death is no more, all his enemies are then under his feet.

Now, there is the reign of Christ:

"For he must reign, till he hath put all his enemies under his feet."

Thus, we have Christ reigning. He is reigning over his enemies, and he is reigning amidst these enemies. These enemies are on the earth, for certainly the devil is on the earth, and death is on the earth, and Christ is reigning, and the last enemy is death, and he must be reigning on the earth, over the earth, and in things pertaining to the earth.

That is the reign of Christ. Now, that reign comes *after* something. What does it come after? It comes *after* the second coming of Christ. We have been seeing that this is not a different chart, but it has a different scripture. The chart is exactly the same as last night, but different scriptures applied. If we should wipe the book of Revelation off the chart entirely, as we have on this one, and put on the book of First Corinthians; wipe out these particular passages in Revelation and put First Corinthians' passages there, then we have exactly the same set-up which we had last night. We are proposing to do that now.

What is it that comes before the reign of Christ, as shown in Section II? I will read to you:

"But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming." (1 Cor. 15: 20-23—Section I.)

There is the coming of Christ, the last word, "they that are Christ's, at his coming; then cometh the end." When? When he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

The next thing in order.

"Then cometh the end." And he tells us when. "When he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." There is the reign of Christ, in which he deals with all his enemies, and that is *after* his second coming.

All right, there is something which follows that reign, as shown in the next verses. This is not a disjointed section of scripture. It is a portion of scripture in which each section follows the other in God's own given order. That is the reason why we are putting, "God's word in God's order," on the chart, while reading to you from the book. In verse 26 to the close of 28, Section III:

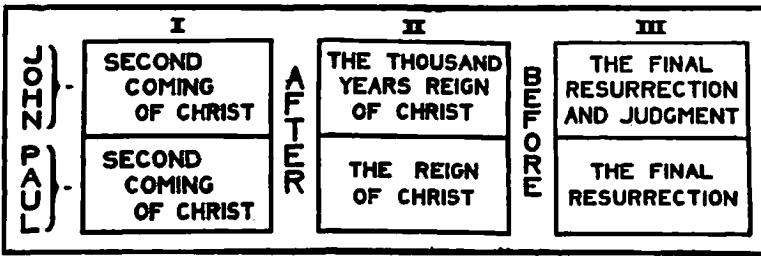
"The last enemy that shall be abolished is death. For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 26-28.)

Thus we have the section. Now, I am going to propose this, and then pass on immediately. Here is exactly the same order that we have had in the book of Revelation, chapters 19 and 20. The reign of Christ is spoken of in Revelation 20: 1-10. The reign of Christ there is said to be a thousand years. The reign of Christ here is said to be over the enemies, but we are not told how long. That reign comes after the second coming of Christ. "Christ the firstfruits; and then they that are Christ's at his coming." The second coming, if you please. And "then cometh the end." And thus we have this statement.

After that comes the final resurrection, because death is not destroyed until after that time. In Revelation, it said the rest of the dead lived not until the thousand years should be finished. Here we are shown that the last enemy that shall be destroyed is death. At the closing of his reign, death is the last enemy, therefore, the resurrection from it is the final resurrection, the final resurrection and judgment, immediately

following, for death is put out of the way, and that by means of the resurrection. This is the final resurrection, because there is no more resurrection after that time. Death, itself, is destroyed.

Now, we have given you that passage for your consideration, in chapter 15 of First Corinthians. We just want you to know that this agrees exactly with the book of Revelation, and we are going to let you see that, as well as hear it, and so we show you another chart.



"At the mouth of two or three witnesses shall every word be established." We are putting John in the book of Revelation and Paul in Corinthians together. It is not a different set-up, as you notice; in Section II we have the thousand years reign of Christ. And here "the reign of Christ." John says it is to be with the saints. Paul says it is to be over his enemies. That comes after something, and John says it is *after* the second coming of Christ, as it is shown in chapter 19 of Revelation. With Paul, it is *after* the second coming of Christ, shown in verses 22, 23 of chapter 15 of First Corinthians. Something comes after this period; the final resurrection and judgment comes after the thousand years period, as shown in Revelation 20: 11 to 15 and as shown here in verses 26 to 28. Now, here are two witnesses and they are not at disagreement. I will grant, for argument's sake, that you throw away entirely the book of Revelation, as some seem to wish to do, and still we have the same thing proven by that very simple statement in chapter 15 of First Corinthians. This passage is evidently not highly symbolic and figurative. The proof has been given at the mouth of two witnesses.

But that is not all. "At the mouth of two or three witnesses

shall every word be established." We are going on. We don't have to stop at two or three witnesses. We are calling four.

Before going further, I would just like to add this: I was asked last night, or it was said last night, that I would have to show that there were two future resurrections and two future judgments. Now, just for a little while—and it doesn't take very long—I am going to show that very thing, and pass on very quickly.

JOHN IN REV. 20	SECOND COMING	R E S U R R E C T I O N	THOUSAND YEARS REIGN	R E S U R R E C T I O N	FINAL RES. AND JUDGMENT
PAUL IN 1 COR. 15	SECOND COMING		REIGN OF CHRIST		FINAL RESURRECTION
PETER IN ACTS 3	SECOND COMING		TIMES OF RESTORATION		
JESUS IN LUKE 20	THIS AGE		THAT AGE		

Now, we have a new set-up entirely. We have "the thousand years reign of Christ"—"The reign of Christ" and we are adding two more witnesses. Before that reign, comes the resurrection. In one place it is called "the first resurrection." Here it is said, "Christ the firstfruits." That was Christ and those who were raised with him, evidently, 1900 years ago. "Christ the firstfruits; then they that are Christ's, at his coming." After that reign—there is a resurrection as shown in Revelation 20: 11-15. I suspect everyone in this house would grant that it is the final resurrection, and, of course, if there is one preceding it, there must be a final one. This is the final one. The Apostle Paul, in this verse, not only finds one before it, but he finds two: "Christ the firstfruits," 1900 years ago; "then they that are Christ's at his coming," each in his own band, each in his own order, each in his own regiment. Here is one regiment 1900 years ago, and here is another when Christ comes again. When that will be, I do not know.

Then cometh the end. The end of what? What is he talking about? The resurrection of all the dead. (Verse 22):

"For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the

end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." (1 Cor. 15: 22-26.)

There is the final resurrection taught in that verse. I would like to call attention to one more verse of scripture showing another judgment. That is 2 Corinthians, chapter 5, verse 10:

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

Now, that is in regard to "they that are Christ's." The only other people are the wicked people, they that are not going to receive any blessings for the good things done in the body. The righteous people that are raised at this time enter into a judgment—a judgment of their works. Those who are raised after that also enter into a judgment, described in Revelation 20: 11-15.

Here are two resurrections, future from our present time; and two judgments that are future will accompany those two resurrections.

Now, we want to go on in search of another witness. "At the mouth of two or three witnesses shall every word be established," and I am going now to the third witness. I will turn to chapter 3 of the book of Acts, and beginning with verse 18 Peter testifies:

"But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3: 18-21.)

I want to call your attention to the fact that here is a period of time called "the times of restoration," in the Authorized Version, "the times of restitution." Here is a period of time—"the times of restoration." Is that the restoration of all

things? No, not of all things, but all things that have been spoken of by the mouth of the prophets. The restoration of those things that are spoken of in the prophets—that is quite an interesting study to go back and find the things that were promised; then come on and find that there will be a restoration of all things promised. Yes, many things that have been promised in the prophets. Prophets, from Samuel on, have spoken of these days. That is quite an interesting study, is it not? It must be interesting; it is interesting. But what happens *before* this time?

“And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.”

The word “until” means, “as far as” or “up to.” “Until the times of restoration.” That is before the times of restoration, then. Is it not clear that He comes before the times of restoration? And when Christ comes, the times of restoration come.

We are going on from that to another passage. “By the mouth of two or three witnesses,” and to those three witnesses, we add another, the Lord Jesus Christ. He is not the last witness, but the last one I am going to call on at present. We turn now to Luke 20: 34-36.

“And Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.” (Luke 20: 34-36.)

Jesus here uses the phrases, “this world” and “that world,” and if you look in the margin of the Revised Version, you will find the word “age”—“this age” and “that age.” Now, that “this age” is our present age is manifest, and “that age” is the one that follows this present one. There are many reasons why, and I shall give them very briefly.

First, the age he is talking about, calling it “that age,” is the age that is attained unto by them that are worthy; and next, it is reached by a resurrection of some from the dead; next, those that attain unto that age are sons of God; next, they cannot die

any more, for they are equal unto the angels; next, they do not marry. The scene is after the resurrection of some from the dead.

JOHN IN REV. 20	SECOND COMING	A F T E R	THOUSAND YEARS REIGN	B E F O R E	FINAL RES. AND JUDGMENT
PAUL IN I COR. 15	SECOND COMING		REIGN OF CHRIST		FINAL RESURRECTION
PETER IN ACTS 3	SECOND COMING		TIMES OF RESTORATION		
JESUS IN LUKE 20	THIS AGE		THAT AGE		

Here are four witnesses. I want you to study these four on one chart. We have, "At the mouth of two or three witnesses shall every word be established." Last night, we were talking to you from Revelation. Revelation was thought to be symbolic and highly figurative and we could hardly rely upon what it said, but we are passing that for the present time, just listing here Revelation 20, and John, of course, is the writer of it. We have the thousand years period, with the second coming of Christ before it and the final resurrection and judgment after it. Paul comes along and gives us the same order in the reign of Christ: *before* that reign comes the second coming of Christ and *after* that reign is the final destruction of death, and that means the resurrection after which there is no more resurrection. That is Paul's testimony. Then Peter, the man with the keys, comes along and tells us that there are "times of restoration" coming. He tells us that before those times of restoration Christ is coming; he tells us that it is a very prominent time in the Bible; that all of the prophets have spoken of those days; and then tells us that before this age Christ comes. "Whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." Samuel, and all the rest of the prophets, have spoken of these days. Before the days of restoration, is the second coming of Christ. What comes after those times? Peter does not say anything about that. He hasn't given testimony on that point.

Now, we have Jesus himself giving us this testimony. "This

age" is, without a doubt, the present dispensation; "that age" is the age that is coming that is spoken of in a number of places in the Bible. Thus we have the two ages, and the chart is the same. It is the same chart. It has not been changed.

The Bible reader would approach this subject from this standpoint: he would begin down here and would run up through the different passages quoted, and thus, we begin with Jesus in Luke. We have there acknowledged another age that is coming. We don't know much about the time when it is coming, because we have just run across that. We do know that in the Old Testament much is said about a glorious age that is coming. We strike the same note in chapter 20 of Luke. We go on to Peter, in chapter 3 of Acts, and we find him speaking about "times of restoration," or restitution, in which he says that all the prophets, from Samuel on down, told of these days. We learn some new things there, and we go on then to Paul, in First Corinthians, chapter 15. There we learn a good many more things: That the reign of Christ is over his enemies, that it is preceded by the second coming of Christ, and that it is followed by the destruction of death—the final resurrection of the dead. We go on and find the same thing is true according to John's testimony in the book of Revelation, chapter 20, and here we are told that that period of time is one thousand years long. We haven't received so very much additional matter in this passage, but we have found that period shown in the Old Testament. Peter speaks about it; Paul speaks about it; John speaks about it; and Jesus himself speaks about it. They are all talking about the same period, and the ones that have testified tell us what comes *before*, and what comes *after*. The last two, here, have not testified as to what comes after.

I thank you.

SECOND SESSION

WALLACE'S FIRST SPEECH

(Tuesday, January 3, 1933)

Brother Chairman, Brother Neal, Ladies and Gentlemen:

Again I say, it is with a feeling of reverence that I come before you. While we are in the midst of this vigorous discussion, and while I am pressing some of these points, I would not have any of you think that my attitude in pressing these points is one of irreverence. I do not begin my speech with a prayer, for this reason: Less than one minute before Brother Neal comes to the platform a good prayer is led. We all engage in it. I pray with you in that prayer. I say "Amen" to it. When Brother Neal comes to the platform and prays again within a minute after that prayer, does it not reflect on the prayer that was offered by us all? I am not here, friends, to pray by and for myself alone. I am here to pray with you. I do not offer a private prayer in public. The brethren's prayer was my prayer. That is the reason I do not begin my speech with a prayer. I tell you, that you may not think that it is a matter of irreverence on my part.

THE PROPOSITION REVIEWED

Before we come to these charts, and some of the arguments that Brother Neal introduced, I want to reiterate the analysis of our proposition. I shall notice, in so far as I am able in this speech, every point Brother Neal introduced. I will analyze briefly the points the affirmative is under obligation to prove.

First, that there will be a future reign of Christ on the earth, other than and differing from the present kingdom and reign, which began on Pentecost. Now, that is his task, to prove, if he can, *another reign*, differing from the one beginning on Pentecost; one that follows this kingdom and rule.

Second, to prove that this period will cover a thousand years, between the event of the second coming of Christ and the event of the final resurrection and judgment; that, after the coming of Christ takes place, a thousand years reign will follow, at the end of which is the final resurrection and judgment. Please

keep in mind, friends, that he is to prove that this reign and this kingdom is to come *between* the second coming of Christ and what he calls the "final resurrection and judgment."

Third, to prove that this future reign of Christ will be on the earth, an earthly kingdom, an earthly throne, and with an earthly capital or seat of government, and that Christ is to sit upon it.

Fourth, to prove that the Bible clearly teaches—not in veiled allusions, not vague conclusions, but plainly teaches it, like baptism.

I asked Brother Neal the question last night, if the Bible taught his proposition as clearly and plainly as baptism was taught in Acts 2: 38, and he said, "Yes." Acts 2: 38 says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Brother Neal will have to find the exact statement of his proposition in the Bible to sustain his claim.

He said that he was contending for this proposition as a part of "the faith which was once for all delivered unto the saints." Therefore, he makes his dogma a cardinal doctrine, makes it as important as baptism. He says it is essential to the Christian life in the church of Jesus Christ; that it is a part of the faith for which he must contend. Now that is the thing which has caused two congregations at this place, and in some other places. These churches are not divided over anything that I teach. These churches are divided over these theories that Brother Neal teaches, which he insists are just as important as faith, repentance, baptism—a part of the faith for which he is bound to contend, as he does baptism and the keeping of the Lord's Supper on the first day of the week; and he is trying to thrust them down our throats bodily. That is the reason there is a split here and elsewhere. It is over what Brother Neal teaches—not over what I teach, and others with whom I am identified.

It therefore becomes a matter of faith. Brother Neal has made it such. It is a part of the plan of salvation, just like baptism, the observance of the Lord's Supper on the first day of the week, and things of that importance, according to Brother Neal. I am just getting that issue before you.

THINGS FIGURATIVE AND THINGS LITERAL

The statement by the affirmative that some do not believe the book of Revelation is purely gratuitous. We believe *what it says*. But we do not believe his *theory* of it. We insist that his theory antagonizes the scriptures that affirm the present reign of Christ and belittles the church.

No divine writer, no inspired man, has explained these symbols in the book of Revelation to Brother Neal. Last night he said that every symbol in the book of Revelation is explained *elsewhere* in the Bible. You remember that? And then he told you that the book of Revelation is the *last* book of the Bible, and the last one to be written. Then how could its symbols be explained elsewhere in the Bible? He has the symbol *explained* before the symbol *existed*. He cannot prove that the book of Revelation was the last book written. The commentators all tell us that the book of Revelation was written before some of the other books. But if, as Brother Neal says, the book of Revelation was written last, then how could its symbols be explained elsewhere in the Bible?

He speaks much of figurative language and ridicules the idea of symbolizing. He insists on the literal interpretation. I have a diagram on the board to put his theory to the test.



Now, Brother Neal, since you do not want me to symbolize the book of Revelation, and you want to literalize it, will you now write on one side of the line the things of chapters 19 and 20 of Revelation that are figurative? And on the other side the things that are literal? Will you say all of it is literal? The dragon having seven heads and ten horns and his tail reaching up to heaven—is that literal? Where does the Bible explain that symbol? Just write down here what is literal and what is figurative. His book says it is to be chewed, and digested. That will help the digestion along. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Here we have a key. Anybody knows what

a key is. Is it a literal key? Hell is described as a pit. Is it a literal pit? Literally without any bottom? Are all these things to be construed as absolutely literal?

Listen to this, friends, from "Light in a Dark Place" (page 22), Brother Neal's book: "The chain to be used will be the kind needed. He who knows the kind of horses and chariots needed for traffic between earth and heaven, and the kind of chains needed for wicked angels, will know the kind for this occasion also—leave that to him." He says that God knows *what kind of a chain* it is. God knows *what kind of horses* they are. They do not have to be horses of flesh and blood. There are "heavenly horses" which heavenly beings "drive and ride." The Lord and his saints are "heavenly" and use "heavenly horses."

But if, as Brother Neal says, it is a literal chain, we all *know* what *kind* of a chain, and what kind of horses. It would be a *literal* chain and *literal* horses. But he says "*Leave that to him.*" Yet he says it is literal! Why not leave the whole thing to God and quit theorizing?

PREMILLENNIALISTS AND POSTMILLENNIALISTS—WHICH?

He objects to my statement that I am neither a premillennialist, nor a postmillennialist. That is right. I am neither a premillennialist, nor a postmillennialist. The premillennialist says that the second coming of Christ *precedes* the millennium—that Christ will reign one thousand years on earth *after* his second coming. The postmillennialist says that the second coming of Christ *follows* the millennium—that there will be a thousand years period *before* his second coming. I do not affirm that. I am neither a premillennialist nor a postmillennialist. I am *not a millennialist of any kind*, in the sense he teaches it. I could not, nor can Brother Neal, prove, to save his soul, that the "thousand years" refers to us at all. Now, listen to it: "And *they lived and reigned* with Christ a thousand years"—"They" is not "us."

Brother Neal thinks I said the name of Christ was not mentioned in Revelation 20: 1-7. I said Christ was not mentioned in connection with an earthly reign. Here is what is not mentioned: (1) It does not mention the second coming of Christ. (2) It does not mention a reign on earth. (3) It does not mention a bodily resurrection. (4) It does not mention us. (5) It does not mention Christ as being on earth. It says, "*they* lived and reigned

with Christ a thousand years." Who? The *souls* of the martyrs. The souls of the martyrs lived and reigned with Christ. If that is literal, then Brother Neal is not one of them, because his head has not been cut off, and he is left out of his own millennium. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God"—the *souls* of them that were *beheaded* for the testimony of Jesus. Is that literal? If it is, then that passage is talking about those who were actually martyrs for Christ. "*And they lived and reigned with Christ a thousand years.*" If that is the future millennium of Brother Neal's proposition, he cannot ever hope to enjoy it unless some tyrant cuts his head off because of his faith, before he dies. I said, friends, that it does not mention Christ *on earth*. It does not mention a *reign on earth*. It does not mention *us*, and it does not mention *anything* that Brother Neal's proposition affirms. His proof text does not prove his proposition. His evidence is too meagre to furnish the ground upon which to construct an earthly millennium theory.

Jesus said to John: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22: 18.)

There is a curse pronounced on the man who *adds* to the *words* of the book of Revelation.

THE CHARTS REVIEWED

Brother Neal is playing a game of checkers with charts. His proposition reads, "the Bible clearly teaches." He cannot substitute charts for scripture. He makes beautiful charts, but these charts do not prove his proposition. They are just a display of pretty lettering; a fitting comparison to his fanciful theory. The Seventh-Day Adventists can make charts just as attractive as his, and with them make their theories look fully as plausible as his may appear. But they represent only the viewpoint of the man who makes them, and can be adapted to any system of error one may represent. His charts are by no means a new method of perverting the word of God. Every fake system of prophetic teaching known has been featured before the public in pictures and charts. They prove nothing. And when their inconsistencies and contradictions are exposed,

they look like nothing. Let us forget their fancy, and look for the "facts" as we review them again.

First: The Fact, the Place, the Ruler, the Realm of the Thousand Years Reign.

He puts me down as denying these things. I have not said that I denied *the facts*. I have not denied the fact that a thousand years reign *is mentioned* in the Bible. I have not denied the fact that a thousand years is mentioned *six times* in one chapter. I am denying that which is not "the fact," that the thousand years pertains to us, "*after* the second coming of Christ and *before* the final resurrection and judgment." I am denying that the place of it is on the earth; that Jesus Christ will rule on this earth *after* his second coming. I am not denying anything that the book of Revelation *says*. Brother Neal is under obligation to show that the book of Revelation states his proposition. His proposition is: "The Bible clearly teaches that *after* the second coming of Christ and *before* the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." That is *not a fact*; his passage does not state it. It does not even *infer* it. It does not *remotely infer* it. I am denying nothing the book of Revelation says. I am denying, friends, what Brother Neal's proposition says. The *passage* is not *his proposition*.

Second: God's Word in God's Order—No. I—Rev. 19, 20.

The order of his chart is as follows: (1) The second coming of Christ; (2) the thousand years reign; (3) the final resurrection and judgment. Let me show you where Brother Neal contradicts himself. He has gone on record tonight as saying that death will not be destroyed till *after* the thousand years reign. But death is the last enemy. It is *the last enemy*. Brother Neal has told you this several times in his speeches that, Christ will reign *till the last enemy is destroyed*. But he has his reign ending back here on this chart *before* the resurrection. The thousand years is *over*. But here on the chart, *after the reign*, is where the last enemy, death, is destroyed. His chart contradicts his teaching. When are death and the devil destroyed? In the resurrection. But there is "a little season" here on the chart, *after* the thousand years and *before* the final resurrection. Then Christ does not

reign till the last enemy is destroyed. His chart denies his theory. It is just a display of art!

He continues to assert that Rev. 19: 11-21 *means* the second coming of Christ to earth. How do these people know it does? I deny it. He prints the passage of scripture on his chart, and tells us it means what is in these spaces on his chart. But why does he not read it? The scene of the chapter is in heaven. The Faithful and True is on a "white horse," with an "army of white horses" following him. It does not describe the visible and personal coming of the Lord, when he "cometh with the clouds and every eye shall see him." It does not describe the manner in which he went away, and, therefore, cannot describe the manner in which he shall return, for he shall "so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

Brother Neal says the debate is to last five nights, and he should not be expected to produce all of his argument in one or two nights. Well, anything that it takes a man five nights to prove is not in the Bible.

Third: God's Word in God's Order—No. II—1 Cor. 15: 20-26.

He comes next with a chart on 1 Cor. 15, and tells us that he has a passage that does not belong to the book of Revelation; that it says the same thing; and here he assumes some more. He *assumes* that the reign mentioned here is to begin *after* the coming of Christ. 1 Corinthians 15 does not say that. 1 Corinthians 15 mentions the resurrection of Christ as first in the order. Brother Neal stammered when he got to that. He said, "Now, we have two resurrections mentioned here." Then he saw his own trap. He was about to make Christ's own resurrection *one* of the two. He halted and said the resurrection of Christ was the *first part of the first resurrection*.

Now, in 1 Cor. 15, Paul is discussing the resurrection of the dead, and the delivering up of the kingdom, or reign of Christ to God. Let us read the passage: "But now is Christ risen from the dead and become the firstfruits of them that slept. For since by man came death by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up

the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here is God's order in this passage:

1. The resurrection of Christ. (Verse 20.)
2. The coming of Christ. (Verse 23.)
3. The end and the kingdom delivered to God. (Verse 24.)

The reign of Christ in this passage is continuous, from the resurrection of Christ in Verse 20, to the end in Verse 24. The 25th verse says,—“for he must reign”—it does not say *then* he must reign. He must reign after his resurrection—from the time that he “sat down at God's right hand”—till the end. Therefore, the reign of 1 Cor. 15: 25 is present, not future.

The expression, “for he must reign,” points back to the beginning of his reign on Pentecost, and points forward to the end of his reign at his coming, “when he shall have delivered up the kingdom to God, even the Father.” The coming of Christ is not Inauguration Day—it is Abdication Day. He delivers up the kingdom to God.

For the passage to fit Brother Neal's theory it should read: “*Then cometh the thousand years reign.*” But unfortunately for him and his theory the passage reads: “*Then cometh the end.*” There is no one thousand years reign in the order of mention at all.

Brother Neal's chart is not God's word, in God's order, at all. It is his *own order* and arrangement of things. It is a misuse and a perversion of the word of God.

The Reign of Christ

1. *TO SIT-RIGHT-HAND of GOD-TILL THE END-Acts 2:34,35*
2. *HE SAT-RIGHT HAND of MAJESTY-TILL THE END-Heb. 1:3,13,*
3. *HE MUST REIGN-AFTER HIS RES-TILL THE END-1Cor. 15:20,26,*

I have drawn you a parallel on the reign of 1 Cor. 15 to show you that Brother Neal's chart is “not God's word in God's order” and does not prove his proposition.

Let us study the diagram and the scripture references in order:

Acts 2: 32-35: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet."

Peter here declares that Christ began sitting when he *ascended into the heavens*, and that he will sit till his enemies are put down.

Take the next passage:

Hebrews 1: 13: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" In this passage Paul says he "sat," and that he will "sit" till his enemies are put down.

Now read the next:

1 Cor. 15: 25: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

So the parallel verses use the words "sit," "sat," and "reign," While he *sits*, he *reigns*; and he will both sit and reign till the end.

The facts itemized are as follows: (1) The reigning began when the sitting began. (2) The reigning will continue as long as the sitting continues. (3) The reigning ends when the sitting ends. But sitting began on Pentecost. (Acts 2: 32-35.) The reigning, therefore, began on Pentecost. The sitting ends at his coming, therefore, the reigning ends at his coming. Hence, the reign of Christ is continuous from Pentecost till the end. There is no room in 1 Cor. 15 for Brother Neal's millennium.

Brother Neal's theory has Christ on "the Father's throne" now—not his own throne. He contends that Christ will not occupy his own throne until he comes back to earth. Hear what he says: "From the ascension till he comes again, Christ occupies 'the Father's throne' . . . Not only do the scriptures show where he now sits, and that he does not now occupy his throne, but they most specifically tell us when he takes his throne and when he reigns." (Light in a Dark Place, page 106.)

I call attention to a line of scriptures which disprove his distinction between the "Father's throne" and "His throne."

1. Peter said that Christ was enthroned on Pentecost.

Acts 2: 32-35: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet."

2. David said He Would Rule While Sitting.

Ps. 110: 1-4: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

3. Zechariah said He Would Sit, Rule, While a Priest on His Throne.

Zech. 6: 13: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

4. Paul said He is Priest Now.

Heb. 4: 14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

These scriptures set forth the following facts: (1) That Christ would *sit* on his throne. (2) That he would *rule* on his throne. (5) That he would be a *priest* on his throne.

Enumerating the items in logical order, we have the following line of argument:

1. He would sit on *His* throne. (Zech. 6: 13.)
2. He is *sitting* now. (Acts 2: 32-35.)
3. Therefore, he is on *His* throne now.

Again:

1. He would be *priest* on His throne. (Zech. 6: 13.)
2. He is a priest *now*. (Heb. 4: 14.)
3. Therefore, he is on *His* throne now.

Once more:

1. He would *rule* on His throne while sitting. (Zech. 6:13.)
2. He is *sitting* on His throne now. (Acts 2: 32-35.)
3. Therefore, He is *ruling* on *His* throne *now*.

But hear Paul further concerning his kingly and priestly throne, in the two Hebrew passages:

Heb. 4: 14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

The next:

Heb. 8: 1-4: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Christ is priest in heaven and he would not be a priest at all *if he were on earth*.

But Zech. 6: 13 says that he "shall sit and rule upon his throne; and he shall be a priest upon his throne."

Then we have the following argument:

1. He is a priest on his throne. (Zech. 6: 13.)
2. He is a priest in heaven. (Heb. 4: 14.)
3. Therefore *his throne is in heaven*.

Again:

1. He would be priest on his throne. (Zech. 6: 13.)
2. But he cannot be priest on earth. (Heb. 8: 4.)
3. Therefore, *his throne cannot be on earth*.

This completely upsets Brother Neal's distinction between "the Father's throne" and "his throne," and ruins his theory.

If Christ were to come back to earth for that fanciful thousand years reign of Brother Neal's proposition, he could not be a priest. Hence, his throne cannot be of an earthly nature.

Brother Neal ought to take the "Reign of Christ" section in the middle of his chart between the "Second Coming" and the "Final Resurrection," out of the formation and put it back at Pentecost when Christ began to sit, and when Christ began to reign, which reign will be continuous till the end. He ought to put the second coming of Christ at the end of his chart (pointing to the chart) because the second coming of Christ takes place at the same time "the final resurrection and judgment" (as he calls it) takes place. His system of charts is nothing but a piece of handiwork. They are not Scriptural.

Fourth: The Times of Restitution.

The next thing he presented was his chart on the times of restitution.

Acts 3: 20, 21: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Brother Neal thinks "the times of the restitution of all things" will begin with a millennium when Christ comes. But this passage does not say that the heavens must retain Christ until *all things begin to be restored*. It says the "times" (plural) of the restoration of "all things" (plural). Hence, *all things* must be restored *before* Jesus comes. When are all things restored? Let Brother Neal tell us. In his own book he says that "all things"—the redemptive work of Christ—will not be completed till the last enemy is destroyed. He tells us that Satan is the archenemy and that death is the last enemy, and that the work will not be completed until the last enemy is destroyed.

Here is his statement: "The devil is subdued and death is destroyed after the thousand years reign of Christ and the saints. (*Light in Dark Places*, page 27.) Again: "He and the saints have reigned 'the thousand years' and in it completed the great work" (page 30). As usual his book contradicts his chart.

According to Brother Neal himself the heavens must retain Christ *entirely through the millennium*, and during "the times of

restoration of all things," for "the work is not completed" till the final resurrection and judgment. We have his own book for that. Here it is, friends, in his own book. "Oh that mine adversary had written a book."

Brother Neal contradicts his own theory in his own book. He has the heavens retaining Christ until the restoration of all things. And he says the work is not completed—get it, friends—the work is not completed until "death and the devil are abolished."

All things are not restored until the final resurrection, according to his book. But his millennium ends before the final resurrection, hence before "the times" of the restoration of "all things." But the heavens must retain Christ *until* "times of restoration of all things." Hence, Christ cannot come till the final resurrection, according to Brother Neal's book; so he has him coming on his chart one thousand years too soon!

We are living in "the times of the restoration" now. The passage does not say that Christ will come when the times of restoration begin. It says just the opposite. He will stay in heaven till all things are restored. The second coming of Christ marks the end, not the beginning, of "the times of restitution."

Now, you brethren can see that. Brother Neal can see it and Brother Boll can see it.

Yes, the "times of restoration" are in process now, and will be over when "all things" have been completed in the "redemptive work" at the coming of Christ.

Fifth: This Age and That Age.

Brother Neal assumes that the expression "that age," in contrast with "this age," refers to the millennium. He hangs up a chart with a few little assertions on it, and of course by playing checkers with charts he could prove that Beelzebub is Christ. He has a way of asserting things he is supposed to prove.

Read his text:

Luke 20: 34-36: "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto

the angels; and are the children of God, being the children of the resurrection."

What is Christ talking about? He says, "they which shall be accounted worthy to obtain *that world*"—what world? And the resurrection from the dead—what resurrection? "Neither marry nor are given in marriage." Does that refer to us in a millennium? Now, he says, "*This age and that age* are not the same age"—therefore, after the second coming of Christ and before the final resurrection and judgment, there will be a thousand years reign of Christ on earth! How does he know that "that age" refers to the thousand years reign? It does not say so. Not a word about it. How does he know that "that age" does not refer to the final state, heaven itself, where they neither marry nor are given in marriage? Brother Neal, will there be marriage during the thousand years reign of Christ which you teach? Will the people live on earth? Will they have fleshly bodies? Will they marry? Will they die? or will it be an earthly state robbed of all earthliness? Over whom will he reign in this millennium? What kind of people will they be? I want you to answer some of these questions, Brother Neal.

Friends, if we take Brother Neal's assertion that "that age" refers to the thousand years reign, he has proved his proposition!

A COUNTER PROPOSITION

The Bible does not teach two resurrections with a thousand years between.

Note the following passages:

(1) In John 6: 39, 40, 44, 54, and John 11: 24, we have a series of scriptures stating that those that shall have eternal life will *be raised at the last day*. But John 12: 48 tells us that those who reject Christ and receive not his words will be judged *at the last day*.

1. Those who have eternal life will be raised at the last day.
2. Those that reject the words of Christ will be judged at the last day.
3. Therefore, the resurrection of the righteous and the resurrection of the wicked will come at the same time. Brother Neal has a thousand years between those two events, thereby contradicting the scriptures.

(2) In 1 Cor. 15: 51, 52, Paul says that the dead will be raised and the living changed *at the last trump*. In 1 Thess. 4: 16, he tells us that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

This passage shows that *the dead in Christ* will be raised first—before *the living in Christ* are translated—and they shall be caught up *together* "to meet the Lord in the air: and so shall we ever be with the Lord"—translated, caught up, changed. That will be at the last trump, Paul says in 1 Cor. 15: 51, 52.

The resurrection of *the dead in Christ* will be at the *last trump*. If the wicked are raised *after* the thousand years, they will not have *any trump*. No alarm clock! They will just have to wake up accidentally! The last trump means *the last resurrection*. The last trump is when Christ comes, when the dead in Christ are caught up to meet him in the air, when the righteous are translated, according to Paul in 1 Cor. 15: 51, 52, and 1 Thess. 4: 16.

(3) In John 5: 28, 29, Jesus says: "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."

"*All*" that are in their tombs includes:

1. They that have done good.
2. They that have done evil.

They will come forth at the *same hour*—not one thousand years apart. And it will be when they hear his *voice*. It, therefore, harmonizes with 1 Thess. 4: 16 when he shall "descend with a *shout*," and 1 Cor. 15: 51 "at the last trump."

In this connection let me answer Brother Neal's argument that 2 Cor. 5: 10 is the judgment of the righteous only: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Brother Neal says this is the judgment of the righteous only. But here in this book, he says "Christians are exempt from the judgment." (Page 97.) And now he says 2 Cor. 5: 10 is the judgment of Christians. Which time is he right?

Upon the same basis that Brother Neal exempts the faithful from judgment, we might affirm that the unbelieving are already judged. Jesus said: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3: 18.) If we take these passages as literally exempting these classes, who then would be judged?

There is perfect harmony between 2 Cor. 5: 10 and John 5: 29. Will the righteous be exempt from this resurrection? Will not the evil be exempted upon the same basis? These passages plainly teach there will be two classes raised and judged. *All* shall appear—They that have done *good*—They that have done *evil*—that every one, or *each one* may receive the things done in his body. Does this leave anybody out?

The thousand years reign cannot take place as shown on the charts, these scriptures being true. It now stands out that Brother Neal is placing an interpretation on Rev. 20 that contradicts the word of God throughout. Therefore, his interpretation of the passage is wrong. The passage is right, but when Brother Neal puts an interpretation on these symbolic verses that contradicts other plain teaching of the word of God, his interpretation is bound to be wrong.

Thank you, friends.

SECOND SESSION

NEAL'S SECOND SPEECH

(Tuesday, January 3, 1933)

I am glad to be before you again. It was stated in the last speech that I said the book of Revelation was the last book in the Bible to be written. I have no knowledge of saying that. If I did, I wish to take it back, because I do not know, but it is the last one in order, and so far as I know, that is what I said. That was my intention, at least.

Notice the line down the center of the blackboard. He asked me to write on one side of the line all that is literal and on the other side all that is symbolic in the book of Revelation. I do not know why he asks that for the book of Revelation. Why not ask it for the whole Bible? The whole Bible and all languages abound in figures and in symbols. Yes, the whole Bible is that way. Why not write the whole Bible, the symbols on one side and the literal on the other? It would be just as reasonable. *There isn't anything to that.*

Now, again, it is said that Christ's throne could not be on the earth. I just want to give a passing notice to that, at the present time. These are the exact words as I took them down, "throne cannot be on the earth." A passage in my Bible reads this way:

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." (Matt. 25: 31.)

I judge that is on earth. If it is not, let's have an explanation of it.

Again, it is said that in regard to the times of restoration, in Acts 3, that I have Christ remaining there; that Christ does remain in heaven until all things have been restored. It does not say that in this passage. Let me read that to you again, the exact reading is:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven

must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3: 19-21.)

"Until" means "up to" or "as far as," up to and as far as the times of restoration, and when that time comes, he will come: and when he comes, the times of restoration come; and he continues here until all things that are spoken in the prophets have been restored.

Brother Wallace said last night the name of Christ is not in Rev. 20: 1-7. He assures us since that it was not his intention to make such a statement. The correct statement should be "It does not even mention Christ as on earth." We are glad to grant this correction and pass on.

Also, it was said that I could not find the second coming of Christ in Rev. 19. Now, in Rev. 19: 11, we find this reading: "And I saw the heaven opened." That is up yonder somewhere. And it is said, the heavens must receive him until the times of restitution of all things. When he comes back again he certainly will come from heaven. "And I saw the heaven opened," and then there comes riding out from heaven a personage, and in six verses, we have six identifying marks that it is the Lord Jesus, himself. The last verses of that chapter, I will read you:

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh." (Rev. 19: 20, 21.)

Evidently they were upon this earth, the beast and the false prophet. I suppose also that they who were killed with the sword of him that sat upon the horse were upon this earth.

Thus we have Christ on the earth. Heaven is opened, Christ comes out and is on the earth.

Now, as to the second coming of Christ, the term "second coming of Christ," is not in the Bible. "He shall appear a second time," as the Revised Version has it. Perhaps, the King

James does say he shall appear the second time. Here is a passage that shows a coming of the Lord Jesus. He has been here once, and the character that it portrays of him here is not that of his first coming. I just leave it to you as to whether it is his second. Perhaps, I had better mention that the character of the times, the character of his work when he comes: "in righteousness he doth judge and make war," would not allow it to be his first coming. In a number of other places in the scripture, that is the character of his work at his second coming. "In righteousness he doth judge and make war," when he comes again, and I will leave that matter, at least at the present time, with that. The second coming of Christ is mentioned in Rev. 19, and then immediately the devil is bound and it is said that Christ will reign.

I might take the time here to say that practically all these things that Brother Wallace is bringing up, would have come up in my arguments. The Scripture is a unit and if a man deals with a subject, any subject of the Bible, thoroughly and truthfully, all of the passages must be used that pertain to that subject. When we are talking on the reign of Christ for a thousand years, all the passages that pertain to it directly, of course, must be considered. It was said that what it takes five nights to prove cannot be found in the Bible. I can as truthfully say that what it takes a man five nights to disprove is in the Bible, and so it is just as much one way as the other. There isn't any proof in that, however, and we now pass on. But I will promise you that Rev. 20 will not escape our attention in our further explanations.

We have been charged a number of times with speculation, because we use the symbols in the book of Revelation. It is said that the book of Revelation, being written toward the last, if not the last, could not be explained in the rest of the Bible, because it was the last book in the Bible; well, now, let's see if the Bible interprets symbols. I think I will say this also: God does not change his symbols, and when he uses a symbol for any particular thing, he is uniform throughout the Bible in using that symbol for that thing. The symbols that are mentioned in the book of Revelation are used in other portions of the Bible—and explained there, or else explained in the context where they occur. I don't know that I know how to explain all of them, but

I believe that all of them are somewhere found explained in the Bible. If you come to the book of Revelation with your mind saturated with the rest of the Bible, most of the symbols in it will find a scriptural explanation. We explained last night that a symbolic prophecy—a prophecy expressed in symbols—is fulfilled literally.

As an illustration: In Dan. 7: 17, we find "These great beasts which are four kings." "Beast" is a symbol, and it is stated—and plainly stated—that this symbol stands for a kingdom. When that symbol is explained, the prophecy is clear, and when fulfilled, is fulfilled literally.

Take the passage in Rev. 12 where we find Satan spoken of as the dragon:

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." (Rev. 12: 9.)

In verse 12, the symbolism is dropped, and he is called the devil, and was literally cast out of heaven into the earth. The earth and the heaven are literal, and therefore a prophecy stated in symbols is fulfilled literally. Very easy, when we go at it in the Bible way.

Now, I would call attention in regard to the subject that has been brought up a number of times, that is that the teaching of prophecy and of the thousand years reign and things of like nature causes division. What doesn't cause division from the Bible? The fact that there are two hundred denominations in the United States shows that there is and has been much division among Christian people, or professing Christians, of this country. There is division in the world and in the church. Christendom is divided into hundreds of warring factions. Then why should he charge it upon one doctrine only? How many divisions are there in regard to the Lord's Supper? How many divisions are there in regard to almost any item that you would name? If preaching the Bible causes division, then what are we to do? Are we to cease preaching the Bible in order to have peace? Some may do that and cry, "Peace! Peace! When there is no peace." If preaching the Bible causes division, we still

are within Bible limits, for I call attention to the words of our Lord Jesus Christ in regard to that very point:

"I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law." (Luke 12: 49-53.)

Jesus said, "Think not that I came to send peace." As long as the Lord Jesus is in heaven, and as long as people are left down here, there is going to be trouble in the world. The nations are going to continue their war until the Lord shall come back again, and the Church¹ is going to continue in its turmoil, it seems. These 1900 years have not decreased its division. The Lord Jesus said while he was here that such would be true, and we see it is true. Why charge that this particular thing of teaching the prophecies causes division, when all the rest of the Bible, or any other doctrines, may be just as prolific in that? In fact, it doesn't take very much to cause division when there is a certain temperament among the people. Anything can cause division, and we should charge division against other things as well as this.

Then, it has been referred to a time or two, and I think I should take notice of it, that there are two groups of people worshipping here in Winchester. Now, I would just like to say this in regard to the two groups that are worshipping here: They are my friends. I visit with them at their request. Brother Lowery is not able to be here; he is eighty-one years old, and is sick besides. I visit with him at his request and we read and pray together and have good fellowship, and with the other brethren that meet at the Fairfax church. They are my friends, and I am not going to purposely say one thing in the world that will hurt their feelings. I am going to try to speak the word of the Lord as plainly as I can, and in love. I have no ill feeling toward them in any way in the world, and I hope that

they will not have toward me, by anything that is said during this discussion. And now I leave that subject with those few remarks.

If it should cause division, and if we should here be divided over that very thing, it is not proof or disproof in the matter that we have been talking about, in regard to the thousand years reign of Christ on the earth. We are not here to discuss persons. We are not here to discuss the general differences that may exist in the country. I would not like to call my friends and people of various relations into this congregation with the idea that they were coming to hear a scriptural topic discussed, and then treat them with a lot of skeletons drawn out of the closet. All people have skeletons, more or less. Here are my friends. I live here. They are all my friends, and I am not going to purposely say anything to hurt any one's feelings. I hope that the people who come here will understand that; that it is not a matter between people and people, and it is not a matter local in its nature. It is a matter of general interest. It is not a matter that pertains to the church of Christ only, but all churches have in their fellowship people that believe pro and con in regard to this subject. Then why should all these things regarding division be dragged in, and paraded from time to time?

If he were successful in proving that I contradict myself, what would that have to do with the matter? Many good men have disagreed with themselves. Years ago, as I remember the story of David Lipscomb, some one wrote in and said: "You have contradicted yourself. How is it that you answer this question this way, and ten years ago you answered it that way, directly opposite to your present view on the subject? How is it that you are so inconsistent?" In reply to that, he said: "I am not trying to be consistent with myself; I am trying to be consistent with the word of God." This is true over any long period of time, taking men who have publicly expressed their views and beliefs on any particular subject, such as Alexander Campbell, and others. In such way you can array any man against himself—any man that has progressed in his study of the subject in question. He says, "Oh, that mine adversary had written a book," and he would set down what I had written twenty-five

years ago, and he would advance it as contradicting my present views. Then, certainly, you could array him against himself, and show that it is not all good, and he ought not to have taught that. He says he will have me disagreeing with myself, Neal vs. Neal, and disagreeing with Brother Boll and with Brother Chambers, and Boll against Neal, Boll against Chambers, and so on. What would that have to do with it? It would just show that there was disagreement. That does not disprove the proposition.

The Lord Jesus said in regard to this matter:

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.” (Luke 6: 22, 23.)

Now, I would say this: That if a man speaks the truth, and speaks the truth in love, or if he speaks what he believes to be the truth, in Christian love, and should be mistaken—that is no more than what we are heir to. The Bible is always right. I may not be right, but the Bible is always right, and I am not asking you to take Neal’s book. That contains only suggestions to encourage study, and is not offered as authority. The Bible is the only authority, and that is the reason why I am not using other books. I was told last night, or it was said last night in enumerating those four different views on the book of Revelation, that they had historical background, and that what I was teaching had no historical background. Well, I would just like to make mention of that here in an item that I have—I think I have it here with me—in regard to that matter of the historical background. I am not pressing this as proof. The Bible is abundant proof and I do not need to go outside of it, but since the question has been brought up, I wish to read an item and leave a copy here for Brother Wallace to keep for his own, and answer it if he will:

The Bible furnishes abundant proof. However, the early church history should be accounted worthy of serious consideration. With that in mind, we make the following statement, followed by a reasonable request of the negative:

"Church history, from whatever source, is unanimously in accord with Encyclopedia Britannica in saying that until 'the middle of the second century' 'faith in the nearness of Christ's second advent and the establishment of his reign of glory on earth, was undoubtedly a strong point in the primitive Christian church' and that this reign on earth should have 'a fixed duration according to the most prevalent opinion, a duration of one thousand years.'"

In view of this general and sweeping statement, will the negative furnish any credible church history to the contrary?

I am reading this early in the discussion so that, if possible, he may find some credible church history that does deny that. For a hundred years, or more than a hundred years, after the death of the apostles, this doctrine was taught in the churches without objection from any source. I can produce such authors as James H. Snowden, a book which the *Gospel Advocate*, Brother Wallace's company, sells, that substantiates that statement. Now, I am going to the chart.

'FIRST THE BLADE	THEN	THE EAR	THEN	THE FULL CORN IN THE EAR'
'CHRIST THE FIRSTFRUITS	THEN	THEY THAT ARE CHRIST'S AT HIS COMING	THEN	COMETH THE END'
† OPEN TOMBS	THIS AGE 1900 YRS.+	OPEN TOMBS	THAT AGE 1000 YRS.	OPEN TOMBS

I am going back to 1 Cor. 15 again for a little while. I want you to notice the chart. It is an exact quotation from 1 Cor. 15. I am giving you an illustration from Mark 4: 28, which is also an exact quotation, showing the use of the word "then" as used in this passage.

"The earth beareth fruit of herself; first the blade, *then* the ear, *then* the full grain in the ear."

I am calling your attention to the fact that there is a period of time between when the blade springs up out of the ground and the time when the ear, or the shoot, comes on. Take a stalk of corn as an illustration. The blade appears just above the ground and then eventually, perhaps in three months, the

shoot, and then after another period of time, the full corn in the ear, when it is ready to be gathered. We have, "first the blade, *then* the ear, *then* the full corn in the ear." An exact quotation. Now, we have exactly the same arrangement in 1 Cor. 15: "Christ the firstfruits; *then* they that are Christ's at his coming. *Then* cometh the end." Christ the firstfruits—Christ came forth out of the tomb and it was said in Matthew 27: 51-53:

"And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." (Matt. 27: 51-53.)

Now, there is a number of passages in which Christ is represented as grain. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (Jno. 12: 24.)

Christ went down as a grain of wheat. He came up as the firstfruits. Then we have what the word "firstfruits" means. It refers to Christ as he came forth from the tomb on the morrow after the Sabbath. Paul gives that as an illustration of the resurrection. The harvest had three periods: the first harvest when they gathered the first ripe heads of the grain and made a sheaf out of them, then the full grown harvest, "then cometh the end." There was a group of people that came out 1900 years ago—"Christ the firstfruits." This was part of the first resurrection. There is a part of the harvest that comes later—"Then they that are Christ's at his coming." They are also a part of the first resurrection, "Christ the firstfruits; then they that are Christ's at his coming." Between the firstfruits, and they that are Christ's at his coming, has already been 1900 years. The first, "then," covers that period of time.

Now, we go on from that. "Christ the firstfruits; *then* they that are Christ's at his coming; *then* cometh the end." If the first "then" covers 1900 years, it would not be difficult for the second "then" to cover 1,000 years, and thus we have the end of the resurrection coming over there at the end of the thousand years. Death was destroyed. The rest of the dead were not

raised till the thousand years had been finished, and this is the first resurrection, mentioning the martyrs and others that reigned.

There has been a good deal said in regard to those souls being raised. In Brother Wallace's sermon preached at Dallas, Texas, of which I have a stenographic report, we find this matter of Rev. 20 spoken of quite freely, and it is made to teach "the resurrection of a cause." It was said last night that this doctrine left me reaching out here some place with nothing to lay hold of. I don't read anywhere in the Bible about resurrection of causes. If such is true, I suppose a great many different causes will be resurrected by and by. During the last few years, it seems that the prohibition cause was a lost cause, and I suppose it will be restored at that time—that there will be a resurrection of the cause of prohibition at that time, when these dead causes are resurrected and set upon thrones. There is a fantastic arrangement about that. Brother Wallace has taken the position that prophecy was written for fulfillment, not for interpretation, yet here we find him attempting an interpretation of this passage of scripture. The souls were said to be under the altar; the souls under the altar in chapter 6 are trying to get out, and in chapter 20, it is said they are seated on thrones, and evidently that was a resurrection of causes.

Brother Wallace has some frills to put on that, and we will wait till he turns back to Ezek. 37, and let him go on and trace up this resurrection of causes with all those frills, and then we will deal with the whole matter all at once. That will be a very good thing to do, get these dead causes raised up again, with all their frills on, and if he will do that, I promise you that we will deal as effectively and fairly as we can with it.

SECOND SESSION

WALLACE'S SECOND SPEECH

(Tuesday, January 3, 1933)

Brother Chairman, Ladies and Gentlemen, Brethren and Friends:

Brother Neal says that if a man writes a thing twenty-five years ago and changes his mind later, it is just evidence that he maybe is coming out of error. And it may be evidence that he is *getting into* trouble. But Brother Neal did not write this book twenty-five years ago. It is of recent date. If he wishes to repudiate his book let him say so. But until he does we will read it to him.

Concerning that sermon preached at Dallas, he says he has a stenographic report of it. I am glad he has. I am sure it will help to lead him out of error if he will read it. I do not know the stenographer. It was not my arrangement. I know nothing of his ability. But I did not say that Rev. 20 *does* represent the resurrection of a cause, or causes. I merely asked, "Could it not be a figurative resurrection? Could it not represent the reviving of a righteous cause? Could it not be a contrast between a reign, or an era, of wickedness and a reign, or an era, of righteousness?" I said in that sermon, and it is there in that report if it was correctly taken, that I have no *theory*, but those brethren who teach that their theory is *plainly* and *clearly* taught in the Bible will have to prove that nothing in the nature of a *figurative resurrection* is possible.

The souls were under the altar in chapter 6 of Revelation, and the same souls were on the thrones in chapter 20. Brother Neal says that a symbol interprets itself and the Bible explains itself. Well, now, that being so, I said at Dallas, and I am asking Brother Neal now, "Can the revival of a righteous cause be pictured under the symbol of a resurrection?"

Yes, if the prohibition cause had been dead, but should be revived, that would be a figurative resurrection—the resurrection of a cause. I have not said that Revelation 20 *is* the resurrection of a cause, for I am not advancing a theory. If the stenographer did not put a question mark behind that statement

in that report, then a period was put where a question mark ought to be. I am not responsible for the blunder. I am merely comparing that theory with some of his to show that before he can prove that his theory is clearly taught, he will have to prove that it cannot refer to a spiritual resurrection. I am merely asking questions of these brethren. If their theory is so clearly taught, they should be able to give us more "light" in these dark places.

NEAL VS. NEAL

I want to now give you some bits of speculation from Brother Neal's book,—Neal vs. Neal—a sample of the contradictions in his book.

In the first part of the book, he says:

1. "Expect a literal fulfillment. This is God's way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled has been fulfilled literally."—(Page 6.) I have it underscored here. Now, get it. After he says: "Every prophecy which the Bible says has been fulfilled, has been fulfilled literally," on Pages 10 and 11, he says:

"The seed of the woman is the Son of God. Four thousand weary years have receded into eternity. The promise is nearer fruition and the fight takes on more definite form. The Serpent sought to kill the Seed." . . . "the devil is chained and imprisoned in the abyss. Christ and the saints reign for a thousand years." . . . "The bruised heel has been healed and the bruised head is down to rise no more."

That is not *literal*, and yet he says: "Every prophecy is fulfilled literally." Then, on page 10, he made a *spiritual* application of the word "Seed." That is contradiction No. 1.

2. On page 22: "The chain to be used will be the kind needed. He, who knows the kind of horses and chariots needed for traffic between earth and heaven and the kind of chains needed for wicked angels, will know the kind for this occasion also—leave that to him."

That is referring to Rev. 20, when Satan is bound with that chain. He says, "God knows the *kind* of chains needed for wicked angels." If it is a literal chain, *he* knows. He does not have to *leave it to God!* Every time these gentlemen find something that they cannot harmonize with their theories, they say

"Leave it to God—God will take care of that." Well, God will take care of all of it. But you cannot unload inconsistencies on God and expect God to get you out of your difficulties. That is contradiction No. 2.

3. On page 10, he says, "Christ and the saints reign for a thousand years." On page 12, he says they reign *for ever and ever*, and then, on page 27, "The rest of the dead form a third 'order' and are raised *after* the reign of Christ, *during* which reign all enemies are subdued. That the third 'order' is some time after the second order is quite evident."

Tell me how the saints can reign a thousand years, then reign *forever*, then, have an *after* the reign? How can there be anything *after* the reign of Christ if that lasts forever? How can they reign forever if the reign is limited to a thousand years? And how can the reign be limited to 1000 years if he continues to reign as stated in your book? How you contradict yourself! That is contradiction No. 3.

4. Now, again, on the resurrection of the dead: "Raised *after* the reign of Christ, *during* which reign all enemies are subdued." And again, "The archenemy of Christ is the devil." Page 27. Now, get this statement: "The devil is subdued and death is destroyed *after* the thousand years reign of Christ and the saints." Brother Neal is saying all that. He says the rest of the dead are raised *after* the reign of Christ, but "*during* which reign all enemies are subdued," yet he says "the devil is the archenemy," and "the devil and death are not destroyed till *after the reign*." Then tell me how they can be subdued *during the reign of Christ*? That is contradiction No. 4.

He now says he wants to take some of this back. He ought to take it all back. He ought to take his book off the market. I would not want my "adversary" to have a book like that.

5. "The archenemy of Christ is the devil. . . . The devil and death are destroyed *during the reign of Christ*." And, next, he says: "The devil is subdued and death is destroyed *after* the thousand years reign of Christ and the saints." Page 27. How could it be both? That is contradiction No. 5.

Like all false teachers, he is inconsistent. And when I show the man his inconsistency, I show that his theory is badly out of joint.

6. "Christ reigns during the subjugation of His enemies." Page 30. "He and the saints have reigned the thousand years, and in it completed the great work." Page 30. But, "The devil is subdued and death is destroyed after the thousand years." Page 27.

Now, he says, during the reign of Christ and the saints, all enemies are destroyed. Then he says that Christ and the saints have reigned the thousand years, and *in it* completed the great work. Then he says the devil is subdued and death is destroyed *after the thousand years reign*. How can the work be completed *during* the thousand years reign, if the devil and death are not subdued and destroyed till *after* the thousand years reign? That is contradiction No. 6.

7. Once more: "During his reign all enemies are abolished. The devil is next to the last—death is the last." Page 29. On page 27, he says, "the rest of the dead are raised after the reign of Christ, during which reign all enemies are subdued." Friends, can you visualize it? *During his reign* all enemies are abolished, but the rest of the dead are raised *after the reign*. What happens after the rest of the dead (the wicked dead) are raised? He says death, the *last enemy*, is abolished—*after the reign*. Then how can it be abolished *during the reign* if it is not abolished till *after the reign*? Contradiction No. 7.

And there are about twenty-seven in it. I have not time to read them all to you.

SOME SPECULATIVE WISDOM

Now, just a few bits of speculation. I mean to unsparingly expose the contradictions of a man who has been teaching as cardinal doctrine these theories which have been causing so much division in the church, not only here, but elsewhere, and about things over which he contradicts himself every time he turns around. He says it is a part of "contending for the faith once for all delivered unto the saints," and necessary to the Christian life.

I want Brother Boll to hear it, and I want the whole delegation of brethren from Louisville to hear it. They have told us there is "no just ground for division." They have written in their books, and they have proclaimed from the housetops, that we ought not to *oppose* them, because these things "are not a

ground for division." Yet Brother Neal justifies division tonight on the ground that there is division in the world over everything else! I want to get these books before you just to show you the character of their theories.

Brother Neal says this is a book to be *chewed*. Well, take a chew of this:

First: "The term, 'horse, in the Bible is not limited to the flesh and blood animal we know and use. There are heavenly horses which heavenly beings drive and ride. The Lord and his saints are heavenly and use heavenly horses." Yet he says every prophecy is fulfilled literally! In order to get a literal horse, he gets away from flesh and blood horses and speculates about *heavenly* beings riding heavenly horses! But it is all literal!

Second: "Individual members are married to Christ, but the church is not." Page 63. All the *parts* are married to Christ, but the *whole* is not! Get it! Every *individual* in the United States, native born, is a citizen of the United States, but the *people* of the United States are not citizens? Can you get it?

Now, get it again. "The church now belongs to Christ and can properly wear his name," but "the glorious wedding day is yet future." Do you get that? The church *now belongs to Christ*, but just the *individuals* are married to him. The church is not married to him, but may *properly wear his name*. Wear his name before it is married to him—"The glorious wedding day is yet future"! That is in this book. Chew on it!

Romans 7: 4 tells us: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Bearing fruit out of wedlock, according to Brother Neal! Married individually, but not wedded to him. Individuals married to Christ, but the glorious wedding day is yet future! Just a common law wife. Think of it, friends, that is a part of this theory that he is maintaining, for which he has nothing but his own assertions and useless interpretations.

He says: "the Bible explains itself. When figurative terms are used, in the context or somewhere else, the Lord explains the terms, he says we are not left to 'guess.' 'Guesses' have well-

nigh displaced the word of the Lord." By that statement, you would think my brother of the affirmative never guesses! "The chain to be used will be the kind needed. God knows the kind of chains needed. God knows what kind of chains they will be—leave it to God." So to keep from guessing, he just leaves it to God! He does not know what kind of chain it is. The chain has to be literal but he cannot tell what *kind of a literal chain it is! But it has to be literal.* Still he does not want to guess, so he just leaves it to God.

Third: Get this—A sermon announcement of Brother Neal's:

"Rome Discussed at Church Meet. Mussolini and Italian Powers Are Used in Sermon on Prophecy, Thursday. A large crowd attended the Main Street Church of Christ service on Thursday evening to hear a most interesting sermon on 'Mussolini and Rome.' A brief survey of the great world powers, shown in the Bible and confirmed by history, was presented. Here history and prophecy were appealed to, and it was shown that Rome is due to be restored some time in the future.

"It was shown by clippings that Mussolini is attempting to do the very thing which the Bible says will be done. What his success will be remains to be seen. The subject for Friday night will be 'The Restoration of Israel.'"

Yet Brother Neal says, "Guesses have well-nigh displaced the word of the Lord."

That is a clipping from the daily paper, and it is a sermon preached by Brother Neal in Winchester, and such preaching as this is causing the division here.

Brother Neal says he has fellowship with these two groups; that he will visit in the homes of all the brethren. He will, perhaps, *visit* the homes of people of any or all denominations. Is that fellowship? What preacher would not do that? If these groups are not divided, why is it that we have one church right around this corner and the other church just around the next corner? Does that look like fellowship? The two buildings are not two blocks apart. Yet he is telling us there is fellowship. And Brother Neal's theories are the reason for it. If he cared anything at all about the prayer of Christ for unity, he would lay down these theories. "Neither pray I for these alone, but for them also which shall believe on me through their word; That

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17: 20, 21.)

Rome Discussed at Church Meet! Mussolini and Italian Powers Are Used in Sermon on Prophecy! Mussolini and Rome! What has old pagan Rome with all her cruelty and idolatry to do with the question under discussion? Why, he knows that if old pagan Rome is not restored in the future he cannot hope for the fulfillment of Old Testament prophecies in favor of his theories. He says these prophecies have not been fulfilled but will be fulfilled in the future. Therefore, he would bring old pagan Rome back into existence. Rome will be restored, he says—but he never guesses!

These are some bits of speculative wisdom from "Light in a Dark Place" that I wanted this audience to get.

AFFIRMATIVE ARGUMENTS ANSWERED

I am now ready for some of the things Brother Neal mentioned in his last speech.

1. A Spiritual Resurrection.

Brother Neal insists that I have been speculating myself because I suggested that Revelation 20 could be *the resurrection of a cause*. He wants me to explain that idea of the resurrection of a cause. We will let Brother R. H. Boll explain it to him. In his book, "The Kingdom of God," page 28, commenting on Rom. 11: 15, Brother Boll says:

"Manifestly it is the nation of Israel which descended from Jacob through his twelve sons, of whom the apostle is speaking. He carefully denies that they have fallen into final ruin. He declares that through their "trespass" salvation has come to the Gentiles—and even that privilege is granted to the Gentiles in order that disobedient Israel might be stirred to jealousy. In the future national salvation of Israel he foresees a glorious day for all the whole wide world resulting. *It will be as a veritable resurrection out of death of the ages to all the world.*"

Now, what kind of a resurrection is that? Spiritual, according to Brother Boll himself—when the Jews will be *restored*. The Jews will be restored *as a nation*, he says, and that will be *as a veritable resurrection*. Then, that is *a spiritual resurrection*

by Brother Boll's own admissions. If that, then, can be spiritual—if Brother Boll can picture in that what he calls a resurrection in a spiritual, figurative sense—why is it that the resurrection mentioned in Revelation 20 may not also be spiritual or figurative?

Thus we see that these brethren do not agree with themselves. Brother Neal says, "Our differences merely prove that we do not agree." And it proves something else—it proves that Brother Neal's proposition is *not clearly taught* in the Bible. If it is so clearly taught, why can Brother Boll and Brother Neal not agree on it? Why the differences in their own ranks if it is as clearly taught as Acts 2: 38? Do you brethren agree on Acts 2: 38? Well, if you agree on Acts 2: 38 why, then, can you not agree on something else that is taught *just as clearly*?

2. Things Literal and Figurative.

I asked Brother Neal to write on each side of the line down the middle of the blackboard how much is literal and how much is figurative of the book of Revelation. He replied: "Why the book of Revelation? Why not have me write what is literal and what is figurative in the whole Bible?" Well, if that is his only reason for not doing it, I will remove the reason. We will just draw a line down the middle of the board and ask Brother Neal to line up on one side what is literal and on the other side what is figurative *anywhere* in the Bible he chooses, and give us his *reason* why he makes one literal and the other figurative.

He wants to know why I ask such a question? I will tell you. He says that every prophecy that has ever been fulfilled was fulfilled literally. He is putting a literal construction on Rev. 20. I do not believe he can support that construction. Therefore, I have asked him to tell us what part of that chapter is literal and what part of it is figurative. It is a fair question. It demands his answer. But he will not answer it, for he knows that when he does I will hold his feet to the fire till they blister.

3. The Judgment Throne.

I said Christ's throne could not be on the earth. He read Matt. 25: 31. Brother Neal was not fair on that point. He knew I was speaking of Christ as king and priest on earth. He went to a verse of scripture that describes the judgment and Christ

sitting, not on his kingly throne, but at the judgment, not as a king to reign on his throne, but to judge.

Read it:

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

It represents the seat of judgment when all nations shall be gathered before Christ for final separation—the judgment.

Here Brother Neal has unwittingly committed himself to the fact that the judgment and the coming of Christ are simultaneous. His theory is that there will be a thousand years between the second coming of Christ and the judgment. But this proof text says: “When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: And before him shall be gathered all nations.” All right, then *all nations* will be gathered before him *when he comes*. Brother Neal says the thousand years reign will come between these events. But the text says he judges the nations when he comes—“and he shall separate them one from another, as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall

the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to those on the left, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is the "final" judgment—not a thousand years "after the second coming of Christ," but "*when* the Son of man shall come."

4. The Times of Restoration.

He insists that Acts 3: 19 teaches that the heavens will retain Christ until the times of restoration of all things, but not during the times, just *until* the times. Friends, that verse does not say the heavens will retain Christ until the "*time*" of the restoration of all things, but it says, "times" (plural) of "all things"—(plural.) The heavens must retain Christ until the *times* of restoration of *all things*. When are *all things* restored? Does it say, "When all things *begin* to be restored"? That is not what it says. The heavens must retain him till the times of the *restoration* of all things—all things are not restored till *the end*. Then if Christ comes a thousand years before the end, he comes a thousand years before the time for some things to be restored. But that verse says that the heavens must retain him until the *times* of the *restoration of all things*. We are living in the *times* spoken of "by all the prophets." It began with the suffering of Christ in verse 18, and ends with his coming as indicated in verse 21. Brother Neal has the times of restitution beginning where the passage says it ends. The restoration work is going on now, and Christ will *stay in heaven* till all things spoken of by the prophets have been restored. Then he comes, and then is the end. Acts 3: 19-21 does not help him. It is directly against him. Every proof text he offers is against him.

5. The Second Coming and Rev. 19.

He still says Rev. 19 *mentions* the second coming of Christ. I still deny it. He says it does. I say it does not. He read part of the chapter to you. But he did not read where *the second coming of Christ was mentioned*. He depends wholly on his interpretation of symbols, and we cannot know that his interpretations are right. He read about *a horse*, and he read about "the Faithful and True," with eyes "as a flame of fire," and "out of his mouth goeth a sharp sword." And he *supposes*

that beast was on the earth. He said, "I judge." If it *mentions* the second coming of Christ, why do you have to *suppose* it? If I had time, I would read every line in chapter 19 of Revelation, because the second coming of Christ is not *mentioned* in that chapter. Brother Neal read a few symbolic statements and interprets these symbols to mean certain things on earth. We care nothing for his supposition. The second coming of Christ is not mentioned in Rev. 19. Read it yourselves, friends, and do not accept his suppositions.

He said the word "second" in connection with the coming of Christ is not mentioned in the Bible, and when he remembered Heb. 9: 27, he took it back. If he will be just as honest on every fallacious argument he has offered, we will be through with the debate soon. Brother Neal ought to take a lot of things back. When I said that it ought not to take a man five nights to prove anything that is in the Bible, he said that I could not *disprove* his proposition in five nights; therefore, it must be in the Bible. No, I can disprove it in fifteen minutes, and the reason I have to stay here five nights is because he stays. And I can thus prove anything the Bible teaches that is vital to you and me. In the correspondence, he insisted on five nights, and five it is. So, I am here, pointing out his inconsistencies.

6. The Parable of the Seed. Mark 4: 26-29.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

We find there a parable of the gospel of Christ. Jesus said that the kingdom of God was like a man that cast seed upon the earth: "And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Brother Neal draws a fine chart on that parable and tries to stretch it out over a thousand years. Christ said nothing

of the thousand years. The parable contains no intimation of such. Christ compared the preaching of the gospel of the kingdom to a farmer sowing seed. When the seed of the gospel is sown, it ripens into fruit by seasons. It must first be heard; then it must necessarily germinate—it must be believed; then it must be obeyed. So, the kingdom of Christ, or the gospel of the kingdom, is like casting seed upon the earth.

Brother Neal takes a perversion of the parable and makes a chart showing a period of time here, there another, and over here another (pointing to spaces on the chart), and says that it represents different *ages*. There is not a line of the parable that supports it. He *assumes* that the period of time required for the seed to germinate is *one age*; that the period of time between the appearance of the blade and the stalk is *another age*; that the period between the appearance of the blade or stalk and the ear on the stalk represents *still another age*, and that the period of time required for the grain to develop and mature is *yet another age*. Too many ages!

The text does not say it. It represents the seed of the kingdom being sown, heard, believed and obeyed, represented by the growth of corn seed into the cornstalk. Brother Neal has the parable perverted into *ages* and *dispensations*. He can see the thousand years reign of Christ on earth in one word! The passages does not mention either "the second coming of Christ" or "a thousand years." Blinded by theories! Blinded by theories!

ADVANCE NEGATIVE ARGUMENTS

I want now to give the rest of my time to our counter-arguments that are found in the word of God, which make it impossible for Brother Neal's theory to be right.

First argument: The Bible does not teach two future resurrections, separated by a thousand years.

I called attention to the fact that those who have eternal life will be raised at *the last day*: that the wicked will be judged at *the last day*; therefore, the resurrection of the righteous and the judgment of the wicked will be *at the same time*, not a thousand years between.

I called attention to the fact that the last trump will be sounded, when the dead in Christ are raised. It is *the trump*, in

1 Thess. 4: 16, and it is the *last trump*, in 1 Cor. 15: 51. In one, it says *the dead in Christ* shall be raised and *the living in Christ* shall be caught up. In the other, it says *the dead* shall be raised and *the living* shall be changed. So, it is the same trump in the two passages. It is called *the last trump*, and the last trump is when *the righteous dead are raised*. If that is the last trump, and there is going to be a resurrection of the wicked a thousand years later, *they will not have any trump*. They will have to wake up without a trump.

John 5: 28, 29—"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"—the same hour. If Brother Neal says that is a dispensational hour, then he has the hour as long as the day. And if it is a dispensational hour, then it has to be a *resurrection dispensation*, the resurrection will have to be continuous through the dispensation.

"The day of salvation" (2 Cor. 6: 2) is the dispensation of salvation: salvation is continuous through the "day" or dispensation. So if the hour is a dispensational hour, the resurrection will be *continuous* through that dispensation. Too much resurrection!

But if dispensational, it would, in fact, not be the same hour at all. The righteous would be raised before the millennial hour begins, and the wicked would be raised after the millennial hour ends, some at the beginning and some at the end. That would be a part of three "hours." Too many hours!

No that could not be true. The dead in Christ are raised before the beginning of the millennial hour, and the wicked are raised after the thousand years is finished, according to that theory. But, according to John 5: 29, the dead in Christ and the wicked dead are raised at the same time. There is no thousand years period between. The good will come forth unto the resurrection of life, and the wicked will come forth unto the resurrection of damnation. That is the wording of the text, and that is the teaching of it.

Second argument: The Bible Teaches that the Resurrection of the Righteous and the Wicked Will Be Simultaneous.

Rev. 1: 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."

This is when Christ *comes with clouds*. They that *pierced him* shall see him. But they are among the wicked. How will they see him, if they are not raised when he comes? They will *see* him. Therefore, the wicked dead will be raised *when he comes* with the clouds.

2 Thess. 1: 5-10: "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

He will "take vengeance" on them that know not God and that obey not the gospel, and will "recompense affliction" to them. When? When he is *revealed from heaven* with his mighty angels, at the same time *when he shall come to be glorified in his saints*.

Paul says, in verse 6: "If so be that it is a righteous thing with God to recompense affliction to them that afflict you." Those persecutors, that afflicted the Christians, will have affliction recompensed to them. When? When Christ comes *to be glorified in his saints*. Nero afflicted Paul; then, at his coming, Christ will recompense "affliction" to Nero, and he will recompense "rest" to Paul. Therefore, at the coming of Christ, Paul and Nero will both be in the resurrection. Nero will have to be there to be afflicted.

Yes, the righteous and wicked will come forth at the same time. The Bible teaches that the second coming of Christ and the judgment of the wicked will be at the same time.

Third argument: The Bible Teaches that the Present Reign of Christ Began on Pentecost and Will Continue Till the End.

Acts 2: 32-35: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool."

1 Cor. 15: 25, 26: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Brother Neal will not even refer to this argument. Note the points:

1. Christ began sitting on Pentecost.
2. He sat down at the right hand of God after he ascended.
3. He rules while he sits.
4. He is, therefore, sitting, ruling, reigning now, and will continue so to do until his second coming.

"For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death."

He will reign *till* he comes—not *when* he comes. The text says "For he must reign"—not "then he must reign." He must reign from the time he sat down at God's right hand. This sitting, ruling, and reigning are going on at the same time. He began reigning when he began sitting. When he quits sitting, he will quit reigning. He reigns while he sits, and sits till he comes. That reign, beginning from Pentecost, will be *continuous until the end*. It will not begin with that thousand years period drawn on these charts. 1 Corinthians 15: 26 teaches that the second coming of Christ will be *abdication day*, not *inauguration day*. It will be the time when the kingdom shall be delivered up to God, the Father, not the time when it will begin.

I thank you. May the Lord bless you while you sleep, and bring you back tomorrow evening.

THIRD SESSION

(Wednesday, January 4, 1933)

Song, led by Willis H. Allen, of Horse Cave, Ky.

Prayer, by J. Scott Greer, of Livingston, Tenn.

CHAIRMAN McCLELLAN: The Board of Officers of the First Christian Church, of Winchester, Kentucky, have a suggestion to make that, I think, is helpful in the further progress of the debate. As this is a brief and germane suggestion from these brethren who have so graciously given to us this auditorium for our debate, we will have that, and I believe Mr. Pendleton, a lawyer of our city, will make the statement on behalf of the Board of this Church.

MR. PENDLETON: *Ladies and Gentlemen and Participants in This Debate:* The officers of the Church, in extending the courtesy to these gentlemen to discuss in this house, that is devoted to the worship of God and his Scriptures, feel that it is not out of place to ask that certain things be observed in the discussion of his word. What has been requested are these, as follows:

1. Personalities should be strictly and entirely avoided.
2. All references to anything either participant has said or written prior to this debate should be avoided.
3. Church or denominational differences or divisions should be excluded from the discussion.
4. The effect or claimed effect of either participant's view or position upon religious divisions should not be discussed.
5. The participants should confine their discussion to what the Scriptures teach with reference to the subject under discussion.

We believe that these requests are reasonable and strictly in accordance with the views of those who have come here to hear a discussion of the Word of God in his holy place, and we trust that these suggestions may meet with the approval of the participants in this debate.

Thank you.

CHAIRMAN McCLELLAN: I don't think there is any need for

discussion, for these are just suggestions, and for the disputants. We shall now have the first speech on the affirmative of this question, which I shall read again to you: The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth. I will now call on Brother Charles M. Neal to make his opening speech in the affirmative.

THIRD SESSION

NEAL'S FIRST SPEECH

(Wednesday, January 4, 1933)

Just a moment with bowed heads, please. Holy Father, grant unto thy servant suitable words to set forth thy word plainly. In the power of the Holy Spirit, and in the name of Jesus Christ. Amen.

Mr. Chairman, Brother Wallace, Ladies and Gentlemen:

We have just heard the proposition read, but it will not be out of order for me to show it to you again.

<p style="text-align: center;">THE BIBLE CLEARLY TEACHES THAT — AFTER THE SECOND COMING OF CHRIST -- AND BEFORE THE FINAL RESURRECTION AND JUDGMENT THERE WILL BE AN AGE OR DISPENSATION OF ONE THOUSAND YEARS DURING WHICH CHRIST WILL REIGN ON THE EARTH CHAS.M.NEAL -AFFIRMS FOY E.WALLACE JR. -DENIES</p>

The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years, during which Christ will reign upon the earth. Now, we are going to break that up and show four things we are affirming. That is, this proposition is broken up into these four different items, which we affirm:

<p>I AFFIRM --- HE DENIES</p>	}	<p>THE FACT OF THE THOUSAND YEARS PERIOD THE PLACE OF THE THOUSAND YEARS PERIOD THE RULER OF THE THOUSAND YEARS PERIOD THE REALM OF THE REIGN OF THAT PERIOD</p>
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1. The *fact* of the thousand years period.
2. The *place* of the thousand years period.

- 3. The *ruler* of the thousand years period.
- 4. The *realm* of the thousand years period.

This chart shows the four things I am affirming. I affirm that there is a thousand years period; that it is mentioned in the Bible six times, and that since it is mentioned, it will come to pass in God's program. I am affirming that the Bible teaches the place in God's program where it will come to pass. That it is *after* the second coming of Christ and *before* the final resurrection and judgment. I am affirming that the ruler of that period will be none other than the Lord Jesus Christ, and the realm where the rule and reign will be is the earth.

I will go on to the next chart. This is just a brief review. I am doing this for the sake of people who are here for the first time. We showed in charts from night to night what we are summing up here.

JOHN IN REV. 20	SECOND COMING	A F T E R	THOUSAND YEARS REIGN	B E F O R E	FINAL RES. AND JUDGMENT
PAUL IN 1 COR. 15	SECOND COMING		REIGN OF CHRIST		FINAL RESURRECTION
PETER IN ACTS 3	SECOND COMING		TIMES OF RESTORATION		
JESUS IN LUKE 20	THIS AGE		THAT AGE		

This chart shows the *place* of the thousand years. The place of the thousand years, as shown in Revelation, is *after* the second coming of Christ, in Revelation 20: 1-10—Section II. The second coming of Christ in Rev. 19: 11-21—Section I. The final resurrection and judgment in Rev. 20: 11-15—Section III.

Now, that is sometimes thrown overboard by some in their thinking and teaching, because there are symbols in it. Just as well, of course, throw overboard the fourth chapter of John, as it has symbols, or any other chapter in the Bible—because the Bible has symbols all the way through it—as to throw this away because it has symbols. Then we come to a very literal passage of scripture, 1 Cor. 15, and there is shown a reign of Christ, and that reign is shown in verses 24 and 25—Section II. Before that time, comes the second coming of Christ, in verse 23, "they

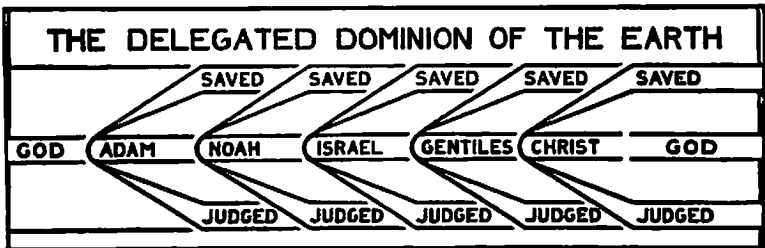
that are Christ's at his coming."—Section I. The final resurrection at the close—verses 26-28—Section III.

Third, we have the Apostle Peter showing the times of restoration, and that, before the times of restoration come, the Lord Jesus comes from heaven, "whom the heavens must receive until the times of restitution of all things spoken of by the holy prophets since the world began." Fourth, Jesus speaks of "this age" and of "that age." "This age" is evidently the present age in which we live. "That age," the one that follows.

Now, that makes four witnesses, testifying as to the *place* of the reign. We have, so far in this debate, shown a number of these things quite clearly. We are going to reiterate just a few moments. The *place* has been shown. We have spent a great deal of time with the location of the place in God's program, where it occurs—*after* something and *before* something.

The *fact* of it has been declared in the exact words of the Scripture, no change or displacement of any kind. We have shown that it is the Lord Jesus that is to reign, the Lord Jesus from heaven, whom the heavens must receive until he shall be given up to earth again. He is the *Ruler* of that period.

But now, the last item, of the four—the realm of the reign of Christ. We have not taken so much time in showing that, but tonight we are on that particular subject. We are going to show you the *realm* of the reign, the place where the Lord Jesus is to reign. We go to the next chart.



We have a chart here that looks a little confusing at first, but we can soon set you at rest in regard to that. The title: "The Delegated Dominion of the Earth." It shows a line running through the center, a list of names one after the other, the items above all the same, and the items below the same; each

one of these sections, as you notice, is cut off from the other one, following it in succession. We have at the left side of the line, God—God the Father. God the Creator. On the right side, we have God also. Now, we are going to run this line through the center and note in each case that the principle is the same, though the actors are different. We are going to use our Bible and go step by step, and I want you to follow carefully as I shall read.

I am going to read to you from several passages in the Bible, and the first fact, since we have first the word God on the chart, is this: all power belongs unto God. The first passage that I read is Ps. 24: 1:

“The earth is Jehovah’s, and the fulness thereof: The world, and they that dwell therein.”

Well, all right, we go to another passage showing that same fact. In John 19: 9-10:

“And he entered into the Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above.”

Now, in Rom. 13: 1:

“Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.”

All power belongs to God, but immediately upon that comes another statement. I will read from Ps. 115: 16:

“The heavens are the heavens of Jehovah; But the earth hath he given to the children of men.”

Thus, we have men in possession of the earth as a gift from God. Next, I wish to show you that this earth, given to the children of men, was given to them for the sake of having dominion over it—in fact, that was what man was created for, and I am going to begin now and show you the different commitments of dominion to the children of men. God delegates dominion to man. The first I read is from Gen. 1: 28. This is to Adam and Eve:

"And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." Thus we have man with the power from God delegated to him. That commitment expired with the flood. Gen. 7: 23:

"And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark."

Thus ends the first of God's commitments of power to man, Adam. The mass of the people were judged in the flood. A remnant was saved. Scene I closes.

The 9th chapter of Genesis begins a new series. This time it is to Noah and his sons: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered." (Gen. 9: 1, 2.)

This is another commitment. How long does it run? The 11th chapter of Genesis will tell us the conclusion of that general commitment, ending like the other one, in a judgment:

"And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth." (Gen. 11: 6-9.)

Here, then, is the scattering of those people. But we may expect, as in the former case, a remnant. The mass of them was

judged. That scattering was the judgment placed upon them because they would not obey God. There was a remnant that was called out from among that scattered people, and the next chapter shows that. (Gen. 12: 1-3.) I need not read that, as it is familiar to practically everyone. It is the call of Abraham. But I carry with this a reference from Romans 4: 13, where Abraham is called the heir of the world. We know how from Abraham we have Isaac; and from Isaac we have Esau and Jacob; and from Jacob, through whom the promise was given, the twelve sons; and the twelve sons grow into the twelve tribes of Israel. God is going to deal with the world now in a national way, and we have Israel coming out of Egypt, at which time he gives them the law.

In Ex. 19: 4-6, we read:

“Ye have seen what I did to the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.”

The third commitment is to Israel as a nation. What will be the outcome of this? Had Israel been faithful, many things might have come, but Israel, like the others, failed, and there needs to be another committal. There will be. The great mass of the people is judged and set aside, but a remnant will remain. The doctrine of a remnant is an interesting thing to follow through the Bible. Now, when it passes from Israel, we see the judgment that brings about the setting aside of Israel as God’s people, and the commitment of their power to another people. I call your attention to Ezek. 21: 25-27:

“And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him.”

Remove the priestly turban and take off the crown. Israel

is being dispossessed and set aside; another is to take her place. Let us see, as Israel is set aside, to whom is given dominion? We pass now to Daniel, the next book, and we find there a committal—the fourth committal. Israel is carried away into captivity. There is a remnant, however, that carries on. But the power of rulership of the earth passes to another people for a certain time. I find that in Dan. 2: 37, 38:

“Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all; thou art the head of gold.”

That is as broad as it was to Adam; it is as broad as it was to Noah and his sons. The power has been committed to the Gentiles. Now, Nebuchadnezzar is the first that receives that commitment, but that is for a special period, and we find the ending of said period told about in Luke 21: 24:

“And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

There is an end coming. It has not come yet; the Gentiles are still in power. Israel has not been in power since, except under other people, from the time they were carried into captivity. A brief moment, perhaps, now and then, they seemed to have regained their place, but the land has been in the hands of others and is yet. But by and by, there is a time coming when Israel will have her own land again, when the time of the Gentiles has run out. Though he is going to make a full end of all the nations wherein he has scattered Israel, yet he says he will not make a full end of her. From here, I would go back to Ezek. 21: 27:

“I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him.”

When it was taken from Israel, it was not taken from them for always, but until He come whose right it is, and He will give it unto Him. Who? No one would dispute but that it is our Lord Jesus Christ. The Lord Jesus Christ came unto his own (John 1: 10, 11), and his own received him not. They dogged his

steps from place to place, and eventually before the Roman ruler, they said: "We have no king but Cæsar." (John 19: 15.) They crucified him and sent him back to heaven with five wounds upon his body, and he is sitting at the right hand of God, but will come again. The dominion has passed from Israel to the hands of the Gentiles. We are living in the times of the Gentiles. How long that will be, we do not know, but when "he comes whose right it is," the Gentiles will cease their dominion and he will take the reins. We are talking now—because we live in the days of the Gentiles—we are talking of the things that lie out yonder somewhere in the future. How far I do not know, but I do know the fact of it, that he is coming again. "When he comes whose right it is," it shall be given unto him. The testimony is given in Rev. 11: 15. This is the statement:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

It is said in the Bible in regard to the saints, in the 20th chapter of Revelation, that they reign with him for a thousand years. Then it is said in the 22nd chapter, verse 5, speaking still of his servants:

"And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

I can see how that both of those are true, although sometimes such statements are spoken of as being in disagreement, and as contradictions. John does not contradict himself here in these chapters of Revelation, for certainly they may reign with him a thousand years and then certain things be accomplished, and continue to reign with him after such things are accomplished. The identification is stated in these two chapters. Revelation 20 says they reign with him a thousand years, and in Rev. 5: 13:

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."

They reign with him forever and ever. You have the Bible for that, in the 11th chapter, and 15th verse:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

The kingdoms of this world now belong to the Gentiles. They are running the world at the present time. The dominion belongs to them. It was granted to them. But only for a time. It is announced at the sounding of the seventh trumpet—that is, at the second coming of Christ, the kingdom of the world shall become the kingdom of our Lord and of his Christ and he shall reign forever and ever. In chapter 19, we find the accomplishment of that very thing that is announced in chapter 11. Some of the details fall between the 11th and the 19th chapters. In the 17th chapter, it is said: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17: 14.)

In Rev. 19: 11-21, Christ is clearly set forth as coming from heaven to earth and dispossessing those that had risen up against him—that is, the beasts and the armies of the earth—and taking the spoils from them. Continuing the picture, we have Christ and those that are mentioned in this verse (Rev. 17: 14), reigning with him, as shown in the first part of Rev. 20: 4: "I saw thrones, and they sat upon them, and judgment was given unto them." It is asked here, "Who are these people?" Well, if we want to know who they are—"And I saw thrones, and *they* sat upon them"—you would naturally have to go back through the chapters preceding this; and going back through the chapters, you find someone from heaven on a white horse, with an army following him. If you want to go on and identify that company, it is easy to do. It is the Lord Jesus and his saints with him from heaven. (Rev. 17: 14; 19: 14; 20: 4.) You know, there are two lines of scripture that picture Christ coming from heaven; one that pictures Christ coming with his saints, and one in which Christ comes for his saints. Here it is pictured that he comes with them; and there is a very definite passage of scripture along that line, 1 Thess. 3: 13. And, next, we find them

reigning. The question would naturally arise concerning the souls of the martyrs who had died for the Lord Jesus during the reign of the beast.

“And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead, and upon their hand; and they lived, and reigned with Christ a thousand years.” Rev. 20: 4.

Here, then, is the reign of Christ, following his dispossessing of the Gentiles. The power has passed from Adam to Noah, from Noah to Israel, from Israel to the Gentiles, from the Gentiles at Christ’s coming to the Lord Jesus Christ who reigns on the earth.

I thank you.

THIRD SESSION

WALLACE'S FIRST SPEECH

(Wednesday, January 4, 1933)

Brother Chairman, Brethren, and Friends:

I have a few preliminaries to dispose of before I begin my work tonight. The first thing, I will refer to arrangements for this debate and the contract which Brother Neal himself wrote. It is Brother Neal's challenge and it is Brother Neal's contract. I did not make the challenge, I did not write the contract. I accepted the challenge. He wrote the contract.

THE CHALLENGE

The proposition for this debate came about in the following way. I have the card here in my hand:

**THIS PROPOSITION IS AFFIRMED—WHO WILL DENY
CHARLES M. NEAL, MINISTER—WINCHESTER, KENTUCKY**

— TRUTH IS MIGHTY — AND WILL PREVAIL —

T H E	The Bible clearly teaches that—After the Second Coming of Christ—And before the final resurrection and judgment —There will be an age, or dispensation, of one thousand years in duration	D E F E N D
T R U T H	CHARLES M. NEAL	I T
	AFFIRMS	
	_____ DENIES	

— WHO WILL SIGN — ON — THE DOTTED LINE —

NOTE—Any Christian Gentleman will be considered eligible as an opponent on the above proposition. The Discussion may be either written or oral. Any time or place will suit, where suitable arrangements can be made. Write the above address.

After getting out that card (I do not know how many, but plenty to send Brother Max Ogden a letter enclosing five), Brother Neal wrote to Max Ogden as follows:

Mr. Max Ogden,
Winchester, Ky.

Dear Brother: In times past you have talked much about wanting to debate on Prophetic subjects. I have decided to give

those who oppose the teaching of the thousand years age or dispensation an opportunity to debate the matter.

I am enclosing you a number of cards with a proposition which is of first importance and must come first in any profitable discussion along prophetic lines. I think you will be surprised, on trying your friends of the ministry with this proposition, to see how many excuses will be offered as to why they cannot discuss this proposition.

If in your efforts to secure a man to debate this subject you should need more than the five cards I am sending—please ask for more—for I have plenty.

Trusting you may be able to secure a man for this discussion I am,

Sincerely,

CHAS. M. NEAL.

Now, that is the way Brother Neal started this debate. He circulated this card as far as Dallas, Texas. He sent five of them to Brother Ogden, and said: "If that is not enough—if you run out of cards before you find some of your 'friends of the ministry' who will sign one—ask me for some more."

Why, he thought there was not a preacher in the land who would meet him on his proposition. That is the way Brother Neal boasted. He did all of this agitating. I did not. Brother Neal circulated this card; Brother Neal wrote this letter; and now he is begging for sympathy, and hiding behind the skirts of the Official Board of the First Christian Church. He started it. He ought to take his medicine. It is child's play to seek the protection of the Chairman and the Official Board.

When Brother Max Ogden got Brother Neal's cards, he sent one card to me with the statement: "I am not sending any cards to anybody else. I am holding the other four in reserve." I signed the proposition with the codicil added: "During which Christ will reign on the earth." His proposition did not include the place where the reign would be, nor the relation of Christ to it. I signed the amended proposition and sent it back. Brother Neal signed it, and as Brother Ogden correctly said, the other four cards were reserved for future use. That is the way this debate came up, friends. I am just giving you the facts in the case, since the Chairman of this meeting and the

Official Board of the First Christian have come to the rescue of Brother Neal. They evidently feel that he needs their protection and support. I shall see that this audience knows the facts.

THE CONTRACT

After I had accepted the proposition, I wrote out some rules of debate based on Hedge's Rules of Argument, and proposed that there should be moderators; that Brother Neal select one, I would select one, and the two would select a third. Brother Neal refused to have moderators. I yielded. I said to the brethren: "Just let Brother Neal have it his own way,—moderators or no moderators. I do not need any. I intend to be a gentleman."

Now, I will read the contract. This is Brother Neal's own contract. He wrote it himself, and I signed it:

First, that the debate will be held in the auditorium of the First Christian Church in Winchester, Kentucky.

Second, that the said debate will be from January 2nd to 6th, inclusive, 1933, with night sessions only, of approximately two hours time limit, the disputants alternating with speeches of thirty minutes in length, the Affirmative to begin the debate and the Negative to close it.

Third, that a chairman shall be chosen to preside, preserve order, and keep the time, said chairman to be a citizen of Winchester, Kentucky, and to be agreed upon by a committee agreeable to both sides represented in the discussion.

Fourth, that there will be no moderators for the disputants, but each shall be free under God to order his argument as he may elect, with the exception that it is agreed that no new matter shall be introduced in the final speech of the Negative.

Fifth, that the debate shall be reported as given, by a competent stenographer, said stenographer to be paid by those engaging such service.

Sixth, that an effort be made by the disputants to have the debate published jointly, and that in the event that no agreement can be made for joint publication, either or both sides shall have the right to publish the said discussion. In no event shall said discussion be published except it embrace all of the material offered in argument by the disputants and in the order in which the same was presented.

Seventh, that the expense incident to place of discussion, heat, light, janitor, and advertising shall be paid for jointly by local parties engaging the same.

Now, after Brother Neal has circulated this card as far as Texas, challenging the whole brotherhood to find a man who would meet him, as though there were none to be found, and has refused to be governed by Hedge's Rules of Argument, and has written his own rules, rejecting moderators and saying that "Each disputant shall be free under God to conduct his part of the discussion"; ladies and gentlemen, how does he look tonight trying to hide from his defeat behind the Official Board of the Christian Church? What interest has the Board of this church in the matter, other than their arrangements with Brother Neal to furnish a place of meeting? Brother Neal made his own arrangements. My brethren had nothing to do with the arrangements at all.

I have not engaged in personalities, but everybody knows to whom the document read by the attorney of this city is directed. I am surprised that a man, supposedly as high up in the legal profession as he, should not know that such a document is unparliamentary in every detail, and does not conform in a single item to the rules of discussion.

The Official Board of the First Christian Church is actually suggesting that I cannot read from this platform what Brother Neal has written himself. Who is behind that? Can you think they care what I read from this platform? Can you not see that it is Brother Neal who does not want me to read what he has written? I shall read his book. I have a right to read it. There is no rule of honor, there is no rule of debate, there is no rule of ethics, there is no rule of law, there is no rule of common sense that will keep me from reading the writings of the man with whom I am debating, to show up the inconsistencies of his teaching.

Friends, I am sure you can see the turn of things in this matter. I do not propose to be run over that way. I bring the facts to you in a straightforward manner, friends. I claim to be only a plain man—I am no "clergyman." I have my own style. I have nothing to conceal. I am not coming to you with any pretense of *piety*, above that of any other Christian. Piety does not

cover a multitude of *inconsistencies*. If these brethren are trying to impress you with their piety, why is it that they did not have enough of that article to prevent the division that exists here and elsewhere? Their piety fails when it comes to dividing churches by the things they teach.

Pressing Brother Neal on his theories is no indication at all that I have anything against him personally. I never met him until I came here. I have nothing against Brother Neal. I think he is a gentleman. I believe he is sincere. I doubt not that he is a good man. But he is grossly inconsistent in that which he teaches. He has forced his theories—has pushed and pressed his theories to the division of churches, not only here, but elsewhere. He even felt called upon to send his divisive cards as far as Texas. And the division resulting over the theories being taught by these brethren has extended as far as from Louisville south to Nashville, and west to Dallas. Thus these brethren are "sowing discord" all over the country. And when they issued a wholesale challenge, the first card, which was sent to me, was signed.

You can now see plainly what is the purpose of the document that has been presented tonight. It is to protect Brother Neal. But I shall not be deterred. I did not come here for a mutual admiration contest. I did not come here for a war of roses. I came here to prove that Brother Neal is wrong in his contention. I am doing it.

How can I destroy his proposition without dealing in destructive work? If I were in the affirmative, I would be laying down a foundation upon which I would expect to stand, and the negative's task would be to tear it up. When a man lays concrete, it is smooth work, but, when a man goes to burst concrete, he uses a sledge hammer.

My business is to show that there is not a word of truth in what his proposition says—that is what I am doing. That is the reason he is seeking the protection of the Chairman, who exposed his own bias in this debate the first night, when he made the statement that Brother Neal would give me all that I could do in this debate. He thus disqualified himself as an impartial moderator. My contract, which Brother Neal himself wrote, says, "There shall be no moderators for the dis-

putants, but each shall be free under God to order his part of the discussion, etc." I am ordering my part of the discussion and will continue so to do—with a smile. And, if we need moderators, let us select them and write up another contract.

THEORIES VERSUS UNITY

Brother Neal is taking five nights on this debate. He has studied this millennium question, he says, twenty years. Anything that it takes a man twenty years to learn and five nights to prove is not in the New Testament.

Last night we were astonished, we were amazed, we were grieved, when Brother Neal tried to justify by the Bible his divisive course. He tells us that he is "contending for the faith that was once for all delivered to the saints," when he is teaching these theories on the thousand years reign of Christ on earth; that Christ is coming back to earth; that before or immediately after his second coming, there will be the restoration of the Jews to the land of Palestine; that their temple in Jerusalem will be rebuilt; that the great commission will not be in effect; that Christ will sit on the literal throne of David in Jerusalem; that the tabernacle will be restored and the feast of tabernacles kept; that all the old Jewish ceremonies will be observed, including the observance of the Sabbath and the Passover; that the second coming of Christ will not be the day of judgment, but will be the beginning of a thousand years reign of Christ and the saints here on earth.

It will just be a return to old Judaism, with the silly idea that Christ and the saints, in glorified bodies, will reign over fleshly subjects. This is digging up the ceremonies of Judaism, which Jesus Christ buried when he died upon the cross—what a loathsome work that is! Then, the reconstitution of Israel with Jerusalem for their capital; that Christ will come down to earth—leave the throne of his majesty at the right hand of God in heaven, and come to the earth, his footstool, to sit on David's throne in Jerusalem, without even a new cushion in it; that Palestine will be their land, and the Jews as a nation will be restored; and Christ will reign with the saints on the earth for one thousand years.

That is the kind of a theory Brother Neal says is *clearly* taught in the Bible. That is "contending for the faith once for

all delivered to the saints," and that is the kind of a thing that he is pushing to the division of churches, which division he tries to justify by the statement of Christ, "I came not to send peace, but a sword."

Brother Neal ought to read Christ's prayer for unity:

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17: 20-23.)

Christ prayed for unity, and the statement, "Think not that I came to send peace on earth: I came not to send peace, but a sword," of Matthew 10: 34, does not contradict his prayer.

Brother Neal uses this passage as evidence of his right to split the church! His proof text that it is scriptural to have one church around the corner from another! He then gets the Official Board of *another church* to tell me that I cannot refer to *any religious differences*, nor show the effect his speculations have on the church—that I cannot point out the causes of this division. Shades of logic! And a lawyer reading it, too. Think about it, friends!

But it does not scare me a bit. I am here to do my work, and I *will* do my work, if all the lawyers in this town and all the official boards in the State of Kentucky should try to keep me from doing it. Brother Neal is going to need them all if he makes any showing in this debate. There is not anything that I have said that ought not to be said—in justice and fairness, these things ought to be said. If some think it too personal, I will just say that I am here to fight this battle and to fight it with all the forces that Brother Neal can muster to help him. I am here to do it.

Brother Neal has sought to justify division in the church over these theories. Our plea is: "Where the Bible speaks we speak, and where the Bible is silent we are silent." That is the great plea of the "Restoration Movement"—to be satisfied

with simply what the Bible says, and no more. We have made a bid for unity upon that plea. We have called upon men from the early days to lay down party creeds and party names and to unite on the Bible and the Bible alone—to be one in faith, one in name, one in creed. That mighty tidal wave of restoration swept over the land. Denominationalism, friends, seemed to be doomed. Alexander Campbell saw creeds being laid aside, human names being laid aside. He thought it was the arrival of a great era of prosperity, happiness, and unity for the church. So he called his paper *The Millennial Harbinger*. And now these brethren come along and divide that Restoration plea over *theories*. Theories for which they have not a single plain statement in holy writ. And they tell us who oppose their theories that we are responsible for the division—that we are responsible for it because we *oppose* it. If somebody wanted to force sprinkling upon Brother Neal's congregation, would he be responsible for the division that resulted, if he *opposed* it? If a Catholic wanted to force them to burn incense, if Brother Neal *opposed* it, would he be responsible for the division which resulted? And if he wants to teach his theories about the Jews going back to the land of Palestine, Christ coming to Jerusalem to reign on the earth a thousand years over Israel, a return to Judaism in the land of Palestine, the restoration of that land to the Jews with Christ to reign over them on an earthly throne, and some of us oppose such *heresy*, then we *cause* the division, because we oppose it! If Brother Neal wants to deny that he teaches that the temple will be rebuilt; that animal sacrifices will be restored; that the Jewish Sabbath will be observed; and all the ceremonies of Judaism will be reinstated, I will read it out of his book. I have the evidence and can do it.

A THEORY OF UNFULFILLED PROPHECY

Brother Neal says that his theories on this question have historical background. I said, the first night of the debate, that there had been some theories advanced in regard to Rev. 20 that did at least have historical background.

I said, first, that some contended that Revelation is a prophetic description of the destruction of the City of Jerusalem, and of the Roman and Jewish wars; that the book was written some time before the destruction of Jerusalem, before

A.D. 70, as given by the Syriac Version of the Bible, which supports that theory; and that, therefore, the book of Revelation was a figurative description of those things that would take place.

I pointed out, second, that others have held the opinion that it referred to the fall of paganism; the persecution of Christians under the heathen rulers of Rome, and the happy days of the church under Christian Emperors from Constantine downward—the Christianization of the Roman Empire, set forth in figures and symbols.

I mentioned, third, that others think that it refers to the great conflict of the church with Papal Rome, and a contrast between the time when the people could not read the Bible and the time when all men would have the privilege of reading and of obeying the word of God, beginning with the reformation when the church emerged from the Dark Ages. I stated that these theories all have some historical background, and do not contradict the plan of salvation.

Now, Brother Neal says that his theory on this subject has historical background. Brother Neal's theory does *not* have historical background, and *does* contradict the plan of salvation. But he came before you last night and read from the Encyclopedia Britannica that people in centuries past believed in a millennium to come, and said: "Do you not see that it has historical background?"

How can a theory that relates to *unfulfilled prophecy* have *historical* background? The very idea of it! The reason I said those other theories, which I have been reviewing for your information, had historical background, is that those theories were based upon events that have really happened. But Brother Neal has a theory that pertains to unfulfilled prophecy. He talks about the things of his theory as "unfulfilled prophecy," and says that it has "historical" background. The inconsistency of the man!

THE CHART ON ISRAEL'S RESTORATION

I now call your attention to this chart which he calls "The Delegated Dominion of the Earth." I am wondering, if there should be anybody in the house who has not heard the proposition read, could he tell anything about the proposition by an ex-

amination of the chart displayed here? The proposition is: "The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." Now, this chart clearly proves that, says Brother Neal. We have God here in the first space. Adam, Noah, Israel, Gentiles, in a cobweb of spaces, and God at the end. And that chart *clearly* proves that "after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth"!

The thing he is really attempting to do in that chart is to prove that God's promises to Israel concerning the land of Canaan have not been fulfilled, and, therefore, Israel will one day be restored to the land of Palestine. I can read just a verse or two from the word of God, which upsets his whole chart, with which he could not get through in a full speech. I suspect that he will come back in his next speech and discuss it further, so I ask that you read Joshua 23rd chapter, and 14th verse:

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Now, Joshua said that everything God had spoken concerning Israel and their land was fulfilled. It had not failed in one thing. When Israel inherited their land, God had fulfilled every promise that he had made to Abraham concerning the land, according to Joshua. Yet, Brother Neal is hanging his chart on the promise in Exodus 6: 2-4: "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty: but by my name Jehovah I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned." He brings this promise away over here to the end of his chart for its fulfillment in the millennium. But Joshua said, "not one thing hath failed of all the good things which the Lord your God

spake concerning you; all are come to pass unto you, *not one thing* hath failed thereof."

Brother Neal ought to be ashamed to take a thing that Joshua said was fulfilled, and tell us it was not.

Brother Neal refers to Ezek. 21: 25-27, applying it to Israel's future restoration. Ezekiel said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." This is a prophecy of the end of the kingdom of Israel under Zedekiah. God did all that Ezekiel said. The "princely turban," as Brother Neal calls it, was removed from Zedekiah. Israel's kingdom was overturned. The One "whose right it is" has come, Christ, the seed of David, who now has the throne of David.

Concerning him Isaiah said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The words of the angel to Mary in Luke 1: 31-33 point to the fulfillment of these prophecies in the birth of Jesus. The angel said: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

These passages all point to the birth of Christ and find fulfillment in the establishment of his kingdom. Peter said on Pentecost: "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit

on his throne; he seeing this before spake of the resurrection of Christ . . . This Jesus hath God raised up whereof we are all witnesses . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Thus, the exaltation and kingship of Christ at God's right hand is the evident fulfillment of these scriptures. There is no turn Brother Neal can take to make them refer to a future kingdom of Israel on earth.

THE KINGDOM GIVEN TO ANOTHER NATION

What about the future state of the Jews? Is there a good time coming for the Jews in the future? A great and glorious time for the Jews in the future? We turn to Matthew 21: 42-44.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

This passage tells us that the kingdom would be taken from the Jews and given to another nation who would bring forth the fruits thereof, the Gentiles. The kingdom was taken from the Jews and given to another nation, the Gentiles. Now, Brother Neal wants to take it from the Gentiles, and give it back to the Jews on this millennium proposition, but can he do that? The verse shows that the stone (Christ) would fall on the nation that rejected it and grind that nation to powder. Does that sound like their restoration?

In 1 Peter 2: 6-10, there is a scriptural record of the transfer of the kingdom.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is

made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy."

Then, in Matt. 12:45, the Lord Jesus Christ, himself, tells us that the last state of the Jews will be worse than the first. "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation [race]."

How can that be true, if there is a good time coming for the Jews in their restoration to the land of Palestine?

Joshua said: ". . . not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Jesus said that the kingdom was taken away from them. (Matt. 21:43.) And the last state of the nation would be worse than the first. (Matt. 12:45.) But Brother Neal has the last state better than they have ever been. He has the Jews in the land of Palestine, with Jesus and the saints reigning in Jerusalem; their reconstitution in their land and restoration of their nation in favor with God, and the last state better than ever before.

He referred to Rev. 11:15: "And the seventh angel sounded and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Brother Neal confuses these passages, which refer to the end of time, with his millennial notions. According to his own theory, this could not be the thousand years reign, for the kingdom in this passage has been delivered to God, and "he [God] shall reign for ever and ever." The events described in this verse are too late for Brother Neal's millennium. The seventh trumpet has sounded, the end of time has come, and "the kingdoms of the world are become the

kingdoms of our Lord [God] and of his Christ." The passage does not refer to the reign of Christ on earth at all, but to the time when all things have become God's in the end, when "God is all in all."

THE WORD FOREVER

He said that after the thousand years are over, Christ will continue to reign. He will reign *till*, and then keep on reigning! Do you remember that, last night? When Brother Neal was on the "times of restoration," he made the word "until" mean "*up to*." The times of restoration—the heavens must receive (retain) Christ *until* the times of restoration. But on his proposition that "Christ and the saints will reign" *until*—he says that *until* means that they will just keep on reigning. They reign *until*, and then just keep on reigning!

He makes a play on the word "forever." The word "forever," when applied to time, includes all of the *period of time* to which it refers, and no more. Hence, the word "forever" was applied to the Sabbath, to burning incense, to the covenant of circumcision, to burnt offerings, and to the Old Covenant as a whole. A Seventh-Day Adventist can take these references and make every argument on the word "forever" in favor of the observance of the Sabbath day that Brother Neal can make for his proposition.

The Greek word *aiionious* from which the English word "forever" is translated means all of the period to which it refers. Jonah was in the whale's belly forever, seventy-two hours—the period of time assigned. If the whale had delivered Jonah prematurely, it would not have been "for ever."

The law was added because of transgression until Christ should come. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3: 19.) Yet the ceremonies of the law, such as incense, circumcision, were "forever." It included all the period to which it referred. But when the word "forever" refers to the other side of time, it is endless—everlasting God, everlasting life, everlasting punishment and many other things of that nature. But he thinks Israel must be restored to their land again because it was promised to them forever. His millennial

theory does not help that any for this would be only a thousand years. Brother Neal needs to study the use of the word "forever." That is about the importance of the speech he made on this word, trying to get the Jews back with Christ on a temporal throne in the land of Palestine.

THE KINGDOM OF DAN. 2: 44

He next refers to King Nebuchadnezzar's dream and Daniel's interpretation. I will get in a little work on that, if I can, before my time is called. I had to take up about half my time tonight with preliminaries, regarding that attempt to force me to submit to some arbitrary resolutions. If I do not answer every argument, Brother Neal should remember that it takes more time to answer an argument than it does to make one. If I do not answer all of them, it will be because I have not time to do it. I am getting to them as fast as I can.

Nebuchadnezzar saw an image with a head of gold, breast of silver, thighs of brass, legs of iron, and feet of iron mixed with miry clay. Daniel told him that the image represented four world powers. Nebuchadnezzar's kingdom, the Babylonian kingdom, was the first—"thou art this head of gold." The three kingdoms that followed in succession—Medo-Persian, Grecian, and Roman complete this image. Then, Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

The expression "in the days of these kings" refers to the last in this line of kings—the Roman kings. It was in "the days of these kings"—the Cæsars—when John the Baptist appeared. He said, "The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 15.) That kingdom had to be established between the time of Mark 1: 15 and A.D. 476—the time that line of kings went out of existence. Brother Neal says it will be established at the second coming of Christ. He places it in the last space on his chart on the "Delegated Authority of the Earth." But, John the Baptist and Jesus said it was "at hand." Brother Neal says it did not come. The reason it did not come was because the Jews played a prank on God and did not accept the kingdom. But it will come the next time, provided the Jews do not play *another prank* on God and *reject* it again!

The kingdom of Christ began on the day of Pentecost, and the reign of Christ is coextensive with it.

Brother Neal ignores every argument I have made. Have you heard him try to answer one?

Summing up: Christ began to reign on the day of Pentecost. He sat down at the right hand of God on high (Acts 2: 32-35, Heb. 1: 13.) While he is sitting, he is ruling (Zech. 6: 13, Psalms 110: 2), and will rule till he puts all his enemies under his feet. "For he must reign, till he hath put all enemies under his feet." (1 Cor. 15: 25). It did not say "then will he reign" but "for he must reign"—must reign after his resurrection till the end. The reigning is coextensive with the sitting. While he is sitting, he is reigning. Therefore, the reign of Christ is going on now.

The 20th chapter of Revelation is a martyr scene: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Now, *whatever that is and whenever it was*, it pertains to the souls of the martyrs. Brother Neal cannot prove that it refers to you and me.

Thank you.

THIRD SESSION

NEAL'S SECOND SPEECH

(Wednesday, January 4, 1933)

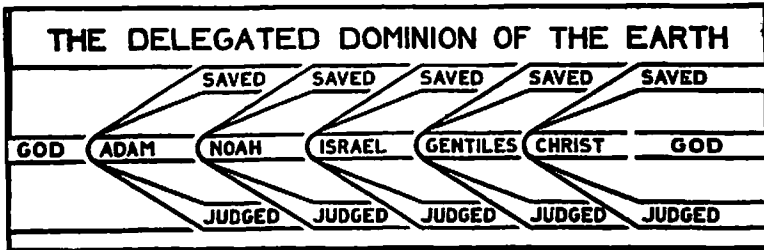
My respondent says I have not answered any of his arguments. I am going to begin where he left off.

He says Christ began sitting on Pentecost. There is no Bible for that. There isn't any Bible under the sun that will tell us that. There is no phraseology like that, and there isn't any teaching to that effect. Christ was with his disciples forty days, and he ascended. Pentecost was yet ten days off. He ascended and began sitting before Pentecost, when he ascended. (Mark 16: 19.) There is a ten-day period between the time he ascended and sat down and the day of Pentecost. Brother Wallace will tell us about that.

One would think, from the discussion of the past fifteen or twenty minutes, that I was affirming the restoration of Israel. I am not. The proposition shows what I am affirming, but Brother Wallace has been talking about the restoration of Israel. I incidentally mentioned it, not as proof in any way. We are not debating that question. It could be debated, but it isn't being debated from this proposition.

I did not say that the saints would reign the thousand years, but I read the scripture in the 20th chapter of Revelation, that they would reign with Christ a thousand years. I read the scriptures in the 22nd chapter and 5th verse and called your attention to where they would reign forever and ever. I am not discussing the duration expressed by the words "forever and ever," but it does say that. I have no quarrel with the Bible for saying it, but I can see, however long that might be, that it could be true that they could reign with him a thousand years and then much longer, and it would all be true.

Now, I am going on with this chart and then continue to some other features.



I said in the beginning of the discussion, in which I was using this chart, that I was using the chart with the scriptures here to set forth *one particular thing*, and that was the *realm* of the reign. Brother Wallace said that you wouldn't know what I was discussing. The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, Christ will reign on the earth. I was discussing this one feature—that Christ will reign on the earth. I want to continue with this argument.

All power belongs to God.

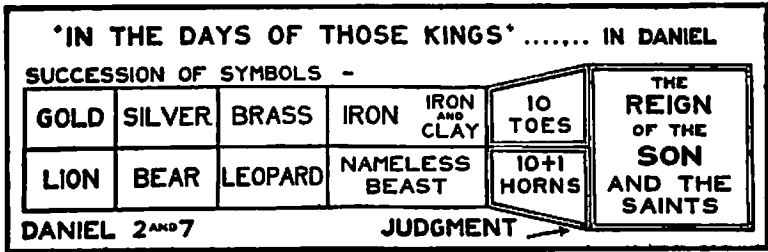
He committed dominion to Adam, and again, he committed it to Noah, and again, to Israel, and again, to the Gentiles, and that dominion passes from the Gentiles to Christ. (Rev. 11: 15; 1 Cor. 15: 28.) When his reign is over, he returns it unto God, the Father, and from then on, it is God's. First, God is all, as on the left side of the chart, then it is said, in 1 Cor. 15: 28, that God is all and in all, as on the right side of the chart.

The dominion has passed from God to Adam, Noah, Israel, and the Gentiles, and then it falls into the hands of the Lord Jesus Christ, and, last of all, returns to the Father again. At that time he delivers up the kingdom to God. From that time, we find a new term appearing, "the throne of God and of the Lamb"; and thus I judge that if the throne is of God and the Lamb, there is reigning going on, even after Christ has reigned the thousand years; for there is still a throne occupied jointly with the Father, shown us in the last scene in the Bible. Now, we see these delegations of power throughout the Bible. The last picture is given here. Christ has taken the power that was

first delegated to Adam, and then to Noah, and then to Israel, then to the Gentiles; that same dominion passes to the Lord Jesus Christ. The dominion of the earth. (Rev. 11: 15.)

I assure you that I have shown this one point from the Bible. I am not using this chart as a proof. There were a number of passages of scripture that I read you, practically all through my first thirty-minute period. The proof was given in scripture. I am merely drawing a picture of the proof that I was setting forth. I was reading the proof from the word of God. The picture is helping you to get that scripture into your mind. That is one form of teaching that helps you get a clear conception of the lesson which is being presented, just as a black-board also might help.

I am not going to leave the matter here. I have shown you the chart showing Christ reigning till all enemies are down. I am going on with that same thought in some other charts. They are not different ideas, but just other pictures of the same idea.



Here, we have "in the days of those kings" in Daniel. In the 2nd chapter we have a set of symbols: the gold, the silver, the brass, the iron and clay; as the conclusion and last picture, a division of ten, and then comes the reign of the Son and the saints. In chapter 7, we have the lion, the bear, the leopard, and a nameless beast, and ten again plus one, ten horns plus another little horn. Then, last of all, the reign of the Son and the saints.

Now, that picture is shown to you. That isn't proof of anything, not a bit of proof in that in the world, but I am going to read you the proof in the Bible. Words are signs of ideas, and here is a sign of what I am going to read to you from the Bible. We have the general picture before your mind. Let

me read, then, to you, from the word of God, in the second chapter of Daniel. The king, you understand, has had a dream, and that dream is being interpreted:

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 31-35.)

That is the story. In this great metallic image, it begins with the head of gold in unity. Then, silver comes next. Silver is not so precious as gold. Brass is not so precious as silver, and iron is not so precious as brass. It is deteriorating as it goes on. Last of all, it is of iron and clay. You see a great deterioration. Not only does the image deteriorate as it goes along, but we find that it is divided. There is unity at the start, and there is division in the close, in the legs first, and then in the toes. But the last scene of all, I will read to you now from the 44th and 45th verses:

"And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 44-45.)

We have the picture beginning with the times of the Gentiles, and running on, one kingdom after another. The first

is the Babylonian Kingdom, then another kingdom, then another kingdom, and ending in that of Rome. There will be no dispute about that. And last of all is its tenfold division. Then, in the final analysis comes the reign of the Son and the saints, the great kingdom which the God of heaven shall set up.

Note again as we read. I will turn now to the seventh chapter. I wish to put these two together, because they run parallel. They are in sections matching each other perfectly. Where we find gold here, in the seventh chapter we find an animal, the lion. As we have silver here, we have a bear. As we have brass, a leopard, and where iron and iron and clay, we have a nameless beast. Now, let me read to you from that seventh chapter this second picture setting forth the same ideas. In the second chapter, we have the picture of human government as a worldly man would see it, appearing great and beautiful. In the seventh chapter, we find the same thing, shown as the prophet would see it. That is at least one difference between the two—the point of view.

In the seventh chapter, I will read from the 17th verse:

“These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.” (Dan. 7: 17-22.)

Going on, he says:

“Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom

shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 23-27.)

Here we have the dominion that has been passing from one to another, and from one to another, finally passing into the hands of the Son, the Lord Jesus, and the saints with him. That is the same picture as in Rev. 11: 15. That is the last picture I am going to show you now, the reign of the Son and the saints, in Daniel 7: 13-14:

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

There is the reign of the Son, but now in the same chapter, and the 18th verse:

"But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever."

In the 22nd verse:

"Until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Again, in the 27th verse:

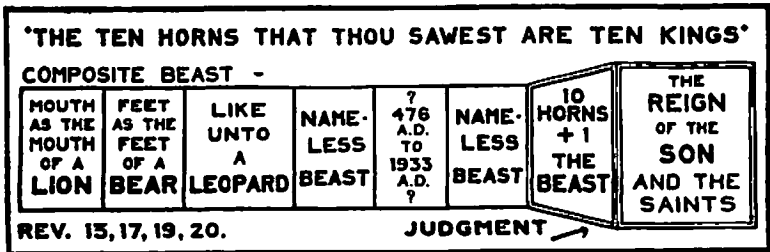
"And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here, then, I have certainly a right to put "Reign of the Son and the saints."

One more feature I want to call to your attention. There is a judgment before the time this kingdom, or this series of kingdoms, the kingdoms of this world, give way to the reign of the Son and saints. We have a judgment period set in here. Before the reign of the Son and the saints. (Dan. 7: 9-12.)

We have the human government that has dominion over the whole world, a great world power, represented by the gold or by the lion, and then another world power, represented by the silver or by the bear, and then others, but the final issue of these kingdoms is the reign of the Son and the saints.

Now, that is in the Bible. This chart doesn't prove it, it simply sets forth what is in the Bible, and the final issue of this is that the dominion under the whole heaven passes to the Son and the saints. That is in the Bible. Well, let's go on just a little bit further. This is not all I am going to call your attention to. I show you another chart which goes with this one. Revelation is one, whether it is in the book of Daniel, or whether it is in the book of Revelation, it all came from the Holy Spirit. The plan is one, whether we read it from Daniel or Revelation or whether we put the two together, one supplementing the other.



In Daniel, the picture ends with the nameless beast having the ten horns plus the eleventh horn. The picture in Daniel carries us up to the judgment of these powers (Dan. 7: 9-12), to the coming of Christ with the clouds of heaven (Dan. 7: 13), to the reign of the Son and the saints (Dan. 7: 14, 18, 22, 27).

In Revelation, we have a composite beast which incorporates

in itself the qualities of all four of the beasts in Daniel. The order of mention is reversed in Revelation from that in Daniel. In Daniel the order is lion—bear—leopard—and nameless beast. In Revelation the order is nameless beast—with the quality of a leopard—the quality of a bear—the quality of the lion. This reversal of order is doubtless due to the viewpoint of the writers. Daniel looked forward to the four beasts, and John looked back at them. The previous chart and this one should be viewed together, just as Daniel and Revelation should be studied together.

This nameless composite beast of Revelation has seven heads and ten horns—the ten horns are ten kings. This identifies the nameless beast of Revelation with the nameless beast of Daniel. Among the ten horns in Daniel, there ariseth another horn. Among the ten horns in Revelation, is another horn. The ten toes of Dan. 2: 42, and the ten kings of Dan. 7: 24, and the ten kings of Rev. 17: 12 are at the farthest extremity of the symbol of world power government. In each place the context shows the succeeding government to be the reign of the Son and the saints. The charts show this.

A confusing point, with many just here, is the fact that the nameless beast of Daniel—Rome—seems to have passed away with the downfall of Rome in A.D. 476. At no time since, has there been a world power government. We believe the Scripture abundantly enables us to believe there will be the revival of world power government before the final judgment on world government, and the taking of the reigns of the government of the world by the returning Christ, as shown in Rev. 11: 15, at the seventh trump. The beast, which did exist, passes into non-existence for a period, and then exists again. (Rev. 17: 8-11.)

“In the days of these kings,” in Dan. 2: 44, may have a spiritual application to the establishment of the church in the days of the Roman kings, but it has no fulfillment at that time, or throughout this present dispensation. Dan. 2: 44 finds a free and full application and fulfillment to the setting up of Christ’s kingdom over the kingdoms of this world, in the days of the ten kings shown by the ten toes in Dan. 2: 42, and the ten kings in Dan. 7: 24 and Rev. 17: 12. We have been telling these things to you by charts and words, and by references.

These charts are no proof, but the Bible is proof. We will now read to you from the Bible the things we have been showing on the charts.

“And he stood,” that is the dragon, “And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.” (Rev. 13: 1-2.)

Now, there is a beast that looks like the other ones. The marks are so carefully matched, it seems, that it would seem like it might be the same. This beast is like a lion. Here is one then like a bear, and the other like a leopard, and next we have the nameless beast. The beast, then—this nameless beast, as I have been reading to you, is further described in chapter 17 of this same book of Revelation, which I wish now to turn to and read to get the full description:

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. (Rev. 17: 6-8.)

This identifies that beast with the one in chapter 13.

This beast existed, had existence, then it ceased to exist—to have existence—and then it existed again, and its final issue is into perdition.

Now, I have presented that which I have read you as the proof. I have represented it on the board here. Here is the nameless beast. It was, it existed, it ceased to exist, and then existed again, and then its final issue is into perdition. And what succeeds that? We have the reign of the Son and the saints. “The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name

hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come." (Rev. 17: 8.) A great world empire must exist before the transfer of dominion to the Son of God.

That is something to talk about, when you behold a beast that was, that did exist, and then does not exist, and then exists again. It says they wondered about it.

"Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." (Rev. 17: 9-11.)

The final analysis of that is where the beast goeth into perdition.

"And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17: 12-14.)

Here they are with him. Back there it was the reign of the Son and the saints, in Daniel 7. Here in Rev. 17, we have again the reign of the Son and the saints. They that are with him are "called and chosen and faithful," and you cannot find, anywhere else in the Bible, anyone reigning with Christ, except the called and chosen and faithful. In Revelation we have the reign of the Son and the saints. He says further:

"For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." (Rev. 17: 17.)

Now, if you want to see that picture further, turn to chapter 19, and we find this statement given you:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the

flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh." (Rev. 19: 17-21.)

There is the picture at the close of chapter 19. In chapter 20, we have the reign of the Son and the saints. I propose to you that there is the proof, and here is the picture of the proof. That given in Daniel ends with the reign of the Son and the saints. Revelation 13 to 20 closes with the reign of the Son and the saints. Now, in Daniel it ends in the ten horns; and in Revelation, it ends in the ten horns. "In the days of these kings [and the ten horns are ten kings], shall the God of heaven set up a kingdom that will never be destroyed."

"In the days of these kings" does not refer to Babylonia, Medo-Persia, Greece and Rome. Neither does it mean in "the days of the Roman kings." It does mean in the days of the ten kings. Shown by the ten toes—the ten horns—the ten kings. (Dan. 2: 42; 7: 24; Rev. 13: 1; 17: 12; 19: 19.) Here we have, then, that which succeeds the ten horns, and it embraces all that dominion given unto the Son and the saints. It embraces the realm that was ruled over by these earthly empires. The Lord Jesus takes them and thus the kingdoms of this world will become the kingdom of the Lord Jesus Christ, and he shall reign forever and ever. I have given you the scripture for it. I thank you.

THIRD SESSION

WALLACE'S SECOND SPEECH

(Wednesday, January 4, 1933)

Brother Chairman, Brethren, and Friends:

We have some interesting work now, with an opportunity to preach a sermon on the establishment of the kingdom. But it is strange to me that we are called upon to prove to a gospel preacher, like Brother Neal, that the kingdom of Christ began on the day of Pentecost.

I want first to ask some questions to see if we cannot focus this issue. I want Brother Neal to take these questions when I read them and I hope he will answer them. There is no law in this country against asking questions, though the chairman seems to be against it. We would really like to know his authority to "rule" against asking questions in debate. Anyway, I shall read these questions, and ask Brother Neal to answer them.

1. Will the millennium be a new age, or a part of the present age?
2. What will be the nature of the kingdom of that age?
3. Will it be a continuation of the present kingdom?
4. Where will the capital or seat of that kingdom be located?
5. How will people enter the kingdom at that time?
6. What manner of persons will be in this kingdom?
7. Will they have fleshly or spiritual bodies?
8. Will the Great Commission of Matt. 28: 19, 20 be in effect?
9. Will they be baptized, and worship as we in "the church age"?
10. Will the Lord's Supper be in this kingdom?
11. Will people die during this age?
12. Will there be any sin?
13. Will the New Testament be the law?
14. Will Christ be seated on David's literal throne in Jerusalem?
15. Will the temple be rebuilt, and the ceremonies of the law be restored?

Now, these are fair, honest questions. An honest man is willing to give all the information that he can on any matter his proposition implies or includes. Now, Brother Neal is an honest man. I believe he is. He is woefully deluded, but I attribute to him honesty of heart and sincerity of purpose. Now, if Brother Neal will just live up to his honesty by simply being *what he is*, he will give us all the information he can on any matter that is included or implied in his proposition. Because we are here to study and to learn. I hope Brother Neal will answer those questions for us in his speech tomorrow night. If he does not, I am going to take them up myself.

Now, Brother Neal objects to my saying that Christ began sitting on Pentecost, on the ground that it is not scriptural phraseology. He then adds "I will tell you when he began sitting. He began sitting when he ascended." Is that scriptural phraseology? That is like the "present kingdom" which he said was not scriptural language. But the "final resurrection and judgment" of his chart is! If Christ began sitting before the day of Pentecost, he began reigning before the day of Pentecost. Brother Neal needs to be taught again "the rudiments of the first principles" on *when* the kingdom of Christ began.

Let us look at the charts. Keep the proposition in mind: "The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." What is his proof?

GOD'S WORD IN GOD'S ORDER CHART—No. II

I have asked Brother Neal this question. Paul says Christ will reign "till" the last enemy has been destroyed, and that the last enemy is "death." But the devil is subdued and death is destroyed *after* the thousand years reign of Christ and the saints, according to this chart. The order of his chart is: (1) The second coming of Christ *before* the one thousand years reign; (2) The final resurrection and judgment *after* the thousand years reign. How then is it that he reigns *till* all his enemies are destroyed if death is not destroyed until *after* the reign is ended? Like all false teachers, he is inconsistent.

The order of 1 Cor. 15: 20-26 is as follows: 1. Christ, the first-fruits; 2. They that are Christ's at his coming; 3. Then, *the end*—not the thousand years reign, as his chart displays it. So his chart is not God's order at all. It is an order and an arrangement of his own, and he prints passages of scripture on it to lend prestige to it, and give it an appearance of authority. It is a gross mishandling of the word of God.

THE COMPOSITE BEAST CHART

The lion has a mouth. The bear has two feet. The beast is something like a leopard. There is another that has no name. Another has ten horns plus one, and is the name of another beast—therefore, "after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign upon the earth"! The proposition is perfectly clear, perfectly clear! I know all of you can see it *clearly*. Friends, this is the kind of speculation that is disturbing churches in Tennessee and Kentucky. And Brother Neal justifies division in the church in this town over that kind of speculation. His perfervid brain is running wild and he thinks, if we *oppose* his vain speculation, we are responsible for the division.

Brother Neal admits that Rome is this beast. Because the beast existed, ceased to exist, and existed again, he thinks old Rome will come back into existence so the kingdom of Dan. 2: 44 can be established according to his theory. But the characteristics of this beast were represented, first, in Old Rome, which ended in 476 A.D.; then, in the New Rome of the Latin Empire at Constantinople, and later in Papal Rome, which assumed all the aspects of old Pagan Rome. Brother Neal cannot prove, therefore, that this "composite beast" has not been fulfilled in the historical events of long ago. Yet, upon it he would construct a visionary theory of a future earthly kingdom of Christ—a world power in Jerusalem, with Christ on a carnal throne—and claim that these symbols clearly teach his proposition!

THE FOUR KINGDOMS CHART

We go to the next chart—the four kingdoms of Daniel. We will take this chart and turn it against him.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

The *days* of these kings began with the first one of these kingdoms, and came right on down to the end of that line of kings. Are the days of those kings past? If so, that kingdom has been established. That line of kings started with Nebuchadnezzar, according to Daniel, and continued to A.D. 476. Rome, the last of these four kingdoms, ended in A.D. 476. That was the end of "those kings"—the end of this line of kings.

Brother Neal asks: In the days of "which one of these kings" was this kingdom to be established? He seems to think that all of these kings and kingdoms must be in existence at the same time for this prophecy to be fulfilled. Can you imagine that—four universal powers holding sway at the same time? If this is not his idea, then what is the force of his question?

That kingdom had to be established between the first kingdom and the last kingdom here on his chart, or that prophecy was not fulfilled. But when did the last kingdom end? A.D. 476. Rome is gone. History says so. Any student of history knows it. But we will let Brother R. H. Boll tell us it is so. Get it. Here it is, on page 18 of Brother Boll's book:

"The difficulty ought, however, to be faced. It consists in the fact that Rome, the fourth world power, is gone. There are not to be five world powers. The Kingdom of God comes with destructive impact upon the fourth and supersedes it. No such thing has happened, yet Rome is gone. Has God's word failed? That is not to be thought of. God at least has his solution of this difficulty." ("Kingdom of God," page 18.)

That is only a part of that quotation. Brother Boll continues in an effort to get God out of the "difficulty" of an unfulfilled prophecy!

Rome is gone. Brother Boll says so. All right, the order of these kingdoms, or these kings, is here on Brother Neal's chart. Here is the first one, Babylon. (Pointing to the chart.)

Here is the next one, Medo-Persia. Here is the third, Macedonian, or Grecian, and the fourth is Rome. Then between the first one and the last one, the kingdom of God had to be established; otherwise, it would not be in "the days of these kings." According to Brother Boll himself, the kingdom of Dan. 2: 44 has been established, or the prophecy was not fulfilled. It had to come in the days of those kings to fulfill this prophecy. Now, did it come in the days of these kings? Shall I arbitrarily say it did? Let Jesus Christ answer.

Mark 1: 15: "The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel." What kingdom is it? The kingdom of God. The kingdom of Dan. 2: 44.

Then we have in Mark 1: 15 the fulfillment of Dan. 2: 44.

I wish to read from Brother Boll's book again, on the Kingdom of God. I do not blame these brethren for not wanting these books read here, but we will read them anyway. Brother Boll says:

"The kingdom announced by John (and afterward by the Lord Jesus himself—Matt. 4: 17; Mark 1: 14, 15) could have been none other than that of Old Testament prophecy, and Jewish expectation . . . if it be felt a difficulty that that kingdom, though announced as 'at hand,' has never yet appeared, we shall find an explanation unforced and natural, and one which will cast no reflection on the truth and goodness of God." (Kingdom of God, page 34.)

You will observe that Brother Boll specializes on getting God out of difficulties.

The *time* was fulfilled, but the *prophecy* was not—according to Brother Boll. The time for it to be fulfilled was "In the days of these kings." Brother Boll admits that "these kings" meant the Roman kings. He also admits that the time had come for the fulfillment of this prophecy, when John made the announcement that the kingdom was "at hand." But he says God *postponed* it, because the Jews *as a nation* did not accept the preaching of John and Jesus. Hear him: "Since the kingdom-promise was national, the preparatory repentance must of course also be national." (Kingdom of God, page 35).

Thus Brother Boll *asserts*, without proof, that the conversion of Israel must be *national*, and because it was not so at that time, God postponed the kingdom and substituted the church! But Brother Neal spins a new theory, which is out of line with the theory advanced by Brother Boll, and which contradicts some of his own charts. In his last speech he made this assertion: " 'In the days of these kings' does not refer to Babylonia, Medo-Persia, Greece, nor the Roman kings." He said it means "the ten kings represented by the ten toes," which kings had not then come into existence, according to his admissions. Then, why did John and Jesus announce that the *time* was *fulfilled*? If the *days* of those kings had not come, how could the *time* have been *fulfilled*? Brother Boll's theory that the fickleness of the Jews caused God to postpone his kingdom is bad enough, but Brother Neal's is worse. He has John and Jesus preaching that the time was fulfilled for the kingdom to come before the *days of those kings*, in which it was to be established, had come. The announcement was, therefore, premature—a false alarm; a colossal mistake! Such is the end of this theory we are exposing.

We do not have to theorize, friends, on what is meant by "in the days of these kings." Daniel tells us where the kings of this image begin, and Jesus tells us where they end. The image of Nebuchadnezzar's dream was as follows:

1. Its *head* of *fine gold*.
2. Its *breast* and *arms* of *silver*.
3. Its *belly* and *thighs* of *brass*.
4. Its *legs* of *iron* and its *feet* and *toes* of *iron* and *clay*.

Now, it is admitted by all that this image represents four successive monarchies, or four world powers—four kings and their kingdoms. And it was "in the days of these kings" that "the God of heaven" would "set up a kingdom." Do we have to guess? No. Daniel said to Nebuchadnezzar: "Thou art this head of gold"—Nebuchadnezzar—*thou art this* head of gold. If I could, without marring Brother Neal's pretty chart, I would just write the words, "this" and "these." Now, "These" is the *plural*, of which "this" is the *singular*. "This"—that is where it started in that line of kings. "And in the days of

these kings?—before that line of kings ends, the kingdom would be established. Beginning, then, with Nebuchadnezzar, the four successive monarchies, as all historians, both sacred and profane, agree, were Babylon, Medo-Persia, Grecian (or Macedonian), and Roman. It was in the days of *these kings*—the Roman emperors—that John and Jesus announced “the time is fulfilled, and the kingdom of God is at hand.” (Mark 1: 15.) Thus, in the days of those kings, the God of heaven did set up a kingdom.

Babylon was gone; the Medo-Persian kingdom was gone; the Macedonian kingdom was gone; the Roman kingdom, the last of the four, was in existence. Then the time *was* fulfilled and the kingdom of God *was* at hand. But two thousand years have passed, and yet they tell us it has not come! Rome has gone, and that line of kings has gone, and now, in order to fulfill the prophecy of this kingdom, they have hatched up a theory that will bring old pagan Rome, with all her abominations, back into existence. And Brother Neal pulls the legs and feet and toes of this image over two thousand years of history since the *time was fulfilled*, and would stretch them far enough to reach till the second coming of Christ, in order to make it fit into his patent theory.

He tells us “when prophecy is fulfilled it must be in the same literal, natural manner. Expect a literal fulfillment. This is God’s way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled was fulfilled literally.” So not only must old pagan Rome come back, but that line of kings with all their paganism, so this prophecy may be fulfilled in “a literal and natural manner.” God is going to stage a historical pageant, and put them all on the stage at the same time! All this manipulating of kings and kingdoms in order to prove that a few verses in the 20th chapter of Revelation are literal! It is unbelievable that a group of our own brethren could go to such extremes.

Friends, a theory that demands that kind of assertive proof is wrong on the face of it. The time was fulfilled, but the kingdom pertaining to that time was not! That is the ridiculous end of this theory.

SOME SCRIPTURES COMPARED

I wish now to compare other passages with Dan. 2: 44.

(1.) Dan. 2: 44—Heb. 12: 22-28.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”—Dan. 2: 44.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—Heb. 12: 22-28.

What is the difference between a kingdom which shall stand forever, and one that cannot be moved? Paul says we have the one which cannot be moved. Brother Neal says this kingdom that will stand forever is yet future. Paul says the kingdom which cannot be moved has been received. When is it received? When we come “unto the church of the firstborn”—when we come into the church, we come into that kingdom which cannot be moved. Well, if it cannot be moved, it cannot end. So, the one we have cannot end to let this other one of Brother Neal’s chart begin. That kingdom will stand forever and the kingdom we have cannot be moved. If they are not one and the same, then Brother Neal is confronted with the anomaly of having two immovable and imperishable kingdoms in existence at the same time—for the one cannot end to let the other begin. Therefore, the kingdom of Dan. 2: 44, which shall stand forever, and the kingdom of Heb. 12: 28, which Paul said cannot be moved, must be one and the same kingdom. Paul says we have received it.

(2.) Isa. 2: 2—Dan. 2: 44—Heb. 12: 22-28.

Compare these passages:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations

shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 2.)

Daniel said God would set up a kingdom in the days of those kings. Isaiah said it would be the mountain of the Lord's house. Paul says it is both: Ye are come unto the mount . . . wherefore we are receiving the kingdom.—Heb. 12: 22-28. What is the mountain referred to by Isaiah? It is mount Zion. And what is that? It is the church of the firstborn—the kingdom which cannot be moved. There is the fulfillment of Daniel's prophecy. I have not arbitrarily asserted it. Jesus and John said, "The time is fulfilled and the kingdom of God is at hand." Paul said it had been received. But Brother Neal said the kingdom did not come.

The issue is between Jesus and Brother Neal on the one hand, and Brother Neal and Paul on the other.

(3.) Dan. 7: 13—Acts 1: 9.

Now, let us turn our attention to Dan. 7: 13. He quoted that as though it favored his contention.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13-14.)

In that vision Daniel saw one like the Son of man, who "came with the clouds of heaven, and came to the Ancient of days." He did not say coming *from* the Ancient of days, but coming *to* the Ancient of days. Brother Neal has that prophecy reversed; he has Christ coming *from* God—the Ancient of days. That prophecy said that Christ came *to* the Ancient of days, to God the Father. Daniel sees Christ, the Son of man, coming to the Ancient of days, coming to God—for what? To receive a kingdom. Well, did he? Turn to Acts 1: 9-11.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Daniel said that the Son of man came to the Ancient of days to receive dominion and a kingdom. He *went* to receive it, but he did not receive it!

In Eph. 1: 20-23 Paul says that Jesus received the dominion that Daniel said he went to receive, when he was made head of the church. Hear him: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

Brother Neal has the church established *before* Pentecost. He says Christ began sitting *when* he ascended. Get that, members of the Main Street Church of Christ in Winchester? Your preacher has now gone on record that the kingdom of Christ began "ten days" before the day of Pentecost. What becomes of the preaching of the pioneers, and the debates that we have been having all these years, about the establishment of the kingdom *on Pentecost*? Brother Neal does not seem to know anything about the establishment of the kingdom, what, when, where, or how, or whether it be past, present, or future.

(4) Mark 9: 1—Acts 1: 8—Acts 2: 1-4.

I will now read Mark 9: 1—"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Now follow this series of passages: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 15.) The kingdom had not come then, but was *at hand*.

Later, Jesus told his disciples to pray "thy kingdom come." (Matt. 6: 9.) The kingdom had not come then. But he told

them that some of them would still be living when the kingdom should come. (Mark 9: 1.)

When Jesus died on the cross, Joseph of Arimathea, "who also himself waited for the kingdom of God," took the body of Jesus "and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." (Luke 23: 50.) This man *waited* for the kingdom. It had not come.

Then, after his resurrection, when Christ was with his disciples on the day of his ascension, we have this conversation recorded:

"They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 6-8.) It had not come at that time.

The kingdom had not come when John said it was "at hand." It had not come when Jesus told his disciples to pray "thy kingdom come." It had not come when Joseph of Arimathea "waited for the kingdom." And the disciples were still expecting it when Jesus ascended into heaven. But he had told his disciples that some of them should not taste of death till they had seen the kingdom of God come. Jesus said it would come before the death of some of them. Brother Neal says it has not come yet. Then Methuselah was not in it for old age!

What kingdom was that? "There be some of them that stand here, which shall not taste of death, till they have seen *the kingdom of God* come with power." (Mark 9: 1.)

Now, when did the power come? That will settle the issue. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

Now read:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a

sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)

We reach the conclusion of the argument in the following syllogisms:

1. The power came when the Spirit came.
 2. The Spirit came on the day of Pentecost.
 3. Therefore, the power came on the day of Pentecost.
1. The kingdom should come with power.
 2. The power came on the day of Pentecost.
 3. Therefore, the kingdom came on the day of Pentecost.

Having thus shown that the kingdom prophesied by Daniel, and announced by John and Jesus, began on Pentecost of the second chapter of Acts, we are now ready to discuss the throne on which Christ is sitting.

CHRIST ON HIS THRONE

Turn to Zech. 6: 13. Some seem to think that because I quote the scriptures, I am not reading the Bible. I am reading, but reading from memory. I prefer not to do it, but it takes time to turn to each passage and read it out of the Bible. If you find one passage that I do not read correctly, tell me about it and I will turn to it and read it.

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon this throne: and the counsel of peace shall be between them both." (Zech. 6: 13.)

Brother Neal says Christ is now on the Father's throne, that he is not on his own throne. I am not misrepresenting Brother Neal. I have the leaf turned down here in his book, the place where he says it—that Christ is now on the *Father's throne*; and that he will not be on *his* throne until he comes back to the earth; and then he will sit on *his* throne.

But get this—Zech. 6: 13 says: He will be a priest on *his*

throne—not the Father's; he will rule on *his* throne—not the Father's; he will sit on *his* throne—not the Father's.

Now hear Paul: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8: 1.)

1. Christ is priest now.
2. But he would be priest on his throne.
3. Therefore, he is on his throne now—*his* throne—not the Father's.

Again: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. 4: 14.)

1. He is priest on his throne.
2. But he is priest in heaven.
3. Therefore *his* throne is in heaven.

Read again:

"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. 8: 4.)

If he were on earth he would not be a priest at all. Get it?

1. If he were on earth, he would not be a priest at all.
2. But he would be a priest on his throne.
3. Therefore, *his* throne cannot be on earth.

That settles it, friends. Zech. 6: 13 names three things Christ would do on his throne. (1) He would sit on his throne. (2) He would be a priest on his throne. (3) He would rule on his throne.

The argument in syllogism is as follows:

1. He would rule on his throne while priest.
2. He is priest on his throne now.
3. Therefore, he is ruling on *his throne* now.

That settles it again. Christ will never occupy his throne on earth.

CHRIST ON DAVID'S THRONE

What else is "his throne" called? What is another name for it? On Pentecost Peter quotes the prophecy concerning David's throne as follows:

"Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." (Acts 2: 29-31.)

Thus, Peter connects the prophecy concerning Christ being seated on David's throne with his resurrection and ascension to heaven. Hear him further:

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 33-36.)

If that does not prove that the reign of Christ began on Pentecost when the sitting began, that the throne on which he sits is David's throne—nothing can be proved by the Bible at all. The old throne of David, under the Old Testament, was a type. The reign of Christ, at the right hand of God in heaven, is the antitype. Whereas, David's throne was once on earth, it is now in heaven—transferred from earth to heaven, and transformed from temporal to spiritual—a spiritual reign.

These brethren are looking for that old Judaistic, materialistic, literalistic reign the Jews under the Old Testament were expecting. This thousand years reign which Brother Neal is preaching to you is not one whit an improvement in its nature over the old kingdom of the Jews. The mistake that he is making today is the same mistake that the Jews made when Jesus came the first time. They rejected Christ because his kingdom was not a literal affair. They rejected Christ because his kingdom was not like they expected it to be. They thought the Messiah would restore David's throne on this earth. And because Jesus did not fulfill those prophecies like they expected them to be fulfilled,

they rejected him. Brother Neal and his brethren are looking for Jesus Christ to do the same thing which the Jews were expecting him to do. They rejected him because he did not do it. When Jesus comes the second time, should he not do then as they expect, I wonder if they would not do the same thing the Jews did the first time. Would they not also reject him if it was not according to their expectations?

Brother Neal is willing to divide churches of Christ over these theories of a future earthly kingdom of Christ. Think about Brother Neal, a preacher identified with a people who claim to be Christians only, whose slogan is to speak where the Bible speaks and be silent where the Bible is silent. Think about it! Preaching unity to the world, appealing to the denominations to lay down party creeds and party names and stand united on the Bible—and then coming before the denominational people of this town with this roll of charts, featuring his divisive theories. What kind of a plea can he make to the denominational world for unity upon the Bible? Shades of those pioneers who launched the great restoration movement! And it is here in Winchester where the Hardings preached that mighty restoration plea!

The Official Board of the First Christian Church does not want me to expose him. There is a reason. I will do it anyway. I will.

I know all of this is hard on Brother Neal. But I am not trying to be hard on him. I am hard on this thing he is teaching. I am not trying to embarrass him. I am trying to show these brethren the consummate folly of their theories and they cannot run to the "official board" to get immunity from exposure—as long as I am in the negative.

RECAPITULATION

First: The Bible does not teach two future bodily resurrections with a thousand years between.

Brother Neal constitutes the aggressor. But I am going to offer arguments against his contention.

(1) John 6: 40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

(2) John 12: 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Brother Neal says the righteous will be raised at the second coming of Christ, and that the wicked will be raised one thousand years later, after the millennium is over. Jesus says the righteous will be raised *at the last day*. Therefore, the second coming of Christ is *the last day*.

But John 12: 48 says the judgment of the wicked will be *at the last day*. Therefore, the judgment of the wicked will be at the second coming of Christ—not one thousand years after.

Second: The Bible teaches that the resurrection of the righteous and the wicked will be simultaneous.

(1) 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

(2) 1 Cor. 15: 51: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The righteous will be raised at the last trump when *the dead shall be raised and we shall be changed*. That is at the second coming of Christ.

The second coming of Christ is *at the last trump*. That means the last resurrection. If there is going to be a resurrection a thousand years after that, it will be a resurrection without a trump. No alarm clock! They will have to wake up accidentally! *The last trump is the last resurrection*.

(3) John 5: 28, 29: "Marvel not at this: for the hour is coming, in 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."

The good and the bad come forth at the same time. Brother

Neal has them a thousand years apart. Jesus has them coming forth the same hour, the good and the bad.

Third: The Bible teaches the judgment of both the righteous and the wicked at the second coming of Christ.

(1) Matt. 25: 31, 32: "When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left."

Thus the Bible teaches the judgment of both the good and bad at the coming of Christ.

(2) 2 Cor. 5: 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

This would have to be the judgment of both the righteous and the wicked, as Paul says "we"—including himself—must "all"—including us—appear before the judgment seat. Brother Neal says this passage does not include the judgment of the evil, because the evil will receive no good, and the verse says those that are judged will receive both good and evil. Then, by the same reasoning, it is not the judgment "of they that are Christ's," for they will receive no evil. Both good and bad will be meted out "according to their deeds."

It is true that Christ, in the third chapter of John, says, "He that believeth on him is not judged [condemned]: but he that believeth not is judged already because he hath not believed in the name of the only begotten Son of God." The evident meaning of the word "judged" in this passage is "condemned."

The judgment of 2 Cor. 5: 10 is either a universal judgment, or it is no judgment at all. It includes or excludes both good and bad, by the same reasoning.

This judgment will be at his coming. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.)

Friends, what the Bible says *will* take place *when* Christ comes precludes the possibility of this millennial reign of Christ in the land of Palestine. Such a theory, if true, would bring Jesus Christ down from his throne in heaven to occupy an inferior throne on the earth, his footstool. That would not be a promotion. It would be a demotion, both of Christ and the redeemed saints in glory.

Thank you, Ladies and Gentlemen.

FOURTH SESSION

(Thursday, January 5, 1933, at the Courthouse)

Chairman: THADDEUS HUTSON

Prayer by E. G. Creacy

NEAL'S FIRST SPEECH

Just a moment with bowed heads: Holy Father, grant thy servant wisdom to deal truly with thy word, and a heart to deal kindly with people. In the power of the Spirit, and in the name of Jesus Christ. Amen.

Honorable Chairman, Brother Wallace, Ladies and Gentlemen: It has already been said that we are in a new place, and all of us know we are here. Maybe some do not know why, and I am going to read you a paper giving the reason:

COPY OF RESOLUTION ADOPTED BY THE BOARD OF OFFICERS
OF THE FIRST CHRISTIAN CHURCH, WINCHESTER, KENTUCKY
JANUARY 5TH, 1933

At a meeting of the Board of Officers of the First Christian Church, Winchester, Kentucky, January 5, 1933, Brother Pendleton offered the following motion:

That the use of the building of the First Christian Church be withdrawn from the debaters conducting the present debate, on the ground that the conditions which this Board requested the participants to observe in the conduct of the rest of the debate were not complied with. The following are the conditions:

1. Personalities should be strictly and entirely avoided.
2. All references to anything either of the participants has said or written prior to this debate should be avoided.
3. Church or doctrinal differences or divisions should be excluded from the discussion.
4. The effect or claimed effect of either participant's views upon religious division should not be discussed.
5. The participants should confine their discussion to what the Scriptures teach with reference to the subject under discussion.

And that a copy of these resolutions be delivered to each of the participants this morning; the same being seconded by Brother Richards, and being put to vote, was carried unanimously.

V. W. BUSH, Chairman.

That gives the reason. I have no comments to make, at this present time, at least.

Naturally as a discussion of this subject goes on, people become interested or disinterested. The interested ones want to know more, and they want to know more than they may hear now, and so they are asking questions about where they could find help.

The best help that I can suggest is the Bible. I use just an ordinary text Bible—that is, one without references, and use in connection with it a complete concordance. I find that to be the best for me, but a great many people want Bibles with "helps" of some kind in them. I am glad to recommend Bibles of that kind, with the explanation that probably not all the helps will be true to the word of God, the helps being the works of men. You will find a number of Bibles, general reference Bibles, and various kinds of reference Bibles with notes to be helpful, but do not depend too much upon the helps without testing all of them by the word of God.

I have here the prospectus of a Bible that is a pretty good Bible. If you are interested in prophetic subjects, you will find a great deal of good help along the line that I have been presenting here in this debate. This is called the "Marked Bible." The various subjects are marked in different colors. In regard to the prophetic subjects, I find that there are all together 31,102 verses in the Bible, and that of that number 5,355 verses are connected with the theme of prophetic subjects. That is one-sixth of the Bible; so, the matter of prophecy becomes a very important subject when you begin to study the Bible. I have here under that prophetic subject some general headings.

For instance: "The Certain Triumph of God's Kingdom." That will be a very interesting study, going along the same line we have been preaching. "The Rejection and Scattering of Israel"; "Events that Presage Christ's Coming"; "Translation of the Saved"; "Israel Restored"; "The Period of Great Tribula-

tion"; "Christ's Sure Victory Over all Enemies"; "Hope of Universal Peace Realized"; "Descent of Christ and the Millennial Reign of Christ"; "The Resurrection of the Wicked"; "The Judgment"; "The Never-ending Life"; "Sorrow and Suffering Over"; and "Questions of Recognition of Friends in Heaven." These are some of the general topics you will find. This book is sold by The Gospel Advocate Company, and Brother Wallace will be glad to get it for you.

Here is a good commentary, if you want a commentary. This commentary deals largely along the same line I have been presenting in these lessons. Brother Wallace will get that for you, too. "A Commentary, Critical and Explanatory, on the Whole Bible, Jamieson, Fausset and Brown." The Gospel Advocate Company sells it.

Another good book that is advertised and sold by The Gospel Advocate Company is "Gospel Sermons," by Dr. T. W. Brents, which is printed, I think, by The Gospel Advocate Company. In that, especially, you will find one chapter or section on the millennium, that is very good. I want to read you a quotation from it just to show you the trend of the teaching of that book:

"Some writers boldly deny that there is any such thing taught in the Bible as a thousand years' reign with Christ by any class, at any time, anywhere, in any way. With this class we propose no argument. Our text says, as plainly as words can express anything, that there shall be such a reign, and this ought to settle it with those who believe the Bible, and we propose no argument with those who do not believe it. All such labor is worse than thrown away.

"Others admit that there will be a thousand years' reign of Christ, but they insist that it will be some sort of a figurative affair, and they figure it all away, until there is nothing left that they can describe, or that we can see. We know not how to reason with this class, for they give us nothing on which to reason.

"Others think that it will consist in the breaking down of denominationalism, and the universal acceptance of the pure gospel of Christ, as taught by Mr. Campbell and his co-workers. However desirable this may be, we see no prospect of it, nor

can we find satisfactory evidence on which to base such a belief. . . . All the world has never accepted the pure word of God, and never will. He is dreaming who expects the millennium to come about in this way."

Let us hear Dr. Brents again. He says:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead, and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"This is the millennium. If this does not express a literal reign with Christ for a literal thousand years, we know not what assemblage of words would be capable of expressing that thought."

That is from a chapter in Dr. Brents' book, and the chapter is named, "The Millennium." Brother Wallace will be glad to sell you that book. His company sells it.

There is another Bible that is used and liked by many people, the "Scofield Reference Bible." This Bible is advertised, and is said to be "used by the best Bible students." Then follows a description of a number of different bindings you may have, then it says, "You can't possibly miss it on a Scofield Bible." F. L. Rowe, Publisher, 422 Elm Street, Cincinnati, Ohio. If you prefer, he will get any of these books for you—will be glad to do so.

Brother Wallace has been speaking about my book, and waving it in the air a great deal, and trying to show it is a bundle of contradictions, and says that one reason why we were restricted in the First Christian Church was because some one, and especially myself, did not want to have this book read in this debate. He charges me with hiding behind the skirts of the Official Board of the First Christian Church. They have no special interest in excluding these things, but somehow or other,

I am back of the twenty-four men that made that decision, and they are shielding me to keep this book from being read in this debate.

Now, I don't care for it being read, and the agreement signed between Brother Wallace and myself says we are to be free under God to order our discussion as we may elect, and I am going to adhere to that. Brother Wallace has freedom to use any book he wishes in this discussion, without any objection whatever from me, and I don't want him not to read this book. In fact, it would be my conclusion that, if he had read it all the time, his part of the discussion would be much better than it has been up to the present time.

I would like to say something more about my book. This book costs forty-four cents to get it to the reader, forty-four cents for each copy, but it has been advertised so much and the ban has been put on it so much, I think you would be interested in reading it. We are not wanting to sell it at forty-four cents, but we don't like to just throw it broadcast, because it would find its place in the waste can, in a good many cases. Tomorrow night after the debate has been dismissed, we will have a number of these books here, and anyone that has ten cents can have one if he wants it, just to try to find the contradictions that are supposed to be found in it. We will have 100 or more here tomorrow night. So much, then for speaking about these primary things.

We would like to give you something good, first. As we go on in these debates, naturally there are a number of things, pleasant and unpleasant, that accumulate, a number of things we would like to speak about, but naturally, time does not suffice to bring all of the things in, that really would be proper and necessary to be brought in. There are always subjects that are directly connected with the subject in hand, and then there are many brought up that are more or less indirectly connected. We could not deal with all of them, because any Bible subject is connected with the whole Bible, in some way or another; in five nights we could not deal with any large portion of the Bible. So, naturally we must just let some of those things that are not so important pass by without any notice. Many of the scriptures used by Brother Wallace are *irrelevant*, hence

we pass without noticing them. We are going to deal with a number of things that are pleasant, and some things that are unpleasant, tonight, but first of all, I would just like to use a little time in showing you the proposition we are discussing, and some charts.

The proposition that we are discussing is this:

<p>THE BIBLE CLEARLY TEACHES THAT — AFTER THE SECOND COMING OF CHRIST -- AND BEFORE THE FINAL RESURRECTION AND JUDGMENT THERE WILL BE AN AGE OR DISPENSATION OF ONE THOUSAND YEARS DURING WHICH CHRIST WILL REIGN ON THE EARTH CHAS.M.NEAL -AFFIRMS FOY E.WALLACE JR. -DENIES</p>	
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The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign upon the earth.

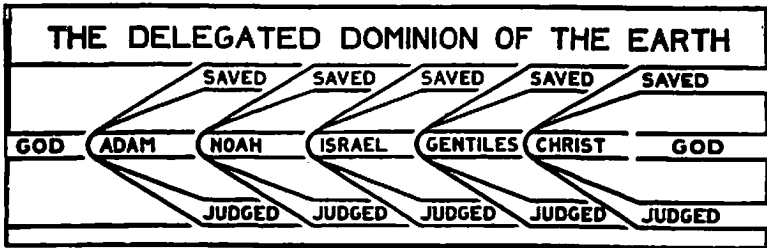
That is the proposition and I will not go further with that, except just to call your brief attention to it and then pass on. I want to keep these things in your mind, because they are important, and we learn by repetition.

<p>I AFFIRM --- HE DENIES</p>	}	<p>THE FACT OF THE THOUSAND YEARS PERIOD THE PLACE OF THE THOUSAND YEARS PERIOD THE RULER OF THE THOUSAND YEARS PERIOD THE REALM OF THE REIGN OF THAT PERIOD</p>
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I am affirming the *fact* of the thousand years period. Brother Wallace has told us that he believes everything that is in the Bible. Now, he has told us a time or two that he believes that this is in the Bible, but he has told you also, in his definition of matters, that he finds no *place* for it between the time when Christ sits on the throne in the second chapter of Acts—from the day of Pentecost on—until the resurrection of the dead is past.

If there is no *place* for it during that period of time, he has not told us that there is any other *place* for it, and he *has* told us he believes it is in the Bible. He has not denied that, but he hasn't found any *place* for it. If it isn't in the *place* where I have been showing it, it ought to be up to him to tell us where it is, because he does believe there is such a period in the Bible. But the Bible affirms it. These books he is disseminating teach the same thing. He ought to do one of two things: he ought to point out where that period is, or quit selling these books. Where is the *place* of the thousand years; where is it? Will he place that for us, or will he go on and leave it up in the air some place, with no historical background, just hanging loose, like he said I had done with some of these questions? The purpose of this debate is to set that forth in a tangible way, so you can get hold of it. I am trying to do that from night to night. Brother Wallace doesn't tell us anything about where he thinks it is, or anything about it. The *ruler* of the one thousand years reign is shown to be none other than the Lord Jesus. The *realm* of the reign of the one thousand years is this earth.

We have spent a good deal of time on the *place* and the *ruler*. Last night we dealt somewhat with the *realm* of the reign, the place where Christ will reign. A part of our proposition says that it is on the earth. Now, our next chart will show us something about that. We are going to review some, and remember we are trying to teach with the chart—and all the scriptures this chart represents. We are not trying to teach all the proposition, but one particular part of it, and that is that Christ will reign on the earth.



Here is the chart and it is very simple. It just shows the

delegated dominion of the earth. All power belongs to God, but God has sought to delegate this power to man. He has delegated the dominion of the earth to Adam. Adam failed. He delegated it to Noah. Noah made a failure. He delegated it again to Israel. Israel has been set aside in favor of the Gentiles. The Gentiles are now in dominion of the earth. It is the "times of the Gentiles." Reading in my Bible, I find written in it some very plain scriptures in regard to the time the dominion is taken from Israel and delegated to the Gentiles. Ezek. 21: 25-27. When the Gentiles' time is finished, it will pass into the hands of Christ (Rev. 11: 15); and when Christ reigns a thousand years, it will pass back to God from whom it came (1 Cor. 15: 28); and thus the cycle is completed: *from God to God*. God first *is all*; last is not only all, but he is *God in all*; the whole cycle is complete. See 1 Cor. 15: 28, where it says "that God may be all in all."

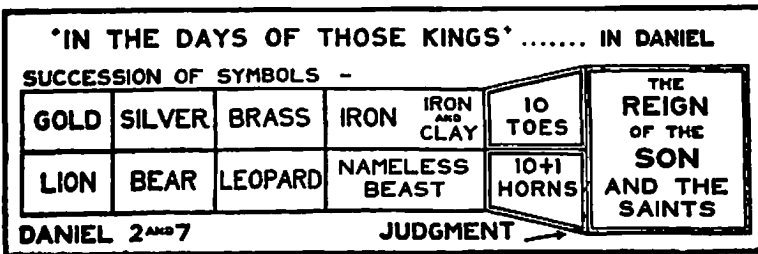
This is the dominion of "the earth." It is not up yonder in heaven somewhere, but it is on *the earth*, where Adam lived and ruled, where Noah and Israel ruled, and where the Gentiles are now ruling. That is where the kingdom of God is, and where the kingdom of the Lord Jesus Christ is when "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11: 15.)

That is the story. It is but one item. It won't do any good for Brother Wallace to get up here and say: "This very clearly proves it, doesn't it?" We are not trying to prove the proposition by this chart, but by the scriptures that are quoted here. When I referred to this chart last night, he made a little fun about the matter. Why didn't he take up these several scriptures, read one after another, showing this delegation of power, and tell us why it does not pass from the Gentiles to Christ at the seventh trumpet; for the scriptures plainly say that when the times of the Gentiles are fulfilled, the kingdom of this world shall become the kingdom of our Lord Jesus. Why did he not take them up and show what they do teach? I am in the affirmative and it is the business of the negative to follow the affirmative. Why doesn't he examine these texts? If I have misapplied these scriptures, why doesn't Brother Wallace take

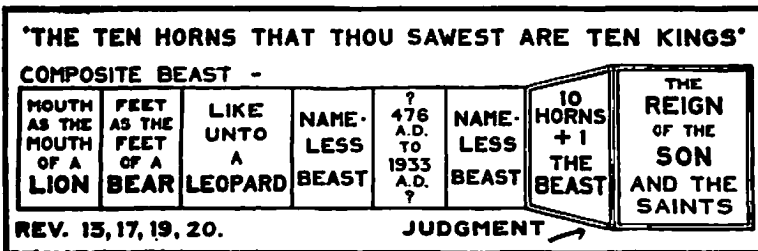
them up and show their correct application? That is his business.

Let us not forget the proposition. The Bible teaches certain things, and the church may divide about certain things, but the question in hand now is: does the Bible teach this proposition or does it not? Is it a false proposition? We would like to see Brother Wallace deal with these scriptures in his next speech. He has been using these charts quite a good deal.

Now, let us go on with another chart for a little while.



Here is a succession of symbols and the world governments are represented here by these symbols, each section representing a kingdom, but at the last, you will notice that the government is left in the hands of the Son and the saints. That is a Bible picture. That is the last scene you will find, if you follow the successive symbols, finally coming to the last, which is the reign of the Son and the saints.



Next the same thing is shown from the book of Revelation. Look at the chart. In the place of having four beasts, we have a composite beast; the ten divisions plus one are ten kingdoms plus one. We have the ten horns or kingdoms on the seventh head, and one horn, or kingdom, added to that—the beast and ten kings. Then, in chapter 19, we see those kingdoms making

war with the Son of God as he comes from heaven; and, in chapter 20, we see the Son and the saints reigning. This is the story—and this reigning is over the kingdom of this world. (Rev. 11: 15.)

Now, I am going to conclude this part of it. That sets forth the story right straight through, and it leaves the rulership of the world in the hands of the Son, Jesus Christ, and with him are associated the saints. Will Brother Wallace deal with this?

I would like to call your attention to a few things that are a little unpleasant.

Brother Wallace has been charging that I am a divider of churches; and he has said this in a number of ways, and at a number of times, which I have copied down. Inasmuch as Brother Wallace has charged that Charles M. Neal is a man "who has caused division in the body of Christ," I hereby call upon him to *specify and prove such charges, or retract the same in the same public way in which they were made.*

I have been preaching thirty-two years. I have preached ten years in one place, five years in one, and seven years here, making twenty-two years all together in located work. I have preached monthly and semimonthly at other places. I will make this statement to you: that no church, wherever I have preached regularly in that way, has ever had any serious trouble while I was with it—doctrinal or otherwise. No church has ever divided, while I was with it, because of anything whatever; and none of the churches, wherever I have preached, either monthly or semimonthly, or in regular work, has ever divided.

Now, I want Brother Wallace to take care of this because it is a serious charge. I am not guilty of this charge. It is a false charge and I want him to take care of this in his next speech, if he will.

"The church in Winchester, Kentucky, was planted in the days of McGarvey and the Hardings, 'watered' by other faithful men of God, and later *divided* by the preachers who are advocating these future-kingdom theories." Foy E. Wallace, Jr., *Gospel Advocate*, Oct. 20, 1932.

That is also a false charge, and the proof ought to be forthcoming, or else it also ought to be retracted.

Now, here are the facts in regard to the church here. The

church here did have a division, but those people who are meeting at the Fairfax building signed a statement some years ago, and this is the statement:

"We see now that the questions involved were not questions of faith, but only questions of judgment and management."

Signed by:

M. P. LOWERY	JOHN HARDING
R. H. FARRIS	JOHN A. SNOWDEN
W. C. CURRY	and A. C. McEWAN

M. P. Lowery and W. C. Curry are now meeting at the Fairfax church house. So we have here the Fairfax church against Brother Wallace, in regard to his statement that the church divided over doctrinal questions. It was *not* over doctrinal matters. It was *not* divided by speculative preachers, but by questions of judgment and management.

Now, Brother Srygley held a meeting for this church a year or two ago and in a report of that, he said:

"In later years trouble grew up among them and there was a split, a number leaving the congregation who began to meet in the courthouse. Soon these modern interpreters of prophecy began to preach for those who met in the courthouse."

And then came the modern speculators, according to Brother Srygley. Thus we have Brother Wallace against Brother Srygley. You ought to settle that, brethren. Brother Srygley is right in this, and Brother Wallace is wrong. This church was not divided by speculators. I have this statement signed by four men:

"We, the undersigned, being members of said church during the time of the trouble and division, do solemnly declare that the above statement is not true to facts. At no time did the question pertaining to prophetic interpretations and questions concerning the future-kingdom reign of Christ on David's throne enter into the troubles which resulted in the division of the church. No one acquainted with the facts concerning the said division would be reckless enough to make such charge. We therefore ask that such charge be retracted in the same public way in which it was made." Signed:

WALLACE HUKLE	Elders of Main Street Church of Christ.
A. C. McEWAN	
G. D. McCULLUM	
G. W. BOTTS	

Here we have four good men against Brother Wallace, or Brother Wallace against four good men, and we would like for him to deal with this. I am going to leave him a copy here of this that he may read for himself. Here is a copy of the statement signed by the Fairfax brethren also, and here is a copy of Brother Srygley's statement also. There are the three copies and I would like for you to deal with that in your next speech. Tell us why you make such charges, publishing them in the *Gospel Advocate* and scattering them all over the country. Coming here, you make the same charges before the people of this community, substantiating them by nothing whatever. These things are denied by Brother Srygley and the elders of the Main Street Church. That is a serious charge for you to make, Brother Wallace, just to call me a divider of churches and use a great many big words in regard to me that are not complimentary at all, when there isn't any fact to back your charge. We would like for you to deal with that.

WALLACE: Are you ready for me to deal with it?

CHAIRMAN: You have two minutes left, Brother Neal.

NEAL: We have lots of time left yet. Lots of things can be said in two minutes.

I want Brother Wallace to get the final picture, according to these charts. The scripture quoted leaves the earth in the hands of the Son and the saints.

This is next to the last night, and tomorrow night will be the closing night and a lot of these things are not going to be dealt with.

Brother Wallace gave me fourteen questions last night and wanted me to answer those questions. I will just say that I will, when he answers that statement I made in regard to the church of the early fathers, saying no one, no accredited church history, *no church history of any kind*, will give you a statement that is contrary to this: that for one hundred years and more, as stated by the Encyclopedia Britannica, the church of God, the Christians of the early day, thought of nothing but the literal fulfillment of the thousand years period, and those things connected with it that are in the line of Christ's reign on the earth. These

new-fangled theories of spiritual applications of the prophecies came not sooner than 250 or 300 A.D. They were started at that time. They are the inventions of men, and they do not reach back to the days of the apostles by a lapse of 100 years or more.

I thank you.

FOURTH SESSION

WALLACE'S FIRST SPEECH

(Thursday, January 5, 1933)

Ladies and Gentlemen, Brother Chairman:

You can readily see the difference between Brother Neal's way of debating tonight and the other nights of this discussion. I wonder why he has changed his manner? At the First Christian Church, he refused to say a word about anything that was brought up. He stuck to his charts. Now, that he is out of the First Christian Church, he has turned vicious. He has said more personal things tonight than have been said in all previous sessions of the debate put together. Yet they tell me that I am hard in this debate. Brother Neal prayed for God to help him deal kindly, but he has said many *unkind* things. He has brought more personalities into the debate tonight than have even been suggested at any other time.

This, coming from a group of brethren who feature so much love and piety, and who seem to have thought this discussion should be a battle of roses or a mutual admiration contest, is somewhat inconsistent.

We shall not allow the debate to dwindle down to a low wrangle, but I can prove that this division is over these theories of the thousand years reign of Christ on earth, and *will prove it*. I do not blame Brother Neal for wanting to leave his proposition. He spent his thirty minutes tonight on matters foreign to his proposition. He evidently wants to get away from the three nights he has suffered under the consideration of his impossible proposition. Therefore, he did not deal with the issue at all in his first thirty minutes tonight. He has one more half-hour tonight in which to produce the passage that so *clearly* teaches his theory. We have waited four nights. Can we expect it now?

THE OFFICIAL BOARD'S RESOLUTION

The first thing for my attention is this resolution adopted by the Board of Officers of the First Christian Church in Winchester. Brother Neal read the Resolution, and I will not re-read it, but will make a full statement about it.

I told the audience last night how Brother Neal mailed out his cards all the way from Winchester to Dallas, in which he challenged all the preachers in the country for a debate. He got this card out by the dozens, at least, and perhaps by the hundreds or more. And he told Brother Max Ogden if he ran out of cards before he could get one of his "friends of the ministry" to sign one, accepting the proposition, that he would furnish him more cards.

The first card Brother Ogden used was signed. He saved the rest of them for future use. We then proposed that the debate be conducted under the usual rules of debate, with moderators and under parliamentary debating rules, Hedge's Rules of Logic, or any of the customary rules of debate. Brother Neal refused those rules and said he did not want moderators. He drew up a contract of his own, that there should be no moderators—none. He insisted that a chairman would be selected out of the Winchester community. I agreed and let Brother Neal select his chairman. We had nothing to do with making the arrangements, except to agree to the arrangements made by Brother Neal. He made the arrangements with the First Christian Church himself. Nobody else had anything to do with securing the place and selecting the chairman. Brother Neal, the chairman, and that Official Board agreed on the arrangements and the debate was set. He selected the pastor of the First Christian Church for the chairman. I said to the brethren at the time, "It is all right with me, but I think Brother Neal had just about as well appoint himself as chairman as to select the Pastor of the Christian Church, for they are about like two peas in a pod." Nevertheless, we acquiesced, and that chairman was selected who has tried to turn himself into "the whole cheese"—moderators, chairman, and all.

The debate was drawing the line on division so plainly that it applied with equal force to the Christian Church. Things got so warm for the Christian Church that it could not stand the pressure. They closed the doors. And I am in distinguished company tonight with the Apostle Paul and the old pioneers of the church who received similar treatment. Because they preached the gospel in its purity and simplicity, stood for unity,

and preached against division, doors were closed against them all over this country. That is the reason the doors of the First Christian Church are shut tonight.

Brother Neal was *kind* and *good* and *loving* and *pious* every night in the Christian Church. Now he commences with a wrangle. Why the difference?

Let us test out that little set of "resolutions" of the Official Board. In substance they told me that I must say in this debate what they *wanted* me to say, or we could not continue in their house. That is what their resolutions meant. The resolutions laid down rules and regulations that no intelligent debater could ever accept.

This is how they ordered it:

No. 1: "Personalities should be strictly and entirely avoided."

But what are personalities? I could not refer to Brother Neal himself, without the reference being personal. Personalities are quite different from *personal reflections*. No rules of debating have ever barred personalities in argument and counter argument. I have not indulged in personal reflections. Brother Neal is the first to introduce such as that into the debate tonight.

No. 2: "All reference to anything either participant has said or written prior to this debate should be avoided."

I cannot refer to anything Brother Neal has written if I debate in the Christian Church! But what do they care about what Brother Neal has written, or what I say about what he has written? Can you not see what purpose is behind that? Can you not see that Brother Neal did not want me to expose his book? What does that Official Board of the First Christian Church care about Brother Neal's book or what I say about his book? Can you not see that *he* is the one who was trying to be protected from those contradictions that I was constantly exposing in his book? He is the one who is behind that.

No. 3: "Church or denominational differences or divisions should be excluded from the discussion."

Well, how are we to debate about a difference without mentioning it? In other words, they tell me to quit debating. I am

here debating with Brother Neal on church differences and yet they say, "Church differences or divisions should be excluded from the discussion"—shall not be mentioned! What is the purpose of the debate if we are not to debate about division or differences? Can you not see the silliness of that thing? It is reduced to an absurdity. And a lawyer in this town, a member of the Official Board of the First Christian Church, wrote it. I would not have him for my lawyer if I needed expert advice.

No. 4: "The effect or claimed effect of either participant's views or position upon religious divisions should not be discussed."

I am not to give Brother Neal's views on anything regarding *differences* or divisions, which is the subject that I am debating with him. And a lawyer wrote that! I wonder what kind of a speech he makes to a jury in a case in court?

No. 5: "The participants should confine their discussion to what the scriptures teach with reference to the subject under discussion."

Yes, but a scriptural discussion does not bar reading from writers who have discussed the same subject, for the purposes of comparison and comment. Brother Neal has himself done that tonight. Why did he not do that in the First Christian Church? He has been reading from other documents and books tonight. He stated at the beginning of the debate that he depended entirely on the Bible. But he does not want others to do that. He wants them to read his book. He made a very good sales talk tonight. He first wanted to sell you some Bibles. He said, "Now, the best book that I can recommend to you is the Bible. But if you want *help*, I will recommend something *else*." He will recommend the Bible to you unless you *want help*. The Bible is the best book if you do not want help. But if you want help get "Light in a Dark Place," by Chas. M. Neal!

These resolutions are ridiculous, friends. You can see clearly why the doors of the meetinghouse here in Winchester have been closed, not against Brother Neal, but against me. I was exposing Brother Neal, and it was getting a little too close to the Christian Church on the question of division.

I want, therefore, to say publicly before the people of Winchester that when I get through with Brother Neal, if the

Official Board of the First Christian Church will put up their man, I will take him on, and will gladly do it. That is a proposition that I place before the people of Winchester and the First Christian Church.

Brother Neal's contract says that the only rule we have for this debate is that "We are free under God to conduct the discussion as we may elect." Why did he not say that in the First Christian Church? He permitted the chairman over there in the First Christian Church, the first night of this debate, to make a "ruling." He permitted the Official Board of the First Christian Church to draw up and offer "resolutions" before the congregation, that were directed at the negative. Everybody knows they were so directed; though they were drawn under disguise as suggestions for both. And Brother Neal never once stood before that congregation and said, "Brother Chairman, Brother Wallace is right; under the contract we did not have any such rules and regulations." But he forced me to do all the talking.

That document was not submitted to me before the debate. There were no such *rules* and *regulations* submitted to me. They conjured them up the third night of the debate and read them to the people. Not once did Brother Neal lift his voice to protect the right of the negative under his own set of rules. He waited until he got out of the Christian Church and came to the courthouse before he said a word, and when he did speak he attempted to discredit the negative by personal reflections. Is that honorable? I am leaving it to you to decide.

I would not have treated Brother Neal that way if he had been debating in my town and a chairman had tried to hog-tie him like he has me. I would have stood up to my contract, and he would not have had to do as I have had to do in this debate. Instead of having to call the chairman's hand myself, because he was overstepping his authority under the agreement, Brother Neal should have immediately said, "Brother Chairman, you are wrong. The negative is within his rights under the contract." But he did not do it. So much for that.

SOME IRRELEVANT MATTERS

I now call your attention to some other matters that Brother Neal has mentioned.

His sales talk was fairly good, but as usual he has not stuck to the facts. Brother Neal says that the Gospel Advocate Company sells certain books, among them the Scofield Bible. Everyone knows the Scofield Bible is *taboo* in the *Gospel Advocate*. "The Marked Bible" I know nothing of, except that it is a sort of a red-letter Bible, merely marking promises and prophecies. It is not recommended by the Gospel Advocate Company. It is merely listed. The McQuiddy Printing Company is a business concern. McQuiddy is a printer and publisher, sells books, and publishes the *Gospel Advocate*. I am only an editor. But the *Gospel Advocate* does not recommend the Scofield Bible and other publications which he named. However, people may obtain almost any book through the McQuiddy Company, or the *Gospel Advocate*, that is listed in the various catalogues of books. Does it convict the *Gospel Advocate* of inconsistency, to furnish the books they order for the purpose of informing themselves on both sides of various questions? If so, it cannot consistently offer this debate in a book, for half of it—Brother Neal's half—we believe to be error in a malignant form.

He says the *Gospel Advocate* sponsors Brother Brents' books. It publishes the Brents books. But Brother Brents repudiated Brother Neal's proposition on the restoration of the Jews to the land of Palestine, and the Judaistic features of his doctrine. Brother Brents did as I did in the first night of this debate. He specified the various theories held. After giving the different theories concerning the millennium, and saying that he did not believe those theories, he then stated his own opinion. But he admitted it to be "just a theory." That was all any of the "pioneers" claimed for their views. Brother Neal says it is a part of "contending for the faith."

It is one thing to express an opinion and quite another thing to formulate a system of theories. Some of the pioneers did express opinions on the millennium but only as an *opinion*, never as a part of the faith.

If Brother Neal will stand up here and say what Brother Brents said, "This is just my opinion," and do as Brother Brents did, seldom preach on the subject, we will have no division. Let Brother Neal say: "This is just an opinion of mine. It is not fundamental. I will quit pushing it as a cardinal doctrine

or a part of 'contending for the faith that was once for all delivered to the saints.'" and you will see how long division will live in Winchester or anywhere else over these theories.

CAUSE OF DIVISION

Brother Neal denies connection with the division by a discussion of the differences far back in the past, tonight, after trying to justify it on previous nights. I am not so much interested in the details. Those charges, I believe, can be fully sustained. I do not have the records. Brother Neal knows I do not have them and sees an advantage. But I can sustain the charges I make that Brother Neal is at the bottom of *the division that is here in Winchester now*.

It is hard for Brother Neal to represent things right. I did not say that he has personally divided the church in Winchester. I did not charge that the division was over him *personally*. This fact the record will show. I have charged that it is *these theories* of his that cause division in the church and alienation among brethren. And I said "an example of that is found in two churches, one around the corner from the other here in Winchester."

Now, after all the wrangling Brother Neal brought before you about a past division many years ago (though I do not have the documents at hand), it occurs to me that these two churches went together later. Since Brother Neal has been preaching here, his own activities and preaching, if I am not misinformed, have resulted in the second division.

But what difference does it make, so far as the issue is concerned? I could just withdraw all those statements and pay no more attention to the local condition. The churches are divided here and in Louisville and in Dallas. We all know what they are divided over, and Brother Neal knows it. And Brother Neal knows that, if he would withdraw his theories and speculations and all this system of teaching on these charts, these churches in Winchester would be together. But he thinks he can make a play on some of the details of this trouble with which an outsider would not be calculated to be familiar. We know where the issue is. We know the issue is in these theories, and all of the documents he has read tonight with all this grandstand play go for nothing. Let these theories cease to be taught in Louis-

ville and in Winchester and we will have unity. "Here is my hand, Brother Neal." (Hand extended—no response.) "Here is my hand, Brother Boll." (Hand extended—no response.) We will not tell you to quit *believing* them. We only ask you to quit *pushing* them on us. Will you do it?

Let him submit to the test. What is the cause of the division in Winchester? Let the people judge. Let Brother Neal stand before this crowd and say: "Brethren, I will hold these theories as private opinion and cease teaching them as a cardinal doctrine—I will henceforth adhere to the great restoration plea, where the Bible speaks, we speak; where the Bible is silent, we are silent;" and two congregations of Christians in Winchester will be one body. Will he do it? No, he will not; for he loves his theory more than he loves the fellowship of his brethren. "Verily, Ephraim is joined to his idol!"

I insist, therefore, that these theories are the cause of the *present division*.

I want to call your attention now to our work. Brother Neal has suggested a good many things of irrelevant nature which would, as a matter of fact, if I should give personal attention to them, require all of the time allotted to me. That is what he wants. Nothing would please him more than for me to use all my time on these personal things and stay off of him, and stay off the issue. But I am going now to the issue and to the proposition. We want to call your attention to these charts again. There are a number of other things also that I have in my notes that I want to refer to.

QUESTIONS ON THE MILLENNIUM

I want to call your attention to the questions Brother Neal did not answer. He said, "When you answer mine about the early Christians and what they believed on the millennium, I will answer your questions." I answered them last night. Now, Brother Neal should do what he said he would.

But he has *already answered* these questions. I know *when* he answered them. I have in my hand a document which is signed and certified by J. L. Hines. In a private meeting here he asked Brother Neal these questions in the presence of several witnesses. I re-read the questions and his answers:

1. Is the 1000 years of Revelation 20 yet future? Answer: Yes.
2. Will it begin at the second coming of Christ? Ans: Yes.
3. Will the kingdom be established at that time? Ans: The kingdom was established at Pentecost, but will gain momentum at the second coming and increase and fill the earth.
4. Will that be the kingdom of Dan. 2: 44? Ans.: Yes.
5. Will the millennium be a new age, or a part of the present age? Ans.: It will be a new age.
6. How will the kingdom increase at that time? Ans.: The terms have not yet been given.
(I call your attention particularly to the fact that in the above answer he states that the gospel plan of salvation will not be in force.)
7. Will the Great Commission of Matt. 28: 19-20 be in effect? Ans.: No.
8. Will Christ be seated on David's literal throne in Jerusalem during this time? Ans.: Yes.
9. Will the tabernacle of David be lifted up? Ans.: Yes.
10. Will they be baptized and worship as we in "the church age"? Ans.: No.
12. Will the Lord's Supper be in this kingdom? Ans.: No.
13. Will they keep the feast of tabernacles then? Ans.: Yes.
14. Will they offer sacrifices at that time? Ans.: Yes.

I certify upon my honor that the above report is absolutely true.

J. L. HINES.

And he says he has ten witnesses to it.

So those questions are already answered. I just asked him those same questions to expose this doctrine which Brother Neal is teaching. The thing that has become the ground of division is his doctrine: that the Jews will be restored to the land of Palestine as a nation; that Christ will reign on David's literal throne; that the Judaistic ordinances will be in force—the observance of the feast of tabernacles, offering of sacrifices, and keeping the Sabbath will be restored.

Christ died and nailed the Jewish law to the cross with all its ordinances.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” (Col. 2: 14.)

But Brother Neal is engaged in the loathsome work of digging down into the grave of Christ and bringing out of it those ceremonies which he buried when he died. And he tells us that we ought to be *liberal* enough to let him do it.

He will not give up that *theory* for the peace of the church. It does not matter where the work of division may have started. I know *where the division is tonight*, and Brother Neal knows it just as well as anybody knows it. If Brother Neal is not satisfied on the local affair we will get together some facts that will satisfy him.

We do not want the debate to become a mere war of words, but we can sustain our position that these theories, which Brother Neal, Brother Boll, and that group of brethren in Louisville, represented here tonight, are teaching and pushing on the churches, have caused division in Winchester and other cities and towns in Kentucky, Tennessee, and as far as Dallas, Texas. It is these theories over which churches are dividing today. Now, that is the truth about the matter. Brother Neal's effort to hide the issue to the contrary notwithstanding.

THE FULFILLMENT OF KINGDOM PHOPHECIES

Let us now examine his kingdom postponement argument.

In Mark 1: 15, Jesus says: “The time is fulfilled, and the kingdom of God is at hand.” But they tell us that because the Jews did not accept it, the kingdom was postponed and will not come—the prophecy will not be fulfilled—until the second coming of Christ.


Do you see this chart? See this space, friends (pointing to chart), where he has the reign of the Son of God? The reign of the Son of God—at the end. What does that mean? That means that we are not now in the reign of the Son of God, if it means anything at all. That means that the *reign of Christ* is not now going on. If it is, why put the reign of the Son of God away down there at the end? Why not put “Reign of the Son of God” in a space on his chart indicating that it is now going


on, if he believes it is? Why set it forward until the second coming of Christ?

It is with that egregious error that I want to deal the remainder of my time, and I call your attention to a diagram I have drawn on the blackboard:

Fulfilled Prophecy

1. **Dan. 2:44**  { MARK 1:14-15-TIME FULFILLED
HEB. 12:28-KINGDOM RECEIVED

2. **Dan. 7:13**  { ACTS 1:8-9-ASCENDING IN THE CLOUD
MK. 9:1-KINGDOM TO COME WITH POWER
ACTS 2:1-4-POWER ON PENTECOST

3. **Isa. 2: 2**
Dan. 2:44  { HEB. 12:22 HAVE COME TO THE MOUNT
HEB 12:28 HAVE RECEIVED THE KINGDOM

4. *'IN DAYS OF THESE KINGS'-FULFILLED-MARK 1:14-15*
'COMING TO ANCIENT OF DAYS'-FULFILLED-ACTS: 1: 9
'KINGDOM SHALL STAND FOREVER'-FULFILLED-HEB. 12: 28

Brother Neal's Proposition Virtually Denies that Christ has a Kingdom Now.

Note these scriptures in order:

First: Compare Dan. 2: 44—Heb. 12: 28.

Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2: 44.

Paul said: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12: 28.

Daniel said the kingdom which would come *in the days of these kings* would stand forever. Paul said the one they had received could not be moved.

"In the days of these kings"—Nebuchadnezzar was the first of these kings. "Thou art this head of gold." That is the be-

ginning of a line of four kingdoms, according to Brother Neal's own chart. The Roman kingdom was the last one of the line of kings represented in Daniel's interpretation of the image. This kingdom of Daniel's prophecy, therefore, had to be established between the first king and the last one of this line or else it did not come *in the days of these kings*. Well, did it? Let us see. Mark 1: 15: "The time is fulfilled, and the kingdom of God is at hand."

What time was that? It was in the days of the Roman kings; it was in that line of kings, beginning with Nebuchadnezzar. And when the time was fulfilled, who was reigning? The Cæsars in Rome. And who are they? *These kings*. All right, Jesus said, "The time is fulfilled, and the kingdom of God is at hand." Brother Neal says *it did not come*.

Now connect Isa. 2: 2 with Heb. 12: 23. Isaiah says: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Paul says: "Ye are come unto mount Sion . . . Wherefore we receiving a kingdom." (Heb. 12: 22-28.) Isaiah called it "the mountain of the Lord's house." Daniel called it the kingdom that "will stand for ever." Paul called it *both*. Therefore, Isaiah 2: 2 and Daniel 2: 44 *merge* in Hebrews 12: 22-28 and are *fulfilled* prophecies.

What is the difference between a kingdom which cannot be moved and one that will stand forever? This one in Hebrews 12: 28 cannot be moved and we have it. It cannot end to let the other one begin. If this kingdom is not the kingdom which Daniel said would begin "in the days of these kings," then there will be *two* kingdoms running side by side. Dan. 2: 44 and Heb. 12: 28 are parallel Old Testament and New Testament scriptures.

Second: Compare Dan. 7: 13, 14—Acts 1: 8, 9.

Daniel said: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which

shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

Note the parallel: Acts 1: 8, 9: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of their sight."

What should he receive, "coming in the clouds to the Ancient of days"? Dominion, glory, and a kingdom.

Now read again: "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." (Acts 1: 9.)

Did he receive dominion, power, and glory after he ascended? Paul says he did: "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." (Eph 1: 20-22.)

Peter says he did: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3: 22.)

But when he ascended to receive dominion and power, he was also "received up into glory." (1 Tim. 3: 16.) Thus, Jesus received all that Daniel said was given to the One who "came to the Ancient of days" in the clouds. The only honest conclusion, therefore, is that Dan. 7: 13, 14 is parallel with Acts 1: 8, 9, and is *fulfilled* prophecy.

Third: Compare Mark 9: 1—Acts 1: 8—Acts 2: 1-4.

(1) Kingdom with power: "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.)

(2) Power with Spirit: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses

both in Jerusalem, and in all Judea and Samaria, and into the uttermost part of the earth." (Acts 1: 8.)

(3) Spirit on Pentecost: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)

The kingdom came with power. The power came with the Spirit. The Spirit came on Pentecost. Therefore the Spirit, the power, and the kingdom all came on Pentecost.

Then, after Pentecost, what? The kingdom is spoken of as a present, existing thing. Philip preached the kingdom in Samaria. Acts 8: 12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Paul preached it in Rome. Acts 28: 31: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." The Colossians were in it. Col. 1: 13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Paul says we have received it. Heb. 12: 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Since we find that line of prophecies definitely fulfilled in the New Testament, Brother Neal's chart does not fit his future-kingdom theory in regard to the expression, "In the days of these kings." It *was* in the days of *those* kings. Yet he has it located at the end of his chart, and teaches that Rome will come back into existence in order to fulfill the prophecy.

He told us last night about "the beast that existed, and did not exist, and existed again," and wants to know what that means if his theory is not true. Rome is the beast that "existed, and did not exist, and existed again." So Rome must come into existence again, he says.

Since Brother Neal tells us that Rome was this beast, why

not just take the historical theory for it all? Rome waged a cruel persecution against the church. That fits the part of the passage that says "the beast that *was*." But Rome ended in 476 A.D. So the beast *was not*. But the persecutions of Rome were revived about 525 A.D., in the Eastern kingdom and that fits the part of the passage that says the beast "yet is"—would exist again. Did not the persecutions of Rome exist again in the Eastern kingdom? The old beast came into existence again in the form of the Latin Empire and later in the form of Papal Rome, which answers to the description of the eighth, or last power symbolized by this beast. Why not take history for it all, instead of spinning a theory which is supported by neither Bible nor history, but depends solely on his own unreliable human interpretations?

There are events in history to fit every horn and hoof, head and eye, toe and tail of this beast. Why go into the realm of speculation? So if you want to satisfy your curiosity you can take the historical theory and find everything about this beast from toe to tooth. We could defend the historical theory and make it plausible, but any human interpretation of these symbols is enigmatic and conjectural. No interpretation could be in any degree certain, without inspired wisdom to guide us. No inspired man has revealed to us the meaning of these symbols, so why speculate? The hidden things belong to God.

We are certain of one thing, however, regarding Brother Neal's theory—it contradicts other parts of the Bible and must, therefore, be rejected.

THE THOUSAND YEARS REIGN

Revelation 20 is a martyr scene:

"And I saw the souls of them that had been beheaded for the testimony of Jesus . . . and they lived, and reigned with Christ a thousand years."

Brother Neal says he wants me to "locate that." Well, John located it in heaven, and I leave it there where we find it—in the visions of John.

Brother Neal quotes me as saying that the thousand years began on the day of Pentecost, and will continue till the second coming of Christ. No, I did not say that. I said he could not

prove that the thousand years of Rev. 20 includes us. John saw the "souls of them that had been *beheaded* for the testimony of Jesus . . . and *they* lived, and reigned with Christ a thousand years." If that is literal, Brother Neal cannot be in it, because that was the *souls of the martyrs*, who had been beheaded for the testimony of Jesus. Brother Neal has not had his head cut off except in a figurative way. (It has been cut off figuratively in this debate.) But literally, he has not been beheaded—hence, he is not included in that thousand years reign John saw. Where was it? In heaven. You cannot get the earth into those verses. *They* lived and reigned. John saw the *souls* on the thrones. *They lived and reigned*. Where was the place of the reigning? In heaven. I am going to leave it there where John left it. And John left that thousand years reign with the martyrs. I leave it there. I find the same place for it that Revelation 20 finds. It was something John saw in heaven, and those that participated in it were *disembodied souls*. That does not include Charles M. Neal, here. Now, are you satisfied with my *locating* it?

CHAIRMAN: Two more minutes.

WALLACE: All right, I could use thirty minutes more.

Brother Neal's theory, that there will be a dispensation of one thousand years between the resurrection of the righteous and the resurrection of the wicked, cannot be true for reasons which I have repeatedly emphasized. But Brother Neal chooses to pass them by without the slightest attention.

I have pointed out the following facts:

(1) That the resurrection of the good and of the bad will occur at the same hour.

"The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." (John 5: 28.)

(2) The fact that those who have eternal life will be raised at the last day.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6: 40)

How could there be three hundred sixty-five thousand days after the last day? Impossible. But the resurrection of those

who have eternal life will be *at the last day*. How, then is it possible for the wicked to be raised *a thousand years later*?

(3) That the judgment of all the nations will be at the coming of Christ.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats." (Matt. 25: 31, 32.)

(4) That the punishment of the wicked and the reward of the righteous will take place when the Son of man is revealed from heaven.

"Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1: 6-10.)

When Christ comes "affliction" will be recompensed to the wicked, and "rest" will be recompensed to the righteous. Paul will have rest recompensed to him because he was afflicted. Nero afflicted Paul. Affliction will, therefore, be recompensed to Nero. This will take place "When the Lord Jesus shall be revealed from heaven," and "when he shall come to be glorified in his saints and to be admired in all them that believe . . . in that day." It follows, therefore, with no possible contradiction, that Paul and Nero will be in the same resurrection—at the second coming of Christ. Friends, it settles the argument on two future resurrections.

Thank you, Ladies and Gentlemen.

FOURTH SESSION

NEAL'S SECOND SPEECH

(Thursday, January 5, 1933)

As you all know, I announced at the beginning of this debate that I would use nothing but the Bible as proof. I am still standing on that. I hoped that this debate might be held on a high plane of discussion of just the subject as it is found in the Bible. But, because certain things have been said, I have had to descend. It has degenerated. I am sorry you have been called together to hear about our church troubles. Most all church people have church troubles of their own, and I would like for you to not have been burdened with some of ours, but I have had to come down on a lower level in order to meet the charges that have been made, but have not been substantiated. They have been disproven, but it has not been acknowledged, and no retraction has been made. Let me call your attention again very briefly to these matters. Brother Chairman, I wish you would notify me when half my time is gone. I do not like to give any more time to these things than possible, and maybe I can get through in less than that time. Brother Wallace has been telling you, first of all, about my challenge to him that was so broadcast. It has not been told that, during the seven years of my stay here, I have been challenged many, many times; and visiting preachers who have come here have been challenged, even at 10 o'clock at night, to debate these subjects. After seven years, I have descended to the discussion of these things. For fear that Brother Wallace may think that I am getting very much worn out, and all my testimony is being exhausted, I am going to challenge him to discuss this same proposition in the city of Nashville the same number of nights. I challenge you to do that thing Brother Wallace, and as soon as the arrangements can be satisfactorily made.

Brother Wallace says I made all the arrangements in Winchester, talking as though I secured the house of my own accord. That is not true to facts. I did go to the one to see, but I was acting on behalf of others, with Brother Max Ogden's word in writing to that effect. He says I arranged for Brother McClellan

as the chairman. It was on the same ground exactly, an agreement between the two that he was satisfactory.

Well, again, to these troubles. He has been very specific in his charges in regard to the division of the church. He says, "the church in Winchester that was planted in the days of McGarvey and the Hardings, and watered by other faithful men of God, and later divided by the preachers that are advocating the future-kingdom theory." That was specific. In the years gone by, that specific church, planted by the Hardings and McGarvey, was divided by the speculators, and so on. I have produced the proof from Brother Srygley, and could produce proof from among the audience. I could find two or three hundred people that would say that what he said is not so, if I should choose to call upon them to stand at this moment. Will he retract this false charge on the words of four men, on the words of Brother Srygley, in the face of hundreds of people here who know that it is not so? Now, that may sound pretty severe to him, and I hope it does, because it is serious when a man makes a charge, and it is proven not so, and he doesn't retract it. Evidently he feels the effect of it.

He hasn't any documents anywhere, by which he can prove any single, individual case where I have divided a church over anything—not anywhere. Now, so much for the charges along that line.

You know we have to get in earnest about these things, sometimes. Now, he has charged, also without any proof that he can lay his hands on—no proof whatever—that I have been able some way or other to manipulate a body of twenty-four men in Winchester, to get them to rule certain things so that my book would not be read in the presence of the ones who are attending this debate. He says Neal is behind it—he is the one that is trying to be protected. If I should call on those men, or anyone else connected with the matter, to clear me of that, I could do it with every one of the twenty-four, and with anyone else who knows anything about it. He has made that charge without any grounds whatever, as far as I can see. If he has any testimony, let him bring it. I charge that he has made that charge without grounds; let him show the grounds upon which

he has said I was able to do that. Produce the testimony, if you can, Brother Wallace.

Now, the best book is the Bible, and the best study of it is digging into it, comparing passage by passage. I would not be making a sales talk about my book to lose twenty-nine cents on every one that goes out. It is not a matter of profit. He has been advertising the book for me, and I thought possibly I would supply the demand, if there is a demand for it, from his advertising.

Well, again, Brother Wallace says the church went together while I was preaching, and then divided because of my speculations. That is not so. He ought to inform himself. I might call on many people here to refute that charge. Anyone here, who knows anything about it, would not make that charge. Many have said to me before this time, "Why, that charge is not true." The fact of it is that no church has divided here in Winchester, since I have been here. The brethren who are meeting in the Fairfax building were meeting separately before I ever took the ministry of the church here. I visited here three or four years before I moved here. These brethren were meeting separately before I had a single thought about ever moving to Winchester. That charge is like the others—without any proof back of it, whatever. If you think you have any proof to substantiate your charge here, or in Nashville, here is the place to have it: I suggest that you collect, between now and tomorrow night, some of that evidence.

Churches are divided year after year. It is not only this teaching—the prophetic teaching—that divides churches—they are divided over every conceivable thing.

Brother Wallace says, again, that I would like to return to the old Judaistic ceremonies and have them revived, and so on. I have never said I would like to do that, not in answer to any question. He has made a misstatement in regard to that.

Then, he misquotes Dan. 2: 38. Dan. 2: 38 reads:

"And wheresoever the children of men dwell, the beast of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all; thou art the head of gold." (Revised Version.)

He said, "This is the head of gold," using "this"; and he said "these" over there is the plural of "this." The Bible says, "Thou art the head of gold." That is a misquotation; only, perhaps, it was made in haste. He made it in a quotation, and not from reading. He told us last night that if he made a mistake, to call it to his attention. I have done so in reply to his request, on that quotation of the passage; but it is a strange thing that he makes a point in his own favor on the misquotation. Let's not do that any more.

Brother Wallace said, "Shades of the pioneers and of the Hardings." That is the way he put it last night. After assaulting my "speculation" he said: "Shades of the pioneers and of the Hardings." Then he told of the Hardings' work. Well, I would like to call your attention to some statements. One of them is from that honored David Lipscomb. He said, "I do not say that fleshly Israel will be again literally restored to the land of Palestine. Yet it may be so." He is not so positive as our Brother here in regard to that. He says: "I do not say that fleshly Israel will be again literally restored . . . yet it may be so." He doesn't believe it, but he is not positive about it. That is David Lipscomb. I can't give the issue, but it was copied from the *Gospel Advocate* by J. W. Shepherd, and I have lost the number from which it was taken.

Well, again, I am going to read—"Shades of the pioneers" (!)—from Moses E. Lard:

"The millennium will commence in the precise instant in which Satan is bound and locked up in prison. . . . At the moment when he falls, the moment when his great bad power is wrested from him, at that moment the millennium will be inaugurated. From that time, it will stretch forward and include, in our opinion, a period of a thousand years precisely. It will not consist of an indefinite number of years, or merely a long time; but of a thousand years, neither more nor less. Of the events which are further to characterize its commencement we shall now speak more particularly. 1. All the living saints will be changed. 2. The sleeping saints will be raised. 3. The actual personal and literal reappearance of the Saviour. We confidently expect this event to take place in the commencement moment of the millennium. That Christ is to revisit the earth one day; as literally as he left it, is what we think no Bible

student can deny, without, in the act, avowing a principle, which, if sound, at once extinguishes the truth of Christianity."

Shades of the pioneers! Again, from Lard's Quarterly: "The Conversion of Israel." This is from Moses E. Lard: "Certainly a general future conversion of the Jews does not now seem more improbable than did the general conversion of the Gentiles at the time of Christ. Marvelous may be the changes which a hundred years shall work out." He talks about the conversion of the Jews as a people.

But let me read on. I want to read at this time from James A. Harding:

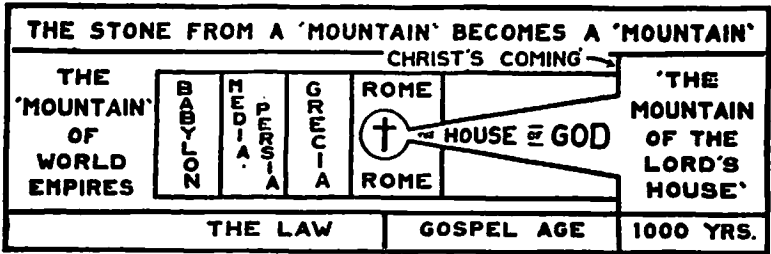
"Jesus plainly shows that the faithful are to be made rulers. Referring to the time of his second coming, he says to the faithful, Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities—and to another Be thou over five cities." Shades of the pioneers, and of the Hardings!

Another statement in regard to James A. Harding. I have a letter that was written to me from Abilene, Texas, August 5, 1929, about three years ago; and the writer says this in regard to a tract that he has just received from me: "The tract is just fine and it teaches the doctrine that I have believed for many years—in fact, ever since I heard it from James A. Harding some thirty-five years ago. I do not think I understand all about this thousand years reign, but I do know. He is coming and will reign a thousand years." That is from J. H. Mead, an old gentleman living at Abilene, Texas.

CHAIRMAN HUTSON: Time half up.

BROTHER NEAL: Time half up. All right. I have quotations from many other pioneers who believed this. The early Christians for three centuries believed this. The church in the days of Martin Luther believed this. They are all called speculators, by some of our brethren. I am glad to be in the list of such honorable "speculators."

Now, we go on to the subject we were talking about last night. Here are these same kingdoms: Babylon, Medo-Persia, Greece, and Rome, and "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. 2: 44.)



Brother Wallace has assumed it was in the days of Rome. That was *after* the days of "these kings," as they are successive. It would not be in the days of Babylon, in the days of Medo-Persia, or in the days of Greece. We do not find that the church was built during the days of those kings at all. The church was built on Pentecost, in the days of the Roman Empire and in the days of "one of these kings." It was in the early days of the Roman Empire, and not in the days of the feet, when it was of iron and clay mixed together. The legs and feet and the toes represent that Roman Empire, and the time when the church was established was back here very near the beginning of it, and not in the iron and clay portion at all. We find extending out from that period of time, and reaching out into the future, the house of God. The house of God—that is the spiritual kingdom that Brother Wallace has been talking about. That is the church, the church of God, the house of God, the kingdom of Christ—the kingdom of God. Thus we have it represented as extending eventually until it becomes a great mountain and fills the whole earth. In the Bible we have some teaching along that line, and I am going to read you a number of statements from the word of God showing you that this kingdom that is established in Daniel has two different periods—two different aspects. The stone is first cut out of the mountain. There is a separate existence, an existence of the cutting out period, and then another existence of the same kingdom after that. The present existence of that kingdom is found in the church, which is the Kingdom of Christ—Mark. 1: 15; Col. 1: 13. Brother Wallace has labored very hard to establish the existence of such kingdom which we do not deny. After this period the stone becomes a great mountain and fills the whole earth. It is then that it displaces all world kingdoms and stands forever. (Rev.

11: 15.) We will read to you some of those things in Dan. 2: 34, 35:

“Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” (Dan. 2: 34, 35.)

Now, if the church of the Lord Jesus is all there is to the fulfillment of Dan. 2: 44, then it will eventually displace the kingdoms of the world. It is said that when this stone smote the image on the feet, that the image itself toppled down, not by gradual decay, but by sudden impact, and then that stone became a great mountain and filled the whole earth. I call attention to the fact that this chart represents this scene in the Bible: Here it represents the first period, the cutting out of the stone, and not the disengaged stone, when it struck the image. When the image is no more, the stone itself fills the place the image occupied. That is exactly the picture we have been presenting to you from the Bible. Now, about the cutting out of that stone; the cutting out is not done by might and power. The stone was cut out without hands. Zech. 4: 6—“Not by might, nor by power, but by my Spirit saith Jehovah of Hosts,” and then Acts 15: 14 says:

“Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name.”

God visited the Gentiles to take out a people—that is, the stone was cut out of the kingdoms of this world. “Mountain” in the Bible is the symbol that represents “kingdom.” Brother Wallace will not deny that, and we need not, then, give proof for it. Here on the chart, the kingdom of this world and the times of the Gentiles are shown. The kingdom of this world is the mountain from which the church is taken. God is now taking out his kingdom, his house, his church. We are in the church period of the Dan. 2: 44 kingdom. The church is represented all through the Bible as a kingdom. In the parables the servants are serving for a period, and then they are called

to an accounting, after which they enter into the joy of the Lord. There are two relations in that kingdom. It is not a different kingdom, but different relations in the same kingdom. Here are servants that belong to the Lord Jesus. They are in the house of God, if they belong to the Lord Jesus, but yet servants. Eventually, the time will come when the Lord will come back and take an account of the servants; and to those who have served him aright, he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; Enter thou into the joy of thy lord." (Matt. 25: 21.)

Again: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. 3: 21.)

There is a time in the kingdom when the servant serves; and when the time of the service is over, he is asked to take his place on the throne. It is not a different kingdom. It is the same kingdom, but there are different relationships in it.

There are many other passages in the Bible which show this double relationship. We might go on to Luke 22, where Jesus gives us another. Just a moment, and I shall read it.

"For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am in the midst of you as he that serveth." (Luke 22: 27.)

I call your attention to the fact that there are the two relations mentioned—one as servant, and one as he who sitteth at meat to be served. Now, that is representative of each one of us, like the Lord Jesus. When he was among them, he served. He has entered into Glory and is seated at the right hand of God. His work of suffering is over. But still he goes with his disciples, while working here. The disciples went forth and preached, and he went with them, while they preached and performed miracles. He is sitting at the right hand of God. As far as that part of his labor is concerned, it is over. (Mark 16: 19, 20.) He has entered into Glory, but all who follow him must follow by the way of service. (Luke 9: 23.) We are his servants now. Paul said in irony: "Ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you." (1 Cor. 4: 8.) They were servants—not kings, yet.

Paul, again, in Rom. 1: 1, and in many places, refers to himself as a servant of Christ. In the Revised Version, you will find the word "bondservant" in the margin. It means a slave. We are now people who serve; but eventually, if faithful, the Lord will say, "Come up higher," and our relationship will change then.

James A. Harding says: "Jesus plainly shows that the faithful are to be made rulers. Referring to the time of his second coming, he says to the faithful: 'Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities,'—and to another, 'Be thou over five cities.'"

In Luke 19, we have the parable of the pounds. The parable of the pounds teaches that same double relationship, also the parable of the talents in Matt. 25. In Rev. 2: 26, 27, is shown the same double relationship, *overcomers* and *rulers*. Here we are serving, "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father."

And again, Rev. 3: 21: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

Two relationships, not two different kingdoms. I would call your attention to where, in different places in the Bible, it says: "Receiving the kingdom"—"Fear not, little flock, it is the Father's good pleasure to give you the kingdom" (Luke 12: 32), and again, on "Receiving the kingdom," in this manuscript of the Dallas sermon, Brother Wallace says: "We have received the kingdom," using it in the past tense; but the Bible says, "Receiving a kingdom." I would say that there are thirteen places in the Bible which denote "receiving a kingdom," or some words of like nature; and eleven of those passages show conclusively and clearly that it was receiving the authority and power, the ruling power of the kingdom, as in Dan. 7: 13, 14. I will give you a sample passage of "Receiving a kingdom."

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom,

that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

Now, that is a sample, and one of thirteen places in the Bible; and in eleven (and I have them here—I can give them to you, if you would like to have the references) of those thirteen places, you have them receiving the authority and power. Receiving a kingdom is more than being a subject of a kingdom. Brother Wallace says, in his Dallas sermon, that he has received the kingdom and has "received the church." I have heard people talking about "my church." I never thought it was scriptural to talk that way. He says he has received the church. My Bible talks about receiving the Lord Jesus, and that when we have received the Lord Jesus, we are added to the church. The Lord adds to the church daily those that are being saved. (Acts 2: 47.) "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." That doesn't mean he would give them the church. Some may assume the right of it, and stand in the pulpit demanding that people cease to teach what the prophets say, but they haven't received the church.

CHAIRMAN: Two minutes yet.

In his Dallas sermon, Brother Wallace says that he is reigning with Christ now, and that he is helping to execute Christ's laws, by preaching the gospel.

I thought preaching the gospel was witnessing, that we were preaching to witness. (Matt. 24: 14.) I did not know we had to execute the laws. I thought we were to go out and preach the gospel, and that of their own accord people would accept it or reject it. I do not believe that would be "executing the laws," although Brother Wallace says that is his business at the present time. He is helping to execute the law and is reigning with Christ. If a person has that idea about it, maybe he might be a little hard with people sometimes, if they did not yield as much as he thought they should. I do not believe we are at present executors of the law, but that we are as preachers, bond-servants, and that eventually we will reign with Christ. Brother Wallace, you might deal with this chart in regard to these two relationships, and in regard to reigning with Christ at the

present time, and helping execute his laws. The kingdom in Dan. 2: 44 is shown as having begun in the early days of the Roman Empire. Christ is now selecting from among the nations, through this kingdom, a people who will eventually reign with him over the kingdoms of this world. (Rev. 11: 15.) That is the last picture in the Bible, and Brother Wallace has not dealt much with it. I have shown this. Why not answer it?

Those questions from Brother Hines have been brought into this debate. I remember that discussion with Brother Jake Hines. I will just say here that his answers to those questions, purported to be mine, are by no means complete.

FOURTH SESSION

WALLACE'S SECOND SPEECH

(Thursday, January 5, 1933)

Brother Neal said that I might profitably spend my time reading his book. In the same vein I reply that, if he would read my Dallas sermon, it would be the best speech he has made in this discussion. He has not even read the part he tried to quote. So I recommend that he *read* that Dallas speech. It was taken down by a stenographer that some of Brother Neal's brethren evidently brought into the meeting there. They were not honorable enough to notify me or submit a copy for correction. If I had known they were taking it down, I would have given them a little more to take. I am glad they got as much as they did to read.

We will make short work of the division that exists in Winchester. Granting that I should admit some error or mistake in some of the details of a church division, this is a fact: *that the present division is over these theories*. I have not said that Brother Neal *personally* split the church in Winchester or any other place. Keep the record straight, Brother Neal. But I have said that the churches are divided over *these theories* that he is preaching, and *this* church is divided over these theories. And it is! It is!

Now, let us test it again. Waiving aside all his documents, let us just put it to the test right here. Brother Neal, will you quit preaching these speculative future-kingdom theories, if the Fairfax brethren will give you an assurance that when you do, and pledge them upon your word and honor that you will not feature these doctrines any more, they will accept your hand and restore peace in Winchester? Will you accept that proposition tonight? Now, I want to really test the matter—if I am telling the truth or not, when I tell these people that Brother Neal and those who agree with his theories, are maintaining a state of division in Winchester. Let us repeat the test. Brother Neal, if the Fairfax brethren will accept your hand for unity, will you stand before this crowd tonight and say to the people in this building and to the Fairfax brethren:

"I will discontinue my speculative preaching"? We will not even demand that you *call it speculative*. Hold these opinions if you want to. But *hold* them. Believe these theories if you want to, but keep them for your own comfort and consolation, since the rest of us get none out of them.

He says that it does not affect the plan of salvation, when he is shifting the responsibility for division and talking about unity; and when he is not, he says it is "contending for the faith."

He attempts to justify his course by referring to certain views held by a few of "the pioneers." But he holds neither their views, nor their attitude.

When Moses E. Lard began to take some part in the discussion of this question, he called it the inditement of a theory. In his essay entitled "A Theory of the Millennium," he said: "Should anyone cavil at this, and say it is without proof, we beg to remind him that we are inditing a theory—nothing more." (*Lard's Quarterly*, Vol. II, page 6.) He did not claim that he could prove it. When he had stated the theory, he was through. That is what Moses E. Lard wrote concerning the millennium theory, and that is all any of the pioneers claimed for their views.

Brother Neal, will you take this platform and say: "These things are only a theory—nothing more"? Tell the Louisville brethren and the Winchester brethren: "Now, we are tired of division in Winchester, and I withdraw all my contention on this question. Let us have unity. Let us go together." What will you do about it, Brother Neal?

We are testing, friends, what the cause of this division is *now*. Brother Neal will not accept this proposition. If he would, unity could be restored in Winchester before tomorrow night. If Brother Neal will come before this congregation and say: I will quit preaching these theories; I will not feature them; I will hold them as private opinions; we will unite in Winchester, and preach the gospel to this unbelieving world—the result will be unity before tomorrow night. See if Brother Neal does it. If he does not, I have *proved* that it is the preaching of *his theories* that divides this church.

CHARGES OF MISQUOTATION

He tells you that I have been misquoting the scripture. He said that I made "a point in my own favor," based on a misquotation of Daniel 2: 38—"Thou art this head of gold." Brother Neal thinks it does not say "this." But it does. Read Dan. 2: 38 in the King James Version:

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art *this* head of gold."

Now, verse 44, "And in the days of *these* kings shall the God of heaven set up a kingdom, which shall not be destroyed"—just as quoted. Read it.

The Revised Version says: "Thou art *the* head of gold." and "In the days of *those* kings." Brother Neal should inform himself before he charges misquotation. ♡

He tells you that I misquoted Heb. 12: 28 because I said that we have received the kingdom. "Wherefore we receiving a kingdom," is the way it reads. I would like to know how Brother Neal could be receiving a thing and not be getting it? He says, "Yes, I guess Wallace has received the church." Well, Paul said so. That is Paul's statement he is criticizing. Paul says we have received it. Here it is. "Ye are come unto the mount." His chart has it future. Paul says: "Ye *are* come unto the mount"—present. Brother Neal says, "No, we *will* come to it in the millennium." But Paul says, "Ye *are*." Then he says: "Wherefore, we receiving a kingdom." An illustration of that: could Brother Neal be *receiving* visitors if the visitors *had not come*?

What is this "mount"? It is the "church of the firstborn." All right then, we have come unto the mount—the church of the firstborn—"Wherefore, we receiving a kingdom which cannot be moved." Who received it? Paul says "We" did. Brother Neal is ridiculing Paul, not me, on "receiving" the church.

Brother Jorgenson is shaking his head, "No." It is so, Brother Jorgenson, regardless of how you shake your head. We have received it—"Wherefore we receiving a kingdom which cannot be moved, let us." Let "us"—Let "us." There it is again. You need not shake your heads, brethren. It is there and I stand

by it. I did not misquote Dan. 2: 38, and I did not misquote Heb. 12: 28.

Brother Neal says I misquoted the scripture in the Dallas sermon when I said Christians are reigning with Christ now, helping him execute his laws. He is wrong again. Read Rom. 5: 17—"For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness *reign in life* through the one, even Jesus Christ."

Why should Brother Neal ridicule the idea that I am helping to execute God's laws now when that is the very thing he says the saints will do in the millennium? Paul says: "they that receive the abundance of grace and of the gift of righteousness *reign in life* through the one, even Jesus Christ." Do we not receive the abundance of grace and the gifts of righteousness now? Then, we *reign in life* now. It is in this way that "the saints shall judge the world"—through righteousness. (1 Cor. 6: 2.) That is the evident meaning also of 1 Cor. 4: 8: "Ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you." The Corinthians were reigning "as kings" without the apostles—in worldly pride and wealth. The apostle wished that they "did reign"—reign indeed, through righteousness—that they might reign together.

Every Christian reigns with Christ and the apostles, and helps the Lord to execute his laws when he obeys those laws. We help to execute the prohibition laws when we obey them. We help to execute the law of Christ when we obey him. There is nothing *ridiculous* about that. It is plain scriptural truth, with chapter and verse for it.

MORE CHARTS REFUTED

Taking them from the last to the first, we go back the other way:

1. The Mountain Chart.

Brother Neal now tells us that the "mountain of the Lord's house" of Isa. 2: 2 and the stone that "became a great mountain" of Dan. 2: 35 are figurative.

Let me read to you again from his book. I pointed out a few contradictions in this book the other night. That was what

caused all the fracas, and the "ruling" not to read anything that was written before the debate started. Brother Neal says in this book that all prophecy is fulfilled literally. "Expect a literal fulfillment. This is God's way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled has been fulfilled literally."

And now Brother Neal says the "mountain" of these prophecies will be the Lord's house in the millennium. Then it is figurative! How can he harmonize his book? His book says, "Expect a literal fulfillment. This is God's way of fulfilling prophecy. Every prophecy which the Bible says has been fulfilled has been fulfilled literally." And now he says that mountain is a symbol of the millennial kingdom. If "mountain" *stands* for kingdom, it is not literal. His book says *every* prophecy is literal, and now he says this one *stands* for something else. His literal fulfillment of prophecy theory contradicts his figurative interpretation of Isa. 2: 2 and Dan. 2: 35. And his explanation of the stone that "became a great mountain," as pictured on this chart, contradicts what he said last night on Dan. 2: 44. He said, "'In the days of these kings' does not refer to Babylonia, Medo-Persia, Greece, and the Roman kings." But on this chart he has the image representing these four kingdoms. He contradicts himself in every speech, and every chart he puts on display contradicts his book, and on every page his book contradicts itself. He offers to sell it to you at ten cents per copy. Seventh-Day Adventists will *give* you one just as good, with not half as many contradictions in it. I would not *give him a dime* for it. You will be cheated if you do. You will be cheated if he *gives* it to you and you read it, because you will waste your time when you do. The only reason I read it was to contradict his testimony in this debate.

Every chart he has shown puts the second coming of Christ in the wrong place. On every chart he puts things just where he wants them to be. Of course, playing checkers with charts, he can make anything plausible. But they are not according to the Scriptures. It is an insult to inspiration for a man to make charts of his own devising, and wrest the Scriptures to make them fit.

Rev. 20: 2-7 mentions the thousand years six times, he con-

tinues to insist. That has not been denied. But we do deny that it *mentions* either of the five things necessary to prove his proposition. It does not mention the second coming of Christ. It does not mention a reign on the earth. It does not mention a bodily resurrection. It does not mention us. It does not mention Christ on the earth, or coming to the earth. It mentions the *souls of the martyrs*—those who had been beheaded for the testimony of Jesus and the word of God—and “they [not us] lived and reigned with Christ a thousand years.” This passage contains no proof for his proposition.

2. The Dominion of the Earth Chart.

Brother Neal says that God delegated power and dominion over the earth to Adam, but Adam made a failure; then to Noah, and Noah made a failure; that he next delegated authority to Israel, and next to Jesus Christ in the millennium. And, in his book, Brother Neal says the millennium will end in a failure! Then how much better is Christ than Adam? Brother Boll also says in one of his books that the millennium will end in a failure. But Brother Neal says it will be *man's* failure. How can it be, if Christ will be ruling? Let us compare this chart of Brother Neal's with the Great Commission.

Matt. 28: 18-20: “And Jesus came and spake unto them, saying, All power [authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”

Christ has *all authority* in heaven and on earth *now*. Read Phil. 2: 9-11: “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.” What greater name and power could be ascribed to Jesus Christ in any future dispensation or kingdom? Peter says of him: “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (1 Pet. 3: 22.) Yet, Brother Neal says that Christ must

yet succeed Adam and Noah in earthly authority, which will be delegated to him in the millennium—when “the kingdoms of this world are become the kingdom of the Lord and his Christ.”

The Great Commission says that Christ already has all authority. He is exercising it through teaching. Note the language of the commission: “All power is given unto me in heaven and in earth . . . Go ye *therefore*, and *teach all nations*.” It is through the command to “teach all nations” that “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ” in the spiritual sense. He exercises a moral power in the world—not physical—through the gospel. Not until the end of time, referred to in Rev. 11: 15, will the kingdoms of the earth be brought to an end. Then, “the kingdoms of this world are become the kingdoms of our Lord [God], and of his Christ; and he [God—not Christ] shall reign *for ever and ever*”—that is eternity, not a millennium. The only power that Christ will ever exercise in the world is that power ascribed to him in the Great Commission. Therefore, his chart on “The Delegated Dominion of the Earth” is disproven by the claims of this Commission.

3. The Kingdom Chart.

Brother Neal said in his last speech that we are now in the “church period of Dan. 2: 44.” Where does the Bible say anything about the “church age” or the “church period” of the kingdom? He got that out of Scofield’s Bible, instead of God’s Bible. Paul says God has “delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” (Col. 1: 13.) That reads like the Colossians were in the “kingdom period” of Dan. 2: 44.

“In the days of these kings,” in Dan. 2: 44, began with Nebuchadnezzar, according to Daniel, and ended when the *time was fulfilled* in Mark 1: 15, according to Jesus. Daniel said to Nebuchadnezzar: “thou art *this* head of gold”—then “in the days of *these* kings the God of heaven shall set up a kingdom.” Now, “these” is the plural of “this.” Hence, “these” kings had to refer back to “this” king for its antecedent. But Nebuchadnezzar was “this” king. Therefore, “these” kings began with the Babylonian kingdom, of which Nebuchadnezzar

was the head, and ended with the last of the four monarchies represented by the image—the Roman kingdom.

Brother Neal tries to make it appear that the days of those kings gradually passed out and will have to gradually come back into existence so this prophecy can be fulfilled! Jesus and John said, "The *time is fulfilled*." Brother Neal says, "No, the time was *not* fulfilled." All these toes and horns and hoofs must stretch out a few generations more and reach to the millennium—*then* it will be the time. But Jesus and John said, "The time is *fulfilled*, and the kingdom of God is *at hand*." And it was the time Daniel said the kingdom would be established—"In the *days of these kings*." "These kings" were in power—the Cæsars, the Roman kings—when Jesus and John said *the time was fulfilled*. That disposes of that chart.

4. The Composite Beast Chart.

Take the next one—the beast with seven heads and ten horns. It is the same thing over—this beast (pointing to the chart) was like a lion and had two feet; this beast was like a leopard and had four heads; this beast had ten horns plus one (I guess that makes eleven, if it is "literal") . . . Therefore, "after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign upon the earth." Does it follow?

This beast may refer to Rome in its various forms—political and religious. But all this imagery has no bearing upon the many plain passages that show the kingdom of Christ has been established on earth, and that Jesus Christ is reigning now. It only shows the struggle the Kingdom of God has had with this vicious combination of church and state.

He has arbitrarily set "the reign of the Son of God" at the end of his chart. Now, if that does not mean "the reign of the Son of God" is *not going on now*; what can it mean? What can it mean if it does not mean that? I want Brother Neal to tell us when he comes back to the stand.

That completes his charts. I shall not permit him to divert me from my argument on the issue by his continued reference to personal matters. He wants to get away from the

proposition of this debate. We have shown up his position on the proposition and have put him to the test. Now, will he accept the proposition for unity in Winchester? Will he accept it?

He thinks he has descended in "agreeing" to debate these things. He certainly *descended* when he circulated his challenges and advertised to the world that they are carrying on such things—these church divisions. Now he would have you think that he only "agreed" to debate. His challenges are too bold and public to put that over with us.

THE THRONE OF DAVID

I want to call attention to some back work on this kingdom question. He has the reign of Christ, or "the reign of the Son and the saints," over there in the millennium. This brings us, in the order of our argument, to the subject of David's throne.

Brother Neal teaches that Christ is not now on David's throne. He has not put forth everything he teaches in this discussion. His proposition on the reign of Christ includes his theory on David's throne.

In Acts 2: 29-35 we read the following:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

When Jesus Christ ascended into heaven, Peter says he fulfilled the prophecy of David that God would raise up one to sit on his throne. David foreseeing this spake of the *resurrection of Christ*. Hence Jesus Christ began sitting on the throne of

David when the kingdom was established. Right here we have it in Acts 2. The kingdom came with power, when the Holy Spirit came upon the apostles on the day of Pentecost. And Peter said it was the fulfillment of David's prophecy that he would set one on David's throne.

The apostle James tells us that this was also the tabernacle of David. Acts 15: 14-17: "Simeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, And I will set it up: That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called."

The Apostle James said that this prophecy was *fulfilled*. The way James "understood it" the reference "after these things" here does not refer to the second coming of Christ. It is a part of a quotation from Amos. The prophecy was being fulfilled then. Hence, "after these things"—after the things Amos had said—God would "build again the tabernacle of David, which is fallen." What is the purpose stated in this prophecy? The tabernacle of David would be rebuilt "*that the residue of men might seek after the Lord, and all the Gentiles.*" Parse that sentence. It is adverbial, an adverbial clause of purpose. It expresses *purpose*. What purpose? "That the residue of men might *seek after God*, and all the Gentiles, upon whom my name is called." "Gentiles" is the subject of the verb "seek," understood. Hence, it reads—that the residue of men might seek after God, and the Gentiles *seek after God*. What had to happen *before* the Gentiles *could seek after God*? The tabernacle of David had to be rebuilt.

If Christ is not on David's throne, if the tabernacle has not been rebuilt, then the Gentiles *cannot seek after God*. That is the reason I insist that Brother Neal's theories contradict the word of God. He has the throne of David over there in the millennium, and the Gentiles barred from the church and the gospel of salvation today. The tabernacle of David had to be rebuilt—that the Gentiles *might seek after God*.

A THREE-IN-ONE ARGUMENT

I want to show you a parallel on things temporal—spiritual and heavenly—a comparison here on the board:

Temporal Spiritual Heavenly

1. JERUSALEM	<i>GAL. 4:26.</i>	<i>REV. 21:1-2.</i>
2. TABERNACLE	<i>HEB. 8:2</i>	<i>REV. 21:3.</i>
3. TEMPLE	<i>I COR. 3:16</i>	<i>REV. 7:15.</i>
4. PRIESTS	<i>I PETER 2:9</i>	<i>REV. 7:13-15</i>
5. SONS	<i>GAL. 3:26</i>	<i>REV. 21:7.</i>
6. KINGDOM	<i>COL. 1:13.</i>	<i>2 TIM 4:18.</i>
7. THRONE	<i>MATTHEW 19:28</i> <i>REV. 1:6</i>	<i>REV. 22:3.</i>

Now, we have here the words "temporal," "spiritual," and "heavenly." The same words that describe the Jewish state *nationally*, describe the Christian state *spiritually*, and the final state *heavenly*.

1. Jerusalem. We have temporal Jerusalem, or the Jews did have. But Gal. 4: 26 says: "But Jerusalem which is above is free, which is the mother of us all." Thus we have the spiritual Jerusalem, the church of the new covenant. In Rev. 21: 1, 2, it is the heavenly Jerusalem that John saw.

2. Tabernacle. The tabernacle of the Jews was temporal, but in Heb. 8: 2, we find this language: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." That is the church. Then in Rev. 21: 3 it says: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." Describing the heavenly tabernacle.

3. Temple. They had the earthly temple in the Old Testament, but in 1 Cor. 3: 16 Paul says: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" That is spiritual. Rev. 7: 15 pictures God's people in heaven as being in his temple day and night. That is heavenly.

4. Priests. They were literal priests under the Old Testament. But in the New Testament "ye are an elect race, a

royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2: 9.) We are all priests now. Then we find the "white robed priests" of Rev. 7: 13 in heaven.

5. Sons. Literal sons under the Old Testament—fleshly sons of the Jews. In the New Testament, we are sons of God through faith in Christ Jesus. "For ye are all sons of God, through faith, in Christ Jesus." (Gal. 3: 26.) In Rev. 21: 7: "He that overcometh shall inherit these things; and I will be his God, and he shall be my son." This tells us that in heaven we will be his sons, and he will be our God.

6. Kingdom. We have the temporal kingdom under the Old Testament, but in Col. 1: 13: "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love"—in the New Testament. We have already been *translated* into the kingdom of the Son of his love. In 2 Tim. 4: 18, we have the following language: "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever." There we have the heavenly kingdom. That is the exact expression, "unto his *heavenly kingdom*."

7. Throne. They had the literal throne in the Old Testament, and we have the spiritual throne in the New Testament: "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) The apostles are on thrones of authority in this dispensation of regeneration.

Then we have, in Rev. 22: 3, the throne of heaven: "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him." There we have pictured the throne of God in heaven.

Here we have the three states complete, and there is no room between for this millennial kingdom here on Brother Neal's charts. It was literal in the Old Testament, and it is spiritual now, and in the next state heavenly, as I have shown by this diagram.

The argument is admitted in the items one to five—why reject it in the sixth and seventh? There is no reason for it. I wish we had the time to study it further. But we have shown that the kingdom which Jesus and John said was *at hand* has come, and we can see its fulfillment in these parallels. We have come unto "the mountain" of Isa. 2: 2 and to the "kingdom" of Dan. 2: 44, as shown by Paul in Heb. 12: 22-28. So Brother Neal has the second coming of Christ in the wrong setting—there is no room for the thousand years reign in this parallel.

SOME CONCLUSIONS

I now wish to show some conclusions from his doctrine; just a few things in the Bible that his doctrine contradicts.

1. I have pointed out to you the fact that the second coming of Christ represents the last day. (Jno. 6: 40, 44, 54.) Brother Neal's proposition, then, antagonizes all these scriptures that refer to the resurrection of those who have eternal life *at the last day*, and all the scriptures that refer to this present dispensation as "the last days."

2. I have pointed out to you that the judgment of the wicked will take place at the second coming of Christ.

"Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1: 5-10.)

Let us study that passage a moment. When does he give the afflicted "rest"? (1) *When the Lord Jesus shall be revealed from heaven.* (2) *When he comes to be admired in his saints.* When Christ comes to be admired in his saints, what is going to take place? He will *take vengeance* on them that know not God, and obey not the gospel. Brother Neal has those events sepa-

rated by a thousand years, and Paul has them taking place at the second coming of Christ. When does he do all that? *When he is revealed from heaven.*

The Revised Version reads: "If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us." The King James Version says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us."

The word "rest" in this passage is not a verb, but is a noun, and is the object of the verb "recompense," understood. He will recompense *affliction* unto them that afflict us; and to "you who are troubled" or afflicted, he will recompense *rest*. He is going to recompense rest to *all* who are afflicted, with Paul; and recompense affliction unto *them* that afflict. Paul was afflicted by Nero. So when the Lord Jesus is "revealed from heaven" he will recompense *affliction* to Nero, and recompense rest to Paul. This brings Paul and Nero up in the same resurrection.

The good and the bad come forth at the same time, and Brother Neal's doctrine is antagonistic to those scriptures.

3. His doctrine of the future reign of Christ virtually denies that Christ is reigning now, by putting "the reign of the Son of God" over there at the end of his chart in the millennium.

4. His theory of postponement makes God false to his promise. Jesus and John said, "The kingdom of God is at hand . . . Repent." And they did repent, in good faith, but did not get the kingdom. It was postponed! Therefore, it makes God false to his promise.

The reign of Christ, beginning at Jerusalem when the Holy Spirit came, is the reign spoken of by the prophets, which is affirmed by Christ in Luke 24: 46-49: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." After being inaugurated, he sent the Holy Spirit to his apostles, waiting in the city of Jerusalem. (Acts 2: 1-4.) Peter preached

the first sermon and declared: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 36.)

5. The nature of this kingdom, as advocated by Brother Neal and his brethren, is patterned more after the kingdom of Cæsar than that of David, or of Christ.

6. His teaching alternates Judaism and Christianity, the type and the antitype.

Brother Neal did not deny that he answered the questions which Brother Hines certified. He said they were not "complete." Brother Hines certified that those questions and answers were "true and correct," and that he has ten witnesses to verify the truth of them. Brother Neal's answers to the questions develop the fact that he teaches the rebuilding of the temple in Jerusalem; that Christ will come back to earth, and establish a world power as a temporal ruler on David's throne in Jerusalem. In his book, he even locates the allotment of land where the temple will be rebuilt. He need not deny these things. We have the proof.

If the tabernacle, or temple, is to be restored in the millennium, then shall we look for the antitype again, later in the future? Can we return to the type, without again returning to the antitype? In the Old Testament the temple, the priesthood, the sacrifices, the kingdom of Israel, and the throne of David were all types. The antitypes of all of these are in the New Testament. The only things future are those things that pertain to the heavenly state. We cannot countenance a system that alternates Judaism and Christianity in such a fashion.

THE POSTPONEMENT THEORY

Brother Neal and his followers make the same mistake that the Jews made when they were looking for a temporal, earthly kingdom. Disappointed when they did not get it, they crucified the Lord Jesus Christ, the Son of God. And these brethren who are looking for Christ to come back to earth and establish a Judaistic, literalistic, Palestinian kingdom and sit on David's literal throne in Jerusalem, if what Christ does when he comes happens not to fit their theory, they *would not accept* him. They are looking for Christ to do the same thing the Jews rejected him for not doing.

These brethren teach that because the Jews did not accept Christ *as a nation*, the kingdom was postponed. Christ did not give *any of them* the kingdom, because they did not *all accept*. To illustrate: I find a dozen men out here and say to them, "If you will work for me, I will pay you \$2.50 a day." Six of those men accept the proposition, and they come and work for me. Then, after the work is done, I say, "No, I will pay you nothing, because I made my proposition to *all twelve* and only six of you accepted it." What would those men say? They would say, "We accepted in good faith. We want our wages." I reply, "I made my offer to *twelve of you*. Now, if *all of you* had come, I would have paid you for your work, but since *all of you* did not come, I will not pay *any of you*."

Jesus and John said, "The kingdom of God is at hand . . . Repent and believe the gospel." Multitudes repented. The villages and cities were emptied as the people went out in multitudes to accept the preaching: "The kingdom is at hand . . . repent ye." They repented in good faith, yet, according to Brother Neal's theory, none of them received the kingdom because they did not *all* repent and accept Christ. That is the pernicious theory that I am fighting, and that is the theory that is disturbing the churches.

CAUSE OF DIVISION—THE TEST

Brother Neal tries to hide behind the details of this division. I could withdraw every statement that I have made about the details of the division, and still maintain my point. I have said all the while in this debate that it is these theories that have caused churches to divide in the past, and that is yet causing division in various places over the country. I maintain that statement as being correct.

CHAIRMAN: Two more minutes.

WALLACE: And I want to use part of those two minutes by asking Brother Neal if he will submit to that test. He says, "I have never divided a church in my life." Brother Neal, are you going to keep one divided after such a good record as that? Now, you have never divided a church in your life! You said so. I will take your word for it, though usually a man who divides a church never admits it. I have never known one to admit it, but nevertheless, I give you full benefit of the doubt,

and the credit for that. You say you have never divided a church in your life. All right, Brother Neal, will you spoil your good record by keeping this one divided?

I am making a proposition. Will you take our hand? Will you say tomorrow night, the last night of this debate: "Brethren, let us close this debate with unity. I will withdraw my teaching that causes all this division, and we will be one church in Winchester." And these two churches will go together. These two churches are right around the corner from each other. But Brother Neal says he has nothing at all to do with this division! Friends, if he will accept the proposition I have just now made, these two churches can be together before tomorrow night, and there will be unity.

About the Nashville challenge. I will meet him in Nashville or anywhere the brethren will invite the discussion. If the brethren in Nashville invite the discussion, I will meet him in Nashville; if the brethren in Louisville will invite it, I will meet him in Louisville; and if you want to continue it next week in Winchester, we will go on next week in Winchester. What about it? Is that enough?

Thank you, Ladies and Gentlemen. Come back tomorrow night.

FIFTH SESSION

(Friday, January 6, 1933, at the Courthouse)

THADDEUS HUTSON, Chairman

Song led by H. N. Rutherford

Prayer by E. L. Jorgenson

NEAL'S FIRST SPEECH

Just a moment with bowed heads. Our Father in heaven, we pray thy blessings to be upon thy servant in speaking as he ought to speak, and give wisdom and power for every occasion and for this occasion now, in the name of Jesus Christ. Amen.

Mr. Chairman, Brother Wallace, Ladies and Gentlemen:

We have come to the closing night, and soon this debate will be a thing of the past. The speakers will be required to answer in the judgment day, how they have spoken; and you will be required to answer in the judgment day, how you have heard. It is a very fine thing to have such large and inspiring crowds as we have had. Sorry that you are crowded and some have to stand. Your being crowded around here so closely makes it rather inspiring for the speakers. Some have complained—Brother Srygley says—as the debate goes on and gets warmer, the speakers spit over the people in front. He has complained about that; we will try to not spit on you, Brother Srygley, very much.

We have already, and I believe quite fully, proven our proposition. The proposition, I will show you once more.

<p>THE BIBLE CLEARLY TEACHES THAT — AFTER THE SECOND COMING OF CHRIST -- AND BEFORE THE FINAL RESURRECTION AND JUDGMENT THERE WILL BE AN AGE OR DISPENSATION OF ONE THOUSAND YEARS DURING WHICH CHRIST WILL REIGN ON THE EARTH CHAS.M.NEAL -AFFIRMS FOY E.WALLACE JR. -DENIES</p>

Brother Wallace last night, in answering the challenge for the debate in Nashville, said that we might continue it here

next week if I desired. I am inclined to think that this present five nights is sufficient, and that the folks next week will be at home reading, "Light in a Dark Place," so we will not accept his proposition for next week. "The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." That is the proposition that we have been seeing from night to night, and have been speaking about.

I AFFIRM --- HE DENIES	}	THE FACT OF THE THOUSAND YEARS PERIOD THE PLACE OF THE THOUSAND YEARS PERIOD THE RULER OF THE THOUSAND YEARS PERIOD THE REALM OF THE REIGN OF THAT PERIOD
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Here is another chart—the *fact* of the thousand years. I affirm not merely that it is mentioned in the Bible, but that a place for it is found in God's arrangement, in God's plan, in an orderly way. It fills out a part of God's plan, and it is in fact one thousand years. The *place* of the thousand years has been shown to be *after* the second coming of Christ and *before* the final resurrection and judgment. The *ruler* of that time has been shown to be the Lord Jesus Christ. The *realm* of his reign, this earth. That does not mean that his reign is confined to this world, but that is the feature that we are speaking of at this time, and which we affirm.

Now, I believe that these four things have been fully and clearly shown. The proposition has been proven by the Scriptures. There remain, however, for this present time, some matters that have been left over and accumulated from time to time throughout the discussion; some passages which the negative has brought to our attention, and which we have so far not found the time to answer. They will be taken up and considered, all of them, at least all of them that seem to be applicable to the proposition in hand. But before we do that, I would like to mention a number of things and read more from some of the pioneers.

We still believe that, in presenting other matters than what the Bible testifies, we have descended from the higher plane upon which we should have discussed this proposition. Since other matters have been brought in, it is necessary for us to consider those things and meet them. I would like to say, then, that when I invited my friends to come, I thought I was inviting them to hear the discussion of a Bible topic. I assured them it would be held on a high plane. This card on which we had the challenge said it was open to the acceptance of *any Christian gentleman*. Now, whether we are Christians, you will have to take upon our profession; for the Lord alone knows whether a man is indeed and truth a true Christian. Whether we are gentlemen or not, you will be able to decide for yourselves, according to your idea of what a gentleman should be. We leave that part of it to you. Accept our proposition that we are Christians from our statement of it, our profession. Decide for yourselves whether we have been acting as gentlemen in this debate or not. That is for the audience to decide, and, like most religious debates, the matter will have to be decided by yourselves individually, as to whether the affirmative has sustained his proposition, or whether the negative has met those scriptures fairly. All that is for you to decide.

In our first night, we said that the Bible was the only authority which we were going to use; and we still maintain that it is the only authority we use, though we may read, and are going to read, from the pioneers, tonight. As we said last night, we are *not* pressing this as a matter of proof. *We are pressing it to show that many of the pioneers of this present movement, in which we find ourselves a part, did teach along these lines; and that if a man today, or any number of men, teach this, they have not departed from the faith of the fathers. We have not departed from the early Christians or from the Bible testimony. We have not departed from what some of the pioneer Christians of the current reformation taught.*

Now, after we had introduced the debate on the first night, my respondent was not on the floor more than one minute until he had raised the question of church differences and church division. He also introduced the same in his second speech. I made no replies on the first or second nights. The matter

was introduced again and again, a number of times, at least. And I made no reply. On the third night, the matter was introduced and pressed again, but I made no reply. The fourth night, which was last night, I did make a reply and I am still pressing that matter.

Concerning the present division in Winchester, which has been raised, all the brethren which ought to belong to one church do not meet in one place, and so there has been, and is, a division. It was charged that I was the cause of this division, this present one, and that earlier preachers who used this "speculation" and the "kingdom theories" were the cause of the division at an earlier time in the church.

Last night I made a statement that, as far as I was individually concerned, I had not divided any church at any time during my life, anywhere; and that, as far as the other matter was concerned, we produced the testimony which showed that the division was not over doctrinal differences, but over matters of judgment and the matter of management concerning local affairs. Well, I have submitted this testimony and I feel like there has been an abundance of proof. Up to this present time, Brother Wallace has not made any retraction. We hope that, in his investigations today, he has found out the truth; and we are going to leave the matter, until he has had an opportunity to speak. I feel that at that time, with the investigation he has been able to make today, he will be able to correct his statements. He made these statements from a lack of full knowledge concerning the matter, being a stranger in this place, and living a distance from it. We hope he is going to withdraw his charges of division.

I would like to make a few remarks in regard to our being refused the Christian Church for the last two nights of this debate. My respondent brought into the discussion, and continued to bring in, after having been requested not to do so, irrelevant matters concerning division. Commencing the first night, he repeatedly charged me with things not in keeping with the character of a Christian gentleman, and ungentlemanly remarks were made in his opening speech the second night about the brief thirty-word prayer made by his respondent at the beginning of his speech. I would like to explain about that

prayer. It was not that I was rejecting what was said in the other prayers, but I had this in mind: When I rise here, I address the chairman, then my honorable opponent, and ladies and gentlemen. I thought when I was beginning this debate I would like to address God first. God first, then the honorable chairman, and the opponent, ladies and gentlemen. And in that way that brief prayer of thirty words, or less sometimes, was an address to God as the first of all. Now, I did that, and I make that explanation so you may understand my reason. Also, I was following a scriptural injunction that "in everything by prayer and supplication, let your requests be made unto God." I was sure this was an occasion where prayer was needed. These remarks about the prayer and frequent reference to division caused restrictions to be placed on the discussion by the Official Board of the First Christian Church. These requests were ignored by my respondent, and, at another meeting, the Board of Officers of the First Christian Church denied us the further use of their fine auditorium. That is why we are concluding this debate in the courthouse. I hold nothing against them for such denial.

Just here, I wish to thank the Christian Church for giving us the use of the house for the three nights. It was a fine place, and we enjoyed that good and comfortable auditorium. I would like also to thank, at this time, Judge Lindsay for his courtesy in giving us the use of this courtroom for these two closing nights of the debate. I would not want the crowd to go away without knowing that we are indeed thankful for the use of this house.

I want to go to the proposition of unity. The negative closed his argument last night with the dramatic offer of his hand, and promise of speedy restoration of church unity in this city upon certain and well-defined conditions. Let us note. He contended that the prophecies such as taught by the affirmative in this debate were "speculations," and said, "That is the pernicious theory that is dividing churches all over the land." He says, "We won't tell you to quit believing them. We'll ask you to hold them to yourself. And here is my hand."

I will give you my reply. If Brother Wallace will withdraw the charges against me and apologize for making such, without

having properly investigated the matter: and further withdraw the charge against my brethren, in which he calls them speculators and dividers of the church in this city, and publish a retraction on the editorial page of his paper, we will talk to him about his proposition. This way is open. Three minutes of his time is sufficient. What will he do? We shall see.

Now, I would like to call your attention to what has been said concerning "Shades of the pioneers." Speaking of speculations or those teachings which are called speculations by some—it was said, "Shades of the pioneers, and of the Hardings!" I read some passages last night. I would like to read some more in this meeting. In my announcement of the Marked Bible, Dr. Brents' Sermons, and those books sold by the Gospel Advocate, I called attention to the prophetic teachings that were found in these books, and how they were like those presented by the affirmative in this debate. The Gospel Advocate should cease selling such divisive literature, if such is divisive literature, lest they become dividers of churches. Brother Wallace excused himself from this responsibility by saying these books were sold by the McQuiddy Printing Company. Well, I want to ask him, are not those books kept and sold through the Gospel Advocate office? Do not the profits made from such sales go to the Gospel Advocate Company? Are they not advertised in the Gospel Advocate catalogue? Such as I hold here in my hand. It doesn't answer, it seems to me, to say that it was merely a business firm selling them. The Gospel Advocate Company is the publisher of a religious paper. If they publish and advertise books teaching false doctrines and speculations, and these books are sold by them, certainly the division that would result from their sale would make the Gospel Advocate Company a divider of churches.

I would like to read to you. It was said in regard to Dr. Brents, from whom I read, and Moses E. Lard, that they called their position on the millennium a *speculation*; but in handling the passages under discussion, they speak seriously and earnestly. I will give you a quotation.

"That Christ is to re-visit the earth one day as literally as he left it, is what we think no Bible student can deny, without,

in the act, avowing a principle, which, if sound, at once extinguishes the truth of Christianity."

This is more than serious; it is solemn. Brother Wallace has been telling us what bad effects will follow from our position. Brother Lard tells him what his spiritualizing, figurizing, vaporizing methods of exegesis will lead to.

Dr. Brents says:

"We are now prepared to read our text. (And he quotes Rev. 20: 4.) This is the millennium. If it does not express a literal reign with Christ for a literal 1,000 years, we know not what assemblage of words would be capable of expressing that thought . . . They are plain statements of Holy Writ, which seem to admit of no other interpretation. It seems to us that the conclusions must be admitted, or the truth of the Scriptures denied."

Now, he does not count that *speculation*. He does not count that *theory*, and that is part of a sermon in a book that is printed and advertised and sold by the Gospel Advocate Company. He is saying that if you pass these things off in the spiritualizing, figurizing, vaporizing way, you are dealing unfairly with the Word of God. This is a definite proposition. Dr. Brents says "they are plain statements of Holy Writ." What would be the result if a man refused to teach them or taught something else in their stead? Here, then, is not a case of speculation; but the Scripture is at stake, according to Dr. Brents.

I would like to give you another item. A great number of you have gone to Old Cane Ridge—only sixteen miles from here—where Barton W. Stone began his great work, and where his body lies in the cemetery. A great place it is, because of the wonderful things that transpired there. Here is Item Number Seven of the last will and testament, Springfield Presbytery, June 28, 1804, signed, Barton W. Stone, and others: "We will that preachers and people cultivate the spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look and confidently expect that redemption draweth nigh."

A hundred years ago, he was looking for signs. Well, that is the way a Christian ought to do at all times.—Signs of Christ's coming.

Milligan: "Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession." *Millennial Harbinger*, 1856, page 569.

Alexander Campbell: "The angel of this everlasting gospel announces the good news that the suffering days of Christians are numbered—that the hour of judgment has come—that the Lord is about to recompense his enemies, and to commence his reign over all the kingdoms of the world . . . No kingdom of this world has yet become a kingdom of Jesus Christ . . . When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state . . . But till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendancy. Now is the time for fighting the good fight . . . The time for suffering with us, that with him we may reign . . . This state of things is not to survive the message of the everlasting gospel. He appears as a harbinger of the millennium." *Millennial Harbinger*, 1833, page 119.

Daniel Sommer: "And what may we say to those who declare that Christ will not come again till at the end of the Millennial Age? We may say, 'Ye do err, not knowing the Scriptures, nor the power of God.' All such, by implication, deny that the resurrection mentioned in 1 Cor. 15: 12-54 and in 1 Thess. 4: 13-17 means the first resurrection, mentioned in Rev. 20: 5, 6; this involves them in hopeless confusion, and fatal error. Neither in 1 Cor. 15 nor in 1 Thess. 4 do we find the sentence against the wicked set forth; but only the resurrection of the righteous dead, and the changing of the righteous living do we find there mentioned. The same is true of Rev. 20: 5, 6. Then when John declares, in contradistinction from the righteous dead: 'But the rest of the dead lived not again until the thousand years were finished,' the testimony on this subject is complete. Then when we read Rev. 20: 12, 13, we should feel overwhelmed with testimony. Bible readers should always consider 1 Pet. 4: 11, and never bend nor twist Scriptures to suit their theories. They ought not to have any religious theories." *Questions, Answers, and Remarks*, pp. 592, 593.

David Lipscomb, of the Gospel Advocate: David Lipscomb

was for a long time the editor of the *Gospel Advocate*, and a great and much beloved man. In regard to Acts 3 that we have been talking about here, he says:

“Jesus had been to earth and returned to heaven. Heaven must receive him until the times of the restoration of all things. Then the times of restoration of all things must be when Jesus returns again to earth—the restoration of all things to their original relation to God When Jesus comes again the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, The Supreme Ruler of the universe.” *Queries and Answers*, page 360.

A *Gospel Advocate* editor, and a great and wonderful man, was David Lipscomb. He has that to say; and he does not say, as does our present Editor of the *Gospel Advocate*, that Jesus must stay in the heavens until all these things have been restored. There is a difference. And yet, he was not counted a speculator for saying those things. Brethren, it has been said of me that I have brazenly justified division. Far be that from me. I am standing in an honorable group. *These pioneers teach on the thousand years what I here affirm, and they were no dividers of churches.* I have read to you from these various ones, Moses E. Lard, Brother Harding, Daniel Sommer, and others. They are here beside me in this proposition and when you mark me as a speculator, you are marking them; so, I feel that I am in good company and I am not ashamed.

Now, I would like to give the rest of my time in my first speech tonight to the answering of some of these questions that have been left behind. I am going first to Heb. 12. This has been quoted a number of times and I would like to answer in regard to that. We have this reading:

“But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels.” (Heb. 12: 22.)

And then the next passage which was read by my respondent is as follows:

“Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.”

Now, there is a stretch of five verses between those readings. Here is verse 22: "But ye are come unto mount Zion." That is a portion of the verse. "Wherefore, receiving a kingdom that cannot be shaken," is about five verses down, in verse 28.

Now, I do not believe that is dealing fairly with the Scriptures to miss so much, and especially since that which is missed is against the doctrine which he has presented here. Let me read:

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that* of Abel. See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned *them* on earth, much more *shall not we escape* who turn away from him that *warneth* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 22-29.)

Well, I just have time to read from 1 Pet. 1: 5:

"Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

Verse 9 reads: "Receiving the end of your faith, even the salvation of your souls."

I read verse 5 to show that this salvation of which he is speaking is a salvation which is in the future somewhere. "Receiving the end of your faith, even the salvation of your souls." That is receiving something at a future time. The word "receiving" doesn't mean "having received," because it is at the end of our faith—just the same thought as that found in Heb. 12: 28. That subject has not been dealt with fairly. Before

receiving that kingdom, there is a shaking of things in the heaven and on earth like we are told about when Jesus comes back, in earthquakes and such things as are connected with Christ's coming. That kingdom is out yonder somewhere in the future, yet Brother Wallace says it is in the past.

FIFTH SESSION

WALLACE'S FIRST SPEECH

(Friday, January 6, 1933)

Mr. Chairman, Friends and Brethren:

We have come to the last night of this discussion. We have several matters before us. I will have to speak rapidly in these two speeches in order to cover all the material I desire to get before you. I will begin where Brother Neal quit, while the matter is on your mind.

He says we can be *receiving* a thing and yet not *receive* it. He quotes from Heb. 12: 28 and tells us that the "receiving" of this kingdom is in the future. Reading verse 27: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain."

That is a quotation from the Old Testament, referring to old Mount Sinai which was shaken. Quoting this from the Old Testament, Paul is showing the antitype in the New Testament. "And this word, Yet once more, signifieth." What does it signify? That "that kingdom is out yonder somewhere in the future"? No. It says, "Ye are not come unto a mount that might be touched, . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven." After thus showing the antitype of this Old Testament reference, he added, "Wherefore, we receiving a kingdom that cannot be shaken."

Paul included himself as *receiving* that kingdom. Two thousand years ago he said, "Wherefore, we receiving a kingdom." Brother Neal says we have not received it. Paul says they were *receiving* it then. I would like to know, Brother Neal, how he could be receiving it then and not be *getting* it. Can you understand that? That is just a sample of the kind of argument you have been hearing from Brother Neal all the way through. Yes, there are a few verses between verse 22 and verse 28, but verse 28 is the *conclusion* of the argument.

The verse in 1 Pet. 1: 9, "receiving the end of your faith, even

the salvation of your souls," means that faith must *obey*; that salvation does not come at the *beginning* of faith, when a person believes, but at the *end* of faith, when faith *obeys*. That is the idea. Can we be *receiving* salvation and not be *getting* it? Heb. 12: 28 does not say, "receiving the *end* of the kingdom, even the thousand years reign." It says "wherefore, we *receiving a kingdom* which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." There is nothing future in that.

THE REMARKS ABOUT PRAYER

Brother Neal said that my "remarks on the prayer and frequent reference to division caused restrictions to be placed on the discussion" by the Official Board of the First Christian church. That is just *half* true. The "frequent reference to division" was calculated to make the Official Board uncomfortable, but who believes that the brief remarks on prayer had anything to do with it?

He said that I made "ungentlemanly remarks" about his praying. No, I merely told you *why I did not* begin my speeches with a personal prayer. Brother Jorgenson offered an appropriate prayer tonight in which all of us engaged. Less than one minute later, Brother Neal came to the platform and prayed for *himself only*. He did not mention anybody else at all. Jesus tells me that when I pray a *personal* prayer, to pray in *secret*. "Enter thou into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." When I want to pray for myself only, I shall pray in *private*. When I pray publicly, I join in the public prayer. I had part in Brother Jorgenson's prayer. It was my prayer when I said "Amen." Now when I desire to pray for myself, apart from others, I will not do as Brother Neal has done, nor as the Pharisees did—pray before men. I will go into my inner chamber and *shut* the door—not leave a "crack" in it so others may see that I am praying.

Brother Neal has certainly descended again, in charging that I am *not a gentleman* because I told you why I did not begin my speeches with prayer. His appeal to your sentiment is but a bid for sympathy. The whole thing is for effect—prayer and all. I do not like to expose these things, but Brother Neal has

cast his whole speech tonight on the personal plane. Therefore, I meet these side issues as hurriedly as I can and pass on.

THE UNITY PROPOSITION

I now call your attention to the unity proposition. He says if I will go back to Nashville and make a certain retraction editorially in the *Gospel Advocate* that he will consider the proposition of uniting the body of Christ in Winchester. Listen to that, friends! He will consider my proposition to unite the body of Jesus Christ in Winchester on the condition that I will do something editorially! He thinks, therefore, more of some *retraction* he wants me to make *editorially* than he does of unity in the body of Christ in Winchester. The body of Christ is split in Winchester; and he says that he will *consider* uniting it if I, as editor of the *Gospel Advocate*, will make certain editorial statements. Now, that is just how much he thinks of the unity of the body of Christ. He will divide the body of Christ, keep it divided, but *maybe he will unite it* if we will do something editorially. Think about it, friends! It makes my heart sick to think that brethren think no more of the unity of the body of Christ than that.

THE CAUSE OF THE DIVISION

He read last night from the *Gospel Advocate* an editorial statement that the church in Winchester was planted in the days of McGarvey and the Hardings and later divided by these speculative preachers. He read some documents to disprove that statement. He wants me to retract that statement.

This is the kind of "retraction" I am going to make. The *Gospel Advocate* said that the church in Winchester was *later* divided by these speculative preachers—"later." That did not say the first time. I did not know there had been so many divisions. I am learning. I referred to *one* division, the only one I *knew* about—the one that was caused by these *speculative doctrines*.

Brother Neal's documents last night concerned the first division that occurred in Winchester many years ago. That is not the one that I referred to. That is not the one the *Gospel Advocate* referred to. It seems that the first division was brought about over some questions of judgment and management. But

that division was *settled*. By his own documents, he proved that it was *settled*. He read *how* and *when* it was settled. Then why should the *Gospel Advocate* refer to a division that *had been settled*? Why does Brother Neal bring up a division that had been settled? After that division had been settled, a *second* division came up *over this future-kingdom doctrine*. The *Gospel Advocate* simply said that "the church in Winchester was later divided over speculative teachings." Now, what division did the *Gospel Advocate* refer to? The one that was *later*—the one that came up *over speculative teaching*.

What he quoted from Brother Srygley and others concerning the division here is the same kind of misapplication.

Brother Neal complains that I have been charging him *personally* and *individually* with dividing the church. I do not think anybody will say that I have charged that the church has divided over him *individually*. But his *theories* have caused division. I was under the impression that he was here when the second division took place. I asked him the question last night. I took his word for it—that he was not here at that time. I had that impression. I did not make that charge. I only asked him if it was so. He will have *enough* to answer for, without having to answer for something that is not so. I want now to tell you that I was wrong in the impression that Brother Neal was here *when* the second division came. But the second division *did come up over these theories*. Brother Neal was not here *at the time*. But because his brethren insisted on getting preachers who *do* preach these theories, that division came. Then Brother Neal was brought here and has been preaching these theories; and people have been leaving the church where he is preaching, because he has been preaching those theories. If he did not originally cause the division here, he is *one cause*, at least, of its *perpetuation*, and it is just as bad to perpetuate a division as it is to make one. I was mistaken only in *the time* that he began doing it.

I have nothing to retract, more than to just state that I was mistaken in the impression that Brother Neal was on the ground when it happened. But I again state that he came *immediately after* it happened, and has been doing all he can to *keep it up*. He helps to keep it up by publishing his book, "Light in a Dark

Place"; and he says he has one hundred of them here for distribution tonight. Is that not helping to perpetuate this division? And he sends challenges everywhere. Yet *he never divided a church!* No, he is too innocent to do a thing like that!

Now, friends, I hesitate to expose Brother Neal in this manner, but he is the cause of it. I want to notice these things as rapidly as possible and leave them. But get it, friends: The division *is here now* and the division which is here now *came about over these speculative theories*. Brother Neal is teaching them, preaching them, propagating them, publishing them, and sending out his cards challenging men to sign on the dotted line. He sent his cards as far as Dallas, Texas. But he never *divides anything*. He would not do that for the world! Why, he would even divide churches in Texas if he could, with his literature and cards.

All the time we were debating in the Christian Church, Brother Neal was *mEEK* and *innocent* looking, like "a lamb led to the slaughter." People were saying, "Wallace is *too hard*." But when he got out of that church, he turned loose a veritable tirade of personalities. The mask of meek innocency has been torn off. You are seeing the real man now,—the real Charles M. Neal. He has been posing as *a martyr* and bidding for sympathy. You are seeing now that he can talk just as "hard" as some think I do. He is demonstrating that he is *personally connected* with the division. We knew it all the time. You are seeing the man himself, and now, you will not think I am too hard on him. His conduct has delivered me from that charge and your minds from that attitude.

THOSE RESOLUTIONS

I call your attention next to the Christian Church proposition—those resolutions that were drawn up. Brother, what was the purpose of them? The purpose of them was to protect Charles M. Neal from having his book read. And he was at such a mutual understanding with the Board of Officers and the Pastor of the First Christian Church that he did not even have to ask them to do it! He says he had nothing to do with the drawing up of those resolutions. Yet those resolutions were to protect *him*, every one of them read to protect him, to keep me from reading his book. "Read nothing that was said or written

before the debate"—and a lawyer did that! Apply the resolutions to a court trial. Say nothing in the court trial about anything that happened before the trial! What kind of a trial would it be? A *lawyer* wrote it! A member of the *Official Board* of the First Christian Church!

Every single item of that resolution was to protect Brother Neal. He says he did not have a thing to do with it. He did not request it. He did not tell them he wanted them to draw it up. That is even stronger evidence of a close mutual understanding; they drew up a resolution to protect him without his even asking for it.

He thanks the First Christian Church tonight. He thanks them for the use of the building. I thank them for the three nights. You who do not have seats can thank them for having to stand up. I am just about ready to thank them for putting me out so I can be free: "free under God," not under their Pastor, to talk as I want to talk. And I am willing to stand in the judgment for what I say. All the charges of personalities Brother Neal wants to make against me will not deter me. He is the first man to bring into this debate any *personal reflections*. That is really what people usually call *personalities*. He delivered the first *personal reflections* in this debate. He will just have to take the consequences for doing it.

JUSTIFYING DIVISION

He says, "We are divided over many other things, why not this?" One way of *justifying* it. Then he attempts to justify it by the word of God—that Jesus "came not to send peace, but a sword." He quotes that scripture in trying to defend his divisions. It is nothing short of blasphemy. The Son of God did say: "I came not to send peace but a sword"—but he was not talking about church division. Matt. 18: 7 says: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

That does not sound like justifying division, brethren. Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined

together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Brother Neal says, "Oh, no, division is all right. Churches are divided on everything else; then why not be divided on this?" How does that sound?

WHAT THE PIONEERS BELIEVED

Not only does Brother Neal, with his teaching, press these divisions among the brethren; not satisfied with that, he wants to reflect on the names of the noble and sainted dead. Their tongues are silent and they cannot speak for themselves. David Lipscomb opposed the speculations of these brethren as much as anybody, and all these brethren around here tonight know it. He pleaded with these brethren not to press theories. And Brother Lipscomb was among the first to urge and plead with Brother R. H. Boll to quit his teaching of these theories.

R. H. BOLL: That is not true. You used my name and said something you have no right to say.

WALLACE: If you want to debate in Louisville, we are ready for it, Brother Boll.

BOLL: Are you asking me?

WALLACE: Yes, sir; will you debate with us?

BOLL: In Nashville.

WALLACE: Louisville first.

BOLL: Nashville.

WALLACE: All right, if we can get it in Nashville, then in Louisville; what about that?

BOLL: We will see.

WALLACE: "We will see." Oh, I see. I will not do it until he guarantees that it will go to Louisville, too.

WALLACE: I know it is hurting; Brother Neal needs Brother R. H. Boll to help him. It is hurting. But these things are true. (Take the time out that Brother Boll uses while I am talking, Brother Chairman.)

On the question of Brother Brents' belief of the millennium theory: we know that he and other pioneers held to certain millennial ideas, but they held them as theories and did not make cardinal doctrines out of them, and while occasionally

writing on the millennium, they always said, "It is a theory." While setting forth what they believed about it, they did not feature their ideas as a cardinal doctrine, nor hold to the extreme views connected with this theory—the rebuilding of the temple in Jerusalem and the restoration of the Jews to the land of Palestine. They did not believe in a Judaistic, Cæsaristic future kingdom on earth. That is the bad part of this theory.

I wish to read from Brother Brents' book: Pages 326-327:

"Still others believe that the millennium will consist in the return of the Jews to Jerusalem as a nation, and their conversion to the Christian religion; and that Christ will literally come to Jerusalem and reign among them in person. Some go so far on this line as to assume that after the Jews shall be converted, they will go out as missionaries to convert the world, and that through their agency the world is yet to be converted to Christ—that the nation that rejected and crucified the Lord of glory is to be the means of converting the world to him. This may be all true, but it is, to our minds, not only unscriptural, but wholly unreasonable. We have two good reasons for not believing it—(1) the Bible does not teach it; (2) the Bible teaches just the opposite."

While Brother Neal was reading from Brother Brents' book, and giving his ideas on the millennium, why was he not honest enough to read that? Brother Brents did not teach what *he* teaches. None of the great pioneers taught what he teaches. He gave some garbled quotations, trying to prove that they stood with him. These quoted extracts do not fairly represent their attitude toward the teaching and the practice of Brother Boll and Brother Neal. If he should read all that they say, instead of the part that suits him, and that out of its setting, you would see that they opposed what he is teaching and the course he is pursuing as much as the rest of us do.

His quotation from David Lipscomb on "the times of the restoration" does not favor his theory. Brother Lipscomb has the restoration completed, where Brother Neal has it beginning.

There are several preachers here tonight who sat at the feet of the great James A. Harding. Brother R. C. White is among the number. Ben F. Harding, his worthy son, is also among the

number. They are all ready to testify that, through all the years they spent in school under James A. Harding, he never once advanced the theories Brother Neal attributes to him. Not one of these pioneers would have ventured to preach these extreme speculative future-kingdom theories. They had too much respect for the Word of God. These late future-kingdom preachers have done a work of division, and are trying to lend prestige to their unjustified position by claiming that the pioneers of the great Restoration Movement stood with them. It is Christ dishonoring. It is ungodly.

The fact that Brother Neal has left his charts and his argument and resorted to the "shades of the pioneers" must make it evident to all that he knows his proposition has fallen and his cause is failing.

There is a question for you, representing an issue on this point, Brother Neal, which you have not answered. In your next speech tell us your answer to our question on the proposition to settle this division. Will you accept it?

THE MISSING CHARTS

Brother Neal must have sensed what would happen to his charts this last night, for he has taken them away. His charts are not here tonight. In former speeches I have examined them one by one, showing you that his checkerboard way of handling charts is a mere juggling of scripture, with pretty lettering. He cannot prove his points with charts. The Seventh-Day Adventists do as well with their doctrine. By drawing charts, misapplying scriptures, showing the second coming of Christ anywhere he wants to *show* it, and placing the millennial reign anywhere he wants to *put* it, he makes out his case. Anybody can draw charts and prove anything that way.

Last night, one of his charts had the "mountain" over in the millennium, and the "House of God" here in the present dispensation. According to his theory, we have "the house of God" now, but will not have the "mountain of God's house" till we get over there in the millennium! Has he not disconnected the mountain and the house? Isaiah said the "mountain of Jehovah's house" would be established *when* the "word of the Lord" should go forth from Jerusalem. (Isa. 2: 2.) Does

Brother Neal know when that was? In Luke 24: 47, 48 Jesus quoted this prophecy and announced its fulfillment: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Brother Neal has the thing all mixed up.

He says every prophecy must be fulfilled *literally*. I have read that out of his book. And now he admits that the "Mountain" is figurative. Compare the prophecy of Isa. 40: 3 with his "Mountain" argument on Isa. 2: 2. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." When John the Baptist came it was said of him: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Matt. 3: 3.) John came in fulfillment of that prophecy. So if that was literal, John the Baptist was building a highway; he was pulling down hills and mountains and filling up valleys and making the rough places smooth. Brother Neal says every prophecy, that the Bible says has been fulfilled, has been fulfilled literally.

Isaiah 2: 2 says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

If that is literal, too, it would make an impossible situation, because John the Baptist has *pulled the mountains down* and the Lord has no place to put his house! So his literal interpretation of one prophecy would make it impossible for another to be literally fulfilled! Why give a spiritual interpretation to one of these passages, and a literal interpretation to the other? Why not be consistent?

FOR THE SAINTS—WITH THE SAINTS

A little more back work. He said Christ is coming "for his saints," and "with his saints." He thinks there will be two future resurrections and two comings of Christ. He cannot come with his saints unless his saints rise first. In his theory there

must be the resurrection of the saints first—when Christ comes “for the saints,” then he has Christ coming back, after a time “with the saints.” Too many comings!

Do you remember what Brother Neal said the other night about the dead saints that arose at the resurrection of Christ? He said that was *the first part* of the first resurrection. That is what he said. Then when Jesus Christ comes, all the saints will arise. Unwittingly he is about to make the resurrection of the saints at the resurrection of Christ, *the first resurrection*. To escape it, he has the *first* first resurrection and then the *second* first resurrection!

According to Brother Neal’s own theory, why is it that those saints who arose at the resurrection of Christ cannot be the saints who will come “with” him “for” the saints in the future resurrection?

So that does not help him out of his difficulty. There is, in fact, no such thing as *two future bodily resurrections* taught in the Bible.

FROM THE DEAD—OF THE DEAD

He spoke of Christ being raised *from* the dead, not *of* the dead. Is there any difference between the phrases “from the dead” and “of the dead”?

Brother Neal contends that “they that are Christ’s” are raised “*from* the dead,”—*from among the dead*. But the resurrection *of the dead* is when all the dead are raised up. I will show you the fallacy of that.

1. Christ is the firstborn *of the dead*.

“And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loved us, and loosed us from our sins by his blood.” (Rev. 1: 5.)

2. Christ is the firstborn *from the dead*.

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” (Col. 1: 18.)

The expressions “of the dead,” and “from the dead,” both applied to Christ. Read, again, “of the dead,” in Acts 26: 23: “How that the Christ must suffer, and how that he first by

the resurrection *of the dead* should proclaim light both to the people and to the Gentiles." And "from the dead." Acts 17: 31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him [Christ] *from the dead*."

3. But "from the dead" and "of the dead" are both applied to Paul.

Philippians 3: 11 says: "If by any means I may attain unto the resurrection *from the dead*." Here he speaks of his hope to attain unto the resurrection *from the dead*—representing the resurrection of all Christians—"from the dead."

Then, Acts 23: 6: "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection *of the dead* I am called in question." Hence, both expressions "of" and "from" the dead are applied to Christ and Paul. So there is nothing to that distinction.

4. The general resurrection is referred to as both "of" and "from" the dead.

Matthew 22: 30, 31: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection *of the dead*, have ye not read that which was spoken unto you by God." Compare Luke 20: 35: "But they that are accounted worthy to attain to that world, and the resurrection *from the dead*, neither marry, nor are given in marriage." The same resurrection state Matthew calls a resurrection "of the dead," Luke calls a resurrection "from the dead."

The "attaining" to the resurrection "from the dead" does not indicate "two resurrections." The resurrection of those "accounted worthy" is peculiar not as to *time*, but as to *character*—the character of the resurrection not the time of it.

THE HOPE OF ISRAEL

Paul said that according to the promise made the fathers, he was preaching *the hope of Israel* concerning this resurrection. Acts 26: 6, 7: "And now 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." The thing that Paul preached, which he calls "the hope of Israel," based on the promise to their fathers, caused the Jews to persecute him and put him in jail. There is nothing that Brother Boll and Brother Neal teach about the hope of the Jews that would cause any Jew to persecute them, or put them in jail. The Jews believe what they preach on unfulfilled prophecies and the earthly reign of Christ and hope for those very things. But when Paul preached "the hope of Israel," he preached something that caused the Jews to persecute him and put him in jail. This idea that the Jews are going back to Palestine, and that their national glory will return to them, is the very thing the Jews want to happen. Paul did not preach what these brethren preach, or he would not have gone to jail for what he preached.

SUMMING UP

Now, we are going over some more of our conclusive arguments which have been advanced against Brother Neal's contention and which he has made no attempt to answer.

1. When the reign began.

I want to call your attention again to the reign of Christ and when it began, as diagramed here on the blackboard. I will use my pencil. It is not quite as long as Brother Neal's pointer. The charts and the pointer are all gone. Brother Neal did not want me to use that pointer on his charts tonight.

The Reign of Christ

1. TO SIT-RIGHT-HAND OF GOD-TILL THE END-Acts 2:34,35
2. HE SAT-RIGHT HAND OF MAJESTY-TILL THE END-Heb. 1:3,13.
3. HE MUST REIGN-AFTER HIS RES-TILL THE END-1Cor. 15:20,26,

Zechariah 6: 12, 13 tells us of One that would sit on his throne, be priest on his throne, and rule on his throne. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall

grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The reigning began when the sitting began. The sitting began when, as Peter said in Acts 2: 32-35, Christ was exalted at the right hand of God—fulfilling the prophecy in Ps. 110 that he should "rule in the midst of his enemies." He sits at the right hand of God until all his enemies are made his footstool.

Peter said Christ began to sit on Pentecost. (Acts 2: 32-35.) How long would he sit? Till all his enemies are destroyed. Hebrews 1: 13 says he *sat* down at the right hand of the Majesty, and will *sit* till his enemies are destroyed. First Corinthians 15: 25 tells us that he would *reign* till his enemies are destroyed. So the *sitting* and the *reigning* are coextensive. He began reigning when he began sitting. He will *sit till* his enemies are destroyed, and he will *reign till* his enemies are destroyed. The *reigning began* when the *sitting began*. The *reigning will end* when the sitting ends. Therefore, "the reign of the Son of God" is coextensive with the "sitting" of the Son of God, at the right hand of God in heaven.

Brother Neal's charts have the reign of the Son of God *after his second coming*. Both cannot be true unless Brother Neal can prove that there are *two reigns* of Christ, one that differs from his present reign.

2. When the exercise of authority began.

His chart on Delegated Dominion gives Adam all authority over the world; then Noah had it, and they were both failures, he said. Some day Christ will have all authority over the earth—in the millennium—he asserts. But Matthew's record of the Great Commission declares that Christ had been given all authority then.

"And Jesus came to them and spake unto them, saying, All authority *hath been given* unto me in heaven and on earth." (Matt. 28: 18.) It "hath been given" to him—not *will be* given.

Paul declares that he has all rule and authority now:

"Having the eyes of your heart enlightened, that ye may

know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1: 18-23.)

Christ has a name that is above every name, not only in this world, but in the world that is to come, "through that working of the strength of his might which he wrought in Christ, when he raised him from the dead." Christ has that name and power *now*. It was wrought *when God raised him from the dead*: when he made him to *sit down at the right hand of God* in heavenly places far above all authority, rule and power.

To this the words of the apostle Peter agree:

"The like figure whereunto even baptism doth now also save us . . . by the resurrection of Jesus Christ: Who has gone into heaven, and is on the right hand of God, angels and authorities and powers *being made subject unto him*." (1 Pet. 3: 21, 22.)

Yes, Christ has it now—*all* authority, *all* power, *in heaven and on earth*.

3. The Restoration of Israel.

The restoration of Israel was the next point that was raised. Brother Neal says regarding the restoration of Israel that God has said he will not make "a full end of thee"—the Jews. Well, what of it? According to Brother Neal's theory, God is not going to make even a *partial* end of Israel, because he will restore them whole at last to the land of Palestine. The fact that God said, "I will not make a full end of thee," means that he has made a partial end of them. Moses said they would be "scattered but not consumed." They are scattered, but "a full end" has not been made of them, because they are not *consumed*. They have not become a mongrel race among the nations of the earth. They maintain their Jewish identity.

In the prophecies of Jeremiah, we find this language: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jeremiah 19: 10, 11.) Broken. Broken—never to be whole any more. They can never be restored.

On this same point, Jesus said: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore, I say unto you, The kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21: 42-44.)

This plain statement of the Lord definitely disposes of the question of Israel's future restoration. It cannot be. The Jews themselves so understood his language. They "perceived that he spake of them," and "sought to lay hands on him."

Concerning the hope of Christians, both Jew and Gentile, Paul says: "Seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3: 1.) Brother Neal is seeking things in an earthly millennium. Paul speaks of his hope of a reward "eternal in the heavens." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5: 1.)

Brother Neal's hope is on the earth. The difference between Paul and Brother Neal is that Brother Neal is preaching for us to *seek things in an earthly millennium*, while Paul said he was *seeking things above, where Christ sits at God's right hand*, and his hope was for a reward *eternal in the heavens*. Brother Neal is preaching for us to hope for a reign on the earth.

But my time is gone. Thank you, Ladies and Gentlemen.

FIFTH SESSION

NEAL'S SECOND SPEECH

(Friday, January 6, 1933)

I will begin, just as Brother Wallace did, by beginning where he left off. He was telling us all about Israel.

Well, let us hear the pioneers again. Alexander Campbell said:

"But God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham, his friend. 'If the casting of them away has been the reconciling of the Gentile world, what shall the resumption of them be but life from the dead?' We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land." *Millennial Harbinger*—1849.

Milligan:

"Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession." *Millennial Harbinger*—1856, page 569.

"At the same awfully exciting moment, when the whole creation is stirred up against the dragon, the beast, and the false prophet, God pours out the spirit of prayer and supplication on Israel; and immediately they look to Him whom they pierced, and mourn for him as did their fathers for King Josiah . . . This is, therefore, a case of genuine conversion . . . Whether Christ will appear to them in person as he did to Stephen in the hour of persecution . . . we do not at present dogmatically affirm." *Millennial Harbinger*—1856.

"Shades of the pioneers!"

J. W. McGarvey:

"When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah, and all the nations of the earth shall have been blessed through the seed of Abraham, they will be the most grateful and happy people on the face of the globe. . . . And if, at that time, there shall be left in the world any of the people now called Germans,

French, British, Americans, the question may no longer be, why are the Jews yet with us?—but, why are we yet with the Jews? . . .” *Christian Standard*. (1903—page 696.)

Alexander Campbell, Robert Milligan, and J. W. McGarvey—Brother Foy E. Wallace, Jr.—how do these authorities compare? That is so much for Israel and an answer to the things that you have heard at the closing of Brother Wallace’s speech.

Now, in regard to “Light in a Dark Place”; at the closing of this debate, if you want these books and you have a dime, we will sell them for a dime. If you have no dime and you will promise to read one, you may have one. Brother Wallace is either going to stop selling his “divisive” books, if such they be, or he is going on selling them; I do not know which it will be. If you can get this “Marked Bible,” or Dr. Brents’ Sermons, or the Jamieson, Fausset and Brown Commentary, or some other books advertised by the Gospel Advocate Company, they will be a wonderful help. J. Stuart Holden writes some books along that line that are mighty good, and the Gospel Advocate, I believe, handles his books.

Well, now, some more things in regard to that church division. Brother Wallace tells us that he was not writing about the division of the church that occurred a long while ago. Well, he says, “the Church in Winchester, Kentucky, was planted in the days of McGarvey and the Hardings, watered by other faithful men of God, and later divided by the preachers who are advocating these future-kingdom theories.” He is excluding the first division from his statement, and I think an apology of that kind ought to be made in his paper in the same prominent way his editorial appeared.

In regard to the second division, I was not here at that time. The two churches came together and Brother Thomas D. Rose was preaching. I do not think you would call him one of these prophetic “speculators.” He was preaching for the church at the time. John T. Smithson and J. Pettey Ezell were preaching here, and maybe Brother A. B. Barrett and Brother J. L. Hines. Brother M. D. Baumer preached a number of times during that time. It was under the ministry of these men the division took place. I was not here and I believe I have been cleared of the responsibility for the division that took place.

However, this quotation says that the church was divided by these "speculative preachers," who preached concerning the future-kingdom theories. Well, now, if Thomas D. Rose was of that kind and those other brethren, then the church was divided during the time of their ministry with the church here. That was when the church divided. If his charges are true, they divided the church. Now, anything can cause a division, and I might just as well call attention here to what he has charged against me as justifying division. I will read from Luke 12. This is the scripture where the Lord Jesus said:

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." (Luke 12: 51.)

I was not justifying division. I was merely calling attention to the fact that divisions do exist, many of them, and about a great many things. Anything will divide a church if the spirit of the people is in the right temper for division, prophetic teaching, or whatever it may be. Brother Wallace called upon me to give up that "speculative" teaching, in order to not have division, which he attributes to the teaching of the prophets. I would like to ask Brother Wallace, if I decided to give up that, would he give up his speculative teaching on the theory of baptism, which theory is held so much in Texas, and is stated so much in "The Firm Foundation"? The doctrine of rebaptism, which is the doctrine that if you were baptized and did not know it was for the remission of sins—"repent and be baptized for the remission of your sins"—as in Acts 2: 38, you must be baptized again. Churches are divided in Texas over that doctrine. I wonder how Brother Wallace is getting along with his several co-editors, who certainly do not teach that. I wonder how Brother Wallace is getting along with the brethren in Texas who charge him with dividing churches over the teaching of dividing into classes and giving them uninspired literature to study in the Sunday Schools. They call Brother Wallace and his brethren, who believe in using this uninspired literature, the "Sunday School preachers." I recently read an article entitled "Six Scriptural Reasons Why We Should Not Commune With Sunday School Preachers"—written by our brethren who oppose Brother Wallace's practice. Brother Wallace, I believe, writes some of that literature, and his com-

pany is a seller of that kind of literature. A great body of people in Texas and elsewhere oppose such work. They are numerous enough to circulate a paper all over the country. They object to Sunday School and Literature, and Brother Foy E. Wallace is counted by them as a divider of churches. I ask him why he does not give up that doctrine to bring peace and unity among brethren. You may answer, Brother Wallace, on that and about the rebaptism question. Does not the *Gospel Advocate* support this system of Sunday School and Literature, which some of our brethren almost fight over, because they think it is wrong? I ask him if the *Advocate* staff are all united as to the question of Christians going to war? and if the *Advocate* did not exclude from its pages an article by Brother Elam which had not a word, as far as I remember, in it except exact quotations from the Scriptures, from beginning to end? It was excluded for fear it might cause more trouble. Brother Elam withdrew for a time, at least, from the staff of the *Advocate*. *I wonder if anything else has caused division in the body of Christ besides prophetic teaching.* We might go on and name other things. How about doing away with all these church differences, Brother Wallace, caused by these speculations? I wonder why you single out as speculators among the people those who teach the prophecies, as did the pioneers, in regard to the restoration of Israel and other things along that line. Why do you draw the line on that? How is it that you have warned the churches in Chattanooga and other places, against such speculators? You may charge me with causing and maintaining division, but I never go so far as to stand up and tell them they should draw the line on the good brethren who may differ from me on interpretations of some scriptures.

The children of God have been promised changed bodies like Christ's—I wonder if we should not then be able to rule or govern as the Lord Jesus Christ promised, and as I quoted from James A. Harding last night? I wonder if it would not be more proper to think of people in that glorified condition, reigning with Christ, than to say, as Brother Wallace states in his Dallas sermon, that he is reigning now with Christ and helping to execute his law? I would rather have that part of the work immediately associated with Christ, than to try to do it now, and

here, as our Brother Wallace is doing. And not only that, but propagating and sending out "divisive" literature. I wonder if it would not be better to wait about that ruling and that executing business, to wait until after the Lord Jesus gives us new bodies. Our citizenship is in heaven, from whence we look for Christ, "who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3: 21.) I would rather wait till that time. You were told a while ago by my respondent that I was looking for things earthly, and that I was not looking for things that are above. I am looking up for the Lord Jesus who is coming, and for that wondrous change that is coming, and I wonder if it would not be better for us all to do that?

I wonder if Brother Wallace would like to have me lay down all these "speculative teachings" on the book of Revelation and *elsewhere* in the Bible? I call attention now to the fact that he teaches a great deal in Revelation that I teach, on Rev. 20 and other portions of the book. I wonder how much of the book of Revelation I should give up? I wish we had the blackboard. He missed my charts and I miss his blackboard. If we had it, I could draw a line down here and have him tell me how much of the book of Revelation I would have to give up. Will I have to give up chapters 20 and 19 and all these scriptures that I have been referring to in that orderly way here? And 1 Cor. 15, will I have to give that up? Will I have to give up Acts 3, with all that was said by David Lipscomb, whom I have quoted here, where he said those times would come when the Lord Jesus comes? That was what he said. Will I have to throw that overboard along with David Lipscomb's comments? Will I have to give up all that? How much of the Bible is made up of prophecies? Much of the Old Testament will have to be wiped out. We find, in the statement here in regard to the "Marked Bible," that there are more than 5,000 verses of prophecy in the Bible, one-sixth of the Bible. I do not know how much of it is fulfilled prophecy, and how much of it is unfulfilled. He will have to tell us in regard to that—mark it on the board, Brother Wallace. His spiritualizing is put in such a dreamy way, you can't tell when they *are* fulfilled. Let me take some reading from the *Gospel Advocate* along that line to

show that it does "speculate" on the prophecies. Speculation about the millennium, by John T. Hinds:

"The millennium may be a literal thousand years, or just an indefinite period." . . . Again: "The second coming of Christ is the goal of all revelation—its furthest horizon." . . . About the time it begins: "When the Protestant Reformation resulted in giving the Bible back to the world so men might read it for themselves and obey it, spiritually speaking, Satan was bound. . . ." *Gospel Advocate*, 5-21-1931.

The millennium speculated away—By H. Leo Boles.

"Believers in Christ can be neither premillennialists, millennialists, nor postmillennialists. . . ." *Gospel Advocate*, 1-8-31.

They can neither be "pre," "post," nor millennialists; that means there is no millennium at all. Now, don't you see that if there is a period of time, if it is only one day, certainly Christ will have to come *before*, or *after*, or *during* that time, and yet the teaching of the *Gospel Advocate* is so speculative that it casts that period entirely out and says there is nothing to it. A man could not believe Christ's coming could be before, or during, or after it. Brother Wallace carries that period up to heaven. He said last night that it was a "martyr scene." He did not tell when it *began* or when it would *end*. He did not tell what is meant by Satan being bound. And then that passage that says Satan will not deceive the nations—where are the nations, and where is Satan? Is he bound now? At what time in the world's history are those things going to take place? You might give us a good lesson along *that* line Brother Wallace. Note that he says there are no bodies in Rev. 20: 4. I want to know what were these heads cut off of then? It says, "I saw the souls of them that were beheaded." What was it that was beheaded, souls or bodies? "And they lived." Are there dead souls? The resurrection of souls! Did you ever read of anything like that at any time—the resurrection of souls? Why, souls do not die—that is, when they are distinguished from the body. Sometimes bodies are called souls. In Acts 2 it says there were 3,000 souls added to the church. Do you think they had bodies with them when they were added, or not? Let's have a little more light on that.

More speculation on Revelation—Brother John T. Hinds, in the *Gospel Advocate*, (11-27-30), tells us the two witnesses are the Old and the New Testament. I will read from Rev. 11: 3-9 as follows:

“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.” (Rev. 11: 3-9.)

And then the record goes on to say they came to life and were caught up to heaven.

Well, if these are the Old and New Testaments, are they back here or what about them? Are they still up in heaven? Tell us something more about these speculations.

And again: F. B. Srygley speculates—“The spiritual house of Jacob means the church” . . . “Judah and Israel” are interpreted to mean the same thing by the same writer . . . *Gospel Advocate*, 12-11-30.

More speculation from John T. Hinds: Of Isa. 11: 6-9 he says that the wild animals losing their ravenous nature show the “peaceful nature of Christ’s kingdom.” . . . *Gospel Advocate*, 2-5-31.

Here he speaks about the wild animals, the lion and the lamb and so on, and goes on to tell what it means. You know Barnum had a lion and a lamb together in a cage and the crowd was looking at them and one man standing by asked Barnum

how long they had been featuring the lion and the lamb together, and he said, about six months, and the man said, "Well, that is certainly wonderful." Barnum said, "We have to renew the lamb ever once in a while, though." We do not see the lion and the lamb lying down together in this age of the world's history. They may sometimes lie down together, but that is the way they lie down together, the lamb is inside. Well, sometimes they laugh about it and say it is an impossibility, that such a thing could not be, or that a lion could not eat straw like an ox. They say the lion is not made that way. Well, you do not have to look very far in the Bible till you find where all the animals were herbivorous. Go back and read the first chapter of Genesis and you will find out that they were; so, if they are carnivorous at the present time, in the times of the restoration, they will likely have their original nature back again. At least, the Lord proposes to do that. If he could make them carnivorous from herbivorous, then certainly they could be restored. All these different things can be taken care of. You see, when you try to apply such scriptures of the Old Testament to the present age, you are bound to get into trouble.

Now, I want to call your attention to a pasteboard folding telescope. This is nothing but a piece of pasteboard, and doesn't mean so very much, but I am going to call your attention to some teachings from it.

Here are three ages, shown by these three sections. They are generally called the three dispensations. First is the Patriarchal Dispensation, next is the Jewish, and next is the Christian. That is the way the Dispensations are often named, but that is not the way the Bible divides them. There is a future dispensation—for there is a thousand years period there. Back on this end, back of the Jewish age are four other ages. There are four other periods. I know they are often called the Patriarchal Dispensation. As they are all past, little harm is done if the Bible is taken up without distinguishing them. I have put those all under one term, and called them the Patriarchal Dispensation. Here with this seventh age is where so many get into trouble. They try to slide the thousand years dispensation back over the Christian dispensation, and contend that the

two are all one—in fact, they say there is but one period. They try to make this present age a reign of peace. In other words, they try to make the lion and the lamb lie down together. They say the lion losing his bad nature and the bear and all those carnivorous animals losing their bad natures represent people coming into the church, and becoming peaceful. Tell me what does "the lion shall eat straw like an ox" mean? I would like for Brother Wallace to interpret that and talk about it. Their interpretation of prophecy doesn't seem true, because when Christians come into the church they still quarrel and fight about all the differences—and I am not justifying a one of them. Divisions must needs come, "that those which are approved, may be made manifest among you." (1 Cor. 11: 19.) Heresies, if you wish to call them that, but they are differences just the same. Those that are manifest before God are manifest in that they stay true to the Lord's teaching. There are many different sections in the Bible—great sections of scripture—that cannot be explained if the one thousand years period is not left in its proper place. If you try to slip it back over the Christian dispensation, and just go on as though it wasn't there, there are hundreds of passages of scripture that cannot be explained. That is the reason why we have so much speculation on Rev. 20 and various other prophecies. Many have no place for them in their program, as God has in his. God does have a place for them. Leave the thousand years period where God put it, and you will not need to speculate so much.

Now, in regard to the division that has been stated and talked about. If Brother Wallace will give up his speculations on a number of things in Rev. 20, where he has "the resurrection of a cause," and where he gets it up into heaven and all those various things; and if he will cease his speculations on baptism and those things that are dividing the churches in Texas, and other places, and things of that nature; then I will be ready to talk with him about church troubles right here. I did not say, as he said in the reading of that passage, that he should go to Nashville and make an apology through his paper before there could be any consideration of his proposition. I said if he would make an apology in regard to the statement, and he has not, that I was a divider of the church in Winchester, and would promise to do this in the *Advocate*, then we might

talk the matter over and consider it seriously, but he is not willing to do that, because he said he was writing of another time. He did make the explanation that he was writing of another time, and that would be satisfactory but for other things. In regard to division in the church here, what are you going to do with Brother Rose and Brother Baumer and all those who were preaching at the time the church became divided? What was it divided about? You said that the speculative preachers caused this division; if they are speculative preachers, bring them to judgment. *Specify who they were, and what their doctrines were.* We have a number of the elders of the congregation present that were here at the union of the two churches. We found that a certain man, a preacher, had told these Fairfax brethren that he had taken a number of the elders of Main Street church into the back of the Main Street house, and that they had promised this man that if union was made between the churches, they would not allow any Bollism in the church. This man who told that was given an opportunity to explain his report. There was no answer. After thirty days he was written to again. No answer. After forty-five days he was written to again. He made no answer. Up to this time, which has been nearly six years, he has made no explanation. I think there must be something wrong with a preacher that has made that kind of statement and will not answer. There must have been some falsehoods told at that time, and preachers are not always exempt from telling them. This account is true: No such meeting was ever held. No such promise ever made. The preacher did falsify.

Now, about those charts Brother Wallace missed so much in his speech. I am sorry I did not bring them for his benefit, but my arguments were in, and I did not see any use of bringing them. I did not know he wanted them. Those charts have been unanimous in one thing. They have been setting before you constantly that the final outcome of all those prophecies will be that Jesus Christ will take the reins of government, and this world will become subject to him. You can take your Bible and read Psalms 2: 67, 72 and many other parts of the Old Testament; then come to the New Testament and read through that and you will find a glorious, happy time for the earth foretold. Rom. 8: 21, 22 says:

"The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

My charts have shown all that. Brother Wallace has tried to break the force of them, ridiculed them, and made fun of them, and called them checkerboards and other names. I see he is greatly worried about them. That picture you see in the chart always is that picture of the saints, with Christ having control over all the realm under the whole heaven.

When is that going to be? "The kingdoms of this world are become the kingdoms of the Lord and his Christ and he shall reign forever and ever." This takes place at the seventh trump when Jesus comes.

If you remember, Brother Wallace speculated on Rev. 20: 4. You will say it is easier to believe what the Bible says in plain, literal words than to believe the speculation he has about it. He has it a martyr scene somewhere in heaven. But Satan is bound down here on earth, and not deceiving the nations. What time is it that Satan is bound? I have set forth and shown you the place of that period, and what comes *before* and *after* it. Brother Wallace puts it out there in a dreamy way: *no certain beginning, no certain performance, no certain ending.*

He spoke of my looking for earthly things, instead of heavenly. I said my citizenship is in heaven, from whence I look for the Lord Jesus Christ. He is coming back again. Paul says: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

At the coming of the Lord Jesus Christ, he will raise the dead, and the living shall be caught up in the clouds, to meet the Lord in the air, and shall ever be with the Lord. We do not know how soon that may be. The Lord in his wisdom has arranged a millennial time. If Brother Wallace lives faithful, he may be surprised to find himself in the millennial age. He may even find himself a ruler and executor of the law over there, if he will be faithful till his call. I do not know

whether he would object to that or not. I think the millennium will come, for the Lord has promised such a period of time. I now call upon you, Brother Wallace, to tell us more about that period in your next speech. May the Lord bless us all in knowing and doing his will.

I thank you.

FIFTH SESSION

WALLACE'S SECOND SPEECH

(Friday, January 6, 1933)

Brother Neal would like mighty well to induce me to speculate with him. Misery loves company.

He is concerned about my "theory" of "rebaptism"—the relation of faith to baptism in the plan of salvation. I have no *theory*. I preach the exact words of Acts 2: 38. It reads in Tennessee just like it does in Texas. Acts 2: 38 says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." I preach *what it says* in Tennessee, and I preach *what it says* in Texas. I tell the people they must *believe* what it says and *do* what it says if they will be saved. Brother Srygley does not object to that. What church of Christ in Texas or Tennessee has ever divided over it? Name one.

Brother Neal's remarks on that subject are just a bid for the favor of his sectarian neighbors, and amounts to an invitation for them not to believe what Acts 2: 38 says on the design of baptism. If he will preach *exactly* what Acts 2: 38 says, as I do, and no more than that on Rev. 20, there will never be *division* over either passage. But Brother Neal cannot get his theory by reading what Rev. 20 *says*. He adds to it, instead of quitting with it. If he will read what it says and stop, he will leave it a martyr scene—"And I saw the souls of them that had been beheaded for the testimony of Jesus and the word of God."

But Brother Neal says a soul cannot be beheaded. Now, isn't that a great argument for him to make? John said, "I saw the *souls of them that had been beheaded*." Brother Neal says: "But a soul cannot be beheaded"—how profound! And a *soul* cannot *die*, he says. But Ezekiel said, "the soul that sinneth it shall die." (Ezek. 18: 20.) I suppose he thinks all of that proves that Rev. 20 is all *literal* and sustains his theory of a literal reign on the earth!

He brings up things which he supposes to have taken place with reference to the *Gospel Advocate's* war policy. I was a young preacher in Texas at that time, barely old enough to enlist for service. I know nothing of the matters he mentions.

Being a young preacher, the government did not enlist me. I did not go to war. His charges against the *Gospel Advocate* refer to things that happened during war times, eighteen or twenty years ago, when all publications both secular and religious were under government surveillance. Brother Srygley can straighten him out on these matters. He can give him all the information he wants and furnish him with the facts.

But Brethren Neal and Boll are the last men on earth who should object to a silent "war policy," on the part of any publication, when our country was bleeding in war. Does his theory not teach that the millennium will be ushered in by a bloody war, led by Jesus Christ himself against his enemies to slay and conquer the wicked nations? He says, "no other one can make war in righteousness." Thus he would have Christ waging a carnal war against his enemies. What right has a man who believes such a thing to complain at the policy of any paper in times of war?

His reference to the so-called "Sunday School Opposition" should not be dignified with a reply. That question involves the Christian's *right* to teach. This proposition involves *what* a Christian has the right to teach. They are not, therefore, analogous from the standpoint I occupy. I do only what the word "teach" includes as to *manner*, and I teach only what the Bible says as to *matter*—no more. If Brother Neal would do that with reference to Rev. 20—teach what it *says* and no more—there would be no division, or, if there should be, the responsibility for it would be with those who denied his right to so teach by tongue or pen the Word of God. We do not object to his *teaching*, but to the *teaching of his theories*.

Brother Neal is so anxious for me to speculate that he tries to force me. It would tickle him to his toes if I would advance a *theory* on Rev. 20 or something else. He has tried since the debate began to lead me into it. I shall not do it.

Brother Neal would divert my time in this last speech from the proposition to his many irrelevancies. As much as he needs to be exposed in all these matters, I cannot allow him to do it. This is the closing speech of the debate. I must, therefore, sum up the argument.

I. THE TASK OF THE AFFIRMATIVE

I call your attention to what has been before the affirmative in this debate. His task has been, first, to prove that there will be a future-kingdom reign of Christ, other than, and differing from his present reign. Second, to prove the nature of such a reign of Christ. Third, to prove that it will cover a period of one thousand years, between the second coming of Christ, and the final resurrection and judgment. Fourth, to prove that the Bible clearly teaches all of this—that the Bible *clearly* teaches it. He has not made one clear-cut argument.

II. THE BOOK OF REVELATION

Next, the book of Revelation. That was the next department of our work. Brother Neal, in the affirmative, has done neither of the four things just mentioned. He has not lived up to the task that the affirmative undertook, or should have undertaken, in this discussion. Concerning the book of Revelation, I made the statement on the first night that most commentators on it also become prophets. When he begins *explaining*, he also begins *prophesying*. Brother Neal does not merely explain. He prophesies with it. He does not leave the book of Revelation to interpret itself, like he says all symbols do. You heard him say that every symbol in the Bible is explained somewhere else in the Bible. Then the next night, he stated that he was not sure he could explain all those symbols! If they are all explained in the Bible, why can *he* not explain them? The trouble is just this: the commentator on the book of Revelation turns into a prophet, and also begins to prophesy the moment he begins to explain.

Revelation 20 is a martyr scene. Brother Neal tries to ridicule it, but I stick to it. He says I have been "speculating about a martyr scene somewhere in heaven." That is not speculation. The text says that. "And I saw the souls of them that had been beheaded . . . and they lived and reigned with Christ." Yes, "they." That is not "us." Who? *The souls of the martyrs*—"of them that had been beheaded for the testimony of Jesus." Is it speculation to say exactly what the text says and no more?

Brother Neal is putting the literal construction on it. You heard him in his last speech say: "Believe what the Bible says

in plain literal words," just like the *words* of Rev. 20. All literal? All right, "I saw the souls of them that had been beheaded for the testimony of Jesus, and they lived and reigned with Christ a thousand years." If Brother Neal takes that to be literal, it *excludes him from that millennium*, because his head has not been cut off. If the thousand years is literal then the beheading is literal. Why make one literal and the other figurative? He *excludes himself* from the millennium, when he takes the "reigning" in Revelation 20 "in plain literal words." It is the souls of the martyrs, and Brother Neal is trying to make something else out of it.

III. WHAT REVELATION 20: 1-7 DOES NOT MENTION

Verses 1 to 7, on which he has predicated his proposition, do not mention the following things: (1) They do not mention the second coming of Christ; (2) they do not mention a reign on earth; (3) they do not mention a bodily resurrection; (4) they do not mention us; (5) and they do not mention Christ as being on earth, or his relation to that reign. Yet, he says it *clearly* teaches his proposition.

As to the nature of the first resurrection, I said, "May I ask, why may not a 'resurrection' refer to a cause?" Brother Neal reads where, in Ezek. 37, the prophet pictures Israel's return from Babylon as a resurrection. He admits that it was a figurative resurrection. I simply asked if "resurrection" in Rev. 20 may not be *spiritual* like the one in Rom. 11: 15—the "reconciling of the Jews"—which Paul referred to "as life from the dead," and the one in Ezek. 37? Brother Neal admits that these were figurative and spiritual. Then why cannot this one be a spiritual resurrection? That is all I asked, and he would make it appear that I have a theory on it.

Brother Neal insists that some of the pioneers held his millennial ideas and mentions Alexander Campbell and the *Millennial Harbinger*. Alexander Campbell prepared twenty-five articles against the theory of a millennium, *after* the coming of Christ. Whatever his idea was about the Jews returning to the land of Palestine, it pertained to an individual return under gospel influence—not a national restoration: that they would be converted only individually, not nationally, and *before* the second coming of Christ, not *after*. He taught that the coming

of Christ would mark the end of the entire order of events. It is in the *Millennial Harbinger*, of 1841, which I have here in my hand, in twenty-five articles on the subject.

The same is true of McGarvey and others whose writings he has quoted and perverted.

Brother Neal has tried to twist the position taken by those pioneers all the way through, to make them hold the position that he holds.

IV. THE ESTABLISHMENT OF THE KINGDOM

Dan. 2: 44 says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall never be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Mark 1: 15 says: "The time is fulfilled, and the kingdom of God is at hand."

Isa. 2: 2 says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Heb. 12: 22-28 says: "Ye are come unto mount Sion . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Daniel said it would stand forever. Paul said it could not be moved. Daniel said it would come "in the days of these kings." Paul said they were receiving it. Isa. 2: 2 says it is "the mountain of the Lord's house." Dan. 2: 44 says it is "a kingdom." Heb. 12: 22-28 says it is *both*. Isa. 2: 2 and Dan. 2: 44 are fulfilled in Heb. 12: 22-28—"Ye are come unto the mount . . . Wherefore we receiving the kingdom."

Therefore, Isa. 2: 2 and Dan. 2: 44 *merge* in Heb. 12: 22-28.

Daniel 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his

dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

Acts 1: 8, 9: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Dan. 7: 13, 14 is *fulfilled* in Acts 1: 8, 9.

Mark 9: 1 says: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 2: 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

These connected verses show that the kingdom came *with power* on the day of Pentecost *when* the Holy Spirit came.

After Pentecost: Philip preached the kingdom in Samaria, Acts 8: 12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Paul preached it in Rome, Acts 28: 31: "Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." The Colosse Christians were in it, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1: 13.) The Hebrew Christians were receiving it, Heb. 12: 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Summing up the argument:

1. It would come "in the days of these kings."
2. In Mark 1: 15, "The time was fulfilled."
3. In Daniel 7: 13, Daniel saw "The Son of man coming in the clouds" to receive it.
4. Acts 1: 9, Christ ascended in the clouds, at which time he did receive it, according to Paul in Eph. 1: 20-22.
5. In Acts 2: 1-4, it came "with power" to the disciples on Pentecost.
6. Dan. 2: 44 says "this kingdom would stand for ever."
7. Heb. 12: 28 says we have one that "cannot be moved."

Now that is the establishment of the kingdom, friends, as Brother Neal and Brother Boll ought to know. They ought to know that the reign of Christ began when Christ began to sit at the right hand of God. He began sitting at the right hand of God on the day of Pentecost. (Acts 2: 34.) The reigning and the sitting are coextensive; therefore, he began reigning on Pentecost, and he will sit and reign to the end. (1 Cor. 15: 25-28.) Brother Neal has *refused to answer* these scriptures.

V. THE THRONE OF DAVID

1. Christ is on *His* Throne.

Zech. 6: 13: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

Heb. 4: 14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

- (1) He is priest on his throne.
- (2) He is priest in heaven.
- (3) Therefore his throne is in heaven.

Heb. 8:4: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

- (1) He could not be a priest, if he were on earth.
- (2) But he is a priest on his throne.

(3) Therefore his throne cannot be on earth. Brother Neal refused to observe this argument.

2. Christ is on David's Throne.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2: 30-33.) Peter declares this fulfilled.

Verses 34, 35 tell us that he would sit on this throne from Pentecost till all his enemies were put under his feet.

3. The Tabernacle of David has been rebuilt.

Acts 15: 14-17: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called."

The tabernacle of David would be rebuilt, that the residue of men *might seek after God*—that all the Gentiles *might seek after God*. The Gentiles is the subject of that sentence. The predicate, understood, is "seek after God." If Christ is not on David's throne now—if the tabernacle has not been rebuilt now—the Gentiles *cannot seek after God*. The members of the Main Street church of Christ are paying this man a nice salary to take away the hope of the Gentiles, by the things that he preaches. That is what it does, if his doctrine is true. He may deny these consequences, but the consequences exist just the same. If Christ is not on David's throne in heaven, the Gentiles have no hope of salvation now. Acts 15: 17 is the proof: "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things"—*that the Gentiles may seek after God*. If the tabernacle of David is not rebuilt, they cannot do it. That cuts you and me out entirely, friends.

But his doctrine is not true, thank God. We have the

tabernacle of David—the church—God’s spiritual Israel. Christ is now on David’s Throne, once temporal, but now spiritual; once on the earth, but now in heaven. And the “sure blessings of David” are bestowed upon all, both Jew and Gentile, who will receive them.

VI. THE RESTORATION OF ISRAEL

The next thing we pointed out was concerning the Restoration of Israel.

Josh. 23: 13, 14: “Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.”

When God told Abraham that he would give Israel the land of Canaan, God did it. And Joshua said, after they had possessed it, that not *one thing had failed* of all that God promised concerning the land. Brother Neal says it has not yet come to pass. The issue is between Joshua and Brother Neal.

Jer. 19: 11: “And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury.” Get it—“Even so will I break this people . . . as one breaketh a potter’s vessel, that cannot be made whole again.”

Brother Neal says it will be made whole again in the land of Palestine. The issue is between the inspired Jeremiah and Brother Neal—and Brother Boll—“the head man” of all this speculation.

Matt. 21: 43, 44: “Therefore, I say unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but upon whomsoever it shall fall, it will grind him to powder.”

Thus, Jesus corroborates all that Jeremiah had said concerning Israel—the “broken” nation, never to be restored.

Matt. 12: 45: “Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation [race].” But Brother Neal has the last state of the Jewish race better and more glorious than ever. I have given him a chance to answer that argument and he would not do it.

Brother Janes knows what I am saying is true. (I am just giving these brethren a few parting “love licks.”) I do not dislike them. I just know that these theories have divided the church, and if laid down, it would bring peace and unity to the church of Christ.

VII. THE SECOND COMING OF CHRIST

Now to the second coming of Christ. I propose to sum up the facts:

First. There will not be two bodily resurrections with a thousand years between.

(1) John 6: 40: “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” Jesus tells us that the righteous, those who have eternal life, will be raised *at the last day*. Well, there cannot be a thousand years, three hundred sixty-five thousand days—after the last day.

(2) John 12: 48: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” Those who reject Christ and will not receive his words are going to be judged by His word *at the last day*; nothing else after. If it is the last day—no thousand years can come between.

(3) 1 Cor. 15: 51, 52: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Paul says here that when *the dead* are raised and *we are changed*, it will be *the last trump*. If there is to be a resur-

rection of the wicked a thousand years after that, there will be *no trump* to wake them. If any are raised at that time they will have to wake up without any trump. No alarm clock.

The *last trump*, of course, means the *last resurrection*—when Christ comes.

Second: The resurrection of the righteous and wicked will be simultaneous.

(1) 2 Thess. 1: 6, 7: "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Here Paul tells us that when Jesus is revealed from heaven, he will recompense affliction to them that afflict you; and he will recompense rest to those who are afflicted. Those who afflicted those Christians back in Paul's day will be afflicted when Christ comes, and those who were afflicted will be recompensed when Christ comes, all at the same time—*when he is revealed from heaven.*

(2) Matt. 25: 31-34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

At the coming of Christ, before him will be gathered all the nations; and he shall separate them as a shepherd separateth the sheep from the goats. Here we have the general judgment at the second coming of Christ.

(3) John 5: 28, 29: "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."

The good and the bad come forth in the same hour: the one unto the resurrection of life, and the other unto the resurrection of damnation.

The foregoing facts being true, Brother Neal's theory cannot be true.

VIII. THE CONSEQUENCES OF THESE THEORIES

I will now point out the consequences of the theories which Brother Neal, and those who are allied with him, advocate—the effect of these theories on the gospel of Christ. He tells you that he is "contending for the faith" when he preaches his millennial theory. That is the dangerous part of it—not that he merely holds a theory on Rev. 20—if that were all, there would be no trouble. But his theory is not on Rev. 20 only, nor does he "hold" it. He *runs* it over others. The consequences of these theories would destroy the hope we now have in Christ under the provisions of the gospel plan of salvation.

First: His theory virtually denies that Christ is reigning now. I have charged that every night of the debate. If it is not true, he ought to have denied it. It puts the reign of Christ at the end, instead of now. Brother Neal has not denied this charge; therefore I take it to be true—that his theory denies the present reign of Christ.

Second: It antagonizes every scripture that speaks of this present dispensation as "the last days."

Third: It makes God false to his promises. Mark 1: 15 says the kingdom of God was at hand. To the Jews, John and Jesus said, "Repent, for the kingdom of God is at hand." Many of them did repent *in good faith*, expecting to receive that kingdom, on the promise of Jesus and John. But the Jews *as a nation* did not accept it; they played a *prank* on God, and according to Brethren Boll and Neal, God had to *postpone* the promise of the kingdom. Therefore, it makes God false to his promise, and causes the kingdom prophecies of the Old Testament to fail of fulfillment.

Fourth: It alternates type and antitype, Judaism and Christianity. It has all those Jewish ceremonies over there in the millennium. It revives the ordinances of the old law that Jesus nailed to the cross. Oh, the loathsome work of digging down into the tomb of Jesus Christ and digging up the ceremonies of the Jewish law, which he nailed to the cross and buried in his tomb! This man is digging up all of those ceremonies and reinstating them, with restored Israel in Jerusalem, with Christ

as an earthly king on a literal, temporal throne ruling over fleshly Israel. I do not envy him his loathsome work.

Fifth: It brings Christ down from the throne of his majesty and puts him on the earth, his footstool. That is what I call a *demotion*. Christ is now at the right hand of the Father, the right hand of God, on His throne in heaven according to Zech. 6: 13 and Heb. 8: 1-4. But Brother Neal will bring Christ down from his Majesty on high, the throne in heaven where he is reigning and ruling now, and put him on the earth, his footstool. No promotion in that. I tell you, friends, it is a *pernicious* doctrine in every detail of it.

Sixth: It denies the blessings of salvation to the Gentiles, and nullifies the Great Commission. James said (Acts 15: 14-17) that the prophecy of Amos regarding the building again of the tabernacle of David was fulfilled—*that the residue of men might seek after God and all the Gentiles—seek after God—upon whom his name was called*. By making the fulfillment of this prophecy future, this theory makes it impossible for the Gentiles to “seek after God” now. It, therefore, nullifies the Great Commission of Matt. 28: 18-20 “All power (authority) is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” It nullifies this commission, in that, it denies that Christ is exercising all power—all authority—at the present time. I have repeated the charge that these theories deny the blessings of salvation to the Gentiles today. Brother Neal has made no answer.

Seventh: It is the same mistake that the Jews made when they expected a king like Cæsar, an earthly kingdom, a political sort of an affair in its nature. Now, the Jews rejected Christ because that kind of a kingdom did not come. They were going to have a great political kingdom. They were going to have something earthly. It did not come. Brother Neal is looking for something political. He is looking for the time Christ is coming to raise the saints and *give him a position* here on earth. In their glorified state, they would reign with Christ over fleshly people! Yes, saints, with glorified bodies, reigning over fleshly subjects!

What a mongrel state of affairs! Christ and the saints, glorified, could not eat physical food, but reigning over people in the flesh who would. They could not live in fleshly bodies, because they would be glorified, but reigning over fleshly people. What a mongrel state of affairs! That is what he teaches. That is the consequence of this doctrine. Do you blame me for opposing it tonight?

IX. AN APPEAL FOR UNITY

Now, I have only a few minutes, just long enough to make a point or two on unity in the church.

About a century ago the mighty restoration movement was launched by those great pioneers, with their plea: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Thomas and Alexander Campbell, together with Barton W. Stone, launched this movement. Their plea was to speak where the Bible speaks and be silent where the Bible is silent. They urged that nothing be embodied in faith or worship except that for which we have "a plain 'thus saith the Lord.'" That movement made progress. It overturned ecclesiastical ideals of centuries. People left denominationalism and flocked under the banner of "Where the Bible speaks." After a time, that mighty restoration movement was divided over the question of instrumental music in the worship. Today there are two separate bodies claiming to be identified with this restoration movement. The First Christian Church represents the first division in this movement. That is the reason the Official Board has drawn up these resolutions and closed their doors on this debate. That is the reason they are opposing the work that I have been doing in this debate. Everything I have said on the work of division has applied with equal force to the First Christian Church. They know some of their members will see the truth on these subjects pertaining to unity in the church and the causes of division. That is the reason we are in the courthouse tonight. It is not because of any "ungentlemanly conduct" on the part of the negative in this debate.

Brother Neal has more in common with the Christian Church than he has with us. He would go to the First Christian Church in Winchester before he would give up his theories and unite with us on this common plea. He will do that, in my humble

judgment, rather than lay down his theories and bring unity to the church. This mutual sympathy between them is the reason why we are concluding this debate in the courthouse. Their effort has been to discredit the negative by reflecting on his method of debate. They have not succeeded in their attempt.

And now comes this division over these speculative theories. Friends and brethren, I am pleading for unity upon the Bible and the Bible alone. That is the final plea I make tonight. That has been a mighty plea and a mighty movement—to lay down party names and party creeds and unite upon the Bible alone, to be Christians only, to teach only what the Bible *says* in matters of doctrine, and in worship to “keep the ordinances” as they have been delivered unto us. (1 Cor. 11: 2.) That applies to both the work and worship of the church in its apostolic purity. It needs no human organization. It needs no modern aids and auxiliaries. It is not *crippled*, therefore, needs no human crutches. God made the church a perfect organization, and gave to it a perfect system of doctrine and worship. If those who claim to believe the principles of this restoration plea will be true to those principles, we can bring the world to Christ.

Brother Neal and his brethren talk much about world evangelism. They are *long* and *loud* in their talking on the subject of missions. But brethren, until you lay down these theories, which have nothing to do with the salvation of the world, even from your own viewpoint, you may pray and preach—but all in vain. Surrender your theories and stand with us as a united body on the Bible. Brethren, it is a choice between unity and theory. Let us unite upon this common plea—the plea upon which the mighty movement to restore the original New Testament church was launched. Then the church will increase by *leaps* and *bounds*, as in apostolic and pioneer days. Denominationalism will crumble before us, and the unbelieving world will be led to Christ. God speed the day!

I thank you, Ladies and Gentlemen.

ADDENDA

INTRODUCTION



In order to make their argument as complete as possible, Brethren Neal and Wallace agreed that the following four chapters growing out of the Chattanooga debate be added to this book. The Chattanooga debate was on the same subject as the Winchester debate. After the Winchester debate, Brother Neal challenged Brother Wallace to repeat the debate. The brethren of Ridgedale, Chattanooga, seeing this challenge by Brother Neal invited both Neal and Wallace to repeat the discussion in Chattanooga, and this invitation was accepted, and the debate was held four nights, from June 6 to 9, in the auditorium of the East Chattanooga High School.

The addition of these four chapters to the book was intended to increase the value of the book by making it cover all the ground possible. The book with this addition should be more valuable to those who want to study both sides of the question.

THE PUBLISHERS.

NEAL'S FIRST AFFIRMATIVE ARGUMENT

Proposition: "The Bible clearly teaches that after the second coming of Christ, and before the final resurrection and judgment, there will be an age or dispensation of one thousand years, during which Christ will reign on the earth."

I

GOD'S WORD IN GOD'S ORDER

Two reasons impel us to repeat briefly five major arguments proving the proposition. *First*, to show how plainly and fully the proposition has been proved. *Second*, to show the manifest failure of the negative to disprove it. Our first demonstration is from Revelation.

THE CENTRAL FACT

The thousand years reign is the central fact of both our proposition and proof text. This reign is for a thousand years, plus a little season. (Rev. 20: 1-10.) We affirm the reign for the thousand years. His reign before or after is neither affirmed nor denied. Two items only concern us in this text—the *ruler* and *duration* of the reign. These items are prominent. It is a fact, Christ reigns a thousand years.

THE PLACE IN GOD'S PROGRAM

Two prominent events are mentioned in connection with the thousand years reign of Christ. They are: the second coming of Christ and the final resurrection and judgment. The second coming of Christ is *before* the thousand years. (Rev. 19: 11-21.) This section portrays the second coming of Christ. The white horse rider is identified by scripture as Christ, six times in six verses (11-16). He comes from heaven to earth; he judges the kings of the earth and their armies. This could not be his first coming (John 12: 47), nor our present age (Heb. 4: 16). The nature of his work shows this to be his second coming. (Acts 17: 31; 2 Thess. 1: 5-10.)

The final resurrection and judgment is *after* the thousand years. (Rev. 20: 11-15.) The next paragraph shows this to be the final resurrection and judgment. (Rev. 21: 1-4.) In two debates the negative has not denied this affirmation.

This section (Rev. 19: 11 to 21: 4), God's word in God's

order, shows the *fact*, the *ruler*, and the *place* of the thousand years. The next paragraph will show the *realm* of the reign.

THE REALM OF THE REIGN

The realm of the reign is this earth. No verse in this text definitely states it, but other texts in Revelation do. From his coming (Rev. 19: 11-21; Matt. 25: 31) to the final judgment (Rev. 20: 11-15) no passage shows him enthroned elsewhere than on earth. This includes the thousand years. At the last trump (1 Cor. 15: 52) it is plainly said: "The kingdom of the world is become the kingdom of our Lord, and of his Christ." (Rev. 11: 15.) The kingdom of the world is on earth. Christ's reign is on earth. (Ps. 2: 8, 9; Rev. 2: 26, 27; 5: 9, 10.)

THE PROPOSITION PROVED

The *fact*, the *ruler*, the *place*, and the *realm* of the thousand years reign of Christ has been proved by Scripture. The proposition stands as affirmed. Christ will reign on the earth a thousand years *after* he comes, and *before* the final judgment.

THE NEGATIVE'S REPLY

In reply, Rev. 20: 1-10 is mentioned nine times—nine sections. (See pages 21, 32, 49, 51, 82, 145, 202, 220, 275.) In six of these places, he says, "It does not mention" these *five things*. No one affirms that it does. The last three are not affirmed in the proposition. This repetition forms the bulk of his reply.

Brother Wallace says, "Brother Neal is under obligation to show that the book of Revelation states his proposition." A strange demand. He says, "The 20th chapter of Revelation is a martyr scene." He locates it "in heaven." The passage does not say "in heaven." It says, "out of heaven" twice (verses 1, 7), and "earth" twice (verses 8, 9). The scene is on the earth.

All we affirm of the passage is *the reign of Christ* for the *duration of a thousand years*.

In reply, Rev. 19: 11-21 is mentioned three times. (Pages 46, 83, 112.)

He "grants" twice that the white horse rider is Christ. He denies that it represents his "visible, personal coming." Feeble effort is made to sustain his denial. He shows no other kind of

"coming of Christ" in lieu of the "visible, personal coming." The contention of the affirmative remains.

Brother Wallace does not deny that Rev. 20: 11-15 shows the final resurrection and judgment.

II

THE TESTIMONY OF JOHN AND PAUL AGREES

The second major argument is from Paul. For item and order it matches the Revelation section exactly, but with less detail. The duration of the reign is not given. The facts are clearly and briefly stated.

THE CENTRAL FACT

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet." (1 Cor. 15: 24, 25.)

THE PLACE IN GOD'S PROGRAM

Before the reign. "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming." (1 Cor. 15: 22, 23.)

After the reign. "The last enemy that shall be abolished is death." (1 Cor. 15: 26.) After the last enemy is destroyed the kingdom is returned to the Father. (1 Cor. 15: 27, 28.)

THE REALM OF THE REIGN

The earth is the realm of the reign. The fact and ruler and realm of the reign are told plainly in a few words. The place in God's program is just as plainly given. The scriptural order of events is:

Christ's coming.

Christ's reign.

Final resurrection.

Under the term "reign" here, we have sufficient time to include the thousand years, and the little season as in Revelation. Omitting the duration, 1 Cor. 15: 20-28 proves the proposition. We rely on God's word in God's order. It is sufficient.

THE NEGATIVE'S REPLY

Brother Wallace attempts to meet this argument twice. (Pages 83, 158.) We parallel his attempt in itemizing this section.

Neal	Wallace
1. Christ's coming. (1 Cor. 15: 20-23.)	1. The resurrection of Christ. (Verse 20.)
2. Christ's reign. (1 Cor. 15: 24, 25.)	2. The coming of Christ. (Verse 23.)
3. The final resurrection. (1 Cor. 15: 26.)	3. The end, and the kingdom delivered to God. (Verse 24.)

He says: "The reign of Christ in this verse is continuous, from the resurrection of Christ in verse 20, to the end of verse 24." This in no wise excludes a reign for a thousand years. The end comes after the destruction of death. (Verse 26.) Death is not destroyed till after the thousand years. (Rev. 20: 5, 11-15.) It is no disproof.

III

REDEMPTION OF THE PURCHASED POSSESSION

Our third major argument shows that Christ's reign includes the dominion of the earth. The earth and all power belong to God. (Ps. 24: 1; Rom. 13: 1.) God delegated dominion of the earth to man. (Gen. 1: 26-28; Ps. 115: 16.) Under the headship of Adam, man has repeatedly failed, under God's commission. Under the headship of Messiah, man will triumph in dominion of the earth. (Ps. 72.)

AN ABSTRACT OF TITLE

We herewith present a summary of the successive title deeds of the real estate of the earth:

God delegated dominion of the earth to Adam and Eve (Gen. 1: 28); they failed (Gen. 3: 24).

God delegated dominion of the earth to Noah and his sons (Gen. 9: 1, 2); they failed (Gen. 11: 6-9).

God delegated dominion of the earth to Israel (Ex. 19: 5, 6); Israel failed (Ezek. 21: 25-27).

God delegated dominion of the earth to the Gentiles (Dan.

2: 37, 38); the Gentiles will fail (Luke 21: 24; Zeph. 3: 8; Rev. 19: 19-21).

"The redemption of the purchased possession" will come. (Eph. 1: 14 A. V.) The title deed of the earth belongs to Christ. (Ps. 2: 8, 9; Ezek. 21: 27.) In due time the "second man," the "last Adam," who is "like unto a son of man," will arrive on the scene. (1 Cor. 15: 45-47; Dan. 7: 13, 14.) He will succeed where others failed. (2 Sam. 23: 1-7; Ps. 8 with Heb. 2: 5-18; Jer. 23: 5; 1 Cor. 15: 24-26.) "The ruler of the kings of the earth" comes (Rev. 1: 5-7); he is formally given the title deed of the earth (Rev. 5: 1-10); announcement is made of his reign (Rev. 11: 15-18); the transfer from Gentiles to Christ is noted (Rev. 17: 12-14; 19: 11-21); Christ reigns a thousand years (Rev. 20: 1-10).

Our next argument will show succession of power under the Gentiles, and the transfer to Christ.

THE NEGATIVE'S REPLY

The speech on the delegated dominion of the earth embraced thirty scriptures and contains 3,222 words. Brother Wallace replied (pages 138, 139) with 159 words, belittling the chart, and 1,894 words on Israel's restoration. He answers nothing.

On page 221 under his title, "The Dominion of the Earth Chart," he uses 525 words in reply. His argument is simple, but weak. He says that *all authority* belongs to Jesus *now*. (Matt. 28: 18-20; Phil. 2: 9-11; 1 Pet. 3: 22.) Therefore, he is *exercising* all authority now. The conclusion does not follow. This is his answer.

On Rev. 11: 15, he excludes Christ from reigning because "Lord" (God) is used. This same reasoning would exclude Christ from the thousand years (Rev. 20: 6), but it don't (Rev. 20: 4). The reasoning is wrong. He also has God taking the reign over the kingdoms of this world "at the end of time."

IV

GENTILE DOMINION PASSES TO CHRIST

Our fourth major argument shows the transfer of Gentile dominion to Christ. (Dan. 2: 37, 38; Rev. 11: 15.) This

promise was made at the time the Gentiles received the grant of power. (Ezek. 21: 27.)

The progress and failure in Gentile dominion is shown in symbol, the symbol being divinely explained, and the transfer to Christ clearly noted.

THE IMAGE SYMBOL IN DANIEL

The image symbol for Gentile dominion is shown in Daniel. (2: 31-45.) The image is made of four metals: gold, silver, brass, and iron, and "the toes of the feet were part of iron and part of clay." Each section represents a world power. (Dan. 2: 36-40.)

Our chief concern with the image, now, is what succeeds it in power. Unity and strength are shown by the head of gold; division and weakness in the toes of iron and clay. The image is destroyed and displaced in power by the kingdom of God. (Dan. 2: 40-45.)

THE BEAST SYMBOL IN DANIEL

The beast symbol for Gentile dominion is shown in Daniel. (7: 1-27.) Four beasts in succession picture world power.

(Dan. 7: 17.) The lion, bear, leopard, and nameless beast with ten horns succeed each other. Unity and strength are shown by the lion; division and weakness by the ten horns. Another horn arises among the ten horns, which shows unity in division, and strength in weakness. This is the last form of human government. (Dan. 7: 1-8.)

Then follows judgment and dispossession of dominion of these powers. (Dan. 7: 9-12.) The dominion taken from these powers is given to the Son, who comes from heaven. (Dan. 7: 13, 14.) Then follows the reign of the Son and the saints. (Dan. 7: 13, 14, 18, 22, 27.)

THE BEAST SYMBOL IN REVELATION

The beast symbol for Gentile dominion is revived in Revelation. The beast with ten horns appears again, and the eleventh horn appears among them (Rev. 13: 1-10; 17: 12-14), as in Daniel. This represents the last form of human government. The weakness and division are apparent in each scene. (Dan. 2: 42; 7: 24; Rev. 17: 12-14.) The unity in division, and strength in weakness are shown by the beast over the ten kings.

The judgment of this beast is at the second coming of

Christ. (Rev. 19: 11-21.) Human kingdoms and dominions give way to the kingdom and dominion of Christ, and Christ reigns a thousand years. (Rev. 20: 1-10.) The transfer of this power is when Christ comes at the last trump. (1 Cor. 15: 52; Rev. 11: 15-18.)

THE NEGATIVE'S REPLY

This argument is noticed frequently. (See under "The Kingdom of Dan. 2: 44," pages 144, 159, 223; "The Composite Beast Chart," page 159; "The Four Kingdoms Chart," page 160; "The Composite Beast Chart," page 223.) This is Brother Wallace's 2,602 word reply.

The way is long and the dissertation rambling. Space forbids us to follow. Please read for yourself and observe that Brother Wallace avoids the fatal spot—the final disposition of Gentile dominion. Not once does he approach it. He "pokes" fun at the Composite Beast Chart twice.

It was in this connection that I charged him with "Misquotation." (Page 207.) "I beg Pardon." I was found napping. Read Daniel 7 for the transfer of dominion; Gentile dominion of the earth (Dan. 7: 1-8); Gentiles judged and deposed (Dan. 7: 9-12); Christ from heaven takes the dominion of earth (Dan. 7: 13, 14). This he answers not.

V.

CHRIST, SUPREME AUTHORITY IN TWO AGES

This fifth major argument shows that Christ's mediatorial work requires that Christ be supreme authority in two ages. During the first, Christ is in heaven (Rev. 3: 21), and on earth during the second (Matt. 25: 31, 32; Acts 17: 31). Christ comes after one age and before the next. (Acts 3: 19-21.) During this age Christ witnesses of his work to the nations. (Matt. 28: 18-20.) In the next age he reigns over the nations. (Heb. 10: 12, 13; Rev. 11: 15-18.)

TWO AGES OF CHRIST AND PAUL

Christ anticipated two ages (Luke 20: 34-36), and Paul announced them:

"Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly

places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1: 20, 21.)

The word "world" is "age" in the margin. Two ages are emphasized, and Christ's supreme authority in both is affirmed, not only in this age (world), but also in that (age) which is to come. My respondent's limited view of Christ's work will not allow him to define the limits of these two ages. I am going to ask him to do so. The reader should watch for his answer in his addenda.

Will you show clearly the two ages in which Christ is supreme authority as in Eph. 1: 20, 21?

TWO AGES FOR TWO STAGES

Two stages are seen in the kingdom prophecy of Dan. 2: 44, 45. For clearer presentation we will treat these two stages separately.

The cutting out stage. The image symbol for human government stands while the stone is being cut out of, and disengaged from, the mountain. All the while the image is growing weaker and more divided.

Christ is a stone. (Matt. 21: 42-44.) Christians are stones. (1 Pet. 2: 4, 5.) Christ and Christians together form a stone house—"A spiritual house, to be a holy priesthood." (1 Pet. 2: 4, 5.) The church is a spiritual house and a kingdom. (1 Tim. 3: 15; Col. 1: 13.) The Greek word for "church" means "called out." The church is "called out" (2 Cor. 6: 17), "taken out" (Acts 15: 14); and "cut out" (Dan. 2: 34, 45). It is cut out of world government and is in the process of completion. (Eph. 2: 20-22; 4: 11-16.) When completed (Rom. 11: 25), it will be disengaged from the world (1 Thess. 4: 13-17).

The world ruling stage. The disengaged stone strikes the image on its feet—the toes of the feet—with sudden impact, and the image topples down and disappears. (Dan. 2: 31-45.) While in the cutting out stage this stone could not be a world-ruling power. (Rom. 13: 1-7.) When completely disengaged the stone house and spiritual kingdom become a world power, and fill the whole earth. (Dan. 2: 42-45.) This age and stage comes after Christ comes.

The parable of the talents (Matt. 25: 14-29), and of the pounds (Luke 19: 11-27), and many other scriptures show this two-age and two-stage feature of the kingdom (2 Tim. 2: 12; Rev. 2: 26, 27; 3: 21). This second age begins in Rev. 11: 15; 17: 12-14; 19: 11-21 and is seen in Rev. 20: 1-10.

THE NEGATIVE'S REPLY

On page 210 will be found my chart, "The Stone from a Mountain Becomes a Mountain," and my speech of 2,234 words follows. In that is stressed *two relationships in one kingdom*. *Servants* before Christ's coming; *Rulers* afterward.

On page 222 Brother Wallace replies with 326 words. The *two phases* of Christ's kingdom, as set forth in that speech and portrayed on the chart, is not answered. Nothing is really answered. Read for yourself.

FLANK MOVEMENTS

The Multitude of Words

An invulnerable proposition discourages direct assault. The strategy of war devises flank movements. The *direct* work of Brother Wallace was *indirect*. Flank movements on the proposition are listed below. Front-line attacks were few.

He used, by actual count 61,750 words—that was 19,268 more than his opponent. The work of "fifteen minutes" (page 113) was not enough. Since the debate he has asked for 9,000 words more for the task so simple.

I. AN ATTEMPT TO DISQUALIFY THE TESTIMONY

1. Interpreters of Revelation disagree, its testimony is therefore inadmissible.

Two sections, "Principal Theories Concerning the Book of Revelation" (page 27) and "Revelation 20: 1-7" (page 51), give his 3,312 words to that end.

2. Revelation and prophecy abound in figures, symbols, and dark sayings. Their testimony is therefore inadmissible.

In "Clear Teachings vs. Dark Sayings" (page 24), and "Things Literal and Figurative" (page 26), you have 1,335 words to show this. He would dwarf my proof text to "one verse in a book of symbols" and wrap it in the folds of apocalyptic vision.

3. The proof text is wholly inadequate.

He insists that my proof text is from "one verse" to seven in Revelation 20. But *the Bible* is my proof text. The proposition says, "The Bible clearly teaches" . . . (See "Revelation 20: 1-7," page 51.)

4. Prophecy, unexplained by inspiration, cannot be accurately applied.

This man-made rule would exclude Revelation and much prophecy from the testimony. (Page 45.) God does not so rule. (2 Pet. 1: 19.)

Remarks. We are under no obligation to qualify any part of the "Bible" as testimony. Our proposition says, "The Bible clearly teaches" . . . If the negative wished to exclude any part of the "Bible" as testimony, that should have been done in the proposition. Revelation and prophecy comprise competent testimony.

II. AN ATTEMPT TO DISQUALIFY HIS OPPONENT

1. Neal is a church divider.

Brother Wallace charges me, directly or indirectly, with church division, in every speech. He uses 6,421 words on church trouble. (See pages 136, 216, 246 for some of the charges.)

2. Neal's book is full of contradictions.

His speech "Neal vs. Neal" is a 1,637 word sample of this attempt. (Page 104.)

3. Neal is a speculator and hypocrite.

Charges of "speculation" are frequent. Under "Some Speculative Wisdom," page 106, and the list of 15 questions, pages 157, 196, 188, 245, 248, you will find samples.

His prayer is "for effect"; he "poses as a martyr," and got his "mask torn off." (See pages 245, 248.)

4. Neal is a bundle of bad things.

A "false teacher"; "spinner" and "hatcher" of "pernicious doctrine"; "wrester" and "juggler" of Scripture; "twister," "perverter," and "garbler" of the pioneers; a teacher of "pernicious doctrine," which he "runs over others"; and his half of this debate is "error in malignant form." "He ought to be exposed."

Remarks. I am under no obligation to answer these charges. I was not on trial. "The Rules of Honorable Controversy," as found in Hedge's Logic, specifically forbid such under rules 2 and 4. To prove his opponent bad would not disprove the proposition.

III. AN ATTEMPT TO NULLIFY THE PROPOSITION

1. By mystifying the period, and removing its place in God's program.

The period is "a martyr scene in heaven," and does not concern us. There is no place for it in God's program. "A Blackboard Parallel," "Some Scriptures Compared," "The Fulfillment of Kingdom Prophecies," and "A Three-in-One Argument," totaling 7,002 words are for this purpose. (See pages 197, 226.)

2. By an avalanche of irrelevant matter.

Lacking in *testimony*, one must needs "talk around." This is the meaning of the 7,002 words above. The 6,421 words on church trouble serves the same purpose. Also David's Throne and the Restoration of Israel, and other irrelevant subjects.

3. By stigmatizing the period and the doctrine.

The period is called by the popular, and in common parlance, mystical term "the millennium"—a name not in the English Bible and not in the proposition. His opponent's teaching is called "theory" 196 times. The debate is being advertised as "The Neal-Wallace Discussion on the Millennium." "Pre-millennialism" and other catchy party shibboleths, often hurled as terms of reproach, are sprinkled in.

Remarks. I am under no obligation to answer a large portion of the Negative's speeches, because *irrelevant*. We merely call attention to his "Flank Movements" to show that they *are* irrelevant.

UNANSWERED COUNTER ARGUMENTS ANSWERED

Why Not Answered

Some unimportant counter arguments were not answered during the debate. This was due to the loss of time caused by answering irrelevant matters. We should have answered the former, and not answered the latter. These counter argu-

ments are ineffective as disproof of the proposition, as this examination will disclose.

THE LAST DAY

The righteous (John 6: 40, 44, 54), and the wicked (John 12: 48), will be raised "the last day." There will be no place for 365,000 days *after* the last day, no place for the thousand years. (See argument, page 56.)

My respondent *assumed* that "the last day" was a 24-hour day. In scripture, "day" may mean twelve hours (Gen. 1: 5); twenty-four hours (Gen. 1: 13); six days (Gen. 2: 4); forty years (Heb. 3: 8, 9); or a long period (2 Cor. 6: 2).

Let the negative produce scriptural proof for the length of the "last day," and we will answer the argument in our last chapter.

THE LAST TRUMP

Christ's people are raised at "the last trump." (1 Cor. 15: 52.) The negative insists that *all* the dead must be raised at the last trump, otherwise the wicked would have no alarm clock. (See argument, pages 57, 91.)

No scripture informs us that "the last trump" *awakens*. In Num. 10: 1-10, three uses are given: to gather God's people, to sound alarm of war, in feasts and worship. Trumpet and resurrection occur together in the New Testament only at the resurrection of the righteous.

"Trumpet" is found in the Bible 116 times. In all but two, possible exceptions, it is used of God's people. This argument is weak and irrelevant.

JUDGMENT AT CHRIST'S COMING

My respondent brings up Paul and Nero in a simultaneous resurrection in a passage where no resurrection is found. (2 Thess. 1: 5-10. See argument, page 116.)

Many judgments on the living disobedient are shown in scripture, such as the flood, the destruction of Sodom, or Jerusalem. These judgments are distinguished from the eternal judgment. The eternal doom of those judged is settled at death; the eternal judgment is future. (Matt. 11: 20-24; Rev. 20: 11-15.)

Such judgment will come on the living disobedient at Christ's coming "with all his saints." (1 Thess. 3: 13; Jude 10-16.) Other passages of like import are Jer. 25: 30-33; Zeph. 3: 8. Matt. 25: 31-46; Rev. 19: 11-21; 2 Thess. 1: 5-10.

ALL IN ONE HOUR

The word "hour" in Jno. 5: 28, 29 is thought to teach a simultaneous resurrection of righteous and wicked dead. This is said to be at Christ's coming. This would leave no place for the thousand years and the final resurrection afterward. (See argument, page 115.)

John 5: 28, 29 was spoken in 32 A.D. In 34 A.D. Jesus arose. *After* his resurrection a company of saints arose. (Matt. 27: 51-53.) If Jesus taught simultaneous resurrection in 32 A.D., he disregarded it in raising those *after* his resurrection in A.D. 34.

That resurrection is not simultaneous is shown here and in 1 Cor. 15: 22, 23, 26, Rev. 20: 5, 6 with 11-15, and many other passages.

THRONE NOT ON EARTH

Hebrews 8: 4 is thought to teach that Christ could *never* be a priest (or king) on earth. (See argument, page 169.)

It does not so teach. The context, Heb. 7: 1 to 8: 13, is contrasting the priesthood of Christ and the Levitical priesthood. Christ could never be a priest in that priesthood.

After Christ's coming he is seen enthroned on earth, performing the work of a king. (Matt. 25: 31-46.) Judgment is a king's work. (Jer. 23: 5, 6; Rev. 20: 4.) Christ's throne is a "judgment seat." (2 Cor. 5: 10.) From this enthronement on earth (Matt. 25: 31) to the final judgment (Rev. 20: 11-15) there is no indication that he is elsewhere than on earth. This includes the thousand years. (Rev. 20: 1-10.)

DEMOTING CHRIST

The affirmative and others are scathingly denounced for demoting Christ. They are charged with wishing to revive Judaism and looking for "that old Judaistic, materialistic, literalistic reign of the Jews." (See charges, pages 174, 284.)

The affirmative has never taught a revived Judaism for the thousand years. He gives no proof.

Brother Wallace is guilty of demoting Christ by saying: "The second coming of Christ will be abdication day, not inauguration day." (Page 117.) "Abdicate" is never used in a good sense. Christ will never abdicate. The Bible shows Christ enthroned for ever and ever. (Rev. 11: 15; 22: 5.)

THE ISSUE CLEARED

The resurrection after the thousand years is the *final* resurrection. (Rev. 20: 11-15) because there is a *previous* resurrection, since Christ arose. (Matt. 27: 51-53.) That it is final is shown by Rev. 21: 1-4. Therefore, the thousand years is "before the final resurrection." This is all we affirm about the resurrection. We have proved what we affirm.

The negative introduced a simultaneous resurrection argument. In the first four of these counter arguments in this section we have disproved his contention. This ends all need of any further argument on any phase of the resurrection.

IRRELEVANT TO THE PROPOSITION

CHURCH BUILT ON PENTECOST

Brother Wallace says: "We have some interesting work now. We have a chance to preach a sermon on 'The establishment of the kingdom.'" Using about fifteen scriptures, he preached that sermon three times. (See pages 157, 164.)

These scriptures were used in the debate, from one to fifteen times, to prove what the affirmative has avowed for the past thirty-five years. They were used and repeated 96 times. This is one-fourth the entire number (396) of texts used in the debate. I Believe: . . .

Dan. 2: 44 has its beginning on Pentecost.

Mark 1: 15 shows the kingdom (church) was nigh in the days of John.

Heb. 12: 28: "Receiving" is broad enough to include past, present, and future phases of the kingdom.

Matt. 6: 10; Acts 1: 6, 7: The kingdom was future from that time.

Acts 1: 8; Mark 9: 1; Acts 2: 1-4: The kingdom was in existence in that day.

Zech. 6: 13; Heb. 4: 14; 8: 1: Christ is now both priest and king enthroned in heaven.

Acts 2: 29-35: Christ was raised from the dead to sit on David's throne.

Heb. 1: 3-13; 10: 12, 13: Christ is now sitting at God's right hand expecting till his enemies are made his footstool.

The sermons were irrelevant.

DETAILS NOT AFFIRMED

There was much discussion about details not affirmed in the proposition. In Revelation 20: 1-7, only two things are affirmed: the *reign* of Christ and the *duration* of the reign.

We did not affirm the reign of Christ between two resurrections. The word *final* demands a *previous* resurrection, which is found without dispute in Matt. 27: 51-53.

We did not affirm the reign of the saints. The reign of Christ and the reign of the saints are so closely related we often included both. (Rev. 20: 4-6; Dan. 7: 18, 22, 27.)

We affirmed nothing about the souls in Rev. 20: 4. All that was said about them cannot affect what was affirmed in the proposition.

RESTORATION OF ISRAEL

The restoration of Israel is very prominent in scripture. However, it is not affirmed in the proposition, and has no rightful place in this discussion. Dr. Brents and others affirmed our proposition, but denied Israel's restoration.

An incidental mention of this subject in 65 words gave little occasion for the negative to deliver himself of 1,904 words on the subject in the next speech. (See page 138 ff.)

In our last speech we gave quotations from Campbell, Milligan, and McGarvey favoring Israel's restoration. It is irrelevant and should have been excluded.

THE THRONE OF DAVID

Our proposition affirms the reign of Christ for a thousand years. No affirmation is made about the name or nature of his

throne. We have proved that reign. To enter into a discussion about the name and nature of his throne would be to concern ourselves about details not affirmed.

The "throne of David" is a scriptural subject and occurs twice in the New Testament. (Luke 1: 32; Acts 2: 30.) From the prominence given it in some quarters, one would think it a prominent doctrine. It is scriptural, instructive, and interesting, but irrelevant in this discussion.

LIGHT IN A DARK PLACE

My book of the above title came in for much ridicule. Brother Wallace waved it wildly and proclaimed loudly about its many contradictions. During the discussion, Brother Wallace used 2,042 words to denounce this book. Most of this discussion pertained to topics not in the proposition, and was therefore irrelevant.

Brief answer was made by the affirmative. He offers this book free to those sending six cents for postage. A discussion of the merits or demerits of the book is irrelevant in a discussion under our proposition. Quotations on points pertinent would be proper at any time.

CHURCH TROUBLE AND DIVISION

The proposition indicates the discussion of a scriptural topic, and not a church trial or a recrimination contest. Either at such time would be discourteous and irrelevant.

Thirty seconds after beginning, and thirty seconds before closing the debate, Brother Wallace was talking on church trouble. He mentioned it in every speech. He used 6,421 words on that subject, and spent one-tenth of his time with it.

In my fourth speech I protested. From my seventh speech on to the close I descended to his plane to answer at length the accusations with 4,810 words. The reader must judge the value of such material. I regard more than a brief protest and a clear denial on my part, as being a mistake. All that pertains to that subject is irrelevant, and becomes a blot on this book.

REPROVE, REBUKE, EXHORT

From first to last my respondent seemed to look on me as one guilty of grave offense. He appointed himself the task to re-

prove, rebuke, and exhort without the required "longsuffering" of Paul. (2 Tim. 4: 2.) Samples of this may be seen on pages 20, 197, 246, 285.

He has run unsest (Acts 15: 24); the charges are unproved and disproved (Acts 24: 13); he was the wrong man (Gal. 6: 1); charged wrongfully (Acts 24: 14-16); the method was unscriptural (Matt. 18: 15-17); the performance wrong (1 Tim. 4: 16 with 5: 1); he was out of his sphere (1 Cor. 4: 5; Rom. 14: 4); and his work will have to be done over (Rom. 14: 10-12). "Seeing then, that these things cannot be gainsaid, ye ought to be quiet, and do nothing rash." (Acts 19: 36.)

STRANGE, HESITANT, DIVERGENT INTERPRETATION

The Why of This Section

Those who refuse the thousand years period in its rightful place are like disabled ships at sea in their interpretations—timid and tossed, hesitant and divergent, they try hard to make some port and with little success. This inability to land is manifested by the strange attempts which the Winchester debate seemed to have called forth. We give without comment a sample of such Babel of views.

CARRIED ABOUT BY EVERY WIND OF DOCTRINE

"In the first place the fulfilment of prophecy does not seem to be in the province of uninspired men to recognize; not only those prophecies that are unfulfilled, but even those that are fulfilled." C. M. Pullias, in *Gospel Advocate*, 4-13-33.

"It is well to make this observation that this is the only scriptural reference to a thousand year period. . . . It is very strange that the millennium, if it be a revealed truth, should be directly and explicitly taught in only one passage of scripture. . . . Can anyone explain why such a time as the millennium should thus be mentioned only one time and then in the midst of symbols? . . . Does it not seem that if an important doctrine, truth, or fact is to be mentioned but one time in the New Testament that it would be mentioned in clear, simple, definite, and unambiguous terms?" H. Leo Boles, in *Gospel Advocate*, 6-8-33.

"But the Reformation did bind him in the sense that the people were allowed to believe and obey the Bible without fear of harm. It does not mean a time when every one will be

righteous; but a time when every one can, if he so desires, and Satan cannot prevent it. That we are in the millennial period now, I think is certain; but it did not begin till after the Protestant Reformation; it will end 'a little season' before the Lord comes. (Rev. 20: 3.)" JOHN T. HINDS, in *Gospel Advocate*, 5-11-33.

"Revelation 20: 1 was Christ coming to earth as the Saviour of the world—to bind Satan and destroy his works. This was his first coming; not his second, and that thousand years period immediately follows that coming and ends with the fearful scene described in Rev. 20: 11-15." IRA C. MOORE, in *Christian Leader*, 3-7-33.

"The twentieth chapter of Revelation has been greatly wrested by those who would prove this millennium theory. It says nothing about a thousand years reign on earth. It says nothing about a bodily resurrection, nor a thousand years between two resurrections." C. M. PULLIAS, in *Gospel Advocate*, 7-13-33.

"I sometimes wish that some Bible House would get up a Bible or a New Testament and leave the Book of Revelation off. We don't need it at all. Why should we waste time on such uncertain and unnecessary matters? The twenty-six books preceding Revelation have everything we need in the way of faith and practice." F. L. ROWE, Publisher, in the *Christian Leader*, 5-16-33.

STRANGE REPORTS WERE GIVEN

We leave it to the reader of the stenographic report of the Winchester debate to judge the correctness of the following reports of the debate:

"Brother Neal never even tried to answer a single argument that Brother Wallace made against his theory." F. B. SRYGLEY, in *Gospel Advocate*, 1-12-33.

"Although Brother Wallace attacked the argument with telling effect and filed argument after argument against his theory, Brother Neal could not be induced to notice them." J. PETTEY EZELL, in *Gospel Advocate*, 1-19-33.

"He at no time made any direct attempt to reply to what Brother Wallace hurled with terrific force against the proposition." IRA C. MOORE, in *Christian Leader*, 1-17-33.

WALLACE'S FIRST NEGATIVE ARGUMENT

Brother Neal's effort to review the Winchester debate is a tacit admission that he is dissatisfied with his work in that discussion. He showed his dissatisfaction with the Chattanooga discussion by refusing to make his closing speech. He shows his dissatisfaction with the Winchester discussion by this belated effort to answer negative arguments, which he should have attempted to answer during that debate. If they were so "unimportant" as not to demand an answer during the debate, why does he attempt to do so now? Unwilling to trust the readers' intelligence, he writes his addenda to tell them how "clearly" he proved his proposition and how "weak" was the argument of the negative!

The purpose of this addenda is not a review of the first discussion. It was proposed that a written summary of the Chattanooga discussion, with additional arguments either side desired to make, be incorporated in the book. Brother Neal has not covered the Chattanooga debate, and he has not offered *additional* argument. He spends his time counting words, and uses his space complaining and finding fault. Counting words is not answering arguments and complaining is not convincing.

The negative is altogether satisfied with the Winchester discussion as stenographically reported and approved. He is willing for the reader to decide both the merits of the argument and character of his conduct.

A BRIEF REVIEW OF THE REVIEW

First: Brother Neal brought upon himself the obligation to find a passage that states his proposition when he said it is taught as "clearly" as baptism in Acts 2: 38. In the Chattanooga discussion he defined "clearly teaches" to mean "not an inference," but "word for word." Yet, he thinks I have made a strange demand when I call for the passage. He failed to produce it and does not like to be reminded of it.

Second: The duration of the reign, he says, is one thousand years "plus" before and after. Then one thousand years is not the "duration." If Christ reigns *before* and *after* the thousand years, how can the *duration* of his reign be one thousand years?

Third: He finally admits there is no verse that *definitely* says the realm of the reign is the earth. This is the fatal admission that he cannot *definitely* prove his proposition. If it is as plain as baptism, why can he not find a definite verse?

Fourth: He *nearly* admits that the reign of Christ is continuous from Pentecost to the end, but insists that there will be *another* reign between! If it differs from the present reign, how can the present reign be continuous? He has failed to distinguish between the present reign and the future reign. He loosely says that Christ will reign on through eternity. Then how does he "deliver up the kingdom" to God? I used the word "abdicate" in the same sense that Paul used the expression "deliver up" in 1 Cor. 15: 24.

Fifth: He informs us that he "believes" the kingdom of Daniel 2: 44 began on Pentecost, but he introduced a number of charts featuring the future fulfillment of this prophecy. He argued that old Pagan Rome and her tributary kingdoms must come back into existence in order that the future fulfillment may be "in the days of those kings." In his attempt to patch up his Winchester failure he reverses himself. He is crossed up with his own theory. He is confused and does not know what he believes. His theory is like a jig-saw puzzle—when he loses one part or section he cannot put it back together—it will not fit.

Sixth: He makes the "day" in John 6: 40, 44, 54, as long as "the thousand years" of Rev. 20. Strange interpretation! One is figurative, and the other literal to fit his fancy!

The righteous and the wicked will be raised and rewarded "at" the last day. It will be "the last trump." He says there is no proof that the last trump *awakens*. Paul says "the trumpet shall *sound*," and the dead shall be *raised*. (1 Cor. 15: 51, 52.) It will be when the Lord descends from heaven with a shout, with the voice of the Archangel, and the trump of God. (1 Thess. 4: 16.) All the dead will "hear" and come forth. (Jno. 5: 28). It reads like an "awakening."

But he says that if John 5: 29 teaches the simultaneous resurrection of the righteous and the wicked, it was reversed when the dead saints arose after the resurrection of Christ. If Brother Neal counts that incident a resurrection, he makes it the *first resurrection*. What, then, becomes of his argument

that the resurrection mentioned in Rev. 20 is a literal resurrection, and how could it be the first?

After the resurrection of Christ many bodies of the saints came out of their graves and appeared to many in the city. (Matt. 27: 52, 53.) The fact that only some of the dead saints "came out of their graves" indicates that it was only a miracle accompanying the resurrection of Christ, and not to be counted as a resurrection of those saints. It is not called a resurrection. Did they remain alive on earth to die again? Or, did they not return to the Hadean world? They could not have gone on to heaven, for Jesus is our "forerunner" to heaven (Heb. 6: 20), and he had not entered into heaven himself. Brother Neal has these saints ascending to heaven before Christ. How could Christ be "forerunner" to heaven if the saints precede him? The argument only serves to confuse the minds of some who try to follow his meanderings.

John 5: 29 refers to the time when *all* that are in their graves will be raised. The other passages identify the occasion. It is when Jesus comes. It defeats the theory of two future resurrections.

Seventh: He says David's Throne and the Restoration of Israel are off the subject, yet he introduced these subjects with his own charts. The "Delegated Dominion of the Earth" is only another name for the "Restoration of Israel." Without these he cannot have his millennium. He admits that Christ was raised "to sit" on David's throne, but denies that he is on it. Then, the purpose of his resurrection has not been accomplished. Peter said that David "forseeing this" spoke of the *resurrection* of Christ. Brother Neal thinks he spoke of the second coming of Christ.

Eighth: He says that Heb. 8: 4 does not mean that Christ could *never* be a priest on earth—it only means that he cannot be a Levitical priest. But the passage says he would not be priest on earth "at all." He is priest in heaven now. But he cannot be priest on earth *at all*. That is final.

Ninth: He objects to the argument that Paul and Nero will be in the same resurrection on the ground that there are "many judgments" mentioned in the scriptures. But the one mentioned in 2 Thess. 1: 5-10 is "when the Lord Jesus Christ is revealed

from heaven" and "when he comes to be admired in his saints." It is then that Nero the afflicter will be recompensed affliction, and Paul the afflicted will be recompensed rest. It brings Paul and Nero up in the same resurrection, no matter in how many senses the word judgment may be used in the Bible elsewhere.

Tenth: He quotes a number of extracts from various brethren most of which express sensible views. The inexcusable, and doubtless unguarded, proposal of F. L. Rowe to leave Revelation out of the Bible will not be indorsed by any recognized preacher of the gospel, student, or thinker. The *Gospel Advocate* repudiated his extreme statement shortly after it appeared in print. Brother Neal's use of it is purely for prejudicial purposes.

I shall not allow Brother Neal's effort to recoup his lost opportunity to deal with the negative arguments in the Winchester debate to forestall the summary of the Chattanooga discussion and I now turn attention to the charts and arguments used by the affirmative in that discussion with a recapitulation of the negative argument.

THE TREND OF BIBLE TEACHING

Brother Neal introduced a chart showing the "trend" of Bible teaching toward a millennium. He is like the pedobaptist who thinks he can see infant sprinkling in a passage of scripture that mentions neither. If his proposition is *clearly* taught, why does he have to depend on the *tendency* of the Scriptures? Follow the "trend" and see where it leads.

(1) Num. 14: 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord."

An elementary Bible student knows that the divine purpose in choosing Israel as a special nation, their deliverance from Egypt and their inheritance of Canaan, was to preserve the knowledge of the true God and declare his name among the nations of the earth. (Ex. 9: 16; Deut. 28: 9, 10; Josh. 4: 23-24.) Brother Neal cannot sift even a "trend" toward his theory of an earthly millennium through this passage.

(2) Psalms 72 is a prayer of David for Solomon and his kingdom. If there is any typical significance in the verses of the chapter that refer to a "dominion from sea to sea" and "the whole earth filled with his glory" they would only indicate the

universal nature of Christ's kingdom, or the diffusion of the gospel among all peoples in the gospel dispensation. It never occurred to any inspired writer of the New Testament to apply such passages as these to the second coming of Christ, or to a millennium.

(3) Isaiah 11: 6-10: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Brother Neal wants to know if all of these items belong to the gospel dispensation. I wonder if he thinks that literal beasts will actually be filled with the knowledge of God and that animals will dwell in his holy mountain? The characters of men are represented by these figures of wide extreme and contrast. . In Rom. 15: 10, Paul applies the tenth verse of this prophecy to the preaching of the gospel to the Gentiles. The entire prophecy is evidently fulfilled in the gospel dispensation, during which, under the transforming influence of Christianity, the characters of men are changed from such as were represented by carnivorous animals like the wolf, the bear, the leopard, and the lion into characters represented by the harmless nature of the ox and the lamb. The literal interpretation is not even rational, much less scriptural.

(4) Dan. 7: 13-14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

Christ began the exercise of this authority when he went into heaven. The fulfillment of verse 13 is found in Acts 1: 9 in the ascension of Christ, when "he was taken up; and a cloud received him out of their sight." The fulfillment of verse 14 is seen in Eph. 1: 20-22 when God "raised him from the dead, and

set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Why ignore the New Testament fulfillment of these Old Testament prophecies, and pass over to some imaginary future event?

(5) Zechariah 14: 1-4: "Behold, the day of the Lord cometh . . . I will gather all nations against Jerusalem to battle."

Brother Neal makes "the day of the Lord" of this prophecy refer to the second coming of Christ, and the events following a description of how the millennium will be ushered in. He is manifestly wrong. A comparison of this prophecy with the historical account of the destruction of Jerusalem will show it to be a prophetic description of that great event, which was the object of so many predictions. It is called "the day of the Lord" in the same sense that the destruction of Babylon was called the day of the Lord. (Isa. 13: 9.) The description of verse 2 comports with the historical account as given by Josephus of the destruction of Jerusalem. The nations gathered for battle; Jerusalem was besieged; the houses were rifled; the women were ravished. Would that not be a strange way to start a millennium?

Those brethren talk as if it were a settled fact that verse 4 refers to the second coming of Christ when, in their theory, "his feet shall stand in that day upon the mount of Olives." It was upon the mount of Olives that Christ *did stand*, and predicted the destruction of Jerusalem. And it was upon the mount of Olives that Titus, the Roman General, posted his army, to batter the city during the siege. The same verse describes the formation of the battle lines, intrenchments, redoubts, and the circumvallations of the Romans. The remainder of the chapter is punctuated with a metaphorical description of the mixture of divine justice with mercy upon the doomed city and its people. After the awful visitation there would be light—a diffusion of divine knowledge—"And the Lord shall be king over all the earth: In that day shall there be one Lord, and his name one." Is that not true today?

(6) Luke 20: 35, 36: "They which shall be accounted worthy

to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto angels; and are the children of God, being the children of the resurrection."

Brother Neal assumes that the expression "that world" refers to the millennium. But where is the proof? They do not marry in "that world," neither can they die any more, and they are equal to angels. It is not the description of an earthly state. If this be the millennium, then he has an earthly state, stripped of all of its earthliness. Just a glorified air castle!

(7) Eph. 1: 21: "Not only in this world, but also in that which is to come."

It is assumed that "in this world," and "that which is to come," mean that after this age there will be a millennium—"that which is to come." Does the "world to come" mean the millennium? A comparison of scriptures will answer the question.

Matt. 12: 32: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in *the world to come*." Does that mean the millennium?

Luke 18: 29-30: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in *the world to come* life everlasting." Is that the millennium?

Will Brother Neal say that these passages refer to the millennium? If not, why assume that Eph. 1: 21 does?

When God raised Jesus from the dead, he set him down at his own right hand in heaven. He gave him power, might, and dominion, and a name that is above every name in this world or in the world to come. He exercises the authority of this name and position as head of the church.

His name, authority, and position in the church are "all according to the eternal purpose of God." (Eph. 3:10-11.) The church is not, therefore, a substitute for a kingdom of prophecy that went by default. Nor is Christ king in name only, with authority held in abeyance.

There is nothing in Eph. 1: 21 that even resembles Brother Neal's proposition.

(8) Acts 3: 21: "Whom the heaven must receive [retain] until the times of restitution of all things."

Brother Neal wants to know between what events I place the "times of the restitution of all things."

1. The things which God showed by the mouth of the prophets that Christ should suffer, he "hath so fulfilled."

2. The heavens must retain Christ until the times of the restoration of *all things* spoken by the prophets.

3. Moses referred to these times when he spoke of the prophet that God would raise up—Jesus Christ.

4. All the prophets "foretold of these days"—the days of this One of whom Moses spake—the Lord Jesus Christ.

5. These days are the same as included in the promise to Abraham: "and in thy kindred shall all families of the earth be blessed."

6. God fulfilled these promises and prophecies when he raised up Jesus, and sent him to bless every one of us in turning us away from our iniquities.

Hear McGarvey on the passage: "The sending of Christ to them refers no doubt to his final coming; and it was dependent on their obedience, as we can know from later utterances, though Peter's hearers could not know it at the time, *in the general way* that a certain amount of work in the saving of men was to be accomplished before his coming. This is indicated by the qualifying remark, 'whom the heaven must receive until the times of the restoration of all things whereof God spake by the mouth of his holy prophets since the world began.' It is difficult to determine the exact meaning of the word restoration in this place; but it is limited by the expression, 'all things whereof God spake by the holy prophets,' and consequently consists in the fulfillment of the Old Testament predictions; and the remark gives assurance that Jesus will not return again *till all these predictions shall have been fulfilled.*" (Italics mine.)

Brother McGarvey is right. Brother Neal is wrong. We are living in the times of restoration now. They began with the

"suffering of Jesus" (verse 18), and will end at his second coming (verse 21).

(9) 1 Cor. 15: 23-26: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

The order of events in this passage does not provide for Brother Neal's millennium. Observe the order: 1. The resurrection of Christ. 2. The resurrection at the coming of Christ. 3. The end—not the thousand years reign. 4. The kingdom delivered—not established. 5. For he must reign, till all enemies are under his feet—not "then" he must reign. He must reign—as now, and continuously, until the end.

Brother Neal says that there is "sufficient time" in this passage for a millennium. That is not the question. There has been "sufficient time" for several millenniums. The question is: Does the passage teach the theory?

The Reign of Christ

1. *TO SIT-RIGHT-HAND OF GOD-TILL THE END-Acts 2:34,35*
2. *HE SAT-RIGHT HAND OF MAJESTY-TILL THE END-Heb. 1:3,13.*
3. *HE MUST REIGN-AFTER HIS RES-TILL THE END-1Cor. 15:20,26.*

In Hebrews 10: 12, 13, Paul says: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Brother Neal says that Christ is not reigning now in fact, but sitting in an "expectant attitude," waiting to reign. The verse says, "from henceforth expecting"—from the time that he sat down at the right hand of God. Zechariah said he would rule while he sits. (Zech. 6: 13.) He is sitting now. Therefore, he is ruling now. Then, he "expected" to rule from the time that he began to sit. Brother Neal's theory makes the gospel dispensation a divine disappointment, with

Christ sitting at the right hand of God expecting to do something, but doing nothing, and like the king of England, a mere figure-head—just a king in name, but not in “fact or act.” It is a reflection on the power and glory of Jesus Christ in the gospel dispensation.

(10) Rev. 11: 15: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”

Brother Neal thinks in order for this to be true, Christ must be on the earth with a millennium in full swing. Does God have to be on the earth to rule in the kingdoms of the world? Is not Christ reigning over the earth now—from heaven? Is that not the way that God has always ruled over the earth? God was Israel's king. He reigned from heaven—but was his reign not effective?

Does Brother Neal think that God has to be in close proximity physically to his enemies to conquer them? Does he not think the infinite can reign by remote control? It is not necessary to bring Christ down again for him to exercise authority. Peter said: “The like figure whereunto even baptism doth now also save us. . . . by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (1 Pet. 3: 21, 22.)

Rev. 11: 15 does not fit the theory of a millennium on earth. Will the millennium last “forever and ever”? It seems rather to indicate the end of time, when the kingdoms of the world become the kingdoms of God, “and he [God] shall reign forever and ever”; when Christ shall have “delivered up” his rule to God; when the kingdoms of the world shall have come to an end; and God is “all in all.” (1 Cor. 15: 24-28.)

(11) Rev. 19-20 It is contended that the nineteenth chapter of Revelation pictures Christ coming from heaven to earth, and the twentieth chapter describes the millennium.

But does the nineteenth chapter picture the coming of Christ “from heaven to earth”? The Faithful and True is on a white horse, with an army of white horses trailing him. In Acts 1: 11 the angels told the disciples that “this same Jesus, which is taken up from you into heaven, shall so come in like manner as

ye have seen him going into heaven." He went away in the cloud (Acts 1: 9) and "behold, he cometh with clouds; and every eye shall see him" (Rev. 1: 7):

Brother Neal came to Chattanooga in an automobile. If he returns to Winchester "as he went away," will he go back on a horse? It will be remembered that Brother Neal makes all of these descriptions literal.

Paul told the Thessalonians that when Christ descends from heaven all Christians, living and dead, will be "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus the New Testament leaves us "ever with the Lord" at his coming. I hereby challenge Brother Neal to cite one passage that clearly teaches that Christ will ever set his foot on the earth again.

Revelation 19 does not describe the visible, personal coming of the Lord. If it refers to his coming in any sense it must be in the spiritual sense, "as he doth judge and make war." This would be more in keeping with the nature of the 20th chapter. Only souls of the martyrs are mentioned as reigning with Christ. If it is spiritual, then it does not teach a literal millennium. If it is literal, then the "beheading" must also be literal, and Brother Neal is left out of his own millennium!

Revelation 20 does not describe an earthly millennium. There is no intimation that Christ will occupy the earth. It does not mention *the second coming of Christ*. It does not mention a reign *on the earth*. It does not mention a *bodily resurrection*. It does not mention *us*—it does not mention *anything* Brother Neal's proposition obligates him to prove.

The only passage, therefore, upon which he can depend for any semblance of an argument in favor of his proposition is wholly inadequate and altogether lacking in proof.

There is no teaching in the epistles to the churches on an earthly millennium. If it is true, as Brother Neal claims, that these millennium theories are necessary to the Christian's life and hope, how can we account for the absence of definite teaching on the subject in the letters to the churches—the very place where Christians are instructed in "all things that pertain unto life and godliness."

John said the things signified in the Revelation "must shortly come to pass," and the time was "at hand." (Rev. 1: 3). Paul told the Thessalonians that the second coming of Christ was "not at hand." (2 Thess. 2: 2). Brother Neal has events that were "at hand" being fulfilled at the coming of Christ, an event which was *not at hand*.

The most plausible view is that the book of Revelation is the prophetic history of the struggles and triumphs of the church with political and religious Rome. Persecuting powers were represented by beasts and dragons of multiple heads and horns, toes and tails. The imagery of the beast that "was, is not, and yet is" corresponds to the various forms in which Rome existed as a persecuting power: first, Pagan Rome (Old Rome), second, The Eastern Empire (New Rome); third, Papal Rome (The Catholic Church). The final triumph of Christianity, and the overthrow of all persecuting powers, form a plausible counterpart to this chain of symbols.

It is not hard to understand how the triumph of the cause for which Jesus and his followers had died could be pictured as a resurrection.

The "first resurrection" exempts from the second death. But Jesus assured the Smyrna church that *overcoming their persecution* would exempt from the second death. It is altogether consistent with the nature of figurative language that character in this present life, and the cause for which Christians suffered and died, should be represented by these symbols.

SUPREME AUTHORITY IN TWO AGES

Brother Neal's chart on the supreme authority of Christ in two ages—this age and the age to come—presents a conflicting theory. First, he is on record that Christ does not exercise power over his enemies in this age—his subjects are all willing subjects now. Second, he is on record that his power in the age to come will be an "iron rule" over unwilling subjects—the nations subdued by force in a carnal war led by Christ himself.

Read Psalms 110: 1-4 and watch his theory turn into a tail spin.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send

the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

The subjects of the "iron rule" in the millennium will be *unwilling*. David said the Lord's people would be *willing* in the day of his power. So according to Brother Neal's own theory, the millennium age is not the "day of his power," at all. Then, if he is king only in "expectancy" now, and not in "fact or act," where is his supreme power in "two ages"?

The subjects of Christ in this age are willing subjects. But David said his people would be willing in the day of his power. It follows, therefore, that this present age is the day of his power.

There is another conflict. If the nations are all to be destroyed at the coming of Christ, as the theory provides, over whom will Christ exercise his "iron rule" on the earth?

Brother Boll admits this difficulty, but passes it over to God. Hear him: "If on Christ's return the righteous are translated and the wicked are destroyed who will be left? Where are the nations to come from over whom Christ and the saints will 'rule'? The question where those nations come from is secondary. If once established that there will be nations here, and that Christ's redeemed ones shall reign over them, the question how they could be here is of no great consequence." (*Kingdom of God*, page 82.)

But it is not a "secondary" matter for men to espouse conflicting theories that contradict the word of God. Nor can any theory be "established" that makes the Bible contradict itself. With these brethren consistency is nothing. They have their theory, and when contradictions are pointed out they just charge the misfit to God. They shall not escape the consequences of their scheme of things by passing difficulties over to God. Every false system that men devise could thus be justified.

The prophecy of Psalms 110 definitely proves that the gospel dispensation is the day of his power. Note the points in order:

1. He sits at the Lord's right hand, in the day of his power.
2. He rules in the midst of his enemies, in the day of his power.
3. His people are willing subjects, in the day of his power.
4. He is priest after the order of Melchizedek, in the day of his power.

Conclusion: He is at God's right hand now; he rules in the midst of his enemies now; he is priest after order of Melchizedek now; his people are willing subjects now; therefore, this dispensation, the gospel age, is the day of his power.

KINGDOM OF GRACE—KINGDOM OF GLORY

This is another chart which pictures the present kingdom as a kingdom of grace, and the millennium kingdom as a kingdom of glory.

In Matt. 20: 21, the mother of Zebedee's sons requested the Lord to give her two sons a place, "the one on thy right hand, and the other on the left, *in thy kingdom*." But in Mark 10: 37, the request is that they should sit, "one on thy right hand, and the other on thy left hand, *in thy glory*." Then, in Luke 24: 25, Jesus said: "O, fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter *into his glory*?" And, in 1 Pet. 1: 20-21, the apostle said: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, *and gave him glory*; that your faith and hope might be in God."

These passages flatly reverse his theory. When he entered his kingdom, he entered his glory. He entered his glory after he "suffered," at which time God raised him from the dead and "gave him glory."

THE FATHER'S THRONE—THE FATHER'S GLORY

Brother Neal cites Rev. 3: 21 for proof that Christ is on the Father's throne now, sharing the Father's glory, but in the millennium he will occupy his own throne in his own glory.

The throne that Christ now occupies is, indeed, the Father's throne, but is also his throne. Jesus said in John 17: 10: "And

all mine are thine, and thine are mine; and I am glorified in them."

Solomon sat on the throne of his father David. (1 Kings 2: 12.) But Solomon sat on God's throne. (1 Chron. 29: 23.) And yet, Solomon sat on his own throne. (1 Kings 1: 46-47.) On the same principle, Christ has his Father's kingdom and throne and glory, and at the same time they are his own.

Christ is on the throne of his glory now. "And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) We are now in the dispensation of regeneration. (Tit. 3: 5.) Christ is on the throne of "his glory," and the apostles are on twelve thrones—thrones of authority (Matt. 16: 19)—judging spiritual Israel (Acts 26: 7; James 1: 1).

Compare Luke 22: 28-30: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." In Matt. 19: 28 the disciples who had "followed" Jesus would sit on thrones in the "regeneration." In Luke 22: 28-30 the disciples who had "continued" with Jesus would sit on thrones in the kingdom Jesus appointed unto them. The two passages are parallel.

It is in this dispensation, therefore, that Christ occupies the *throne of his glory*. The throne of his glory extends from the time that Christ suffered "to enter into his glory," at the beginning of this dispensation, to the time when he "shall come in his glory," at the judgment (Matt. 25: 31-32), after which he shall "deliver up" the kingdom to God (1 Cor. 15: 24).

Christians—those who overcome the world—sit with Christ in his throne: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.) They share his throne in the same sense that they share his kingdom. "And I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22: 29.) They share his glory in the same sense and in the same degree that they share his throne and his kingdom. "And

the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17: 22.) Thus Christ is one with the Father, and Christians are one in them.

THE KINGDOM OF GOD—PRESENT AND FUTURE

In another effort to prove that the kingdom of God is yet future, Brother Neal uses Acts 14: 22: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

The phrase "kingdom of God" is used in two distinct senses in the New Testament. First, it is used to denote the state of the church in this world. Second, it is used to denote that state of eternal happiness in the world to come. As baptized believers enter the earthly kingdom, Christians "through much tribulation" enter the "heavenly kingdom." (2 Tim. 4: 18.) In his use of Acts 14: 22, Brother Neal disregards this fundamental principle that all gospel preachers should know.

ISRAEL IN THE MILLENNIUM

Brother Neal dodges his doctrine concerning Israel in the millennium, and denies that he teaches the reinstatement of the Jewish system. I will read to you from his book:

"It is a scriptural and historic fact that Abraham and his seed have never occupied the promised land in the fulness of its limits. In fact, they never entered but a portion of it when they came out of Egypt. . . . This larger land of promise will be re-allotted to restored and converted Israel, according to the promise and covenant made unto the fathers. . . . That this re-allotment is a past fact no one will affirm. It awaits the restoration of Israel and the coming age. . . .

"Israel's capital city, 'the city of the great king,' will yet be the capital city and religious center of the world. . . . Jerusalem is the city of God's choosing—not only has he chosen it, but he will choose it again. . . . The allotment of land for the temple and the city will lie between the portions of Judah and Benjamin, there being seven tribes to the north and five to the south of the city." (Light in a Dark Place, page 55.)

There it is, brethren, in "black and white." God's promise

to Abraham has never been fulfilled "in the fulness of its limits"—only in part, according to Brother Neal.

Joshua said that *not one thing had failed of all that God spake concerning them; all had come to pass unto them, not one thing had failed thereof.* (Josh. 23: 13-14.) Brother Neal's theory forces him to deny this plain statement of Joshua. He further told them that if they transgressed the covenant they would *perish from off this good land.* They did transgress the covenant; they did *perish* as a nation. Brother Neal would restore Israel to national glory. He has located the allotment of land where the temple will be rebuilt—a return to Judaism. What would be the significance of the Jewish temple without the Jewish system?

The theory of Israel's national restoration has fleshly Israel inheriting with the church in the millennium. Hear Brother Neal again: "In the coming dispensation these two elections (Israel and the church) will be united in the purpose of God under one leader, who is the Lord of all. (Eph. 1: 10.) Israel and the church, to fit them for God's purpose at that time, must pass through the changes indicated for each at the Lord's coming." (Light in a Dark Place, page 50.)

The theory is in direct conflict with Paul's allegory on the two nations in Gal. 4. The allegory is self-explanatory. The two women, Hagar and Sarah, are the two covenants—the Old and the New. The two sons, Ishmael and Isaac, are two nations—fleshly and spiritual. As Hagar and Ishmael had nothing in common with Sarah and Isaac so national Israel has nothing in common with the church, and can never have. Paul said: "*Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.*" It is the final verdict—*shall not inherit.* It abolishes all hope of ancient fleshly Israel's restoration and sovereignty.

1. Fleshly Israel was a type of spiritual Israel. "For in Christ Jesus neither circumcision [Jews] availeth anything, nor uncircumcision [Gentiles], but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God"—the church. (Gal. 6: 15-16.)

2. Christian Gentiles are God's Jews now. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly;

and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2: 28-29).

3. Old Israel produced Christ after the flesh, but Paul said: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 16-17.)

4. Christians have no confidence in the flesh. "For we are the circumcision [The New Israel], which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3: 3.)

5. God's Israel are no longer children of Abraham's *flesh*, but they are children of Abraham's *faith*. "Therefore it is of faith, that it might be of 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; who is the father of us all." (Rom. 4: 16.)

6. New Israel is the New Testament church. Old Israel was a type, and has no further place in the picture. "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 26-29.)

There is no possible way to harmonize Brother Neal's theory with these scriptures.

THE CHRISTIAN'S HOPE

While the saints are in the flesh they are taught to be spiritually minded (Rom. 8: 6); to set their affections on things above (Col. 3: 1); to lay up their treasures in heaven (Matt. 6: 19); to seek a better country (Heb. 11: 16); and to have their citizenship in heaven (Phil. 3: 20-21). After all this training what would a saint want with a position in an earthly kingdom after death? Their hearts have been lured away from such things. Jesus told his disciples that he was going away to

prepare a place for them in heaven. (Jno. 14: 1-3.) He told them he would come again and take them to it. After rejoicing in the hope of that promise what a disappointment for Brother Neal to come along and tell us that Christ has only been polishing up this old earthly footstool, and that we are to dwell right here for a thousand years more of waiting.

Why bring Christ back to the earth? Did he not finish his work here? He qualified himself for man's high priest in heaven. He qualified himself to rule in our hearts as king. He completed the plan of human redemption, and sealed it with the offering of his own blood "once at the end of the ages." (Heb. 9: 26.) Has he not done all for saint and sinner that needs to be done, without dwelling again on this earth? Why deprive heaven of his presence again?

Christ rebuked the disciples for seeking places of honor in his kingdom on the theory that it was spiritual. (Luke 22: 24.) He told them his kingdom was not of the world (Jno. 18: 36), and that Jerusalem is no longer the place where men ought to worship (Jno. 4: 21). After all this, we are told that he will set up his kingdom *right here on the earth*, and that the seat of his kingdom will be established in deodorized, glorified, *earthly Jerusalem*.

It is a complete let down. It is a flareback to the weak and beggarly elements. It is the most demoralizing theory to true spirituality ever known. It is the most degrading anticlimax ever proposed in the name of Christ.

NEAL'S FINAL AFFIRMATIVE ARGUMENT

Proposition: "The Bible clearly teaches that after the second coming of Christ, and before the final resurrection and judgment, there will be an age or dispensation of one thousand years, during which Christ will reign on the earth."

"IT IS MUTUALLY AGREED"

The contract concerning the *nature* of the addenda says: "It is mutually agreed that each party shall be free, under God, to add such material as to him may seem to strengthen his contention on the proposition in debate." The affirmative is exercising that freedom regarding the space agreed upon.

THAT LITTLE BIG JOB

Of the proposition Brother Wallace said: "I can disprove it in fifteen minutes, and the reason I have to stay here five nights, is because he stays." During those five nights he used 19,268 words more than the affirmative. Later he asked for 7,500 more words; then for 1,500 more, and now he asks for 1,000 more for that little task. I have granted this which makes our addenda 10,000 words each.

Observing that the more he writes, the more confusing his attempt at disproof becomes, I have concluded to give him an extra 500 words for his parting effort.

THAT "REVIEW OF THE REVIEW"

Under this heading Brother Wallace reviews my former chapter of 5,680 words. Only a few points under this head demand any notice. To those we invite your attention.

Under "Third" he says: "He finally admits there is no verse that *definitely* says the realm of the reign is the earth." We correct this by giving our exact words on that point: "The realm of the reign is the earth. No verse in this text (Rev. 19: 11 to 20: 4) definitely states it, but other texts in Revelation do."

His dealing with Matthew 27: 51-53 is strange. He says: "It is not called a resurrection." But the Bible says, "Many bodies of the saints that had fallen asleep were raised . . . after his resurrection." That looks like a "resurrection." (Matt. 17: 23.) Brother Wallace has them returned to "the Hadean

world," but Paul gives a better explanation of the entrance into heaven of this group. (Eph. 4: 8-10.) Hebrews 12: 23 speaks of "the spirits of just men made perfect." This group of saints with Christ formed the "firstfruits" of "they that are Christ's at his coming." (1 Cor. 15: 23.)

THE TREND OF BIBLE TEACHING

Under this heading Brother Wallace uses approximately 1,800 words reviewing my first major argument in the Chattanooga Debate. I will give you, in a general way, the thought of that speech. I will then take note of his speech in reply.

THE THOUSAND YEARS REIGN OF CHRIST ON EARTH—IT IS THE COMPLEMENT OF THE BIBLE STORY

"Moses . . . Yea and All the Prophets"

"Moses indeed said, . . . yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." (Acts 3: 22-24.)

The Bible resounds with testimony, and is vibrant with praise concerning the glorious period of Messiah on the earth. "All the earth shall be filled with the glory of Jehovah." (Num. 14: 21.) "I see him, but not now; I behold him, but not nigh: there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of tumult." (Num. 24: 17.) Moses saw that prophet, who is Jesus Christ, in complete control of the earth. (Deut. 18: 15-18; Acts 3: 19-26.)

That prophet was to come of the house of Jacob through David. David's last words were of him and his time: "He shall be as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain." (2 Sam. 7: 10-17; 23: 1-7.) To him it was said, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8, 9.) Of that glad time it is said, "Oh let the nations be glad and sing for joy; for thou wilt judge the peoples with equity, and govern the nations upon earth. . . . God will bless us; and all the ends of the earth shall fear him." (Ps. 67: 4-7.)

Psalms 72 describes the earth under the "King's son." Twenty-five pronouns in this psalm refer to him, and that wonderful message closes with the glad refrain: "And let the whole earth be filled with his glory. Amen, and amen."

Isaiah 11 gives a brief outline of David's Branch who shall reign as king and prosper. (Jer. 23: 5, 6.) In that chapter it is said: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11: 9; Hab. 2: 14.)

Daniel 7: 13, 14 shows one like unto a son of man coming with the clouds of heaven to take dominion of the earth. Micah visions a time of world peace and prosperity for the earth under Messiah. (Mic. 4: 1-4.) Zechariah shows a time after Jehovah (Christ) comes with all the saints, when Christ will be king over all the earth. At such time Jerusalem will be the center of world worship. (Zech. 14: 1-21.) The Old Testament closes with a prophecy of the time of trouble which shall precede that glad day. (Mal. 4: 5, 6.)

The term "the last days" in the Old Testament is a general term for the times of the Messiah. (Isa. 2: 1-4; Joel 2: 28 to 3: 2 with Acts 2: 17-21.) Jesus speaks of two ages (Luke 20: 34-36), and Paul says that Christ will be supreme authority in two ages (Eph. 1: 20, 21).

During the first age, Christ is in heaven; and during the second, he is on earth. (Acts 3: 19-21; Matt. 25: 31.) At the last trump Christ comes to take control of earth. (1 Cor. 15: 52; Rev. 11: 15.) He then reigns a thousand years. (Rev. 20: 1-7.) After all enemies are down to rise no more; he assigns the kingdom back to the Father. (1 Cor. 15: 26-28.)

This brief selection of scriptures is sufficient to prove the thought with which we started: the whole Bible resounds with the glad message that Christ will reign on the earth for a thousand years.

THE NEGATIVE'S NOTICE

The negative missed the point featured in this speech. The reader will note that the five Old Testament passages reviewed by Brother Wallace, and the extra passages I have thrown in, all with one voice speak of a glorious time for *the earth* under Messiah's reign.

This glorious time for the earth is not being realized in our present dispensation, and cannot be. Satan is the prince of this world. (John 12: 31; 14: 30.) The kingdoms of the world are his (Luke 4: 5-7), and "the whole world lieth in the evil one" (1 John 5: 19). He is "the god of this world" (2 Cor. 4: 4), and "the prince of the powers of the air," among whom are "the world-rulers of this darkness" (Eph. 2: 2; 6: 12). Satan is loose and busy. (1 Pet. 5: 8; Eph. 6: 10, 11, 16.) He is deceiving the nations and will, till bound and put in the pit at the beginning of the thousand years. (Rev. 20: 1-3.)

During this same time, and till Jesus comes, the church is by inspiration visioned as a small and persecuted body. (John 17: 14; James 5: 7.) It can never be more than its name implies "the called out"; It can never be a world-ruling power. (Rom. 13: 1-7.) The glorious time for the earth and creation awaits the return of Christ. (Rom. 8: 18-24.)

HIS INTERPRETATION OF PROPHECY

His *interpretation* of these prophecies is clumsy and breaks down of its own weight. According to his rule, he should never have tried it. (See page 46.) We use but two of these passages to demonstrate his abuse of them.

DANIEL 7: 13, 14

To interpret Dan. 7: 13, 14 to apply to the time when Christ *went* to heaven after the crucifixion is to take it out of its contextual meaning and violate every rule of interpretation. We give a brief analysis of the chapter.

1. Gentile dominion of the world (Verses 1-8).
2. Gentile dominion judged and deposed (Verses 9-12).
3. Gentile dominion replaced by the Son from heaven, who with the saints reign (Verses 13, 14, 18, 22, 27).

Certain things in Daniel 7 did not take place at Christ's first advent.

1. Gentile world power was not judged and deposed.
2. Christ did not come "with the clouds of heaven" when "a cloud received him out of their sight." (Acts 1: 9.)
3. Seven times in the New Testament Christ's second coming is said to be in or with the clouds. The exact phraseology

of Dan. 7: 13 is sometimes used. (Matt. 24: 30; 26: 64; Mark 13: 26; 14: 62; Luke 21: 27; 1 Thess. 4: 17; Rev. 1: 7.)

4. The coming and purpose of Christ in Dan. 7: 13, 14 agrees with such coming and purpose in Rev. 1: 7 and 11: 15.

5. The judgment of Dan. 7: 9-12, 26 agrees with such judgment in Rev. 19: 11-21.

6. The reign of the Son and the saints agrees with the reign in Rev. 20: 1-7.

7. For Brother Wallace to yield this passage to a fair interpretation would be his failure in disproving the proposition.

ZECHARIAH 14: 1-21

Brother Wallace *interprets* this chapter to apply to the destruction of Jerusalem under Titus, and this present dispensation. This could not be for several reasons.

1. All nations did not gather against Jerusalem when Titus took the city. Jehovah did not fight for and preserve the city as in Zech. 14. (Zech. 14: 1-3.)

2. No such divine visitation came on the Romans as noted here. (Zech. 14: 3, 12-15.)

3. After the destruction of the nations, the remnants go up to worship the King from year to year. If they fail, the curse of no rain is visited. (Zech. 14: 16-19.)

4. This is a time after the Lord comes with all the saints (Zech. 14: 5), which time is yet future. (1 Thess. 3: 13; Jude 14 A. V.)

5. The Mount of Olives has not been "cleft in the midst."

6. "The day of the Lord" is yet future. (1 Thess. 5: 1-3; 2 Pet. 3: 10.) All other passages, by context, show the same thing. Examine Isa. 2: 10-21; 13: 6-13; Joel 2: 28-31 with Acts 2: 17-21.

Our next move to prove the proposition which we affirm is to present our seventh and last major argument. We ask your earnest consideration of it.

THE DISPENSATIONAL DIVISION OF THE BIBLE SHOWS
AN AGE TO COME

"A Dispensation of the Fulness of the Times"

God is trying man—Adam and his seed—in every environment, and under every conceivable form of government. These periods of tests are called "ages," because of the lapse of time. They are called "dispensations," because of the change of government under each period. Each dispensation is clearly noted in the Bible, but seldom named. We may designate them by the character of the times. Thus the Mosaic dispensation is the age of law. The Christian dispensation is the age of grace.

From the creation of Adam to the cessation of death there is clearly discerned seven distinct dispensations. To distinguish the dispensations is the first great help to the proper division of the word. A brief notice of each age will help us to see more clearly the place and the reason for the thousand years period with which this series of tests ends. The general trend of each dispensation is the same. Each age begins with a new *revelation* and continues with a *degeneration* and closes with a *judgment*.

The first dispensation embraces the time in Eden, and may be called Edenic. Man was tried in a state of innocency. Man failed. (Gen. 3: 24.)

By sinning man came to know good and evil. With a few simple requirements, it seems, he was left to do all the good, and shun all the evil. The revelation of sacrifice degenerated quite soon. (Gen. 4: 3-7.) Evil and violence increased, and that age closed with a judgment in the flood. (Gen. 6: 1-8.)

After the flood human government was given man as a restrainer of evil. Man failed under that, just as he had failed under the two former tests. Man refused to be scattered over the face of the earth, and builded the tower of Babel. He left off building only on the judgment of the confusion of tongues. (Gen. 11: 1-9.)

Abraham was selected out of those scattered peoples and given promises, temporal and spiritual in nature, of eternal duration. He saw the day of Christ and the eternal city. The promises were renewed to his descendants, but meant less and less to them as time went on. They grew more and more idola-

trous and were enamored by Egypt's calf. God closed this age of promise by a judgment on Egypt's gods, and a deliverance of his people. (Ex. 12: 12-14.)

The fifth trial of man was carried on with Israel, while he allowed the nations to walk in their own way. (Acts 14: 16.) To Israel he gave the law. (Ex. 20: 1-21.) Degeneration began very soon. (Ex. 32: 1-6.) Over a period of 1,500 years, God sought to make Israel obedient to him under law. Judgment came after Christ left the temple desolate. (Matt. 23: 37-39; Luke 21: 24.)

Our present dispensation began with Christ, and the revelation of grace. (John 1: 16, 17.) In due time the church was established on Pentecost. This marks the formal beginning of this dispensation of grace. A church with perfect regulation was given, and its beautiful working was shown. (Acts 2: 1-47; with 4: 32-35.) Degeneration set in very soon (Acts 5: 1-11), and has continued to increase (Acts 20: 29-31; 2 Thess. 2: 7-12). This age will close with the world's greatest time of trouble, called "the great tribulation." (Matt. 24: 21; Luke 21: 34-36; Rev. 3: 10; 7: 14 R. V.)

But there is an age to come. (Luke 18: 30; Acts 3: 19-21; Eph. 1: 20, 21; Heb. 6: 5 R. V.) This age is spoken of as "the inhabited earth" to come. (Heb. 2: 5 R. V. Margin.)

The new revelation in that dispensation will be the revelation of the Lord Jesus from heaven with all his saints. (1 Thess. 3: 13; Acts 1: 9-11.) This is at the last trump. (1 Cor. 15: 52; Rev. 11: 15-18.) After that he reigns a thousand years (Rev. 20: 1-10); over the nations (Rev. 2: 26-28); on the earth (Rev. 5: 9, 10).

This last test of man will take place under an absolutely perfect form of government. Under this, man by the millions will fail. (Rev. 20: 7-10.) But there will be also "the nations of them that are saved," who are carried over to walk in the light of the city. (Rev. 21: 24 A. V.) Thus ends the seventh and last test. Man under the headship of Adam has failed, but under the headship of Christ comes into his own. (Heb. 2: 5-18.)

THE NEGATIVE'S REPLY—HIS AIMS NOT
WELL CENTERED

We return now to comment more on the previous chapter of the negative. This chapter of 7,000 words runs on and on, without giving hint of its aims. We do not know his aims. Is he trying to prove, or disprove a proposition? We are not informed. Our proposition in debate is never quoted, and only referred to in the most general way. So much that he says "is not very good and not very bad" that I am willing to give it to the reader without comment.

HE BREAKS HIS OWN RULE

Brother Wallace has made him a little rule about prophecy. "Prophecy is not for the purpose of *interpretation*. It is for the purpose of *fulfillment*. . . . Not until prophecy has been *fulfilled* can an *uninspired* man accurately apply it." He comments on Isa. 11: 6-10; Zechariah 14: 1-4; and Rev. 19, 20. He tells us these scriptures are fulfilled, and then "accurately applies" them. After reading his accurate application, we are almost willing to subscribe to his little rule. He broke his rule, and thus demonstrated its fitness.

CHRIST'S PERSONAL RETURN

Brother Wallace argues: Christ will return as he went, in the clouds (Acts 1: 9-11; Rev. 1: 7); Revelation shows him on a horse, therefore this cannot be his "visible, personal" return.

This course of reasoning would rule out his return "in flaming fire" (2 Thess. 1: 7); "with all his saints" (1 Thess. 3: 13); "with ten thousands of his saints" (Jude 14); as the lightning or secretly (Luke 17: 24, 34-36). There are many phases of Christ's coming. Revelation 19 presents one. That argument fails.

DEMANDS OF THE PROPOSITION

The proposition demands the proof for a thousand years reign of Christ on the earth, at a specified time in God's program. Our seven major arguments have proved all we affirmed. We have not undertaken to prove anything about the *nature* of the times, further than "Christ will reign on the earth." We are not obligated to prove that Christ will *be* on the earth, during that time.

We could admit that Christ is now on David's throne, or the throne of his glory, without doing violence to the affirmed proposition. The *name* and *nature* of the throne is immaterial, so long as we have proved the reign. He will reign till all enemies are destroyed (1 Cor. 15: 23, 24), the last enemy is death (Verse 26), and death is not destroyed till after the reign of the thousand years (Rev. 20: 5, 11-15).

The nature of the times of the coming age would be both interesting and instructive. There is much in the Bible concerning such time. The discussion of such material does not come in the province of the affirmed proposition. The important feature of this debate is to settle the question raised by the negative about the fact of such period. That once settled, as it is, I am ready to discuss those items which pertain to the *nature* of that time.

I do not need to meet any argument about "Israel in the Millennium"; defend national Israel against the argument of "spiritual Israel"; or explain where the "nations" will come from in the "millennium." The Christian's hope is my hope, but I do not thereby nullify the promises to Israel, nor do I minimize the promises of Christ's glorious reign on earth.

SECOND PETER, THIRD CHAPTER

In my investigations, prior to accepting the scriptures on the thousand years reign, 2 Peter 3 seemed the most prominent scripture against such period. I have waited in vain through two debates and this addenda for the negative to discover and introduce this chapter. Since many of our readers would rightfully expect some use of this passage, the affirmative is taking the last chance to introduce it as a counter argument to his presentation. The argument and answer follow.

THE NEGATIVE VIEW

The close mention and quick succession of the events related in 2 Peter 3 forbids the idea of a thousand years between the second coming of Christ and the new heaven and earth. It is therefore clear that there can be no such period as the proposition affirms. The events and the inspired order excluding such period in this chapter are here given in order.

- The second coming of Christ (Verse 4).
- Destruction of earth by fire (Verses 7, 12).
- Day of judgment (Verse 7).
- Day of the Lord (Verse 10).
- New heavens and earth (Verse 13).

PETER CONFIRMS OTHER TESTIMONY

The close mention of the five events is freely acknowledged. But the assumption of *quick succession* is denied. Close mention does not assure quick succession. In Acts 2: 17-21 are several events in close mention, but 1900 years have not seen the fulfillment of all those events.

Peter does not disagree with himself and John and Paul and Jesus and the prophets. Their testimony as given and this chapter are in perfect agreement. Peter looked forward to "The day of judgment," "The day of the Lord," and "The day of God." To reason as though these terms speak of the same time, or different events in quick succession, is to assume the point in question.

"Day" may mean a period of time of twelve or twenty-four hours, six days, forty years, or a period centuries in duration. The day of grace runs from Christ's first coming till his return. (John 1: 16, 17; Heb. 4: 16.) *The day of the Lord* is always connected with judgment. (John 6: 40; Acts 17: 31; Rom. 2: 5; 13: 12; Phil. 1: 6, 10; 2 Pet. 3: 7.) This day of the Lord, which is the day of judgment, begins when the Lord takes his church (1 Thess. 4: 13-17; 2 Cor. 5: 10), and continues till all enemies are destroyed (1 Cor. 15: 22-26); after this the kingdom is given to God and the day of God begins (1 Cor. 15: 27, 28; 2 Pet. 3: 12), which brings in the new heavens and earth. (2 Pet. 3: 12, 13; Rev. 21, 22.)

The day of the Lord, just as the day of grace, is an extended period of many events. The first event in the morning of that day is the taking of his own (1 Cor. 15: 22, 23), then the reign of Christ over his enemies. (1 Cor. 15: 24-26; 2 Pet. 3: 7.) The last event in the evening of that day is the destruction of the earth by fire, and the destruction of ungodly men (2 Pet. 3: 7, 12; Rev. 20: 11-15); after this comes the period of absolute

righteousness under "the day of God." (2 Pet. 3: 13; Rev. 21: 1-8.)

The term mentioned by Peter, "the day of the Lord," gives space for "the times of restoration" (Acts 3: 19-21); or the reign over his enemies (1 Cor. 15: 24-26); or the thousand years plus the little season (Rev. 20: 1-10). Peter clearly distinguishes this from the eternal period after the fire which he calls the day of God. (Matt. 6: 9, 10; 1 Cor. 15: 27, 28; 2 Pet. 3: 12, 13; Rev. 21, 22.)

THE PERILS OF DÉBATE

In my challenge, and throughout my preparation for and discussions in Winchester and Chattanooga, I have been ever mindful of the perils of debate. The following well-put warning was in my possession throughout, and was pasted in my notebook for easy access and prominence. I wish to share it space in this volume. It was taken from a school magazine called "Scholastic," and the topic was "Debating as Conducted."

1. That the debaters feel themselves contestants in a combat, not participants in an intellectual discussion.

2. That the objective of debating at the present is not arriving at the truth, but winning cups or medals.

3. That debaters use strategies to avoid meeting the issues that the audience has assembled to hear discussed.

In addition to the above, five points are listed on the proposition that "Debates as conducted inculcate vicious habits."

1. The debater acquires habits of trickery and strategy.

2. The debater learns to be sophistical in his reasoning.

3. The debater becomes a cocksure person who is interested not in arriving at issues, but in proving his point by admitting nothing.

4. The debater learns to make sweeping generalizations not supported by evidence.

5. The debater learns to argue against his convictions for a trophy, or for the glory of "winning."

To discuss the proposition honestly and fairly without falling into the known and dangerous "perils" listed above has been my constant aim in both the preparation for and the execution of the debates on this proposition. God knows my purpose and

aims. How well I succeeded must be left to those who heard and those who read. We can do no more now than to ask your forbearance and forgiveness for those times wherein we fell short. May the Lord forgive the error and overrule the evil results.

FAREWELL READER, FAREWELL

In closing my part of this book, I cannot help looking back over its making. And again, to turn my face toward that time when we must answer for every word and deed. I would quit myself of this task like a man who fears God.

First, I remember a large number to whom I can no more speak. That large number who heard the debates in Winchester and Chattanooga who will never read these lines. May God cause them to forget every act and word and deed that would dissuade from a true faith or cause a wrong step; may they remember only that which helps to an intelligent faith and to right living.

Readers of this book, I now address you. I have labored to give you the word of the Lord, ever conscious that I must answer at the judgment seat of Christ for every word. It has been my honest effort to rise above selfish acts and party lines. Every child of God is my brother or sister in Christ. There is no desire to separate myself from any. There is no ground for separation. Not on the ground of goodness, for that is little and poor; not on the ground of wisdom, for at the best wisdom is mixed with much error; not on the ground of faith, for even the weak in faith must be received. No reason exists, or could exist, why I should want to be more than just a humble child of God, and a brother to all those who fear him.

Accept me as such, for so I accept you in the Lord. I am not always *right*, but the Bible is always *right*. My effort has been to be true to God and loyal to his word. Read thoughtfully what I have said and try it by the word of God. Accept it only when you see that it *is* the word of God. I ask no more.

To my respondent, Brother Wallace, I give my parting word. There is no reason why our difference on prophecy should mar our friendship or raise a barrier to our fellowship. Throughout our relations I have tried to hold you as a brother and gentleman. Sometimes I stumbled; sometimes I fell. I have gotten up be-

fore the Lord, and truly hope that the things over which I stumbled were not as large and real as they seemed then. I truly hope I was wrong in my appraisal.

You have discovered, at first hand, some of my faults; I have discovered, in the same way, some of yours. Doubtless there are fields of other kind in which we both might well explore. It would be manly and brotherly for us to rise above those faults and fears. *I offer you my hand in full fellowship as a brother in Christ. May I have yours on the same ground?* May that fellowship, centered in Christ and wrought out through discussion, be the means of making for a truer friendship and a larger co-operation in the kingdom of God. I wish you a large measure of the love and grace of God in our Lord Jesus Christ.

WALLACE'S FINAL NEGATIVE ARGUMENT

In his farewell to the reader, Brother Neal says: "I must answer at the judgment seat of Christ for every word." But his book, *Light In A Dark Place*, says: "He who by faith accepts Jesus as his substitute . . . is exempted from judgment," and "the believer himself is exempt from judgment." (Page 77.) If he is right in both statements, he has not "by faith accepted Jesus," and has classed himself as an unbeliever! Can the reader imagine the confusion of a man who contradicts himself so?

In his proffer of fellowship he says: "I offer you my hand in full fellowship as a brother in Christ." But he refused to hear me preach in Winchester, where he lives, in June of this year.

He asks: "May I have yours on the same ground?" I cannot compromise the issues involved in this discussion, nor condone the sin of division. When he accepts the proposition to withdraw the wedge of division which has been driven—"Here's my hand." He has refused to accept it on this ground.

His "parting word" may look good in print as a bid for favor, but when compared with his preaching and practice it looks more like an artifice than an armistice.

Is his deliverance on the "Perils of Debate" a confession or a charge? The negative has not resorted to "strategy and trickery," nor "argued against his convictions." Brother Neal has done all of the challenging, and his strictures can only condemn himself.

I do not deny his personal privilege to "exercise that freedom" to "strengthen his contention." Its weakness is apparent. But the readers will form conclusions as to why he has sought to bar the Chattanooga discussion.

Infant baptism can be disproved with one verse—but it requires "a multitude of words" to point out the sophistry of its proponents. Brother Neal's proposition has been repeatedly disproved "in fifteen minutes." The volume of words has been necessary to expose the fallacies of his circuitous route to prove his "clear" proposition.

All affirmative and negative speeches in the oral discussions

were of uniform length, and in these chapters each has had the same number of words, so what can be the significance of his complaint?

AFFIRMATIVE ASSERTIONS

1. That Rev. 19-20 does not *definitely* state that the realm of the thousand years reign is the earth, "but other texts in Revelation do." Then, why has he not produced the "other texts" that "do"? If such a text exists, he would have been eager to produce it. There is no such passage.

2. That he is not obligated to prove that Christ will *be on the earth* in the millennium; nor to meet arguments about "Israel in the Millennium"; nor to discuss the nature of the millennium; nor to answer questions concerning Christ on David's throne. He has decided that he is not under obligation to prove anything at all! He says he "does not need to meet" these arguments. He should have said that he *cannot meet them*.

3. That the "group of saints" that came out of their graves after the resurrection of Christ, went on to heaven and are "the first part of the first resurrection." No passage says so—nor even infers it. Eph. 4: 8-10 and Heb. 12: 23 contain no references that can be twisted to mean it: He thinks Matt. 27: 51-52 "looks like a resurrection" of these saints because the Revised Version says the bodies of the dead saints were "raised." Elijah *raised* the son of the widow of Zarephath (1 Kings 17); Elisha *raised* the son of the Shunnamite woman (2 Kings 4); Jesus *raised* Lazarus (John 11); and Peter *raised* Tabitha (Acts 9). Does Brother Neal count these as final resurrections? If the saints did not return to their Hadean abode, where did they go? Christ is "forerunner" to heaven, but he stayed on earth forty days after his resurrection. The bodies of the saints coming out of their graves was a miracle attending the resurrection of Christ, as Moses and Elijah appeared at the transfiguration of Christ.

But what point does he seek to prove? Is there anything in it to prove his proposition?

4. That in the present age Christ is in heaven, but in the next age he will *be on the earth*—the very thing he says he is under no obligation to prove!

5. That at the last trump, Christ comes to "take control of

the earth." But Paul says at the last trump when the dead are raised, we shall be "caught up to meet him in the air and so shall ever be with the Lord." (1 Cor. 15: 51-52; 1 Thess. 4: 16.) We challenged Brother Neal for a passage that states that Christ will ever set his foot on this earth again. He did not produce it. He cannot.

6. That Satan as "the prince of the world" has power over it, and cites John 12: 31; 14: 30 as proof. But that was before the resurrection of Christ. In Heb. 2: 14 Paul says that through death Christ *destroyed* the power of the devil. Satan no longer has power over men. He cannot hold them captive. Christ will "deliver" all from Satan's "bondage."

7. That there is a future time when the "Dominion of the earth will pass to the Gentiles," later to be "deposed" and "replaced by the Son from heaven." The string of verses cited in parentheses does not contain proof for this assertion. Anybody can make assertions and string out references. That does not prove a point, nor do assertions prove propositions.

8. That the "fulness of the Gentiles" points to his millennium age. But the context of Rom. 11 shows that the scope and extent of the expression comes within the range of the gospel dispensation.

9. That the "dispensation of the fulness of times" refers to the last of "seven dispensations"—the next age. But Paul applied this expression to the present dispensation. (Eph. 1: 9-12.)

10. That there are seven dispensational ages in the Bible, beginning in Eden and ending with the millennium. Such language is the parlance of Russell, Scofield, Boll, and Neal but is not found in the writings of Paul, Peter, James, and John.

OLD TESTAMENT PROPHECIES

1. Brother Neal says, "the term 'the last days' is a general term for the times of the Messiah. (Isa. 2: 1-4; Joel 2: 28 to 3: 2, with Acts 2: 17-21.)" True, and Isa. 2: 1-4 said "the last days" would begin when the word of the Lord should go forth from Jerusalem. On the day of Pentecost, Peter said, "But this is that which was spoken by the prophet Joel." (Acts 2: 16.) The dispensation beginning on Pentecost being "the last days," it is, therefore, the last dispensation of time.

2. In the vision of Dan. 7: 13, 14, Daniel saw the Son of man coming with the clouds to God. When he returns he will be coming *from* God. In the vision he was to receive dominion. When he ascended he did receive dominion. (Eph. 1: 20-21.) Hence, it must refer to his ascension (Acts 1: 9), and not to his second coming. His distinction between "cloud" and "clouds" is a mere quibble. His argument that Rev. 1: 7 will be the fulfillment of this prophecy, when he "cometh with the clouds," destroys his own theory of the millennium between two resurrections, for "every eye shall see him and they that pierced him." The wicked—"they that pierced him"—will be raised to view his coming. It nullifies his argument that the wicked will not be raised until after the thousand years. He contradicts his own theory at every turn.

3. He thinks Zech. 14 cannot describe the destruction of Jerusalem for the following reasons:

(a) "All nations did not gather against Jerusalem. Jehovah did not fight against the Romans." But the Roman armies were actually composed of all nations of the world, and the Lord did fight against the Romans by means of the Northern Nations.

(b) "No such visitations came on the Romans." It is figurative language—they were later destroyed, and all enemies that fought against Jerusalem.

(c) "After the destruction of the nations, 'the remnants go up to worship the King,' and 'if they fail, the curse of no rain is visited.'" That signifies spiritual restoration in the light and liberty of the gospel. On those who did not worship God there was no rain—they did not have God's blessings which are dispensed to the faithful.

(d) "A time when the Lord comes with all the saints—which time is yet future." A mere assertion. After this visitation there was a wide diffusion of divine knowledge, and of the plan of salvation, from Jerusalem to the "Isles of the Sea." The Lord's coming has more than one meaning and application.

(e) "The Mount of Olives has not been 'cleft in the midst.'" "

Not literally, it is a reference to the lines of circumvallation, intrenchments, redoubts, formation of armies for battle, which historians describe as taking place on the Mount of Olives during the siege.

(f) "The day of the Lord" is yet future." The destruction of Babylon was called "the day of the Lord." (Isa. 13: 9.) Is it yet future? If not, why this? The fulfillment of those prophecies concerning the destruction and desolation of Babylon, Nineveh, Tyre and Sidon, Avalon, and others was no more definite than these prophecies concerning the destruction of Jerusalem.

It is not "breaking" my "own rule" to point out these corresponding events of history. Brother Neal's effort to apply such prophecies to a future millennium is wholly lacking in proof.

NEW TESTAMENT ARGUMENTS

1. He says the negative's "course of reasoning" that Christ will come "as he went away" will rule out his return "in flaming fire," "with all his saints," "as the lightning," etc. It does not *rule out* any statement in the divine record of how he will come. But the fact that Rev. 19 does not fit any of these descriptions is added proof that the chapter does not describe the visible, personal coming of Christ "from heaven to earth." Brother Neal has himself admitted that it is not *definite*.

2. He attempts to answer "the most prominent scripture against such a period," which he says is 2 Pet. 3. But the negative has not used it. He would do well to answer some "prominent scriptures" the negative has used.

The "prominent points" of the chapter are:

- (a) that his coming is certain;
- (b) that it will be unexpected;
- (c) that it will be the end of probation;
- (d) that it will be the end of the world;

(e) that according to his promise, we look for "new heavens and a new earth wherein dwelleth righteousness"—the heavenly state as described in Rev. 21: 1-8.

There is nothing in the chapter to support his millennium theory. We wonder why he brought it up.

3. His final argument is on the meaning of the word "day." No one denies that "day" is sometimes used in the dispensational sense, as "the day of salvation" in 2 Cor. 6: 2—but the thing mentioned must be continuous through the dispensation. Salvation is continuous through that "day" or period. The

resurrection is the thing mentioned "at the last day." If that is a dispensational day, then the resurrection must be continuous through it. Will Brother Neal affirm continuous resurrection through the millennium?

The expressions "at the last day" when the righteous are raised (John 6: 40, 44, 54), and "at the last trump" when the Lord descends (1 Cor. 15: 51, 52; 1 Thess. 4: 16), signify the last occasion—the end of time. There can be no thousand years after "the last day." There cannot be another resurrection after "the last trump."

Brother Neal's ill-timed effort to weaken the force of these plain arguments that stood untouched through two oral debates has not "strengthened his contention." It has weakened his already failing cause.

THE MENACE OF PREMILLENNIALISM

Brother Neal is representing a new party among Christians called "premillennialists." This doctrine has become a disturbing element in various protestant bodies. Baptist churches in the west have been torn into factions by militant premillennialists under the guise of Fundamentalism. What visionary agitators have done for the Baptist churches, R. H. Boll, Chas. M. Neal, and their coadjutors will do for the churches of Christ if left untrammelled and unopposed to propagate their doctrine.

Their teaching is more than a species of harmless guessing. It represents a distinct menace to the churches of Christ. It involves consequences that are positively vitiating to the gospel of Christ.

The theory makes the church a mere accident, the result of a prophetic abortion in the postponement of the kingdom announced by John and Jesus as "at hand," but which R. H. Boll says "has never yet appeared." Since these brethren tell us that the future fulfillment of these kingdom prophecies will mark the beginning of the millennium, it follows that if these prophecies had been fulfilled according to these "Jewish expectations" when John and Jesus announced it, the millennium would have started then. And what would have been the result? We would have had none of the parables of Christ, which Brother Boll says were "an unexpected phase" of his ministry. We would have

had no church, which he says is "an unexpected phase of the kingdom." We would have had no great commission, for it will not be in force in the millennium. We would have had no book of Acts, no epistles to the churches—in fact, no New Testament, for the law of the millennium, they tell us, has not been revealed. And, then, the millennium would have been over now, and all of us left out!

If Brother Neal denies, or any of his party from R. H. Boll down deny, that their system involves these theories, their own books, charts and writings furnish the evidence. They are on record. He has endeavored to bar them from the discussion. He would thus simplify his task and make the burden of his proposition lighter. But an honest man is under obligation either to accept all the logical consequences of his position, or to repudiate it.

The whole plot of the theory hinges on the literal interpretation of Revelation. The twentieth chapter is the pivot on which the future vagaries of their system turn. The nature of it being prophetic, it is at best enigmatic and uncertain—it can not be proved. He who undertakes to defend such a system of teaching is at once sunk in a quagmire of speculation.

The things of Revelation were "signified to John" as a prophecy of things that must "shortly" come to pass. The time was "at hand." What does "at hand" mean? The kingdom of God was "at hand" in the days of John the Baptist. (Mark 1: 15.) Paul told the Thessalonians that the second coming of Christ was "not at hand." (2 Thess. 2: 2.) When a thing is remote, it is not "at hand." It is evident that the symbolic pictures of Revelation were to be studied in comparison with history, beginning from the date of these visions. Yet Brother Neal passes over all the corresponding events of history and links the fulfillment of these prophecies with dreams of future events, which if they should come to pass, could not furnish a more perfect similitude between the symbol and the event that fulfills it than was furnished in those events of history which followed in rapid succession the New Testament era. Why do these brethren pass over the events of history which meet every demand of these symbols, and hitch their interpretations to some dim theoretical star of the future?

There are two distinct parts to the book of Revelation, consisting of two sets of symbols infolding the events of history dating from the Patmos visions. The fall of the old Roman empire, the rise of the New Roman Empire, the Turkish power, Papal Rome, the abominations of the Roman Catholic Church, and the revival of spiritual Babylon, are symbolized in the first series. (Chapters 4 to 11.)

The next set of symbols, beginning with the end of the eleventh chapter, pictures the struggles of the church with pagan and papal Rome, the Great Apostasy, the triumph of the True Church, the final overthrow of all persecuting powers, set forth in symbols of beasts, representing Rome in her various forms of government, pagan and papal, political and religious. In its changing forms "behold the beast was, is not, and yet is." It indicates the vital relationship that existed between political and religious Rome.

The labored effort to prove that old abominable pagan Rome, with all her heads and horns, toes and tails, must exist again to make these prophecies fit some future theory is manifestly false.

The sublime symbolism of the nineteenth and twentieth chapters pictures the triumph of the gospel, the victory of the Faithful and True in the great spiritual struggle. The very nature of it is figurative, not literal.

If Brother Neal makes the "first resurrection" a flesh and blood resurrection, he makes it contradict the nature of the resurrection in 1 Cor. 15. If it is not a flesh and blood resurrection, it is incompatible with an earthly state, and defeats his theory.

The thousand years could refer to a period of time when the cause for which the martyrs died should triumph. Not a time when all are righteous, but a time when all have the privilege of being righteous in contrast with the time when Roman Catholicism took away that liberty, during the "forty and two months," the twelve hundred and sixty years, the church was in the wilderness—the Dark Ages. Hence, it would begin when man's right to read and obey the Bible was restored, and end with the "little season" of Rev. 20: 3 when wickedness again predominates, symbolized by the "rest of the dead" living again. Then comes the final battle. The events move with quick pre-

cision. The crisis is short. The end comes. Satan, death, and Hades are cast into the lake of fire. The earth and the sea give up the dead. The judgment is set. The books are opened. All whose names are not found written in the book of life are cast into the lake of fire. Then, beyond all struggles and triumphs John beholds with enraptured vision the New Jerusalem, the Beautiful City, heaven, the home of the soul, and exclaims, "Even so, come Lord Jesus." And the Revelation ends, and time ends—with the coming of Christ.

The historical interpretation does no violence to any portion of the word of God. Brother Neal's theory runs counter to all that the Bible says concerning the kingdom of Christ as respects time, nature, extent, and duration, and is positively vitiating to Christianity as a whole.

I ask you, friends, which is the saner application of God's word—to have the kingdom of God established on earth "in the days of those kings" as John and Jesus announced, or to let those kingdoms perish, their kings turn to dust, their names and achievements be erased from the memory of men, then, after several thousand years revive their dust and bones from the ruins of their kingdoms in an ultra-special resurrection, stage a historical pageant, parade them all before the world at the same time, in order to meet the demands of this incubated theory of an earthly millennium, advocated by the Boll-Neal group of speculators among us? Once informed of the essence of these theories with their lurking errors, I do not believe the churches of Christ, composed in the main of people opposed to religious speculation, will tolerate such travesty on the study of God's word, nor countenance the men among us who indulge in it.

Brother Neal's doctrine is rank materialism. It is not conducive in any of its phases to true spirituality. It is stultifying to the finer sentiments of the soul. It is repulsive to the Christian's conception of Christ, our Captain and Conqueror. It pictures him who prayed for his enemies on the cross, returning to slay them in the carnage of war, and to rule the nations with a rod of iron. Napoleon, Cæsar, Charlemagne, Alexander the Great sought universal dominion by slaying with mighty armies their enemies. Jesus Christ achieved by permitting himself to be slain by his enemies. It is altogether incompatible with the

ideals of his life, the essence of his teaching, the purpose of his death, the power of his resurrection, and the nature of his kingdom. It cannot be true. I beg these brethren to abandon these materialistic theories and determine "not to know anything among you, save Jesus Christ, and him crucified."