

**CLASSICAL**

**PRE-  
MILLENNIAL  
A DEBATE  
-ISM**

**P. PICKERING, CHRISTADELPHIAN  
Vs  
JIM WALDRON, CHRISTIAN**



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## ***Preface***

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This debate centres around the question "of the establishment of the Kingdom." Since the subject of the Kingdom is one of interest to many churches and religious people then a discussion on the differing beliefs we feel is quite in order and timely. We would hope that all who purchase the book will open their Bibles and test what is said by each speaker according to the Divine standard of the Scriptures as did the Bereans, Acts 17:10-12.

This debate came about as a result of contacts by this writer and members of the Hobart Ecclesia of the Christadelphians. All the necessary meetings and contacts previous to the debate were carried out in an atmosphere of friendliness. An agreement was worked out in detail and is printed in full a little further on in the book.

The conduct of the debate itself was very good. Neither debator used any language or action that was in any way rude to the opponent. For this we thank both debators. We also thank in a special way Mr. Wilkinson who did a fine job as independent chairman.

Many are to be thanked for their efforts in making the debate a success and for helping in getting it into print. We will simply say thanks to each of you who aided in these matters without naming names for fear of leaving someone out.

Mr. Pickering received the copies of his speeches and made what changes and corrections he felt were necessary. Mr. Waldron arranged for the transcribing of his own speeches and corrected them as he felt it was necessary. Therefore the speeches are given to you as having been carefully reviewed and corrected by each man and thus they are their speeches as they would have them printed.

We believe that the Christadelphians put forth a man they

felt would be a good representative of their way of thinking and we know Mr. Waldron represented well our beliefs in the matter.

No pictures or Biographical sketches are printed in accordance with the wishes of the Christadelphians.

Mr. Taylor assisted Mr. Pickering during the debate. This writer assisted Mr. Waldron.

A copy of this book will be placed in The Libraries of Hobart, Moonah and Glenorchy, Tasmania, Aust., 7010.

Knowing that debating is a Scriptural undertaking and with the belief that truth will be benefited we send forth this book.

F.E. (Ed.) Glover, Minister,  
Eastern Shore Church of Christ,  
Non-denominational,  
Box 178, Glenorchy Tasmania,  
Australia, 7010.  
May, 1974

## MR. J. WALDRON'S FIRST AFFIRMATIVE

(PROPOSITION: The scriptures teach the Kingdom of Christ was established (or set up) on the first Pentecost after our Lord's resurrection, and that Christ now reigns on David's throne.)

Mr. Chairman, my gentleman opponent, ladies and gentlemen. I want you to know first of all that it is my pleasure to be in your city. It is the first time I have gotten to visit with you. Your hills remind me a great deal of the Blue Mountains where we live in New South Wales.

The first thing which I must do is to define the terms of the proposition. By the term "scriptures" I mean the Bible, the book of God, consisting of the Old and New Testaments. By "teach" I mean they impart unto us information. By "Kingdom of Christ" I mean the Kingdom of God or the Kingdom of God's Son, Jesus. For example, Eph. 5:5 we find the Kingdom spoken of as the "Kingdom of Christ and of God." In other words, that **spiritual** dominion over which Christ rules as King, for which the writer Matthew uses the term Kingdom of Heaven. By "was established" I mean set up as the words in parenthesis show. By the "first Pentecost after our Lord's resurrection" I refer to that feast day of the Jews, the events of which are recorded in the second chapter of Acts. Pentecost was the annual feast day of the Jews which came in the month we call May. The Pentecost we refer to was the one that occurred in the year he was crucified and resurrected about 1940 years ago.

Concerning the expression "Christ now reigns on David's throne," I mean by "Christ," the Messiah or Son of God; by "now" I mean at this time, in this present dispensation; by "reigns," I mean possessing and exercising sovereign power or authority, to rule; by "David," I mean ancient king of Israel, the son of Jesse, to whom the oath came that his seed would sit upon his throne (Psalms 132:11); the apostrophe "s" showing possession; and by "throne" I mean holding sovereign power and dignity. That is, Jesus Christ at this present time rules or holds the sovereign power and dignity of David over God's people.



O.T. PROPHETS	MINISTRY OF JOHN & CHRIST	PENTECOST
<p>DANIEL 2:40-44 III</p> <p>ROMAN KINGS (5)</p> <hr/> <p>ISAIAH 2:2-4 IV</p> <p>Last days (4)</p> <p>All Nations (14)</p> <p>Zion (7)</p> <p>Jerusalem (6)</p> <hr/> <p>PSALM 110:1-4 V</p> <p>My Lord (11)</p> <p>Right Hand (10)</p> <p>Rod of Strength (8)</p> <p>Rule in the midst of Enemies (12)</p> <p>Thy People Willing (15)</p> <p>Melchizedek (16)</p> <hr/> <p>PSALM 132:11 VI</p> <p>David's seed upon His Throne (9)</p> <p>Jehovah's Throne</p> <p>Israel's Throne (1 Chron. 29:23)</p> <p>ZECHARIAH 6:12-13</p> <p>Sit and Rule (17)</p> <p>Priest on His Throne (16)</p> <p>VII</p>	<p>MARK 9:1 I</p> <p>Lifetime of some (2)</p> <p>With Power (1)</p> <hr/> <p>MARK 1:14-15 II</p> <p>Time is fulfilled</p> <p>Kingdom at Hand (3)</p> <p>Matthew 3:2 at Hand</p> <p>Matthew 10:7 at Hand</p> <p>Luke 10:9 Come Nigh</p> <p>Matthew 6:10 Prayed</p> <p>Thy Kingdom Come</p> <hr/> <p>MATTHEW 16:18-19 VIII</p> <p>The Keys of the Kingdom (13)</p> <hr/> <p>DANIEL 7:13-14 IX</p> <p>ACTS 1:9-11</p> <p>Son of Man Ascends to Ancient of Days 10 days before Pentecost</p> <hr/> <p style="text-align: center;"><b>CHART NUMBER 1</b></p>	<p>POWER</p> <p>LIFETIME OF SOME</p> <p>AT HAND</p> <p>LAST DAYS</p> <p>ROMANS</p> <p>JERUSALEM</p> <p>ZION</p> <p>ROD OF MESSIAH</p> <p>DAVID'S THRONE</p> <p>ON GOD'S RIGHT HAND</p> <p>"LORD"</p> <p>IN THE MIDST OF ENEMIES</p> <p>KINGDOM KEYS</p> <p>ALL NATIONS</p> <p>GLADLY RECEIVED</p> <p>MELCHIZEDEK</p> <p>PRIESTHOOD</p> <p>SIT</p>

## ARGUMENTS ON THE ESTABLISHMENT OF THE KINGDOM

We make our first argument for you from 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."

There are two important points in this verse as to the establishment of the Kingdom; one points to time and the other to a characteristic of the Kingdom. Some standing by Christ were to see the Kingdom come in their lifetime and they would see the Kingdom come with power.

Now what power came in their lifetime? We read Luke 24:49 Jesus said, "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." Acts 1:8, Jesus said, "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." Here the apostles were plainly told the power from on high would come when the Holy Spirit came.

When did the Holy Spirit come? Read Acts 2:1-4, we find that there came the sound of a rushing mighty wind, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance on Pentecost.

On Pentecost, just ten days after Christ's ascension and just fifty days after his resurrection, power promised of the Father from on high came upon the apostles by the outpouring of the Holy Spirit.

Now remember Mark 9:1. Those early disciples were to see the Kingdom come with power. On this Pentecost just fifty days after Christ's resurrection they received the power. Therefore the Kingdom came because this time was in their lifetime and it came with power.

Note the summation arguments on Mark 9:1 (1) The Kingdom was to come in the lifetime of the apostles with power. (2) Pentecost (just after Christ's resurrection) was in their lifetime and the power came on that day. (3) Therefore the Kingdom came on Pentecost (just after Christ's resurrection.).

Now the Kingdom did come in the lifetime of those

disciples or Christ is a false prophet Christ said they would not “taste of death until they had seen the Kingdom come with power.” Christ is no false prophet because the Kingdom came on Pentecost with power.

We know the Kingdom came during the lifetime of those early disciples. Why? Because Christ said it would! It is not yet future.

Then again we know it came in their lifetime because Paul said that he and the Colossians were in the Kingdom. Here the written word when speaking of the Father it says, “who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son” (Colossians 1:13). The Colossians were in the Kingdom.

Then again in Revelation 1:9, John, who was one of those early disciples, knew full well the prophecy and promise of his Lord and ours did not fail for he declared he was in the Kingdom. We read:

“I John, who also am your brother, and companion in tribulation and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

Now was John in tribulation? He said he was! Was he in the Kingdom? Yes Sir, he said he was. Was he in the patience of Jesus Christ? He Was! Was he in the Isle of Patmos? Yes he was. We **know** John was in the Kingdom. He said he was. Just as sure as he was in the Isle of Patmos he was in the Kingdom. In other words, just as sure as you've got a nose on your face he was in the Kingdom. John said he was. (Revelation 1:9).

Hebrews 12:28 shows the Kingdom did come in the lifetime of those early disciples. We read “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” Those First Century Christians were right then sharing in the Kingdom because Paul said they were receiving it—a thing going at that moment.

Now we summarize for you: Mark 9:1 said the Kingdom was to come in the lifetime of the early disciples with power. Acts 1:8 says the power was to come when the Holy Spirit came.

Acts 2:1-4 says the Holy Spirit came on Pentecost. The Colossian letter 1:13 says the Colossians were in the Kingdom; Revelation 1:9 says John was in the Kingdom and the Hebrew Christians were receiving the Kingdom. The Kingdom came on Pentecost. We have proved it and the evidence is such that our position is impregnable as impregnable as God's word for that is where we stand. If we presented no more arguments, than the one we have just expressed, our affirmation of the Kingdom being set up on Pentecost would be unassailable because the scriptures presented cannot be subtracted. Yet, ours is to be an offense to carry these things unto the hearts and minds of every listener.

Thus, in order for you to see the **power** and **beauty** of the word of God in pointing to the Pentecost after Christ's resurrection as the time for the establishment of Messiah's Kingdom, we now proceed to show you the consistency of the Bible in proclaiming this great truth. Yet, bear in mind that this present task is a work of supererogation, that is, more than is necessary; for the truth that Christ's Kingdom was to come in the lifetime of his disciples cannot be subtracted, and it came on Pentecost with power.

Our second argument (Mark 1:14-15): "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The Time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel."

Israel had been looking for Messiah's Kingdom for centuries and now Jesus said the time is fulfilled, the Kingdom is at hand.

Matthew 3:2: John the Baptist during his personal ministry preached "Repent ye: the Kingdom of Heaven is at hand." At **hand**, not a thousand years or two thousand years later.

Matthew 10:7: The twelve were told to preach "The Kingdom of Heaven is at hand."

Luke 10:9: The seventy were told to preach "The Kingdom of God is come nigh unto you."

Matthew 6:10: In the model prayer for his early disciples Jesus taught them to pray: "Thy Kingdom come," but thus was before Pentecost. We know misguided people in the worldly maze of denominationalism still pray this phrase by rote memory, but Christ's Kingdom came on Pentecost. The Colossians were in it. John was in it and the Hebrew Christians

were enjoying it. No where, I repeat, no where after Pentecost did anyone in the New Testament ever pray or teach anyone to pray "Thy Kingdom come." Not after Pentecost did this happen.

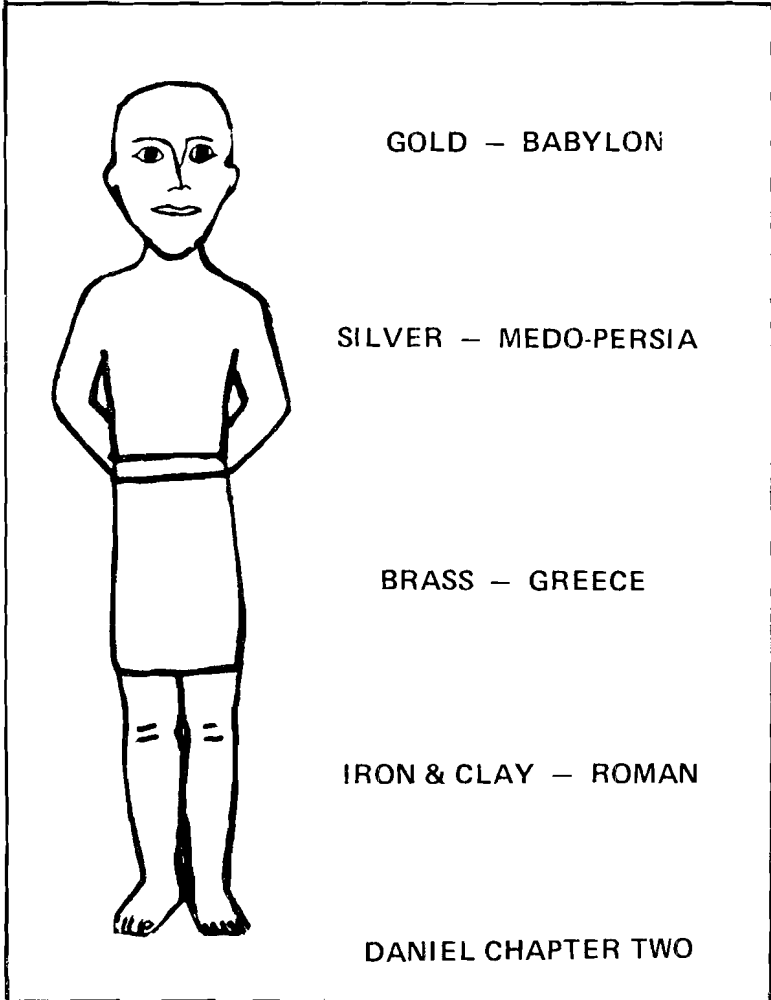
We come to our third argument. We are going to use a chart from the second chapter of the book of Daniel in order that you might be able to follow this argument. In the second chapter of the book of Daniel it tells about Nebuchadnezzar's dream and how that he saw an image in his dream, but how that he forgot what the dream was. Daniel explained the dream to him or interpreted the dream for him. Daniel said that the image represented four world empires, and I repeat, **four** world empires, four kingdoms. It names the fourth kingdom. Daniel two, verse forty says the **fourth** kingdom. (Chart No. 2)

Now will you please notice our chart, while we bring this image vividly to your mind. You will remember that Nebuchadnezzar had a dream which he forgot and Daniel interpreted it for him. Daniel said the head of Gold represented Nebuchadnezzar's kingdom, Babylon, then he said three other world empires were to follow. These were the Medo-Persian Empire, the Greek Empire of Alexander the Great, and finally the Roman Empire, which was pictured as an empire as strong as iron, but with a weakness like iron mixed with clay. Finally, Daniel said the God of Heaven would set up a kingdom which would never be destroyed in the days of these kings of the fourth world empire. Rome fell finally and completely in 476 A.D.

Therefore the Kingdom of God had to be founded before that time — and Pentecost fits that pattern. In fact, I might remind you the Kingdom had to be founded during the days of the fourth empire as Daniel said and when Pentecost came after Christ's resurrection the Romans were ruling. The Herods were Roman kings and governors. Pontius Pilate was a Roman procurator, and Tiberius was Roman Emperor. On Pentecost, just 53 days after our Lord died on a Roman cross on Pentecost, his kingdom was set up.

We make our fourth argument for you. In Isaiah 2:2-4: "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.



Now there are four points I would like to ask you to give your attention to: The mountain of the Lord's house or the house of the God of Jacob was to be set up in the **Last days**; **all nations**

were to flow into it; and “out of **Zion** shall go forth the law, and the word of the Lord from **Jerusalem**.”

Now in Acts 2:17 Peter specifically referred to that day, Pentecost after our Lord's resurrection, as being the “**last days**” in reference to Joel's prophecy (Joel 2:28) about the outpouring of the Holy Spirit.

In Luke 24:47 Jesus said “repentance and remission of sins should be preached in his name among all nations, beginning at **Jerusalem**.”

So, Peter said Acts two was the Last Days, and it was on that day that the gospel began to go forth. Luke quoted Jesus saying it would begin to go forth. So, the word of the Lord Jesus Christ and the law of the Lord went out of Jerusalem, which was Zion. Jerusalem is called Zion in 2 Kings 19:21 and numerous other references.

Now in Acts 2:39 which still refers to the Pentecost after Christ's resurrection, just the date we are affirming for the Kingdom being established, we read “For the promise is unto you, and to your children, and to all that are afar off, that is, the Gentiles, **all nations**; so on Pentecost the information was given which would lead to the bringing in of all nations. It was the last days; they were in Jerusalem; they were in Zion and God's law went forth on that day. That was the day for the house of God to be established.

Now we want to come to Psalms 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 forever **after the order of Melchizedek**.”

Now there are six statements in this prophecy that point to Pentecost as to the time of the founding of the Kingdom.

First of all Psalms 110:1 says, “the Lord said to my Lord.” Then that verse is quoted in Acts 2:34 and 35, and just after it says “the Lord said to my Lord” in verse 36, it says “therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both **Lord** and Christ.” Now we know Jesus was called Lord before Pentecost, for example, in

Mark 10:51; but in Acts 2 verses 34 and 35 and 36 he is called Lord in the context of being David's Lord, as he was to sit upon the throne at the right hand of God. He was made David's Lord that day.

Now another point from Psalm 110: According to this scripture David's Lord "The Messiah" was to sit on the **Lord's right hand**. The right hand of God is called the right hand of power for Jesus said at his trial before the Jewish Sanhedrin, the Israeli court: "Hereafter shall the Son of man sit on the right hand of the power of God" (Luke 22:69). Christ took that position of **power** on Pentecost. You ask, how can you be so sure? Because the Spirit-filled apostle Peter said on that Pentecost of my proposition: "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. But 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" (Acts 2:33-35). What did you say Peter? The answer comes through almost 2000 years of history like **thunder**, by means of the inspired record: Peter said, "Therefore being by the right hand of God exalted . . ." **THE RIGHT HAND OF POWER!** We are absolutely sure that Jesus took that exalted position of power on Pentecost, because an inspired apostle said he did.

Now please notice again a third point from Psalms 110:2. It says, "The Lord shall send the rod of thy strength out of Zion . . ." What is the rod of Messiah's strength? Isaiah 11:4 we read of the Messiah, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The rod of Christ's strength is the gospel! Paul said "I am not ashamed of the gospel: for it is the power of God unto Salvation to everyone that believeth; to the Jew first and also to the Greek" (Romans 1:16). In Revelation that great book of symbols it speaks of Messiah's power as a sword out of his mouth and as a rod of iron; we read "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." (Revelation 19:15). That sword out of his mouth and the rod of iron are symbols for the sharpness and power in the gospel from the lips of Jesus Christ of Nazareth. **NOW QUESTION!** When did that rod go forth? It went forth on Pentecost.



Jesus said in Luke 24 that would be the beginning of the preaching of the gospel in Jerusalem.

Our fourth point from Psalms 110: we read in verse two the Lord said to David's Lord "rule thou in the midst of thine enemies." According to this the Messiah was not to begin his reign by destroying nations in carnal holocaust, but was to rule in the midst of his enemies. On Pentecost in Acts 2:34-35 Peter Quoting God from Psalms 110 said, "Sit thou on my right hand until I make thy foes thy footstool." "Until" indicates Messiah was to rule in the position of power at God's right hand, 'until' his foes were conquered. that is, Jesus, just ten days after his ascension and fifty days after his resurrection, began on Pentecost his rule in the midst of his enemies at the right hand of power. Beloved, to this agrees 1 Corinthians 15:23-26, for we read concerning the resurrection:

"But every man in his own order: Christ the first fruits: 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 . . . For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Christ began to rule in the midst of his enemies on Pentecost and he must reign until his second coming here; then when he comes back with a shout and the voice of the Archangel he will raise the dead and deliver the Kingdom up to the Father.

All right we make a fifth point from Psalms 110:3. We now come to the fifth point from that Psalm which leads to Pentecost. When the Messiah was to take the position of power at God's right hand his people were to be "willing." It says "thy people shall be willing in the day of thy power." We know well that throughout the history of the Hebrew nation because they were simply born into the nation they were many times rebellious; but people who come into the Kingdom of God must come of their own free will and volition. In Acts 2:41 it says that on that day 3000 gladly received his word. Here were 3000 Jews that had been in rebellion to Messiah, but now they gladly received! His people were willing in the day of his power.

We come to a sixth point from Psalms 110 that point to the

Messiah's rule on Pentecost. God swore, said David, that Messiah should be a priest forever "after the order of Melchizedek." In Hebrews chapters 5,6 and 7 the inspired writer speaks of Jesus' priesthood after the order of Melchizedek and then says in Hebrews 8:1: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Now when did Jesus sit on the right hand of God? On Pentecost! That is when he became high priest. Thus Jesus became King and priest after the order of Melchizedek on Pentecost.

We now make our sixth major argument for you, dear friends. Psalms 132:11: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." In Acts the second chapter Peter specifically refers to this promise to David that God would sit upon his throne, then says "he foreseeing this (that one would sit on David's throne) spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up whereof we all are witnesses. Being therefore by the right hand of God exalted . . ." (Acts 2:31-33). The "therefore" in verse 33 is an adverb of result showing that the exaltation of Christ to the ruling position at the right hand of power **had resulted** from the promise to raise Christ and put him on David's throne. "Being therefore" (or for this reason) said Peter, Jesus was exalted to the right hand of the Father. The reason being that he might fulfill the prophecy to sit upon the throne of his Father David.

We now come to our seventh major argument for you from Matthew 16:18-19. In this passage Jesus is quoted, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven."

The church is the *ekklesia*, that is, the called out assembly of Christ. When did these begin to be called out? On Pentecost! For 3000 were called out of the fleshly nation of Israel to be added together as the *ekklesia* (Acts 2:41,47).

On this same day Peter and the other apostles began to bind and loose according as the Holy Spirit guided them into all truth

(John 16:13). The apostles, kind audience, used the keys of the Kingdom on Pentecost and opened the doors of the Kingdom. When those fleshly Jews said "what shall we do?" Peter replied, "repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This was the first time "the keys" were used. This was Peter using them. When? On Pentecost! Not just any Pentecost, but the Pentecost after our Lord's resurrection.

We come to our eighth major argument: 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."

Here Daniel is seeing a vision; "one like the Son of man," coming in clouds to the Ancient of days. Now when did "The Son of man" come in clouds to the Ancient of days? The answer is found in Acts chapter one where Christ the Son of man leaves the apostles on the mount of Olives to return to Heaven and a cloud receives him out of their sight. Now, let us read what the angels said to those apostles: "Ye men of Galilee, why stand ye gazing 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." (Acts 1:11). The Son of man returned to his Father in Heaven in clouds. Now Daniel said "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 unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him . . ." (Daniel 7:13-14).

Just ten days before Pentecost, the Son of man ascended to his Father, the Ancient of days, in Heaven, then he received dominion, a kingdom and glory. Peter affirmed that on Pentecost. Please note Luke 19:11-12 says Jesus spake a parable to his followers because they thought "the Kingdom of God should immediately appear," and this is what he said: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Now this shows the same thing Daniel saw

in Daniel 7:13-14, that Jesus was to go to a far country (Heaven) and receive his Kingdom. He is not going to receive his Kingdom here. He had to go to Heaven or was to go into Heaven to do that, the far country, to receive the Kingdom from the Ancient of days. Christ is coming the second time as judge of all nations (Matthew 25:31-32); not to receive the Kingdom but to be judge. He left earth to receive his Kingdom from the Ancient of days in Heaven, and when he returns he will deliver up the Kingdom to the Father — **not receive it.**

**Now we sum up for you.**

The proposition is: The scriptures teach the Kingdom of Christ was established (or set up) on the first Pentecost after our Lord's resurrection and that Christ now reigns on David's throne.

You can easily follow our summation by noting that the number in the blocks correspond to the seventeen points under the word Pentecost.

I. The first argument from Mark 9:1 showed that the Kingdom was to come in the lifetime of the apostles and with power, and the Holy Spirit came on Pentecost in the apostles' lifetime.

II. Number two: In Mark 1:14-15 Jesus said, "the time is fulfilled." **The time is fulfilled!** The Kingdom is at hand. The time is **fulfilled.** The Kingdom is at hand.

III. Daniel 2:44: The Kingdom was to be established in the days of the fourth empire, that is, the Roman empire. The Romans were ruling on Pentecost or during the time of Pentecost.

IV. We made four points from Isaiah 2:2-3. This is, that it was to be in the **last days** when God's house was to be set up; all nations were to flow into it; and the law of God was to go forth from **Zion** and the word of the Lord from **Jerusalem.** Those all happened on Pentecost.

V. Psalms 110:1-4: We make six points from this powerful, beautiful prophecy. Six things in this amazing prophecy point directly to Pentecost. Christ was designated the "**Lord**" of Psalms 110 on Pentecost (Acts 2:34-36); he was **exalted to God's right hand** (Acts 2:33), the right hand of power (Luke 22:69); the rod of Messiah's strength — the rod of his mouth, the gospel, went out of Zion for the first time on Pentecost. Thank you. On Pentecost Christ began to **rule in the midst of his enemies;** Messiah's people were willing in that day; and he became high priest after the order of **Melchizedek that day.**

VI. Psalms 132 verse 11 says that David was to have one to sit on his throne. Peter quoted that and applied that to Pentecost.

VII. Our seventh point was that the keys of the Kingdom given unto Peter were used on Pentecost. Peter used those keys and let 3000 come in on that day.

VIII. Daniel chapter seven we used to show that right before Pentecost the Ancient of days was seen by Daniel as the Son of man coming in clouds to the Ancient of days to receive a kingdom, dominion, glory and power.

Finally, we close with this. Many people in this good audience may say, Jim, I just cannot see it that way. The problem with that may just be that you are denying your own spirit. If a man believes himself wholly mortal and not a spirit being made in the image of God (Genesis 1:27), who is Spirit (John 4:24), then admittedly he cannot understand these things for they are spiritually discerned, even as God's word says: "But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Corinthians 2:14). God's great empire, the Kingdom of Heaven, is a spiritual empire. do not miss seeing it because of a fleshly mind. In Romans 8:6, 7 the word of God says, "For the mind of the flesh is death; but the mind of the spirit is life and peace; Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

I certainly want you to know that I appreciate your kind and rapt attention to this discussion and I hope, dear friends, that you will give my opponent equal attention.

### **Mr. P. Pickering's First Negative.**

**Chairman (Mr. Wilkinson):**

**I will now call on Mr. P. Pickering of Melbourne to deny the proposition.**

Mr. Chairman, Mr, Waldron, ladies and gentlemen; we have had put before us tonight the opening proposition of the church of Christ in their arguments that they feel the kingdom of

God was set up and established on the day of Pentecost.

The Christadelphians deny this and claim that the Kingdom of God will be set up yet in the future — at Christ's second coming. I would like, therefore, to take a selection of the references which Mr. Waldron has presented this evening and examine them a little more closely according to their Scriptural context. As you'll realize, in the space of half an hour, we cannot produce complete answers to all that he has presented. However, we shall endeavour, during the course of this debate, to do justice to the arguments which they have brought up. Can I firstly, take your attention to the one-hundred-and-tenth Psalm and I'd like you to turn to these passages in the Scriptures which you have before you. It is most important to look at verses in their context. A verse out of context can quite easily become a pretext. In Psalm 110 I'd just like to outline a couple of features here.

Firstly, we have the words in verse 1 "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." I believe in the passages that Mr. Waldron has quoted that the kingdom of God is seen pre-eminently as a place where Christ is ruling. If Christ is ruling now, how come his enemies are still at his footstool? How come his enemies are still in existence as enemies? Truly, the kingdom of God's purpose is to crush all enemies. Notice, it says also in verse 1 " . . . until I make thine enemies thy footstool."

In verse 2 it says, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Now for Christ to be ruling in the midst of his enemies, surely he must be **among** his enemies. Therefore, it must require a rulership in the midst of his enemies and his enemies do not dwell in heaven. Furthermore, Mr. Waldron did state that he believes that the word " . . . the rod of thy strength out of Zion," and sending this word forth, was the gospel message which conquers.

I have yet to see the gospel message, so far as this ungodly world is concerned, to be complete and strong against the ungodly in this world. Furthermore, we find in verse 6 again, in this section, "He shall judge among the heathen, (and) he shall fill the places with the dead bodies, he shall wound the heads over many countries." We would claim this has yet to be fulfilled. We have not yet seen Christ judging among the heathen

and to do this we must surely be in the midst of His enemies.

We would like to go firstly to Daniel Chapter 2 and consider the reference which Mr. Waldron has brought to our attention this evening. In the second chapter of the prophecy of Daniel Mr. Waldron has given a good summary of the first four beasts of Nebuchadnezzar's image. You will notice in the second chart this was the dream which Nebuchadnezzar had. So Daniel, interpreting this dream, made quite clear to him that there were to be four kingdoms that would proceed—there would be firstly the Babylonian; secondly, the Medo-Persian, thirdly the Greek, and fourthly, the Roman. However, Mr. Waldron has stated and he quoted here verse 43, " . . . whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." So we find in verse 44, " . . . 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." Now there is a statement concerning the process of the kingdoms of men.

Now the legs of iron of this image were quite clearly standing for Rome. However, we find that the toes are of part iron and part clay and there are ten toes represented in this image. Truly Christ came into existence during the time of the leg power of the Roman Power, that is during the iron legs. But thereafter the iron legs would give way to a divided kingdom of part iron and part clay, and like as we find that iron will not cleave unto clay so this is the full context of this section. So we find that there are, however, there is the ten toes phase superseding that of the Roman Empire and this did not come about until approximately 529 to 33 A.D. This was the time when the 10 Kings were established — all the ten kingdoms. And to mention these for you are: Belgium, France, Spain, Portugal, Naples, Sardinia, Greece, Hungary, Lombardy and Bavaria. The Prophet shows us clearly that in the days of these kings, that is that the divided Rome when there would be ten kings, this is the time when the Lord Jesus Christ's kingdom would be established, not during the Roman Empire.

Now this phase of the toe kingdom of Nebuchadnezzar's image is seen further in this prophecy. Notice, for instance in the

seventh chapter of Daniel — In Daniel chapter 7 which Mr. Waldron has also quoted for us this evening — we have, in this section, a further amplification of this toe stage — the feet state of the kingdoms of men. We read in verse seven concerning the fourth beast. This is the fourth beast which is paralleled in Daniel's prophecy to the kingdom of iron. "After this" he says "I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: (and) it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it and it had ten horns."

Now we come to the ten horn phase. So we read, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Here was a prophecy relating to the fact that ten horns would come up out of the Roman dragon, and that this would relate to a kingdom in the future of Rome. And we find, in fact, in the Book of Revelation, in the seventeenth chapter of the Book of Revelation, which takes up the very theme and follows on the foundations which Daniel gives us. In the 17th chapter of the Book of Revelation. we would like for you to turn to these passages because it is most important to look at the context of which they are actually speaking. So we find — in this particular chart we read in verse 12 of the " . . . ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. (and) These have one mind, and . . . give their power and strength unto the beast." And then we read in verse 14, then "These shall make war with the Lamb (that is Christ) and the Lamb shall overcome them; for he is Lord of Lords, and king of Kings: and they that are with him are called, . . . chosen, and faithful."

And so we find in this section a confirmation that Christ's kingdom could not have been established upon the basis of Daniel's prophecy for, in fact, the phase in which the kingdom would be set up was a time when there would be 10 kings associated with the kingdoms of men. And this of course, we find in the passage of time in history is related to a confederated Europe who shall yet rise against Christ when He comes to be



established in His Kingdom. So we read that so far as Nebuchadnezzar's image is concerned. We would like to go back now again to Daniel chapter 7, for we take reference to the 13th and 14th verses which Mr. Waldron has also quoted. We see here — "(and) 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 . . ." and then it says "And there was given him dominion, and glory, and a kingdom, that all people (notice this) all people, (and) (all) nations, and languages, should serve him.." Is this in existence now? Can we truly see all people, nations and languages in this ungodly atheistic world serving Christ now? Is he ruling among his enemies? The blasphemy and the ungodliness we see in this present evil age is a fair indication that if Christ is ruling, it's terribly out of control. We notice that the rulership must be also associated with the saints who should be with Christ at his return for we find in verse 18, at the time when the kingdom is given, it is a time when the saints of the most high shall take the kingdom and possess the kingdom forever, even for ever and ever. And this kingdom, you will notice from the 2nd chapter of Daniel also, was a kingdom which should be built upon the crumbling edifice of mankind's kingdom.

You read in chapter 2 and verse 44," . . . and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms . . . "Has that time come? Have we seen, in fact, the day from the day of Pentecost when all the kingdoms of men were broken in pieces. From this we feel the principle is very strong that the kingdom of God must be built upon the ruins of the Kingdom of men, and that point is particularly strong.

As Mr. Waldron also quoted from Daniel chapter 7, the fact was that this incident here was an example of that which was taken up in the parable of the nobleman in Luke chapter 19 and verse 12. Let us look at that also as an example of the quotation. In the 19th chapter of the gospel records through Luke — chapter 19 and verse 12 we read, "(and) he said therefore, a certain nobleman (a nobleman means a royal officer) went into a far country to receive for himself a kingdom, and to return. He went to receive the kingdom not be installed into it, like as the vision is seen in Daniel 7 in verses 13 and 14, he goes to the

Ancient of Days and he truly ascended. There is no question of that, and he ascended to the right hand of God to receive that kingdom. And, notice, the nobleman **when he goes** he sets his own servants to work. And he gives them the parable of the pounds that they must occupy until he comes in fact. Notice he went to receive a kingdom and then he would come again unto the earth and that kingdom would be set up when he returned. It could not be set up before he received it. Therefore, in the indication of both this parable and of Daniel 7 quite clearly is the reference there, that Christ and the saints must rule together upon the ruins of man's civilization when Christ returns to this present earth again.

Again, in the 7th chapter of Daniel, to which he has made reference, we notice that the time came in verse 22 for the saints to possess the kingdom of God. The time came for them to possess it and you will notice this is also in chapter 7 following the time of the ten horn power. So we see in verse 27 "And the kingdom, and the dominion, and the greatness of the kingdom (notice!) **under** the whole heaven, shall be given (to the saints) . . . the people of the saints of the most high . . ." a most important reference — it's not the kingdom in heaven it is the kingdom under heaven and it is one in which Christ and the saints shall rule together over this earth itself.

Our speaker for the opposition also quoted to us the prophecy of Isaiah chapter 2 as an evidence that the kingdom of God was set up on the day of Pentecost. Let us refer briefly to that particular place. In the 2nd chapter of Isaiah we read there that all these words concerning what would happen at the day when the Lord Jesus Christ would set up his kingdom.

We fully agree with the church of Christ this is speaking of Christ's kingdom being set up. We disagree, however, with point of time. You will notice in verse 1 it says, "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem," There is the subject of the context — Judah and Jerusalem." And it shall come to pass in the last days, that the mountain of the Lord's house shall be established . . ." where is the mountain of the Lord's house? Yet we find in many other passages of Scripture it is spoken of as being Zion a mountain of the Lord's house, which shall yet be established in Jerusalem. Zechariah 14 speaks also of vast topographical changes in the Middle east which shall trans-

form the mountain to become a sanctuary of God. A mountain of the Lord's house shall be established in the top of the mountains. That never happened in Pentecost. In verse 3 it says, "And many peoples (as it should be rendered, which stands here for the nations, i.e. the heathen (they) shall go and say come . . . and let us go up to the mountain of the Lord, (of) the house of the God of Jacob." When did they say that on the day of Pentecost?

Only Jews and even then only representations from about fifteen nations came up on the day of Pentecost to Jerusalem — not all peoples. And then it says, " . . . he will teach us of his ways, and we will walk in his path: for out of Zion shall go forth the law . . ." Notice it is the law, it is not a word because the word is followed" the word of the Lord from Jerusalem. "The law here is quite clearly a reference to the incident that law shall yet be established is a point of instruction for the Gentile nations in this earth at the second coming of Christ of which we shall have more to say later. Then in verse 4, we read, "And he shall judge among the nations . . ." When has Christ done that? And when was that done on the day of Pentecost? Christ has not yet judged the nations. And it says" . . . (he) shall rebuke many people . . ." When has he yet done that? Truly with his mouth he has rebuked few people but not many. And it says there, and it introduces, a remarkable episode that we should bear in mind. It speaks of a period of the peace in which there should be no war for it says: "(that) they shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Well I think you must agree with me, friends, that we cannot see that in evidence today. And if we try to say: well, this is only spiritual warfare, then why could we not say Jerusalem here is spiritual? That any other part of it is spiritual? Surely the evidence is clear here that it relates to a time in which there should be no war upon this earth and Christ's title as the Prince of Peace upon the earth when good will among men will exist. When this time comes, as the angels prophesied at the birth of Christ, then shall war completely cease and men shall no longer put their energies into warfare but instead they shall put it into agricultural pursuits.

And so in verse 5, we see again the context of the section, "O house of Jacob, come ye . . . let us walk in the light of the

Lord." There's a relationship to the house of Jacob, And, so you will notice in those points there that this incident of Isaiah chapter 2, and also in the parallel references concerned in Micah chapter 4 verses 4-7, are concerned with a universal peace upon this earth, when the kingdom of God should be established and all men should dwell in peace upon this earth. That, to us, represents a victory in the Kingdom of God and that, to us, represents something for which we should certainly aim at this particular stage.

Now, I would like to take you over to Mark chapter 9 which was mentioned to us tonight also. In Mark chapter 9 and verse 1 we have this used with a number of other passages of scripture with which you will see it was linked on the chart which was presented. Mark 9 verse 1, "And he said unto them, Verily I say unto you, That there be some of them (which) stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Now this is a very interesting reference. It is one which appears in a couple of other incidents. And you will notice also in the incidents of Luke 9 verse 18 and Matthew 16 verse 24 where it occurs, in both records, we find that Christ was speaking only to his disciples, "And he said unto them . . . there be some here (that) shall not taste of death till they have seen the kingdom of God come with power." Now what was this kingdom of God that would come with power, with what would they see? Now we find in all these cases they are followed directly by the transfiguration of Christ. And what relationship did this have? Well, we find that some of the disciples to whom Christ spake — namely Peter, James and John went with Christ up to the mount of transfiguration and it was then that they saw the Lord Jesus Christ transfigured in glory and associated with Moses and Elijah — so much so, the glory was so great, the disciples were stunned by the glory they saw. The apostle Peter acknowledges that this was a cameo of the glory of Christ as it would be seen when he comes and appears among his saints.

We find in the second epistle of Peter — 2 Peter, chapter 1 verses 16-18 we find these words that he speaks of, for he says, ". . . We have not followed cunningly devised fables, when we made known unto you the **power** and (the) coming of our Lord Jesus Christ." They made known unto them these things "but (we) were eye witnesses" notice that "eye witnesses of his

majesty" (or his royalty) "for he received from God the Father honour and glory . . ." titles associated with Christ and which shall be great glory, . . ." titles associated with him in his second return to the earth to establish the kingdom for we find there when they came, says Peter . . ." a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" a passage which quite clearly Peter identified as relating to the Mount of Transfiguration and the Vision which some of those saw that is some of them, Peter, James and John who saw the transfiguration at this time.

All three records show clearly that this follows the statements. However, we find on the day of Pentecost all the disciples with the exception of Judas were present not just some of them. So, here again, is an indication of the fact that the scriptural context is slightly different to what it may seem on the surface.

I'd like to take you now to Matthew chapter 3, which was also quoted to us. Now Matthew chapter 3 — it was quoted among other passages of scripture to support the fact that Christ had literally come then to stand before them as appearing in the kingdom, that is that Christ said the kingdom of heaven was at hand, that it would shortly be coming. So we read in verse 2 he's come "and saying, Repent ye: for the kingdom of heaven is at hand." And Mr. Waldron made the point that it was not a thousand years or two thousand years in the future. However, we should look more, too, at the context of this section. What is the kingdom that is at hand? Or the kingdom that has approached? Concerning the word kingdom, it is a Greek word — *basileia*. The lexicographer, Bullinger states that it means "the royal dominion, including the power and form of government with a territory and the kingdom also." Parkhurst states that it means "the royalty or the royal power or dignity." Hence it was Christ the King who was at hand. He had approached unto them and unto their own midst as we can also see from the incidents in Mark chapter 11 verse 10 to which I'd like you to turn. In Mark chapter 11 and verse 10 you have the entry of Christ into Jerusalem upon this earth. For he says in verse 9, "And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord, "a quotation again from the Old Testament scriptures. And then they said "Blessed be the Kingdom of our father David, that cometh in the

name of the Lord. Hosanna in the highest." And yet you will find in the incidence of Luke 19 verse 38 it says, "blessed be the King (who) cometh in the name of the Lord . . ." Here quite clearly is the inter changeability of the word *basileia* for "kingdom" and "King" because it is associated with the presence of approaching royal majesty. Therein is the meaning quite clearly that you have in this case. So they said, "ye shall not" Christ further says, "ye shall not see me until ye shall say blessed is he that cometh in the name of the Lord." So there is yet a future time when Christ would appear in this particular way.

I'd like to take you now to Colossians chapter 1 and verse 13 which was also quoted to us this evening. In the epistle to the Colossians chapter 1 and verse 13 we find these words here speaking of Christ "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son . . ." The word "into" here should rather be rendered as "unto" as we find in many other passages. We find it is rendered "unto" 208 times and "towards" 32 times. You will notice for instance in verse 16 of this chapter where it says" . . . (for) all things were created by him, and for him . . ." The same Greek word is translated "for" or "unto" him, the point of reference being that they were coming unto the kingdom, they were not in the kingdom actually and factually. You will notice for instance in the third chapter of this particular epistle and in verse 24 — third chapter verse 24 — we read there, "Knowing (that) of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord (Jesus)" **Ye shall** receive the reward of inheritance, not possession of the kingdom but rather of an inheritance which yet stands in the future. So likewise we find in the passage before us that it is concerning a translation unto the kingdom of his dear Son. In the sense that the apostle Peter also speaks of it in his second epistle chapter 1 verse 11 where he says, " . . . an entrance **shall be** ministered . . ." — still in the future tense.

Further, we find in 1 Thessalonians chapter 2 and verse 12 that ". . . God . . . hath called (us) unto his kingdom . . ." not into his kingdom. And there again we find clear instances showing us how the word of God is clearly indicating Christ's kingdom yet in the future. Now I'd like to take you to another reference which he indicated in the Book of Revelation. In Revelation chapter 1 and verse 9, Mr. Waldron indicated here "I John, who

also am your brother . . . in tribulation . . . in the kingdom and patience of Jesus Christ . . ." Now, there's one thing we must notice here. John is speaking particularly of the visions which he was going to see for a start. Notice in verse 1 it says "that Christ did show things which must shortly come to pass: and he sent and signified them by his apostle John" (this quote is not exact.) Now to say the words "your companion in tribulation and in the kingdom" is the same as to say today that I am your friend in adversity and in prosperity." It does not indicate that you are in both together. It does not say that you are prospering at the same time as feeling adversity. It is an indication that as I stand with you in tribulation in this respect so therefore will I stand with you in glory in the next respect. For the kingdoms of this world must become the kingdom of our Lord and of his Christ as we find in the eleventh chapter of Revelation and verse 5. They must become the kingdom of our Lord's. The phrase is also indicative of the fact that we must yet find the kingdom of glory will stand at the end of the road of tribulation for the apostle Paul says, "that if we **suffer** with Christ we shall also reign with him." Also, as we have in other passages such as Matthew 19, verse 23-29, where Christ says "if ye have **followed** with me, **then** shall ye sit with me." And we should look at this reference also in the 19th chapter of the gospel through Matthew. Here the Lord Jesus, speaking to his disciples, was trying to show them that the kingdom of God was not to be set up then and there for he speaks of the time when, having followed him, they should yet sit upon twelve thrones of glory. For we read in verse 28, "And Jesus said unto them, Verily I say unto you, that ye which have followed me . . . "(that is representing tribulation — followed Christ to the cross) . . ." (that) in the generation when the Son of man shall sit in upon twelve thrones judging the twelve tribes of Israel." Now to do this Christ must surely be sitting in a throne upon earth because the twelve tribes have not ascended to the heavens, and truly it must require the re-establishment of Israel back in her hand for the Lord Jesus Christ to sit and with the disciples to sit with him in twelve thrones judging. Notice it is a literal — a literal judging over a literal tribe upon a literal earth. A clear indication is given to us in these passage concerning this particular case.

Now I'd like to refer you briefly also to 1st Corinthians

chapter 15, to which Mr. Waldron has made reference this evening. Now, in 1st Corinthians chapter 15, he had quoted this passage showing that "... every man in his own (fruits): Christ the first fruit; afterwards they that are Christ's at his coming." Then he says "Then cometh the end, when (they shall have delivered up the kingdom (of) God, even the Father: when (they) shall have put down all rule and ... authority and power." "For," it says in verse 25, "he must reign, till he hath put all enemies under his feet. (And) The last enemy that shall be destroyed is death." Now Mr. Waldron has proposed that this means that if Christ returns he will then give the kingdom back to the Father for he is reigning now, taking the words here that "he must reign." To say that he must reign does not mean that he is reigning now. For instance in verse 53 of this chapter it says we **must** put on incorruption but we are not doing that now. The point is when shall this be? We notice an indicator here is that Christ must reign and in fact the last enemy that shall be destroyed is death.

We notice in the context in Revelation chapter 20 which speaks about this same incidence concerning the return of Christ and the resurrection of the dead at his return. The subject of Revelation 20 indicates quite clearly that there shall be two resurrections. At the first resurrection Christ shall start to rule and at the second resurrection is the time when God shall be all in all and he shall deliver the kingdom back to his Father. So we read concerning this in verse 6 of Revelation 20, "Blessed and Holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests" — notice — "they shall be priests of God and of Christ, and they shall reign with him for a thousand years." The thousand year reign is that which must ensue. After this there shall yet be another rebellion against the administration of Christ's kingdom upon earth. And then at the end of this, as you shall see in verse 14, "and death and hell were cast into the lake of fire ..." The 22nd chapter tells us further that death is destroyed — sorry, the 21st chapter and verse 4 — "And God shall wipe away all tears from their eyes; and there shall be no more death ..." There is therefore an intermission of a thousand year period between Christ commencing his reign and the time when the last enemy shall be destroyed, that is death itself. And, so we find in verse



28," . . . when all things shall be subdued unto him, then shall the son of man also . . . be subject unto him (and) put all things under him, that God may be all (and) in all.

**Chairman:** We will hear from Mr. Jim Waldron for the affirmative.

### WALDRON'S SECOND AFFIRMATIVE

**Thank you, Mr. Chairman, Mr. Pickering, ladies and gentlemen.**

In beginning this portion of the debate we want to consider some of the things Mr. Pickering stated, then bring some more affirmative arguments to your mind.

On Psalm 110:1-3 my opponent has indicated that we need to consider the context of that passage of scripture. Well I want you to realize that Acts chapter two verses 34 and 35 in which we affirmed that the church of the Living God or the Kingdom of God upon this earth was founded, that the apostle Peter applied that to Pentecost. Peter quoted from that Psalm and said it applied to Pentecost.

Mr. Pickering asked a question: as to why his enemies are still in existence. Because the scripture says he was to rule in the midst of his enemies. He was not to come and destroy them with a carnal holocaust. He was to rule in the midst of his enemies.

He questioned whether or not the gospel is God's power? I read to you from Isaiah 11, where it said that with the rod of his mouth he would smite the nations. The whole point of his debate depends on whether or not we are talking about spiritual power, spiritual force. As I indicated in the last part of my first affirmative speech, **the gospel is God's power** unto Salvation to the Jew and to all nations of the Gentiles. That's God's power today. It's God's power. We don't question it.

Christ is judging among the nations. Colossians 1:23 says that the gospel was preached unto every nation under heaven. He rebuked many people. He judged among the nations with the gospel, God's power unto salvation.

Now, Daniel 2:44. My gentleman friend who is opposing this proposition on which I am speaking makes the mistake that many people who hold the premillennial view do concerning the Kingdom, such as Billy Graham and Herbert W. Armstrong. I

am not saying he believes their doctrine, but he makes the same kinds of arguments that they make. I am not charging him with their doctrine, but I am saying he makes the same kinds of arguments. That is, he takes the idea of these kings in Daniel 2 and then he puts in your mind the idea that they are kingdoms. It only speaks of four kingdoms, and try as you may, you cannot find the kingdoms of modern Europe in that text. It doesn't talk about the toes being kings. It doesn't even talk about the toes being kingdoms; but my opponent has told you that the kings spoken of there refer to the toes, which refer to the kingdoms. Friends, that's not in there; you can't add to God's word that way. You can't even take a parable in the New Testament and stretch it, twist it and teach it like you want. You have got to take what the text says and not go into it and add all manner of interpretations and explanations. It's not in the text. You can't find it there. All that's just addition.

Where does it say in Daniel chapter seven that those horns represented kingdoms? It doesn't say that. Where does it say in Revelation that it represents kingdoms? Those horns were on the fourth beast, which was the fourth kingdom. Those horns, I repeat, were horns on the fourth beast, and that was the kingdom. The beast was the kingdom; the horns represented kings, not kingdoms. You interpret king as kingdom in Europe, but there is no confirmation whatsoever.

In Daniel 7:12-14 was referred to the fact that Christ went back to heaven. We made this point: it happened just before Pentecost and he is now ruling in the midst of his enemies. Here is the situation, this whole question boils down to whether or not it is going to be a materialistic, earthly, literal kingdom or whether it's going to be (or is) a spiritual empire.

I want to take you to Jeremiah 1:10 because I am going to have opportunity to refer to that again. Jeremiah 1:10.

Now, Jeremiah you may remember, those people of you who read the prophets, and I appreciate that many of you do. I love the prophets. It is my privilege to teach the Old Testament prophets, the major prophets, I mean; and I love to study the prophets, but turn to Jeremiah 1:10.

In the book of Jeremiah, you know Jeremiah was put in stocks and he was dropped down in an old cistern. Jeremiah got so upset one day he said Lord, I'm just going to quit. I am going

to quit preaching, but he said "his word was in my heart, it was a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." He just had to preach; but Jeremiah was being treated like a common criminal so to speak, because he was saying to the nation you accept the rule of Nebuchadnezzar. Yet, I want you to see that Jeremiah was ruling over the nations.

What did you say, Jim? You say Jeremiah was ruling?

Jeremiah was ruling and reigning. Jeremiah was ruling over the nations. Read with me Jeremiah 1:10 "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build . . ."

When Jeremiah pronounced God's great spiritual message against the nation of Moab or against the nation of Nebuchadnezzar, Babylon, he was ruling and judging over those nations, God said in the prophets "not by might nor by power but by my spirit saith the Lord . . ." It's by the spirit; it's spirit. That's the power. There is the power of Jesus Christ's empire, a spiritual empire. Jeremiah was ruling.

Now let us go on further this time. In reference to Luke 19, friends, I want you to notice that text. I know in your publications you use it, and in your publications it will say Christ went to heaven, but then he came back to get the kingdom; but the text says he went to heaven, and received the kingdom in heaven (the far country). Now if our gentleman opponent goes down to Sydney to become premier of New South Wales, he becomes premier over there he doesn't become premier over here in Tasmania. He becomes premier over there. Jesus Christ went to heaven to receive a kingdom, and he received his kingdom in heaven, just like Daniel said he would, in Daniel 7:13-14.

Mr. Pickering referred to Daniel chapter seven where it makes the reference that the saints were to receive the kingdom. That's Daniel 7:18. Hebrews 12:28 says "wherefore we receiving a kingdom." Were the Christians in the first century saints? Amen! They were. They are called saints in different places. Hebrews 12:28 says they were receiving the kingdom, beloved, a great spiritual empire. Hear it!

Are you listening? It's a spiritual empire. It's a spiritual empire. The rod of Messiah's mouth, the sword going out of his mouth, that is what he is going to smite the nations with. The

gospel is God's power unto salvation. It's a spiritual empire.

Alright, Isaiah 2:2-4. What about the last days? Mr. Pickering didn't refer to that, but the apostle Peter did refer to it. Didn't he? In Acts 2:17 Peter said this is it, this is "that"; T-H-A-T. Pentecost was in the last days. Peter called it that." Peter was inspired of the Holy Spirit.

Zechariah 14. My opponent referred to that text, and talked about the time of the great upheavals in the Middle East. Zechariah chapter 14 refers to the destruction of Jerusalem. You read it. It refers to the destruction of Jerusalem. Now we will have more to say about that, I think later in this discussion; but you read it, it refers to the destruction of Jerusalem.

Alright, Mr. Pickering questioned about the mountain in Isaiah 2:2-4, the mountain of the Lord's house. Beloved friends, have you not read in Hebrews 12:22 that he says "ye are come unto Mt. Zion." Is that not the mountain of God? The writer said those saints had come to Mt. Zion. Those disciples had come to Mt. Zion. You see we are talking about a spiritual mountain, a great empire, a spiritual empire. Alright, look at verse 28, Hebrews 12:28, "wherefore we receiving a kingdom." He calls it a mountain and a kingdom in the same context, Hebrews 12:22-28.

Colossians 1:23 as I have said before, says the gospel was preached to every nation under heaven. He rebuked many people.

Now Mr. Pickering asks about the nations beating their swords into plowshears and their spears into pruning hooks. Immediately when someone reads this word "nation" they think of big nations today like Russia, and the Great Britain, Australia and China, but the word, nations, in the scriptures indicates not only political entitles, but indicates nations of people, tribal peoples, who live in various parts. Now Isaiah says that the nations who come into the kingdom, those who come into the kingdom of heaven, will beat their swords into plowshears and pruning hooks. It is not talking about the nations of the **world**; it is talking about the nations that come into the kingdom, not the physical, carnal nations. Remember Jesus in Psalms 110 was to rule in the midst of his enemies. Now if he comes back and clobbers them all with a battleaxe or with a rod of iron; the Bible says a rod of iron, but remember that is figurative for the power

of the gospel in the book of Revelation; if he uses a physical, literal rod of iron upon them he won't be ruling in the midst of the enemies, they will all have their heads cracked.

Now on Mark 9:1 Mr. Pickering said that text referred to the transfiguration. I thought it was significant that he said on Pentecost they were all there with the exception of Judas; but I want you to know Jesus said some of them would not taste of death till they had seen the Kingdom come with power. The Statement indicated two things: **some** would taste of death and **some** wouldn't taste of death. He said **some** shall not taste of death, which indicated **some** **would** taste of death. Now before Pentecost Jesus, who was standing there, tasted of death and Judas tasted of death as my honourable opponent said he did, **but** before the transfiguration nobody tasted of death; so there goes his argument. This is the only argument I have ever heard made from your position on that text; but that argument goes out the window, because **some** had to taste of death, and none had tasted of death during the six days which transpired between that statement and the appearance of Christ on the mount of transfiguration.

Next, in Matt. 3:2, the kingdom of heaven is at hand; that's right. It wasn't a thousand years off. It wasn't two thousand years off. In the time of Daniel it was about 600 years off, but in the time of Christ, John the Baptist and the twelve, it was at hand. Here were eighty-four men, the seventy, the twelve, John the Baptist and Christ going all over Israel; **eighty-four** men saying "the kingdom is at hand," "the kingdom is come nigh unto you." Were they deceiving the people? They were not.

Well, he takes Mark 11:10 and quoted the statement where some people who saw Jesus coming in the triumphal entry, said the kingdom comes, then he takes Luke 19:38 and said some people referred to the king. Yet, **Basileia** doesn't mean king. **Basileia** means kingdom, just as the definitions you gave state. If you people will check the transcript after a while you will find that every definition he gave of **Basileia**, says it's a kingdom, a dominion. It doesn't refer to a king, nor does it refer to an emperor who oversees an empire or a dominion or a kingdom, **but Basileia** refers to the kingdom itself.

Now then I want to take chart number six. If you will please. In Colossians 1:13 he said that "eis" here should be

translated "unto."

Look at this chart. In the King James translation, 1611, it says God hath translated us "into" the kingdom. In the American Standard version of 1901, it was translated "into" the kingdom. Now, dear friends, 47 scholars translated the King James for us. Concerning the English Revised Version and the American Standard there were 101 scholars who worked on their translation. The difference in the two being only minor such as the changes in the spelling of words like "labour." One hundred and forty-eight scholars and everyone of them agree that it was to be "into."

CHART No. 6

**Colossians 1:13**

**KJV (1611)** "Hath Translated us **INTO** the Kingdom

**ERV (1885)** "Translated us **INTO** the Kingdom

**ASV (1901)** "Translated us **INTO** the Kingdom  
EIS as "FOR"

**BAPTISM "FOR (EIS) REMISSION OF SINS"**

**Acts 2:38**

But I want you to consider this. Let us go to Acts 2:38, which says in the English Revised Version "repent and be baptized **unto** the remission of sins." Now does unto in that text mean that it was a thousand years away? That is, when these people repented and were baptized, does it mean they would not get remission of sins for a thousand years or two thousand years? I know you people believe baptism is for remission of sins, and I appreciate that very much. I appreciate your belief of that text. The denominational world generally does not believe it; but when it says in Acts 2:38 "Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ **unto** remission of sins," does that mean it was a thousand or two thousand years away? No, Sir!

Now I want you to see chart number 5 from Mr. Wenham's Greek text on the subject of "eis" which is found in Col. 1:13. Notice this. This is **Elements of New Testament Greek** by J.W.

Wenham of Cambridge University, the United Press, published in 1970. It is used in New South Wales where they teach Greek. Mr. Wenham says this, "further use of the accusative, genitive and the dative." At this point (indicating on chart) he is talking about the accusative: "in lesson five we saw how the accusative is used for the direct object. It is also used to express motion to." What? The accusative "is used to express motion to. There are two prepositions meaning 'to.' Both of which are followed by the accusative; *pros* meaning 'to' or 'towards', and *eis* . . ." That's the word in Col. 1:13 as Mr. Pickering told you it was. That's the word. "Eis" meaning 'to' or 'into.'" It is also translated "unto" as we have already mentioned. Mr. Wenham says they can be represented diagrammatically thus:

### THE ELEMENTS OF NEW TESTAMENT GREEK

by J.W. WENHAM

CAMBRIDGE, U.P. 1970

#### FURTHER USES OF ACCUSATIVE, GENITIVE AND DATIVE THE ACCUSATIVE

- (1) IN LESSON 5 WE SAW HOW THE ACCUSATIVE IS USED FOR THE DIRECT OBJECT.
- (2) IT IS ALSO USED TO EXPRESS MOTION TO. THERE ARE TWO PREPOSITIONS MEANING 'TO,' BOTH OF WHICH ARE FOLLOWED BY THE ACCUSATIVE: *προς* MEANING 'TO' OR 'TOWARDS,' AND *εις* MEANING 'TO' OR 'INTO,' THEY CAN BE REPRESENTED DIAGRAMMATICALLY THUS:



THE ROOT IDEA OF THE ACCUSATIVE IS EXTENSION, *προς* AND *εις* DEFINE MORE CLOSELY THE DEGREE OF EXTENSION.

Now you ought to use this in talking to denominational people about baptism being for or unto remission of sins. All this is taken from Mr. Wenham's text written in England. Concerning **eis**, whether it is "into," whether it is "for," or whether it is "unto" it gets you all the way into it. For example in Acts 2:38 "repent and be baptized . . . unto remission of sins." You get a hold on it. Colossians 1:13, you go **eis** the kingdom, take hold of the kingdom, possess the kingdom.

All those 148 scholars I told you about, beloved friends, said that it was "into." One hundred and forty-eight men in these outstanding translations, the finest translations used in the English speaking world by the finest scholars in the world.

Alright, the root idea of the accusative is extension. **Pros** and **eis** define more closely the degree of extension; so they were **Eis** the kingdom, they went into the kingdom. They got a hold of the kingdom, and thus that defeats that very clearly and very soundly.

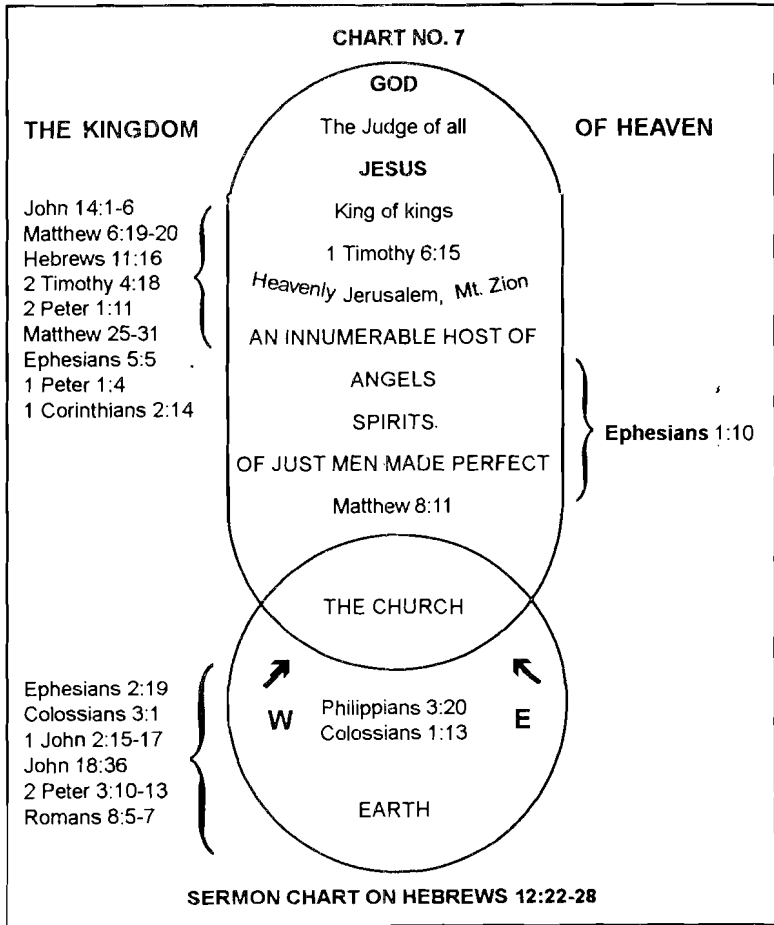
Now, let us go just a little bit further on this. I want you to see the chart on Hebrews 12. This (II Pet. 1:11) is where it speaks about the eternal kingdom: "Ye shall receive the eternal kingdom" (II Peter 1:11), which Mr. Pickering brought to your mind.

Listen, I want you to know I appreciate Mr. Pickering's good attitude, Don't think at all that I have anything personally against him. I met him up here tonight, and I thought he is a good looking young man. I appreciate his attitude in this debate very much, but we are dealing with these things because it is a question of whether it is going to be a physical, literal, material empire or whether it's going to be a spiritual empire, as it is.

Dear friends, I want to show you something right here, yet we won't have time to deal with all these. By the way, Mr. Pickering cannot see these charts, but I will give him copies of them so if he wants to he can deal with them later.

Notice in Colossians 1:13 it says "translated into the kingdom," so when one is added to the church of our Lord, added to the *Ekklesia*, he becomes a citizen in the kingdom of heaven. In Philippians 3:20 it says "our citizenship is in heaven." Now in the footnote in the English Revised Version it says, "our commonwealth is in heaven."





Now let me explain what I am talking about. Can you push the chart up just a minute. Hebrews 12:22-28 says: Ye are come unto God the judge of all, unto Jesus, unto the heavenly Jerusalem, unto Mount Zion (there's the mountain. See it?). Ye are come unto an innumerable host of angels, and he said ye are come unto the spirits of just men made perfect. Matthew 8:11 says many were to come from the east and the west and sit down in the kingdom with Abraham, Isaac and Jacob. When you

are added to this great spiritual empire of God, you become a fellow heir with the saints. You become a fellow heir with the saints in the kingdom of God.

"The spirits of just men made perfect," that means the spirits in the hades world, and an innumerable company of angels. When you come into the church, you come into the kingdom.

Now, notice we have the expression in the scriptures that you receive the eternal kingdom or inherit the kingdom. For example, in I Cor. 6:9-10 it names a long category of sins such as fornication and adultery, and says those that do such things shall not inherit the kingdom of God.

Here is an example, suppose Mr. Pickering were working for Quantas Airways in Colombo, Ceylon. Only they now call the country, as you may know, Sri Lanka. Suppose he were working over there and one of the Nationals said to him, "Mr. Pickering are you going to remain always in Sri Lanka?" (Colombo, Ceylon). He says, "Oh, no, my inheritance is in the Commonwealth. I will get my superannuation back home." Do you see?

Alright, (Pointing to chart) here we are in the kingdom, but in the end of time when Christ comes back to this world he delivers the kingdom to the Father and we inherit the kingdom. We inherit the commonwealth.

Now, back to my illustration about Colombo, the man is a citizen of the Commonwealth of Australia, but he must come back here to have his inheritance in the commonwealth; and that is exactly the way it is; the Bible teaches that we are in the kingdom (Colossians 1:13) and we are going to inherit our commonwealth in heaven (Phil. 3:20).

In Revelation 1:9, John said he was in the kingdom. Now as I said before, I appreciate Mr. Pickering for the effort he is making. I want you to know I couldn't do as well as he is doing with what he is trying to do.

Now John said he was in the kingdom. It doesn't explain it away when you say that John was referring to something like adversary and prosperity. John said he was in tribulation and in the kingdom. The Colossians, the Thessalonians, and the Hebrews, Christians of the First Century were suffering. The apostle Paul said to the Hebrew Christians that ye have not yet

resisted unto blood," and yet they were in the kingdom. John was in tribulation; he had been banished to the Isle of Patmos. He was in tribulation and he was in the kingdom. Now he was in the kingdom, that's what John said, and he was in tribulation, and he was in the Isle of Patmos. It cannot be subtracted, as we suggested before.

"If we suffer we shall reign with him." Mr. Pickering quoted that from the apostle Paul. "If we suffer we shall reign with him." We are reigning right now with him. We are reigning right now with Christ Jesus. Turn with me to your Bibles in Romans chapter 5.

Now remember what I said about Jeremiah. Jeremiah was in the stocks; he was down in that old well; but he was told, you are over the nations. You are over the kingdoms! It is a spiritual empire. That great man, Jeremiah, the great weeping prophet, Jeremiah, was ruling over the nations; and beloved, I want you to know we are ruling now.

I want to say this. We have a number of pubs and liquor stores up in the New South Wales in the Hawkesbury Valley where I live, and we have been publishing newspaper articles about liquor and do you know what we are trying to do? We are trying to close down every pub up there! We are trying to close down every hotel. We've got nothing personally against hotel dealers. We want to save them, but we are against that booze, that rum, that stuff they sell. We are trying to close them down. We are exercising our power as reigning on the earth.

I want to read it with you. Read with me in your Bibles. Beloved, it's a spiritual reign. Romans 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 (when? Reign in life!) through the one, even Jesus Christ."

Down in Romans 6:3 and 4 says, you are buried with him and raised to walk in newness of life. When we come out of the watery grave of baptism, we have been pardoned from every sin, we are raised up to live in Christ, to walk in Christ and reign in Christ in that great spiritual reign (Romans 5:17).

Alright, he made references to the expression: they would sit upon the twelve thrones in the period of the regeneration. Keep in mind it's a spiritual reign. When is the regeneration

period? When are people being reborn? Titus 3:5 says "not by works of righteousness which we have done . . . (but) by the washing of regeneration, and the renewing of the Holy Spirit."

When people are being born again of the water and the Spirit, they are being regenerated. That's what Titus 3:5 says: "Not by works of righteousness which ye have done" . . . but with "the washing of regeneration." That's baptism! When one is born again of the water and the Spirit he is born into the family of God, which is the kingdom of God, that great spiritual empire.

Beloved, I take you back to Jeremiah 1:10. Poor old Jeremiah was in the stocks, and in the pit, but God said: Jeremiah, you are ruling the nations. You are going to break them down, and you are going to pluck them up. Also He said you are going to build, Jeremiah. You are ruling Jeremiah. That's the way God's people rule in a great spiritual empire.

Alright, I Corinthians 15. I need chart number 10.

You remember it says in Acts 2:34-35 that Christ began to sit at God's right hand to rule in the midst of his enemies. Now he began to sit at that time and to rule in the midst of his enemies and I Cor. 15 says, he must reign until all enemies are put under his feet; so his reign began on Pentecost.

I Corinthians 15:24-25 "Then cometh the end." Christ's second coming: "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming.

Now, Mr. Pickering referred to the thousand years. He would say "not then cometh the end," but "then cometh the thousand years;" but the Bible says then cometh the end." E-N-D! "Then cometh the end, when he shall deliver up the kingdom of God." He is going to deliver up the kingdom at the end. Deliver it to God, the Father, "when he shall have abolished all rule all authority and power."

He is going to reign until the last enemy is put under his feet (Acts 2:34-35). The last enemy to be conquered is death. When he comes back from heaven he is going to raise the dead, going to deliver the kingdom to the Father.

Now I want us to look at Number Ten, the one on Revelation 20 — Literal or Figurative? That's it. Fine. Thank you Brother Glover. Alright, I've just got three minutes.

## CHART NO. 10

REVELATION 20  
LITERAL OR FIGURATIVE?

KEY  
BOTTOMLESS PIT  
CHAIN  
DRAGON  
SEAL  
1000 YEARS  
THRONES

Now then, Mr. Pickering says we are to be kings and priests. Doesn't it say in the book of Revelation 5:10 that we are kings and priests. Doesn't it say that? Then again, I Pet. 2:5,9 says we are priests; it speaks of us as being royal priests. I Pet. 2:9 says we are royal priests. Royal has reference to being in the kingdom. Why are Christians royal priests? Because Christians are in the kingdom as priests. We are now reigning. I have shown that from Romans 5:17.

Now the question about the thousand years: In Revelation 20, is that thousand years going to be literal? Is it literal or figurative? Take the key, was the key the angel used literal? Was the key literal? Was the bottomless pit literal? If it is a literal bottomless pit, and the old dragon was put in it he would fall out the bottom. He would fall out the bottom, if it was literally a bottomless pit. They are using symbols in this passage of scripture.

The chain, was it a literal, physical, iron chain forged by the ironmongers around here? Was it? Was it that way? Was it a literal chain? You know that it wasn't.

What about the dragon, have you read about that dragon over in chapter 12 of the book of Revelation? It says that dragon's tail reached up and pulled the stars down. Was it a literal dragon? Do you know how far it is to the nearest star? It is about four light years. Young people know what a light year is. That's how far light travels at 186,000 miles per second in one

year. That tail on that dragon, if that's a literal dragon, was not long enough to reach up to the stars, but it wasn't a literal dragon. It wasn't a dragon at all.

The seal, was it made of clay? Was it a literal seal? Was it made of clay or made of wax? It wasn't a literal seal, just as the 1000 years are not literal. If the 1000 years is literal, then that old dragon with his tail is reaching up dragging down the stars. The nearest star, the sun, is 93,000,000 miles away, what a tail that would be. It is not a literal dragon. It is not a literal 1000 years.

The thrones of course are not literal thrones either. That's a symbolic text and beloved, as we go through this debate we are going to show you what it means.

We love you and I want you to know that I love Mr. Pickering. I **don't** love his doctrine. I want you to know that I **don't**. You can tell by what I have said tonight, but I do want you to know I love him and I want you to give him your attention.

### **Mr. P. Pickering's Second Negative.**

Friday, August 3, 1973.

Chairman: Mr. Pickering will now conclude the debate.

Mr. Pickering:

Mr. Chairman, Mr. Waldron, and ladies and gentlemen, we have had once more a number of passages put before us, which have been in the mind of Mr. Waldron, those which point quite clearly to show forth that the kingdom of God was established on the day of Pentecost.

Once more we want to produce a few more thoughts for you to think about in relation to the two arguments which have been presented to you this evening. Firstly, in relation to Daniel, chapter 2, if I did mention that there were ten kingdoms I apologize, I meant ten kings. And these were the ten kings which we spoke of in Revelation chapter 17 when we find in verse 16 "... the ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked,

and shall eat her flesh, and burn her with fire." And then it says "... For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom(s) unto the beast, until the words of God shall be fulfilled." The ten kings "shall give their kingdom." This requires the simultaneous giving by ten kings at one particular time when they shall give it unto the beast. That is the first requirement. It is not dealing purely and simply with the Roman empire per se. It is dealing with a time in which the Roman empire would fragment quite clearly to ten kings. And, as we also saw it illustrated in the prophecy of Daniel again and in the 7th chapter — the prophecy of Daniel — where it's speaking here about the time when the saints should possess the kingdom, a time yet future so far as this world's history is concerned. That it mentions clearly that that at this time in verse 22 "... the Ancient of days came and judgement was given to the saints of the most High; (and) the time came that the saints possessed the kingdom." Now was this talking about a figurative kingdom? If it was then it was also talking about a figurative kingdom upon earth but this, we acknowledged, was not the case. It was talking about Rome. It was talking about Babylon and Persia. Then why should we now change it to say that a figurative kingdom is now overcoming completely literal kingdoms which did exist upon the earth.

Furthermore, Mr. Waldron did not explain how that in Daniel chapter 2 (which he may explain later on of course) how in fact that this kingdom should consume and break in pieces all these kingdoms and it shall stand forever. This is a requirement under the prophecy, that the kingdom of God when it is set up should literally be built upon the foundations of the ruins of these particular kingdoms as we can see from the prophecy of Daniel. The kingdoms, however, here are a clear indication that these particular heads — the head of Nebuchadnezzar — and the chest and the arms of silver — the Medo-Persian empire — the belly and thighs of brass and the legs of iron should clearly indicate that this is the kingdom of men that shall go through certain phases of existence as it is in the world today and, as we shall yet see, these ten kings come together in a united Europe and we believe that the Common Market becomes the basis upon which these kings shall yet rise up to oppose Christ at his return.

For instance, you will see illustration of this in the 2nd Psalm. If you will turn back to the 2nd Psalm — speaking of the rule of the Lord Jesus Christ upon the earth, we read here, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together, against the Lord, and against his anointed, saying . . .” Whilst this was quoted partially by the apostles when they were under persecution in the Acts of the Apostles, they did not complete this quotation and the reason they did not complete it was because it has yet to be fulfilled. So they say, “Let us break their bands as under, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” Then he says, “Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.” Again, a relationship to a time in which, in the future, God shall send his King upon his Holy Hill of Zion after the kings of the earth have raised against the Lord Jesus Christ, as we see in Revelation chapter 17.

Now Mr. Waldron also brought forth a number of other passages which we would like to deal with in some small detail. In the prophecy of Jeremiah, Mr. Waldron quoted concerning the ministry of this particular prophet, certainly a great prophet in Israel and one who made many prophecies concerning the restoration of Israel to her land, Israel would be restored prior to the kingdom actually being established upon this earth which we shall purpose to show tomorrow.

In the 1st chapter Mr. Waldron drew attention to verse 10 and it said, “See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” Had Jeremiah literally been placed in this position? No, he had not. The point of it was that Jeremiah himself became a man of sign, a man of sign typifying the work of the Lord Jesus Christ upon the Earth and, as he showed in many of his prophecies for instance, a man of sign concerning the fact that Israel would be regathered to her land. Look in the 3rd chapter and verse 17, “At that time” (we read) “(shall they) call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it.” Notice, **all the nations**, not some of the nations — all the nations shall be gathered unto Jerusalem which is called here the throne of the Lord, a most



significant title. And it says they shall be gathered “to the name of the Lord, to Jerusalem (again repeating the name) neither shall they walk any more after the imaginations of their vain hearts. In those days the house of Judah (notice that — the house of Judah — not spiritual Israel) shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers” — a most important aspect of the prophecy of Jeremiah, a time which has never been fulfilled which yet claims a prophecy concerning the restoration of Israel to be gathered out of the lands of the north unto a land that he would give them — an inheritance, a most important prophecy.

Let us go over for a moment then to Hebrews chapter 12, which Mr. Waldron has quoted to us this evening. In the twelfth chapter of the epistle to the Hebrews; he has referred verse 28 in this particular chapter. Also he has referred to verses 22 and 23, which we read 22, “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” Well because we read Zion here and Jerusalem in this place it does not automatically mean that a literal Jerusalem in other places is automatically displaced. There are quite clearly in scripture a spiritual Jerusalem spoken of as we also find the literal Jerusalem spoken of. Here the spiritual Jerusalem has relationship to that which is spoken of as the mother of those who would be citizens of Zion, citizens of Zion in Psalm 87 makes this quite clear in the teaching of that Psalm. We should yet come unto a mountain. But we are citizens of the kingdom that is not yet present. Those who are in Christ shall be citizens of a kingdom yet to be established. They are also heirs of the kingdom as Mr. Waldron has quoted this evening, that an heir is not a possessor. An heir is a person who **awaits** possession, and this is a most important distinction between the quotations that are being used as heirs of the kingdom of God, which we will show further.

Let us notice verse 28 in this particular chapter, “Wherefore we receiving a kingdom which cannot be moved, let us have grace.” Again this reference does not imply that the kingdom is actually within our possession at this time or that it is established. The kingdom of Christ is never to pass away like the Mosaic institution did. So we find the saints, as spoken of in

Daniel 7 and verse 27, they are the ones who shall possess the kingdom forever. "Wherefore (he says) we receiving a kingdom (which) cannot be moved." This is the kingdom that Israel had. Israel was removed from the kingdom temporarily but the kingdom we are to receive is an everlasting kingdom. The fact is, also, it uses the word "we receiving a kingdom" and it places it quite rightly in the present tense. It does not say we have received a kingdom for the kingdom is now under preparation.

You will notice for instance in Matthew 25 when the Lord Jesus Christ spoke of his second coming at the time when he would judge his servants, both those who were righteous and worthy and those who were unworthy, so in verse 21, speaking of Christ's return (the time when he would establish his kingdom) he says in verse 31, "(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 his left. Then shall the King say unto them on his right hand, Come (come), ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Now if they were already in the kingdom why does Christ say "come inherit the kingdom?" In fact that's the very reason why the kingdom is used in the sense of an heritage or inheritance. It is something not yet possessed. Therefore says Christ "inherit," "Come, ye blessed of my Father, inherit the kingdom" which is now under preparation. It is now under preparation and as Christ is to be the King and, as those worthies of this age of probation are to be rulers with him and, as Israel as a nation is to be the head of the Kingdom of the nations and, as Jerusalem is to be a city as a capital throughout this world for the kingdom of Christ — all these ingredients are being prepared separately — not all together. Nor have they all come together that they might show that the kingdom is being set up.

The kingdom is truly under preparation and for this reason we are "receiving a kingdom which cannot be moved, let us (now) have grace, whereby we may serve God acceptably with reverence and (also with) fear."

Now Mr. Waldron took our attention back again to Acts

chapter 2. Now we would like to take your attention there for a moment concerning the words of the apostle Peter in his speech on the day of Pentecost when he made a quotation here from the prophecy — of Joel. In verse 15 we read in this chapter — Acts chapter 2, “For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that (says Peter) which was spoken by the prophet Joel: and it shall come to pass in the last days, (said God), I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, your old men shall dream dreams: And on my servants and on my handmaidens will I pour out in those days of my Spirit: and they shall prophesy.” Now you will notice that the apostle Peter ended his quotation at that particular place.

But let us go back through to the prophecy of Joel concerning the section from which the apostle is now quoting — back in Joel chapter 3 he is taking up from verse 28, and he says “And it shall come to pass afterward that I will pour out my spirit upon all flesh.” You will notice the prophet Joel says it will come to pass “afterwards,” or that means “thereafter.” After what? You will read in verses 26 and 27, “And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.” The quotation is clearly concerning Israel. So he says, “And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.” That is the time when Israel shall release her shame when, as Jeremiah, in his 3rd chapter verse 17, says “the household of Israel shall be regathered.” And it is a miracle in fact, ladies and gentlemen, that at this present time Israel is re-established in her lands — a remarkable incidence of prophecy — a remarkable incidence of fulfillment of the word of God. He stated quite clearly that Israel would come back to that land as we shall show in tomorrow's sessions. However, the prophecy of Joel then goes on to say it shall come to pass “after this” and, furthermore, the Septuagint translation of the Old Testament supports this same phrase “afterwards” concerning a Greek term “meta tauta,” meaning “after this.” Peter however inserts the “last days.” On what basis does Peter do this? Peter is making an application of this prophecy which is very clearly not the

fullness of the fulfillment of the words of Joel.

He is making an incipient prophetic fulfillment of this particular passage because you will remember in verse 32, Peter quotes the verse from Joel 2:32 which says, "and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered . . ." And he stops there. Why didn't Peter go on? Because the fullness of his prophecy is yet to be seen in its import." . . . for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call."

That time is yet to be future. Now on what basis did Peter again use the last days here? Because he was saying in effect that this is that, that is, this is an example of what the prophet Joel had prophesied. Now there are many cases which we find in the New Testament Scriptures where Christ and the apostles partially quote an Old Testament prophecy and give it a type of application but which does not have the fullness of its application. Examples of this may be seen in the case of John the Baptist. He was said to come in the spirit and power of Elijah and well he did. And yet we find Christ said, "this is Elijah if you will receive it" in Matthew 11:14. But John the Baptist himself said, "no I am not that prophet." Does the Bible conflict itself? No it does not. The Lord Jesus Christ was showing the prophecy here was relating to the fact that John the Baptist was coming in the spirit and power of the works that Elijah is yet to fulfil in the future as is related in the prophecy of Malachi. Surely Elijah will come and restore all things and that part is still yet in the future.

Furthermore, Christ quoted a partial application of Isaiah 61 in Luke 4:18-21, stopping half way through a verse, which he purposely did, as you will notice in the prophecy of Isaiah in the 63rd chapter — the particular verse which Christ was quoting. And he said, "this day is the scripture fulfilled in your ears." But was the literal scripture fully fulfilled in every import that the prophets had originally intended it? Let's check that reference in Isaiah 61 where we read these words, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison unto them that are bound; to proclaim the acceptable year of the Lord . . ." And then he stops. He did not

quote the words," . . . and the day of vengeance of our god; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes . . ." Because all of that is yet to be fulfilled as the full context of that prophecy shows us.

A further illustration is made, too, in the New Testament of a partial application. In Mark 1 and verse 2 Christ quotes the words, "Behold I send my messenger (and) he shall prepare (the) way before (me)." The rest of the quotation is left out because it is related yet to a future work, a work that in fact Elijah shall yet perform.

A further illustration of this comes from Acts chapter 4:25-26 where the ecclesia prays for freedom of speech and they quote again from Psalm 2 verses 1-2. But the rest of the Psalm is not quoted. This is an illustration that at the time of Pentecost there was a typical fulfillment of that which shall yet proceed in a much greater blessing upon all the nations not just upon Israel herself.

Concerning the last days we find clearly two different applications of this period. There are the last days of Judah's commonwealth of which Peter now speaks of when Judah was overthrown in A.D. 70 to go into dispersion for roughly 2,000 years. It is used in this way in Hebrews 1:2;9:26 and also I Peter 1:20. You will also find the term "last days" or "latter days" used which applies to the time of the coming of the Lord Jesus Christ when the latter days of the Gentiles should be fulfilled — so seen in Ezekiel 38:8 and 16; in Daniel 11:40 and 12:1-2. So whilst the prophecy of Micah and Joel, which are particularly quoted here, apply to the latter, that is, apply to the period fully in fulfilment at the end of the Gentiles, Peter makes a typical application to the very time in which they were living.

In only that way can we make in full conformity the meaning between the prophets and those who were quoting them in the New Testament as we see here. In the 19th chapter of Luke, which Mr. Waldron did answer to some degree, concerning the parable of the nobleman. We would like to illustrate to you here the truth of the statement that Christ would go to receive a kingdom but he would not have that kingdom and that kingdom would not be set up until he had brought it back and brought back the authority for that kingdom, back to the place where he should reign. The very place or the area in which Christ was

now residing at the time when he have the parable of the pounds concerning the nobleman was taken up quite historically on a note. Herod was appointed King of Judeah by the Roman senate in 40 B.C. Archelaus inherited the kingdom by his father's will. However the Jews sent an embassy to Rome to protest his kingship but this was not upheld so Archelaus came back to Jericho, where Christ was speaking this parable, and there he took over a kingdom. The kingdom was clearly given on the authority from Rome. And Christ shows an illustration in the parable of the nobleman that he would yet go to a far country, that is to heaven, to receive the kingdom and then would he return once more that he might establish that kingdom and reward his servants who will assist him in that particular kingdom.

Now we would like to take your attention again to I Corinthians chapter 6 which Mr. Waldron has quoted to us tonight. In I Corinthians chapter 6 and in verse 19, we read these words, "What? Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have not of God, ye are not your own? . . . Ye are bought with a price" (Then stopping and addressing Mr. Waldron at table — "Was that the passage you quoted? Or II Corinthians wasn't it?" Mr. Waldron answers from table — "No, I Corinthians 6:9-10 about he inherited the kingdom — the wicked — 'know ye not that the unrighteous shall not inherit the kingdom?' I Corinthians 6:9-10." Mr. Pickering then says, "Nine and ten? I am sorry — it was 9 and 10 which you quoted. I beg your pardon." Right, in verse 10 here which Mr. Waldron has quoted, "Nor thieves, nor covetous, nor drunkards, nor revilers" (which he has placed in this context here) "nor extortioners, (nor) shall (they) inherit the kingdom of God." Notice, they will inherit it. They do not possess it at the present time.

Again in verse 9, "Know ye not that the unrighteous shall not inherit the kingdom of God?" But now the apostle is speaking at a time when supposedly the kingdom of God has been set up and they are reigning now. Well in what sense can they be said to be reigning now? The Revelation shows us quite clearly that the reigning of the saints is yet in the future. In chapter 20 of Revelation and verse 6 which we have already quoted we see there the words that reigning is yet in the future. "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 Christ, and shall reign with him a thousand years." They shall reign with him. We want to note particularly the future tense that rests upon those words.

Notice also the 22 chapter of Revelation and verse 5, where the Lord says there and of the time when the glory of God shall be revealed in all the earth, that is, that "there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign (they shall reign) for ever and ever."

Mr. Waldron quoted from Romans 5 and verse 7 that says we shall reign in life. It is again in the future tense. We shall reign in life. Can we say that we who are mortal frail beings in this corruptible nature are reigning in life now? By no means. But as the apostle Paul does say in the 6th chapter of Romans, "That the gift of God is eternal life," and eternal life means to live for ever and that is a time yet to be established upon the earth.

Now I'd like to go back to I Corinthians again which Mr. Waldron has made reference to once more — in the 15th chapter. Now again he has stated that Christ must reign till he has put all enemies under his feet. We have pointed out here that the word must reign does not imply that Christ is reigning. In fact, the very sequence of events that take place here must indicate that is the case — linked again with Revelation 20. In Revelation 20, if we take Mr. Waldron's statement that the one thousand years is figurative, then perhaps he would like to tell us what it is figurative of? The thousand years is quite truly a period of time meeting with the various other times that are given in Revelation. There are many time periods — there's the 1260 days, the 42 months — there is spoken of the half hour silence. All these periods have a meaning which must be interpreted not just written off as something spiritual.

Furthermore, if we were to take the argument from Mr. Waldron's words "Was it a literal dragon and were they literal stars." Well we could relate that back again to the prophecy of Isaiah. Was that a literal Jerusalem which Mr. Waldron has said was fulfilled literally out of that very city at that time. Surely we must be consistent and logical in our application of types.

In I Corinthians 15, I would like to point out from the reference concerning the resurrection of the dead here, which is quite clearly shown to us in verse 50, at the time when Christ should return, the judgment should take place and thereafter a reward of eternal life when men and women shall reign in life — a point yet future. This says the apostle, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Now, if we are now possessing the kingdom of God, if the Kingdom of God was established on Pentecost, then we are in the kingdom of God. And Mr. Waldron has stated that we are reigning in the kingdom of God. But yet the apostle says, "flesh and blood cannot inherit the kingdom of God." We have made the point that the inheritance is held out to us and an inheritance is not a possession whilst it is an inheritance. But yet the apostle says that those who do inherit — that is in the future — those who do inherit the kingdom of God cannot be flesh and blood. And I do not believe that there are any people walking upon the face of this earth today who claim to be in the kingdom of God are not flesh and blood. Therefore, it shows us quite clearly that flesh and blood is literal here because he is saying that "neither does corruption inherit incorruption." It is concerned with the nature of man as it parallels the two Adams in this particular case. So quite clearly from this reference alone it shows the kingdom of God must yet be future as flesh and blood must be glorified to enter into it, as we saw the words of the apostle in I Corinthians 6:9-10.

Anything which is pertaining to flesh and blood and corruption cannot inherit the kingdom of God and that point is made abundantly clear from that particular reference.

So we find in the other passages where the kingdom of God is referred to it has a future significance. For instance, the Lord Jesus Christ himself, in the 26th chapter of Matthew verse 29, when he partook of the memorial supper, made it quite clear that he would not partake of that bread and wine again as he says, ". . . I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Now was that done on the day of Pentecost? Would the bread and the wine be partaken of at that occasion with Christ in heaven and the apostles upon the earth? Furthermore, Christ speaks of the time when he should "reign over the house of



Jacob forever and of his kingdom there would be no end." This we find in Luke 1 and verse 33. This is a prophecy rather concerning the work of the Lord Jesus Christ, that is, he would have the throne of his Father David and he would reign over the house of Jacob forever. The house of Jacob is not in heaven. The house of Jacob would be established and re-established upon the earth.

Again the Lord Jesus Christ says that they "would see" — that is the Pharisees and the scribes — they "would see Abraham, Isaiah and Jacob and all the prophets in the kingdom but they themselves would be cast out." How would they see this if the kingdom of God is in heaven. This would mean that unrighteous men are going to heaven. Surely it must require the return of the Lord Jesus Christ and the resurrection of Abraham, Isaiah and Jacob for this particular verse to be fulfilled.

So we find again from the parable of the nobleman in Luke 19, it would come to pass when he was returned — having received this kingdom — that he would then give that particular reward. So Christ says again in the 22nd chapter of Luke verse 30 again the words, "That ye shall eat and drink at my table in my kingdom, and sit on (twelve) thrones judging the twelve tribes of Israel." That shows us that the eating and drinking in his kingdom would be at this particular time. Again, the apostates make it quite clear that the inheritance of the kingdom is in the future in Colossians 4:11 "And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers (not **in** the kingdom, not **into** the kingdom but) **unto** the kingdom of God . . ." And here we must look at the context for the translation of Greek words. We do not have to become Greek scholars to know where a word should be translated as such, so the apostle says "my fellow workers unto the kingdom of God."

Again, in II Thessalonians 2:12 the apostle says, "that ye (should) walk worthy of God, who hath called you unto his kingdom and glory." But why did he not say "Who hath called you into and that you are now in his kingdom and his glory." There is certainly no glory associated with the saints of today who walk in weakness.

Again to the epistle of the Thessalonians the apostle says "which is a manifest token of the righteous judgment of God (in his 1st chapter of II Thessalonians verse 5) that ye may be

counted worthy of the kingdom of God, for which ye also suffer ..."

Chairman:

Ladies and gentlemen, that concludes the first session and tomorrow night at 7:45 the second session will take place. Outside the door are tables of literature on the kingdom and there will be six representatives from each of the two churches — the Church of Christ and Christadelphians, who will be able to talk to you further on the question of the kingdom.

I now declare the session closed.

**DEBATE — Saturday, August 4, 1973.**

**Mr P. Pickering's First Affirmative.**

Chairman:

Gentlemen, it being a quarter to eight, and the G.P.O. confirms my time, I declare the meeting open and welcome you here this evening, and read to you the proposition that will be discussed this evening. The proposition is: "The Scriptures teach that the Kingdom of God will be established, set up, upon the earth after the Second Coming of Christ, and that he will reign for 1,000 years on David's Throne in Jerusalem."

This will be affirmed by Mr. Pickering of Melbourne for the Christadelphian church; to be denied by Mr. Jim Waldron of Sydney for the Church of Christ.

I will read to you now the rules under which the debate shall be conducted. And they are: (These can be found within the agreement published in this book.)

These are the conditions of the debate and I will now call on Mr. Pickering of Melbourne to open the debate.

Mr. Chairman, Mr. Waldron, and ladies and gentlemen this evening we wish to continue our debate in the form this time of looking at the proposition of the Christadelphians; that they believe the kingdom of God is yet to be established in the earth. They believe that it will synchronise with the great events of the return of the Lord Jesus Christ to this earth and that, at such a

return, will be the purpose to establish a kingdom throughout this earth in which God will maintain the sole control of the kingdom of men through the kingdom of God being established with Christ as its ruler.

We are able to see from passages of scripture the indication of what God has said concerning his kingdom. The New Testament scriptures, particularly the testimony, is that the kingdom would be in the future as we also endeavoured to show last evening. James chapter 2 and verse 5, for instance, spoke of the incident where it says, " . . . Hath not God chosen the poor of this world . . . and heirs of the kingdom which he hath promised to them that love him?" Notice the emphasis here, "He has promised to them that love him" — a promise is still yet in the future. So they are heirs of a kingdom which shall yet in the future be possessed. The promise is still there and this is James writing well after Pentecost.

In II Peter chapter 1 and verse 11 again the apostle speaks here "of an entrance . . . (which) shall be (that is in the future) ministered unto you abundantly (an entrance) into the everlasting kingdom of our Lord and (our) Saviour Jesus Christ." As we also find from the episode we quoted last evening of 1 Corinthians 15:53 "That flesh and blood cannot inherit the kingdom of God." And likewise the apostle Paul stated in his 2nd epistle to Timothy, writing at the end of this life's ministry, he spoke of the Lord Jesus Christ who shall judge the quick and the dead (which is the subject of 1 Corinthians 15) at his appearing and his kingdom. Here, quite clearly, his appearance is linked inseparably with his kingdom so he uses the term "at his appearing and his kingdom" in that sense exactly. Therefore, the kingdom must yet be in the future from 2 Tim. 4:1.

In 1 Thess. 2:12 the apostle there affirmed that God hath called you into, or unto, rather, his kingdom, which are the words of the apostle here.

We further find that the work of the saints who shall judge the world in the future, that, is reigning as kings and priests upon this earth, the apostle says in 1 Cor. 6:2, ". . . that the saints shall judge the (earth) . . ." So therefore the responsibility of rulership and judgments is yet in the future — well after, indeed, the time of Pentecost.

Furthermore, we find, as Luke 22:30 had indicated that, at

the time when Christ would return, then would there be reigning and judging in the kingdom. We would like, however, to take your attention at this time to the Acts of the apostles from which reference has already been made, and this time we go to the 1st chapter of the Acts of the apostles, concerning the time when the Lord Jesus Christ was about to ascend into the heavens, to ascend up in the clouds. We find, in verse 6 that "when they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?" "Wilt thou at this time restore the kingdom again to Israel?" And the Lord Jesus Christ said unto them "It is not for you to know the times (and) the seasons, which the Father hath put in his own power," and then he went on to speak of an intervening time in which the kingdom of God would be taught, in between the time of his ascending to heaven and of his descending to earth to establish the kingdom again to Israel, which is the very question the disciples had asked the Lord. And so the Lord answered by saying "It is not for you to know the times (and) the seasons." Now why did he answer in this way? Because what he is answering is the words "this time." The apostles said "Wilt thou at this time." There was no doubt in their minds that the kingdom would be established to Israel. The question was when? And if this is the time when the Lord Jesus Christ is about to ascend to heaven and he has been teaching his disciples for three and a half years, then surely they ought to know what the kingdom of God is about. So they said to him "are you going to establish it now." And Christ answered the question at this time and he said "it is not for you to know the times and the seasons, so I can't answer the question to you." But their understanding of the kingdom of God was quite clearly a setting up of a kingdom in Israel associated with that particular nation.

Now we've heard a little to date about the kingdom of God. But what is a kingdom? Surely a kingdom must be defined in some measure, and defined in the terms which we find kingdom used in scripture. A kingdom is not an abstraction but it's an aggregation of certain elements combining a king, a territory, subjects, laws and rulers and, concerning these elements of the kingdom, we find the scriptures speak copiously upon them. For instance, in regard to the king there is undeniably the fact of

what the king is. It is the Lord Jesus Christ. And we find it again affirmed of his kingship to the kingdom of God in Daniel 7:13 and 14. And what of the territory? Well, we want to talk about the territory for a while this evening. The territory was a territory promised to Abraham, to Isaac, and to Jacob, a territory reiterated in Zech. 2:12; in Ezekiel 36:33-35.

A kingdom must not only have a king and a territory but it must have also its subjects. Incipiently, and firstly, Israel shall be the subjects of God — that is natural national Israel. In Deut. 7:6 this is sustained. And we further find in Micah 4:8 that Israel is to be the head of the nations and “the first dominion” — the primary dominion as part of the kingdom of God from which God’s kingdom will stretch from pole to pole and from sea to sea. The 8th chapter of Zechariah verses 16-19 also bear out this principle. The laws will also be associated with the kingdom, as we have quoted in the context, which we believe it must have, in Isaiah chapter 2. Truly, here are the laws that shall go out from Zion at the time in which everything else in that section has been fulfilled. So also Zech. 14:16-19 will bear evidence of these laws.

A kingdom must also have rulers with the king. And this is to be the reward of the saints who, in this life of probation, are clearly following the Lord Jesus Christ. These are they who are promised to sit with him in his throne as he has gone to sit with his father in his throne — so we find in Daniel 7:27. In I Cor. 6:2, which we have quoted, they shall judge with Christ. In Psalm 149 which says this honour has all his saints to execute judgments upon the earth. They are not doing that now. Further, Rev. 20:6 makes it clear that it was yet in the future, from A.D. 96 in which the apocalypse was given, yet in the future shall they be kings and priests upon this earth. It should be noted that David, so far as his kingdom was concerned, was anointed years before his Ascension to the throne. But the kingdom of David was not established — not set up — until he actually became king over a realm which he had conquered in victory. That was the kingdom of Israel, under David, a kingdom established upon the ruins of the possessors of the land prior to his kingdom and that is the whole foundation of the kingdom of Christ as we quoted last evening. It must be built upon the ruins of the kingdom of men — not to exist coetaneously with it.

Let us go now to the basic promises which were given con-

cerning a land, concerning a place and a kingdom which God would establish. And there are certain important features we should look at in this regard. We would like to take your attention back to the book of Genesis, the foundations and beginnings of everything we find of the purpose of God in his scriptures.

<p style="text-align: center;">COVENANT WITH  <b>ABRAHAM</b>          Genesis Chapters 12-15  <b>EARTH</b></p>
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As we know the Father of Israel, Abram, was called out of Ur, and God said in verse 1 of the 12th chapter, "Now the Lord hath said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee . . ." Notice, "a land that I will shew thee." "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing . . ." Notice, he says there would be a great nation proceeding from him. And in verse 3, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." A promise showing that through Abraham, the promise concerning Abraham and the nation of Israel and the land of Israel, would yet extend at a future date to all families of the earth who would be blessed.

Notice in the 13th chapter of the book of Genesis, the promise is again reiterated in more definition concerning the land into which Abraham had moved. In verse 14, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, southward, eastward and westward: For all the land which thou seest, to thee will I give it and to thy seed for ever." The words were spoken quite clearly to Abram, that he would receive that land to which he was now looking, physically and literally, for an everlasting possession. Abraham received that promise personally for himself.

Secondly, his seed would also possess the same promise that was given unto Abraham. Those two pieces should be carefully noted in regard to this promise. And then it is said in verse 16, "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise (said the Lord) walk through the land in the length of it in the breadth of it; for I will give it unto thee . . . — unto Abraham personally. Now that must require this, ladies and gentlemen, it must require, firstly, that the land that he was looking at was the land that he would possess. Secondly, that Abraham personally, himself, would possess it and thirdly, that his possession would be everlasting.

But Abraham was a mortal man, was he not? Therein is the importance of that promise. Abraham could never possess that land whilst he was mortal for the promise was unfulfilled. Notice in the 15th chapter of Genesis, again the hope of God unto Abraham is stressed — 15th Chapter of Genesis — we read, for instance, in verse 13, "and he said unto Abraham, know of a surety that thy seed shall be a stranger in a land (which) is not theirs . . ." Notice an application to the promise which God said of thee shall a great nation come forth. Here is a promise related to literal Israel. And he is showing that there is an aspect whereby this seed proceeding from him would be established in a nation. And that nation, he makes quite clear, were those who would go (forth) into captivity for a period of 400 odd years.

Nevertheless he says that the nation, "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance," a prophecy of the captivity of Israel in Egypt. And then we read in verse 18, and the self "same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." And then he mentions ten nations, ten nations through verses 19 to 21, and these nations should constitute those who are the previous residents of the land that God said, "I have given thee." God said it in the past tense but were they there? No. This is on the principle that when God makes a promise he speaks of it as if it had been fulfilled. So says the apostle in the 4th chapter of Romans, "God calls things that be not as though they were" because to God and his word of prophecy it is as certain as that.

This prophecy was further spoken, the prophecy and the promise unto Isaac, the child of promise to Abraham, in the 26th chapter of the book of Genesis. We read in the 26th chapter and verse 3 where God says unto Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, will I give all these countries, and I will perform the oath which I swear unto thy father Abraham. Notice, God now says, that I will give it unto thee in exactly the same oath as I had sworn it unto Abraham so now Isaac is involved in the same promise.

Further he makes the reason clear why. He says in verse 5, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Further, the grandson of Abraham received the promise likewise in the 28th chapter of Genesis. In verses 13 and 14 we read these words, "And, behold the Lord stood above it (this is the ladder which Jacob had seen in his vision) and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, to the east, to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" — important promises, ladies and gentlemen, related quite clearly to a promise to give it to Abraham personally and to his seed that would come after him.

In the prophecy of Zechariah chapter 2:10-12 we see again the fact that Israel shall inherit; "The Lord shall inherit Judah his portion in the holy land, and (he) shall choose Jerusalem again." That time would yet be future. The Lord shall inherit his portion in the holy lands. So we find the land of Israel was to have a very important foundation in the promises that God gave concerning his people.

In the prophecy of Ezekiel — if you will turn with us to Ezekiel to the 36th chapter — here we read concerning Israel again Ezekiel 36 and verse 33. There we read the words, "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded" — the promise of God concerning Israel. And notice Israel was to go into dispersion and God would call Israel back again. Because of the virtues of



Israel? No, but because God was obeying his holy promises unto the Fathers, and we see in verse 35 again concerning the land which would be desolate, "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" — clear signs concerning the fact that the land would be revived.

You will find the same words (similar words) spoken of in the prophecy of Joel chapter 2 verses 18 and 21. In the prophecy of Isaiah to which we can turn — in the 51st chapter of Isaiah — again a prophecy relating to the word of God fulfilling his own promises that he gave. For we find again that "the Lord shall comfort Zion: (and) he will comfort all her waste places; and he will make her wilderness like Eden . . . her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." And that time, ladies and gentlemen, has never been fulfilled. That time has never been fulfilled, that has yet to be seen when the glory of the land will be seen in Israel.

Notice again the 62nd chapter of Isaiah — and there we read in verse 4 concerning the same subject for "Thou shalt no more be termed forsaken; (as the land as it has been through history). Neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married" — that is God's delight would be in the land and the land would be married back to God. and this is all in conformity with the promises which he made. So we find also in the 60th chapter of Isaiah verse 15; in Psalm 37 and verses 9, 22 and 29 — shows us that the righteous shall inherit the land and dwell therein forever. What land? The land of Israel. There is only one land that God has talked about in this context and it is a literal land — as literal as the land that Abraham looked at to the north, the south, the east, and the west. So said the Psalmist, "The righteous shall inherit that land and dwell therein for ever," as the Lord Jesus Christ also affirmed in saying that "the meek shall inherit the earth."

Now how did the prophecies relate then to the covenant in the Lord Jesus Christ? Let us go to Romans to the 15th chapter and verse 8. In the 15th chapter of the epistle to the Romans the

apostle Paul said concerning the Lord Jesus Christ," Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the father . . ." Were the promises to Abraham to be forgotten? No. They would be confirmed. And how was this confirmation to take place? Well, the Lord Jesus Christ was to be a sacrifice. He was to be a sacrifice to confirm a covenant as this was the means by which a covenant was made at this time.

You remember the occasion when God spoke to Abraham concerning that which would befall Israel as they were slaves for 400 years. And God made a covenant and the animals were taken and sacrificed. And as God would there make his covenant there was a typical confirmation of that covenant — a sacrifice of the animals — and the making of the covenant was that the animals would be parted side by side and the two people involved in the covenant would pass between the animals, and that would designate the confirmation of the covenant.

Therein is the Lord Jesus Christ seen in the antitypical sense of the sacrifice to confirm a promise made to Abraham. And that is a very important aspect of the work of Christ, for only in and through Christ can eternal life be given. Abraham looked towards the day of Christ. And, as he took his own son Isaac to offer him up as a typical sacrifice, he looked again to the day of Christ. He rejoiced to see Christ's day and he was glad. He looked in faith to the faithfulness that comes unto us through Christ. He looked forward as we today look back to the sacrifice of Christ. And in that way Christ was a confirmer of the promise made to Abraham and the very person through whom the promise of an ever lasting, that is, eternal life, possession of the land of Israel can be possible, without which that promise would not be possible.

Furthermore, the apostle Paul goes on to say in Galatians concerning the promise to Abraham — in the 3rd chapter of Galatians — you will notice here concerning those who are now related to Christ and therefore to the seed. In verse 16 he says, "Now to Abraham and (to) his seed were the promises made. (And) He saith not . . . to seeds, as of many; but (seeds) as of one, And to thy seed, which is Christ." Here is the promise now taken and applied by the apostle Paul to Christ the eminent seed.

And as we see in verse 29 "And if ye be Christ's, then are ye

Abraham's seed, and heirs according to the promise." What promise? The only promise given and the only promise he is referring to is the promise to Abraham. Abraham has yet to receive that promise which he has not possessed. Therefore, it is evident that God must now bless Abraham in the same way that we must be blessed, that is through Christ. If we are heirs through Christ then the promise of the future life upon this earth, in the land of Israel, is the promise that relates unto us.

In the epistle to the Hebrews chapter 11 verses 8 and 9 and verse 11, verses 39 and 40, you have the full import of the apostle's words that Abraham did not receive the promise. They were still waiting for the promise when they died. They did not receive it. Furthermore, you will notice in the Acts of the Apostles the words of Stephen when he makes his witness before the Sanhedrin council. Giving a history of Israel he says in verse 5, showing how Abraham had moved out of the land of Ur, he says, "And he gave him none inheritance in it . . . not so much as to set his foot on: yet (says God), yet he promised that he would give it to him for a possession and to his seed after him, when as yet he still had no child." Abraham never received one square foot of inheritance of that promise. How could he? Because Abraham was not living eternally.

Furthermore, the land had not been processed in a way that God was preparing it so that his dwelling and his inheritance of that land would take place eternally. The promises unto Abraham formed the very essence and foundation of the salvation that is offered through Christ. So the apostle Paul in Acts chapter 26 and verse 6, when he stands before his accusers, he says, "I am judged (of one thing in particular) for the hope of the promise made of God unto our Fathers." This is the thing he was judged of to his mind. Notice he says it is the hope of the promise. A hope is only hope while it is yet unfulfilled. Once you don't want to be fulfilled you don't hope in. He says that he was judged for the hope of the promise made of God unto the Fathers.

That same hope the apostle Paul expressed when he went to Rome to stand before Caesar after his appeal from Jerusalem. And he went and he met with the Jewish fraternity in Rome in Acts chapter 28. And he said ". . . for the hope of Israel I am bound with this chain." There was no denying that Israel was

here, in Paul's reference of context, natural Israel, according to the flesh. It was not the spiritual Israel of which we also acknowledge does exist. And the spiritual Israelite is the saint who comes in and takes on Christ's saving name. However, natural Israel still pertains to all the promises that are made concerning natural Israel that she must be established unto the land. Natural Israel will make the great nation that God said he would make out of the seed of Abraham himself. But this does not deny, it adds to the promise of the unitary seed in the Lord Jesus Christ.

So we find the apostle Paul continues preaching the kingdom of God, and teaching the kingdom of God is teaching the hope of Israel and the things concerning the name of Jesus Christ. We learn further of the Lord Jesus Christ in association with these covenants of which we shall speak later. But concerning his work — he was one who we find out was to receive a throne in Israel, the obvious place for a king yet to receive a throne if Israel is to be the place of the inheritance. So in Luke 1:32-33 Christ is given a promise that God will give unto him the throne of his Father David. If the promise is related to Christ as the seed inheriting the land of Israel from an everlasting possession then it's obvious it must be in the land of Israel.

Furthermore, in the record of Luke chapter 1, at the birth of the Lord Jesus Christ, when the prophecies were given and the reflection was made upon the word of God concerning this man, the seed of Abraham. You will read for instance in verses 54 and 55 of this chapter, "He hath holpen his servant Israel, (in) remembrance of his mercy; (and) As he spake to our fathers, to Abraham, and to his seed for ever." Truly, in the mind of her who would give birth to this child — in the mind, at this time, of Mary, who makes a statement involving her own son, (she) says "God is remembering the mercies as he spake to the fathers, of Abraham and to his seed for ever" — again the essence is it is forever — it is eternal.

Again in the 68th verse of this chapter, "Blessed be the Lord God of Israel; (notice the God of Israel — not spiritual Israel here, but Israel literally for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David . . ." — a most significant statement. "As he spake by the mouth (says Zechariah) of all (his) holy prophets which have been since the world began." What had

they spoken of? The promises that God had made — those concerning David and concerning Abraham. "To perform the mercy" (he says in verse 72) "to perform the mercy promised to our Fathers, and to remember his holy covenant . . ." And what was it? It was "The oath which he sware unto our Father Abraham . . ." (verse 73).

Is there any doubt, ladies and gentlemen, that the oath which God had sworn unto the Father Abraham was still yet to be effected. It was still yet to be effected. Through the Lord Jesus Christ would this be effected, that the life of Abraham would yet be re-established in this earth to receive that covenant promise.

So in the prophecy therefore of Micah, when he quotes concerning the nation of Israel, he quotes concerning the re-establishment of Israel to the lands, that the land may receive an inheritance according to the promises that God gave unto Abraham. In the 7th chapter of Micah, in verse 20 we read these words, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." That is that "He will turn again (in verse 19) and . . . have compassion upon (Israel); he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." God will surely return to fulfil that promise.

Chairman: The proposition will be denied tonight by Mr. Waldron.

### **Mr. Waldron's First Negative.**

Thank you Mr. Wilkinson.

It is my pleasure to be with you again tonight and have this opportunity to speak to you concerning these things that concern our eternal welfare.

Ladies and gentlemen, Mr. Pickering, I would like to now begin my first denial in this present debate. I would like to mention that I appreciate Mr. Wilkinson reading the rules of the debate. I regret to point out that the first rule of the debate says that the points of the proposition must be so defined that there will be no misunderstanding; but my opponent, who has just gone before, has failed to do that. The rules of the debate, which you ladies and gentlemen are responsible for here in Hobart.

You signed the agreement that it would be carried out; he did not do that.

Also, he did not read the proposition nor try to prove the proposition. It appears that he is still in the negative from last night, trying to show that the kingdom was not established on Pentecost.

I showed the chart, that I had, seventeen points from the prophecies of the Old and New Testament (meaning Matthew, Mark, Luke, John and the first chapter of Acts) which point to Pentecost as being the date for the founding of the kingdom. Seventeen points! Not one of those points was erased. Yet, tonight we have a negative speech. I'm not angry about this at all, but it is important that you recognize this and realize this: that when a man is in the affirmative he has certain obligations; and when a man is in the negative he has certain responsibilities. A person must live up to the part he has agreed to do at that time.

Now I want to take up the things that he discussed tonight as rapidly as possible. In order to do that we have a few charts to bring to your attention.

Would you give me chart number seventeen, please, Chart number seventeen.

Now, ladies and gentlemen, you will notice that Mr. Pickering talked about the establishment of the kingdom saying that it had not been set up; Christ was not ruling on his throne; and when Christ comes back he is going to establish his kingdom.

I want us to notice in the book of Acts 2:34-35 the word of God says: Christ began to sit on Pentecost "till" (The King James version says "until;" this is the English Revised Version). Christ began to sit on Pentecost till his enemies were made his footstool. That was on **Pentecost**.

Now look at Hebrews 10:12-13. After Christ had offered one sacrifice for sins forever he sat down on the right hand of God henceforth expecting "till" his enemies be made his footstool.

Alright, he sat down on Pentecost till his enemies be made his footstool and Hebrews says he sat down till they be made his footstool.

Now look at I Corinthians 15:25: "For he must reign;" that was in the first century, Paul was saying this just a few years

after Pentecost. "For he must reign till he hath put all enemies under his feet." Christ is reigning right now. You can't get away from that. **You** can't place his kingdom in the future. He is now ruling. He is now reigning on the throne.

CHART NUMBER 17

**Acts 2:34-35**

CHRIST BEGAN TO SIT ON PENTECOST  
"TILL" HIS ENEMIES WERE MADE HIS FOOTSTOOL

**Hebrews 10:12-13**

AFTER CHRIST HAD OFFERED ONE SACRIFICE  
FOR SINS FOREVER HE SAT DOWN  
ON THE RIGHT HAND OF GOD HENCEFORTH  
EXPECTING "TILL" HIS ENEMIES BE MADE HIS  
FOOTSTOOL.

**1 Corinthians 15:25**

FOR HE MUST REIGN "TILL" HE HATH PUT  
ALL ENEMIES UNDER HIS FEET.

**1 Corinthians 15:23-26**

CHRIST'S SECOND COMING — **1 Corinthians 15:23**  
THEN COMES THE END — **1 Corinthians 15:24**  
DELIVERS THE KINGDOM TO THE FATHER —  
**1 Corinthians 15:24**

I Corinthians 15:23-26 sums this up and shows that the kingdom cannot possibly be yet future. Christ's second coming (I Cor. 12:23): it says those that are his at **his coming**. Christ is coming, then comes the end (I Cor. 12:24). Now those who

believe in a future thousand year reign don't say then comes the end. They say then comes the 1000 years, but you can't put it in there. God's word says don't add to my word lest I reprove you and you be found a liar (Pro. 30). Then comes the **end**, not then comes the thousand years. "The End" is there, dear friend. It is there.

I love you and that's why I am saying these things. I don't say I love you just to flatter you. I do love you and I am interested in you. The Bible says then comes the end and he delivers the kingdom up to the Father. He is going to reign till he delivers the kingdom up to the Father.

Let us go to chart number seven. We used this chart last night, but he referred to something I want to bring to your attention. Chart number seven.

This is from Hebrews 12:22-28. You will notice that we have outlined for you what the passage of scripture says. It says ye have come unto the Heavenly Jerusalem; ye have come unto Mount Zion. I want you to notice before this, back up in verse 18, it says you did not come to that old physical mountain in Sinai. You did not come to the earthly mountain; you have come to the new Jerusalem, the Heavenly Jerusalem. You have come unto the city of the living God. You have come unto God; you have come unto Jesus Christ; you have come unto an innumerable host of angels; and unto the spirits of just men made perfect.

Beloved, I want you to know those are spirits of Abraham, Isaac, and Jacob, who are now waiting for the resurrection of the dead in the hadean world. They are not non-existent. They are in existence. The spirits of just men made perfect.

Dear friends, that does not mean breath. What does it mean, "breath made perfect?" How could that possibly be? Alright.

The spirits of just men made perfect. Abraham, Isaac and Jacob are in the kingdom. The angels are in the kingdom; and beloved, the Bible says (Matthew 8:11) we shall come from the east and the west to sit down in the kingdom, i.e. those who come into the church from the east and the west sit down in the kingdom with Abraham, Isaac and Jacob. Thus, when you are added to the church you are translated into the kingdom (Colossians 1:13, Philippians 3:20).

Now here's my point I want to make in connection with what he said tonight. Philippians 3:20 says "our citizenship (a



footnote in the English Revised says "our commonwealth") is in heaven." I showed you last night that if my opponent were in Ceylon he would say I'm a citizen of the Commonwealth of Australia, but my inheritance is in the Commonwealth. We are in the kingdom of God right now, but our inheritance is in heaven. He keeps on using the term "inherit heaven" or the "kingdom of heaven," as though that means to be born into the kingdom. I might ask you a question, Mr. Pickering, are you born into a man's family at the same time you get the inheritance? You have got to first be born into a man's family, then you get your inheritance after that. We are born into the kingdom, born of water and the Spirit. Whenever a man is taught by the Spirit of God through the words of God, the Spirit begets him. James 1:18 says "of his own will begat he us with the word of truth." That's the Holy Spirit begetting us, then we are raised out of water. That's the new birth of water and the Spirit. We come into the kingdom and we are looking forward to an inheritance.

Yes, sir, when Jesus Christ comes back we are going to inherit it. You can't use that and say that's when we enter the kingdom. We are in the kingdom now. I am in Paul Waldron's family. He's a carpenter in America. I was born in that family 37 years ago, almost 38 this November. Thirty-seven years ago I was born into it, but I am going to get the inheritance later. I'm already in the family, and so it is with the kingdom of God.

Would you take that off please. We have got to move on.

Let us look at I Corinthians 15:50. Mr. Pickering (quoting this) said, "flesh and blood cannot inherit the kingdom of God." Flesh and blood cannot inherit the kingdom of God, but you know he made this point when he said Abraham was looking for his land: he was looking for it literally and physically, literally and physically. Yet, now he says flesh and blood cannot inherit the kingdom of God. Last night he made a reference to Christ eating and drinking in the kingdom. He apparently doesn't believe that is a spiritual communion with Christ. You mean to say that in the millennial as you picture it the people are going to drink physical fruit of the vine and eat the physical bread going into a mortal body and that physical bread's going to become part of the mortal body.

Thus your question about I Cor. 15:50, which says "flesh and blood cannot inherit the kingdom of God" falls on your

shoulders. We don't believe that, we believe this body is going to be changed.

Now we are in the kingdom. It doesn't say flesh and blood people can't be in the kingdom. It says they can't inherit the kingdom. We know that we are going to be changed in a moment in the twinkling of an eye, and we are going to receive our new body from heaven. We will put off this old body, and put on the new body. We don't want to be naked spirits, disembodied spirits as spoken of in II Corinthians chapter 5. We want to be clothed upon with our new body, our new tabernacle from heaven.

Look at II Tim. 4:1: I made a special chart for this. I wrote it out there just now. Would you put that up please?

CHART NUMBER 26

<b>2 Timothy 4:1</b>	
AT HIS APPEARING AND HIS KINGDOM	K.J.V. <b>1611</b>
BY HIS APPEARING AND HIS KINGDOM	E.R.V. <b>1885</b>
BY HIS APPEARING AND HIS KINGDOM	A.S.V. <b>1901</b>

He used II Tim. 4:1 The KJV has "at his appearing and his kingdom." What does it mean at his appearing and his kingdom? Does it mean what my opponent would like for you to think it means? It doesn't.

The best way I know how to show you what it does mean is by just taking the revision of the KJ in 1885 and that other revision (American Standard): Alright, the ER of 1885 "by his appearing and his kingdom" it is going to be "by his appearing and his kingdom." The ASV says "by his kingdom and his appearing." That's what that verse means. It does not mean his kingdom is coming then.

Alright, chart number 13, please.

## CHART NUMBER 13

**1 Corinthians 15:24      Revelation 5:10**

1. **KINGS AND PRIESTS NOW      Revelation 5:10**
2. **THEY REIGN      Revelation 5:10      ERV 1885**
3. **REIGN IN LIFE THROUGH CHRIST      Romans 5:17**
4. **SAINTS REIGN BY RIGHTEOUS JUDGMENT**  
**1 Corinthians 6:2-3      Jeremiah 1:10**

Now Christians reign with Christ. I Cor. 15:24 says Christ must reign. He is reigning now, I have proved that. I have shown that, and it has not been erased. It has not been subtracted. Let us look at Rev. 5:10 and read that passage of scripture together. The word of God says to us "and madest them to be unto our God a kingdom and priest; and they reign upon the earth." Now the KJ has "they shall reign upon the earth." The KJ says "made them kings and priests." Now when one becomes a king, he becomes a ruler. That's what king means, it means ruler, a leader, one who oversees. If a king is over many kingdoms he is called an emperor. Alright, so the people of God, Christians, are made kings and priests according to Revelation 5:10, and it says they shall reign on the earth. When they are made kings and priests they shall reign on the earth. That's what it says, but the English Revised has it this way: "thou madest them to be a kingdom and priests; and they **reign** upon the earth." They reign on the earth.

Let us go a little bit further. Romans 5:17 says "reign in life through Christ. Again, the King James has" shall reign "but the ER has" they reign in life." The point is when you live from the standpoint of the King James translation you reign; so we live and reign with Christ.

Mr. Pickering referred to I Cor. 6:2 and 3, so I want to read that and refer to it also. You will note I have it on this chart; I Cor. 6:2,3, "or know ye not that the saints shall judge the world." That's right, God is going to say here are my people, who obeyed my word. They did my word, why didn't you do it, too. He says you will be judged by them at the end of the world.

That's true, but let us read some more, "and if the world is

judged by you, are you unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?"

So, you see we judge now as well we shall be judging angels, and we shall be judging the world. We are judging right now, even as I told you last night from the book of Jeremiah 1:10, that Jeremiah was set over the nations.

Now, I would like for you to notice something. I regret that my opponent said this: he said "no" that Jeremiah did not begin reigning that day. If you will read the book of Jeremiah 1:9, you will find God said, "I have put my words in thy mouth." Did God put his word in his mouth? Amen. Verse ten says "I have this day set thee over the nations." Now, did he do it? God said he did. Do you know why my opponent cannot understand this? I understand the predicament he is in; it is because he is defending a physical, materialistic kingdom.

As I told you last night that's the point of the debate. We are talking about the great spiritual empire. Jeremiah was in the stocks; he was down in that old pit, but Jeremiah was ruling and reigning. When he pronounced against Nebuchadnezzar's kingdom, it happened; he said Nebuchadnezzar's kingdom would fall after 70 years, and it fell. It fell! Jeremiah was ruling over the kingdoms, a spiritual rule, and that is the way Christians are ruling and reigning in life now.

We must move on to our next point. Let us take the land promise. Quickly, let us get to that. Chart number eleven.

This is a very important one because Mr. Pickering based almost his whole speech on this point tonight. He used Heb. 11, Acts 7:5, Acts 26:6, Luke 1:54, 55, Rom. 15:8, Gal. 3:16, and Acts 28 where Paul was speaking to the Jews in Rome. He used all of these to uphold his proposition on this.

Yet, I want you to notice the fifteenth chapter of the book of Genesis. Turn back there and notice that when God made the covenant for this he had already told Abraham he was going to die. Look at it with me. Gen. 15:15-18. I am going to read it all.

"But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch passed

between these pieces. In that day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the Euphrates."

CHART NUMBER 11

LAND PROMISE

PROMISED — **Genesis 12:7, Genesis 13:15**

LAND COVENANT — FOR HIS SEED TO INHERIT  
AFTER HIS DEATH.

**Genesis 15:15-18**

CONDITIONAL — **Deuteronomy 28:21, Joshua 23:15**

FULFILLED — **Joshua 21:43-45, Joshua 23:14**

GOD PERFORMED HIS WORD ON THE LAND PROMISE.

**Nehemiah 9:7-8**

ABRAHAM DESIRED A HEAVENLY — **Hebrews 11:10,16.**

SEED PROMISE

PROMISED TO ABRAHAM'S SEED — **Genesis 22:18**

NOT RECEIVED WITHOUT US (THE CHURCH)

(NOT MADE PERFECT) **Hebrews 11:39**

FULFILLED IN CHRIST — **Acts 13:32**

CHRIST IS THE SEED — **Galatians 3:16**

CHILDREN — SEED — HEIRS — PROMISE —

**Galatians 3:26-29**

GENTILES FELLOW PARTAKERS OF THE PROMISE IN  
CHRIST JESUS THROUGH THE GOSPEL — **Ephesians 3:6**

OLD TESTAMENT SAINTS NOW MADE PERFECT WITH

US IN CHRIST — **Hebrews 12:23 Ephesians 1:10**

Now he said, Abraham you are going to die, but in the fourth generation, because the wickedness of the Amorite is not yet, then your people are going to come in and get the land. Now you say how can Abraham inherit the land in his seed. Let me ask you a question. How did King Saul lose the throne of Israel?

Did Saul lose it? Saul reigned for forty years. He lost it when his son came to the throne. He lost it through his posterity. He did not lose it personally, but he lost the throne. God took it away from him. Abraham inherited the land, but he did it through his posterity.

I will show you that the promise was conditional. In Deut. 28:21, God made it conditional. He did not say you will have it unconditionally when they moved into the land or were about to move into it. He said I will give it to you, but unless you obey me, I will cause the pestilence to remove you off the land. Jos. 23:15 teaches the same thing; that prophecy was fulfilled.

I just do not understand, and I say this in all sincerity and all seriousness, I do not understand how anyone could contend that the land promise was not fulfilled with this passage of scripture in the Bible. Jos. 21:43-45.

Jos. 21:43-45, "So the Lord gave unto Israel all the land which he sware to give unto their fathers (That's Abraham, Isaac and Jacob, that's who it means); and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Now that's stated again in Jos. 23:14. If you read it you will find it.

We are going now to Nehemiah. Nehemiah was one of the men who led the children of Israel back from the captivity in Babylon. Nehemiah 9:7-8:

"Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give it unto his seed, and hast performed thy words: for thou are righteous."

What did you say Nehemiah? Nehemiah was an inspired man. He was inspired of God. He said, God did it! God performed it! Jeremiah 1:12, God said, "I watch over my word to perform it." Nehemiah said, God brought it to pass. God said I watch my word to bring it to pass (Jer. 1:12). He brought it to

pass. He said I brought it to pass. Dear friends, you cannot depend on that land promise.

In Heb. 11:10, 16 it explains that Abraham did not want a physical country. He did not want an earthly country. He wanted a spiritual home. He wanted "a heavenly" country. He wanted a heavenly country!

I know that in your books it says that over in Palestine is going to be made heavenly, a heavenly country over there. Abraham did not want Palestine; he looked for a heavenly country. He wanted to go to heaven and John 14:1-6 says "In my Father's house are many mansions; if it were not so, I would have told you . . ." Beloved, we are going to heaven, because these old heavens and this earth are going to be burned up according to II Peter chapter three.

Let us look at the seed promise while we are at it. The seed promise was another promise made to Abraham (Gen. 22:18). You know how Abraham was promised that his seed after him would bless all nations; but look at Heb. 11:39, it says it was not received without us. The promise was not received without us. Who is the us? That means the saints today. Your literature says that; I have read that. It means the church, the *ekklesia*. That they should "not be made perfect" without us; but I want you to come back in your minds to Hebrews chapter 12. It says "the spirits of just men made perfect." Now put them side by side: chapter eleven says they were not made perfect without us, put in Hebrews chapter twelve it says that the church had received the kingdom; they had come unto the heavenly Jerusalem; and he said now those spirits of just men are made perfect. They were not made perfect without the church coming in, without the *ekklesia* being brought in; but now the saints are perfect (Heb. 12). Put them together. Read it in that context.

The apostle Paul tells us that seed promise was fulfilled in Christ. It was fulfilled in Christ. If you will look with me in Acts 13:32, "and we bring you good tidings of the promise made unto the fathers, How that God hath fulfilled the same unto our children . . ." God has what? He has "fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second Psalm, thou art my Son, this day have I begotten thee." That was when God raised Jesus from the dead and started bringing people into Christ Jesus.

You know in Gal. 3:26,27 we are all baptized into Christ. When we are baptized into Christ, then we come into Jesus Christ, who is the fulfillment of that promise. Christ is the seed and Mr. Pickering referred to that (Gal. 3:16). That is right. Amen! Christ is the seed. When we get into Christ we are a part of that fulfilled promise. We are born again into the family of God; we are in the kingdom of God when we are in Christ. Christ is the fulfillment of that promise. Look at Gal. 3:26-27. It says "for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." What? Baptized into Christ to put on Christ. We were baptized into Christ; we put on Christ; and Christ is the fulfillment of the seed promise, so we are in Christ. We are part of the fulfillment of the seed.

In Gal. 3:28 "There can be neither Jew nor Greek . . ." There is not going to be Jew or Greek; there is not Jew nor Greek. "There can be neither bond nor free, there can be neither male nor female; for ye all are one man in Christ Jesus. And if ye are Christ's . . ." If you are in Christ (He fulfilled the promise), "then are ye Abraham's seed." We are children of Abraham; we are Jews, and we are Israel. We are spiritual Israel, the Israel of God. Paul says "ye are Abraham's seed, heirs according to the promise."

I agree we are heirs, and I showed you that with that illustration. I was born into Paul Waldron's family, and if he ever gives me an inheritance I will get it when it comes time to receive the inheritance, but I am already in his family. I am already in the kingdom and God is going to give an inheritance to those who are in the kingdom.

Moving on to our next point: The Gentiles are fellow-partakers of the promise. Fellow-partakers, it says. In Eph. 3:6, "To wit, that the Gentiles are fellow-heirs, and fellow members . . . fellow-partakers of the promise . . ." What? The Gentiles have already become fellow-partakers of the promise. David's Tabernacle has been set up (Acts 15); James said, David's Tabernacle had been set up, because the Gentiles had been brought in; so we are fellow-heirs with Israel, the fleshly Israel, the remnant. Thus now Jews or Gentiles are neither circumcision or uncircumcision, but we are all one in Christ Jesus.

The Old Testament saints are made perfect with us in Christ



(Heb. 12:23). I have already referred to that point; but look at Eph. 1:10. Read with me in your Bibles; dear friend, open up the word of God and let us read together, "Unto a dispensation of the fulness of the times . . ." When was the fulness of time? Have you read Gal. 4:4, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." When Christ came (Mark 1:14) he said, it is fulfilled, "time is fulfilled and the kingdom is at hand." When Christ was born into the world that was the season of fulfilling the prophecies.

We read in Eph. 1:10, "Unto a dispensation of the fulness of the time, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him I say." You see the church is upon the earth; the spirits of just men made perfect are in the hadean world; the angels are ministering spirits sent forth to minister for God's people; and Christ is on his throne in heaven reigning at the right hand of the throne of God.

Now I want to talk about chart number 14, but while Brother Glover is bringing chart 14 let me mention this: Mr. Pickering mentioned a life of probation. I have heard that in discussing with Christadelphians; a life of probation. Once I was discussing with a gentleman and he said, "We believe in baptism for the remission of sins, but I believe we are on probation." Did you ever think about that? When a criminal gets out of prison on probation he is not pardoned. Is he? Beloved, when you become a child of God, when you become a Christian, you are pardoned; you are not a criminal on probation. You are saved from every sin! Now if you stumble back into sin, you will be lost, but the Bible teaches (I Jno. 3:14) "We know that we have passed from death unto life, because we love the brethren." We know that we have passed from death unto life; we are not on probation.

Who is the Israel of God today? Gal. 6:15 says it does not really matter whether you are "circumcised" or "uncircumcised," but "as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God."

Who is the Israel of God? Come over to number one on the chart, please. The kingdom was to be taken from fleshly Israel. Matt. 21:43, Jesus said "the kingdom of God shall be taken from you," that is you fleshly Jews. The kingdom is going to be "taken from you, and given to a nation bringing forth the fruits thereof."

## CHART NUMBER 14

**WHO IS THE ISRAEL OF GOD?****Galatians 6: 15-16**

1. THE KINGDOM TAKEN FROM FLESHLY ISRAEL —  
**Matthew 21:43**
2. CHILDREN OF FLESH NOT RECKONED AS  
CHILDREN OF GOD — **Romans 9:8**
3. CHILDREN OF PROMISE ARE — **Romans 9:8**
4. THE PROMISE WAS FULFILLED IN CHRIST  
THE SEED — **Galatians 3:16**
5. CHILDREN BY FAITH AND BAPTISM — **Gal. 3:26-27**
6. ABRAHAM'S SEED NOT JEW OR GENTILE —  
**Galatians 3:28-29**
7. THEY OF FAITH ARE SONS OF ABRAHAM —  
**Galatians 3:7**
8. WHO ARE NOT JEWS? — **Romans 2:28**  
OUTWARD (MODERN ISRAEL)  
CIRCUMCISION (MODERN ISRAEL)  
IN THE FLESH (MODERN ISRAEL)  
WHO ARE JEWS? — **Romans 2:29**  
INWARD (SPIRITUAL ISRAEL)  
CIRCUMCISION IN HEART (SPIRITUAL ISRAEL)  
IN SPIRIT (SPIRITUAL ISRAEL)
9. WE ARE GOD'S CIRCUMCISION WHO WORSHIP IN  
SPIRIT — **Philippians 3:3**
10. CHRISTIANS ARE A HOLY NATION THE PEOPLE  
OF GOD — **I Peter 2:9-10**

Number two: Children of the flesh are not reckoned for seed (Rom. 9:8). Mr. Pickering says they are, but they are not according to Paul, and Paul was an inspired man. Let us read Rom. 9:8, "That is, it is not the children of the flesh that are children of God . . ."

Concerning the Jews in Palestine and Moshe Dayan, there is a story in the July 30, 1973, **Time** magazine. You read the **Time** magazine for 30th of July and you will find a story in it about Moshe Dayan, who is an excellent military leader; and do you know to whom he gave the credit for getting Israel, fleshly Israel, back to Palestine. He said the United States of America did it; and that is the truth about the matter, because God has no more regard for fleshly Israel than he does for the black people of Mozambique. God is not concerned as to whether or not you are Jew or Gentile or whether or not you are fleshly male or female; but God is concerned as to whether or not you are of spiritual Israel.

We now have three minutes remaining.

(Continuing from chart 14) The Israel of God was to be the children of promise, not the children of the flesh (Rom. 9:8). The children of promise.

The promise was fulfilled in Christ the seed (Gal. 3:16).

Children by faith and baptism (Gal. 3:26-27). We presented that in your hearing.

Abraham's seed not Jew or Gentile (Gal. 3:28-29). They that are of faith are the sons of Abraham. Those Jewish people do not believe; they don't believe God. They are not God's people. You must have sonship by faith. They are not going to be saved by sight when Christ comes back. God does not save by sight. The Jews wanted Christ to come down — they wanted a sign — They wanted to see him come down off the cross; but he said no, sir. He saves by faith, and faith comes by hearing. "Faith is the substance of things hoped for, the evidence of things not seen." They that are of faith are the Children of Abraham.

Who are the Jews? Let us read Rom. 2:28. Who are Jews? Not those that are outward; that's modern Israel. Not those circumcised in the flesh; that's modern Israel. Not those in the flesh; that's modern Israel. They are not Jews.

Who are Jews? The inward; that's spiritual Israel. Circumcised in heart; that's spiritual Israel. In the spirit; that's

spiritual Israel. Every bit of that is right in that text, dear friends. It is in there.

We are God's circumcision who worship in the spirit (Phil 3:3). You read on down in Philippians chapter three and you find that Paul was a Jew and he left fleshly Israel; and do you know what he called the things he left behind in Phil. 3:8? He said that's "dung." That is what he said about it. That's how he regarded the fleshly **nation** of Israel as he left it. Now he loved them and he wanted them saved, but the things which he could have had in Israel he counted as dung. Mr. Pickering said the restoration of Israel was the hope of the world, but Paul said I count it as dung.

Christians are a holy nation, the people of God (I Pet. 2:9, 10). Christians, Jews and Gentiles are a holy nation.

While we get this next chart up here I will mention Isa. 66. Mr. Pickering said we are going to be married to God. Did you ever read Romans chapter seven. Paul said, ye are become dead to the law that ye might be married to Christ. Christians are married now.

### CHART NUMBER 3

#### THE THRONE OF THE KINGDOM OF JEHOVAH OVER ISRAEL 1 CHRONICLES 28:5

<b>GOD</b>	<b>DAVID</b>	<b>SOLOMON</b>	<b>CHRIST</b>
1 Samuel 8:7 Isaiah 66:1	1 Kings 1:35 Psalm 132:11	1 Chronicles 28:5 1 Chronicles 29:23	Acts 2:30-33 Rev. 3:21

#### SOLOMON SAT ON

THE THRONE OF JEHOVAH —	<b>1 Chronicles 29:23</b>
THE THRONE OF DAVID —	<b>1 Kings 2:24</b>
THE THRONE OF ISRAEL —	<b>1 Kings 8:20</b>

#### CHRIST SITS ON THAT THRONE

**Hebrews 8:1 Revelation 3:21**

The throne of the kingdom of Israel (I Chr. 28:5). God was on it first of all, but the people wanted an earthly king. Thus Saul came to the throne, but God put him off; then came David; then Solomon was raised to the throne; and now Christ sits on that same throne.

Solomon sat on the throne of Jehovah (I Chr. 29:23), the throne of David (I Kings 2:24), and the throne of Israel (I Kings 8:20). Christ sits on that throne now.

Rev. 3:21 Christ said I "sat down with my Father in his throne."

**DEBATE — Saturday, August 4, 1973.**

**Mr. P. Pickering's Second Affirmative.**

**Chairman: Mr. Pickering will continue the debate.**

Mr. Chairman, and ladies and gentlemen, firstly, I would like to make quite clear that I had the understanding from the proposition of our argument we are putting forward tonight that the chairman, when he read this out, had actually proposed undeniably what that proposition was. For me to repeat it at that time, I felt was purely redundant. Had the chairman not mentioned it then I certainly would have done so. However, I do apologize if we have perhaps disobeyed any small rules.

Firstly, we would like to point out to Mr. Waldron, and it is obvious we cannot answer all his propositions — however, we would like to point out that we are not unaware of the fact that a spiritual Jerusalem does exist. We are not unaware that a spiritual seed also exists but these are additive to a natural Jerusalem which has a part in God's purpose and also a literal Israel which has a part in God's purpose.

I don't know why it is that Mr. Waldron cannot entertain the thought that both these are represented as possibilities. For a start, we notice in the book of Revelation, chapter 21, quite aptly set forth here, is a description of a spiritual Jerusalem. Notice in verse 2 of this chapter, he says, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Now the teaching in

relationship to our citizenship being in Zion and a relationship that we are born from above, is all that which is part of a theme of scripture showing the spiritual Israelite — the real citizen of Zion. As we also quoted Psalm 87 last evening, we fully acknowledge this principle but we acknowledge that the principles relating here to a spiritual Israel are yet to be shown their full import at the time of the setting up of the kingdom.

As we mentioned, the kingdom is composed of various elements and natural Israel will be the subject of that kingdom whilst spiritual Israel — notice — those whose names will be written in heaven (because that's where their citizenship belongs so far as God is concerned) — are those who have set their hearts upon things in heaven, who have listened to the heavenly calling, who have considered all the things that Abraham was considering concerning the spiritual city and the spiritual country of Hebrews 12 which Abraham had looked for. Truly Abraham did look for a heavenly country but this heavenly country was like saying the kingdom of God or the kingdom of heaven. Well, how does the Lord Jesus Christ relate the kingdom unto Israel when as Mr. Waldron quoted, it was taken from Israel. There is the kingdom of God and there is the kingdom of heaven. All of these terms are used interchangeably in the scriptures as we can easily show by cross referencing. However, we won't take the time to do that because you can do it with a concordance yourself.

We realize that Abraham was looking for a spiritual country — a heavenly country. Then heavenly is used in scripture not as the point of location but rather as the point of origin. For instance, Paul said that he was obedient to the heavenly vision in Acts 26, verse 19. Did it mean that he went to heaven to get the vision? No, that was where it originated. So, likewise, he says in writing to the Hebrews, chapter 3, "(We are) partakers of the heavenly calling." "We have tasted," he says in the 6th chapter verse 4, "of the heavenly gift." What heavenly gift? The gift of the Holy Spirit which they had experienced in the first century. So, likewise, we find the apostle John recording "how shall we believe if (they?) tell you of heavenly things." This does not mean that these things exist by location in heaven but they are related to origin of heaven. So the Lord Jesus Christ said, "My kingdom is not of this world." What did he mean? He was

saying that this kingdom would not come from man's origin. His kingdom did not belong to something of setting himself up as a Messiah to lead Israel out of the domination of the Romans. He says my kingdom is from thence. It is not from here. And "world" should not be confused with "earth," because Christ prayed to his disciples in John 17 that God would take them out of this world. They are in the world but they are not of it. Was he saying they are in the earth but they're not of it? The world is used in the sense of that which relates to man's evil upon this earth and that is the sense in which it is clearly used in these contexts.

So Abraham looking for a heavenly country, was not only looking ladies and gentlemen, for a country that was going to be far better than what he had ever seen — in other words, the country he would see would be much richer, like the garden of Eden, as the prophet said. But you will remember that at the time when he looked upon that country was when Lot had looked across at the lush land of Sodom like Eden and Abraham had looked out to the deserts. And that was when God said I will give you this country. And so the prophets of Jeremiah and the minor prophets showed that particular promise would become like a Garden of Eden, that is, a heavenly country. Not only that but Abraham himself would be clothed upon with heavenly nature.

Now Mr. Waldron feels it is very difficult to imagine a spiritual body eating and drinking. It is not so difficult really because the Lord Jesus Christ, when he appeared to the disciples, appeared suddenly in the room and disappeared suddenly from the room, he was in immortal spiritualized nature. It does not mean that because a person has a spiritual nature he is a spirit and has not got a body. The Lord Jesus Christ came into that room and he ate with them and then he departed also. The Lord Jesus Christ was clearly a spiritual body then.

Further, Mr. Waldron has referred to the passage in 2nd Timothy 4:1. The translation, which I noticed on the charts, were all basically saying the same thing, that is, that it was still talking about his appearing and his coming. And if we need confirmation to see why this is related to an appearing and a kingdom at the one time, then surely the passage in Matthew 25 is evidence

of that which Paul was writing to Timothy about. From the 25th chapter of Matthew which we have quoted before where it says in verse 31, ". . . 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." This is his appearing and his coming for which the apostles were concerned. And furthermore, he says in verse 34, "Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom . . ." Well, what kingdom is that that they are going to inherit in the future which they haven't got now?

Surely this is the kingdom which is also to appear **with his appearance** — at the same time — at one and the same time in the point of history.

Now, let's go for just a moment to the points which Mr. Waldron has mentioned in regard to the promise given to Abraham — a promise of inheritance upon the earth. Abraham clearly did not get that land. Mr. Waldron has offered no evidence to show that he did get it. He clearly did not get that land. True, national Israel, his seed, did have a temporary inheritance in that land. True, they did have a temporary inheritance. However, the inheritance that Israel had in that land was but a token of when it would be fulfilled on a far greater basis; and Mr. Waldron quoted from Matthew 21:43 when Christ said, "the kingdom of God shall be taken from you." I am glad to note that Mr. Waldron notes that the kingdom of God was a realization, that it was Israel at that time.

The Ecclesia had not yet been set up. The day of Pentecost had not come and the kingdom was not yet there. But yet Christ says, "The kingdom of God shall be taken from you." But this does by no means claim that the kingdom of God will never yet be associated with that country again or with that land. Truly, Christ was speaking to the rulers, to the wicked rulers — that is the Scribes and Pharisee class — and to them, while the rulers of the kingdom would be cast out, the nation as a whole would not be disinherited. They would receive a temporary removal which we have already quoted from the prophets. Further to this, the apostle Paul stated quite clearly in Romans 11:25-28, "that blindness in part is happened to Israel, **until** the fullness of the Gentiles be come in" and then he says "And so all Israel shall be saved . . ." That is the Kingdom returning.



Now let us deal with Joshua 21 which Mr. Waldron has brought to our attention. Mr. Waldron quoted from verses 43 and 44 showing that the promise had been fulfilled. Now read verse 43, "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein." Right, notice the verse carefully. God gave all the land which he had promised unto their fathers and they possessed it. Then he says in verse 44, "and the Lord gave them rest round about, according to all that he did swear unto their fathers . . ." Now Mr. Waldron has assumed that the fathers here in verse 44 particularly relates to Abraham, Isaac and Israel. We can see, however, over a couple of pages in Joshua 24 and verse 6 where God says quite clearly through the prophet here, "And I brought your fathers out of Egypt . . ." Here the fathers were surely brought out of Egypt, and these were the fathers to which very important promises were made. God had sworn unto their fathers that his presence would go with Israel and that he would give them rest and this is what the word in Joshua is quoting from. This is concerning Exodus 33:14 where God said, "I will go with you and I will give (you) rest." So says Joshua 21:44 "and the Lord gave them rest round about." This verse does not apply to the promise to Abraham as he was promised the land, for instance, from the River of Egypt (that is the Nile) to the Euphrates, as we find in Genesis 15:18.

Israel never occupied the territory in the days of Joshua so designated. Even Solomon's kingdom reaching it plenitude in the rule — in his rule — it reached only unto the border of Egypt, not even to the river of Egypt as you will see in 2 Chronicles 9:26. This particular verse applies to the promises that God gave unto the fathers when they came out of Egypt. You will notice, for instance, in Exodus, chapter 3, again the episode when God was showing that he would bring his salvation unto his people out of Egypt. The third chapter of the book of Exodus, we read there in verse 8, "And I am come . . . to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large . . . (and) a land flowing with milk and honey; unto the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites." Six nations note but there were ten nations promised to Abraham in

Genesis 15:18 —furthermore, God and made promises to Israel concerning the inheritance they would have by way of a covenant that God with the fathers when they came out of the land. And that covenant, ladies and gentlemen, should not be confused with the covenant made unto Abraham. They are two and completely separate things.

Now, you will notice, for instance, in Deuteronomy 11 — we go to Deuteronomy — those who have Bibles are able to follow the quotes through as we look at the testimony of the law and the prophets concerning the things which we state. In Deuteronomy 11:8 we read there the words “Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whether ye go in to possess it; and ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.” Furthermore you will notice in verse 31 “For ye shall pass over Jordan . . . (and) go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.” The promise unto the fathers there and the covenant that God made with Israel was certainly a covenant that was conditional. There is no question of that. However, the covenant to Abraham was not conditional and wherein does the condition appear if it is? That covenant was made on the basis of faith not obedience — not complete and total obedience — and Paul made this thesis out of Roman chapter 4. The promise to Abraham was not conditional on anywise. Abraham was promised the land for an everlasting possession. He has not yet possessed it.

Further, we see that the testimony of the New Testament is that he still has not received it as we read from Acts 7:5. And Paul saw the promise still in the future in Acts 26:2. However, the promise made to Abraham was not the fullness and the end of God's promise concerning a literal and a physical kingdom to be established upon this earth in the very vicinity of the land which Abraham had seen.

On the chart here we now would like to illustrate to you that there are some important covenant adding to the covenant which God had already given unto Abraham himself.

## CHART NUMBER 2

COVENANT WITH

*DAVID***2 Samuel, Chapter 7***GOVERNMENT*

So we find that so far as the word of God is concerned David received a very important promise also. Let's look at the situation of David very quickly. As David was first accepted by his own followers when in exile, then by his own tribe when he came to power, and afterwards by the rest of Israel, and finally by the surrounding nations so Christ is today accepted by his followers and will be first acknowledged as King by the Jews in the land at his return, which we have already stated from Zech. 12:7. He will afterwards be accepted by the rest of Israel who will then be restored to the land. Here, then, is greater amount of the immediate subjects of the Kingdom which Ezekiel speaks of in his 39th chapter verses 25-27 and his 37th chapter verse 22, and will finally extend his power over to the whole of the earth when all the earth shall be filled with the knowledge and glory of God as the waters cover the seas.

So God then made a very important promise unto David concerning his kingdom in the seventh chapter of the 2nd book of Samuel, chapter 7 and verse 10 through to about verse 13, we read some very significant words there which God has made. In verse 10 you will notice, for instance, that God says" . . . I will appoint a place for my people Israel . . ." (literal, physical Israel)" and will plant them, that they may dwell in a place of their own, and move no more . . ." That has not yet been fulfilled. To move no more means to never go out. Israel is only just now, in your generation, moving back to a land and there is still a greater part of Israel to move back also. So Israel should move no more and the wicked would afflict them no more. That is yet to happen in the future.

And the Lord will make an house — "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers . . ." Notice David will die — it is acknowledged he would die. So he

says "... I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, (and) He shall build an house for my name, and I will establish the throne of his kingdom forever." Notice that — "forever" — what throne of what kingdom? The very place where David was sitting and this was the very promise that was made concerning David — concerning Christ when he was born — that he should sit, and God should give unto him the throne of his father David. Where was it? In heaven? No, on earth. And what about Israel who was around the throne? They were promised that they would "move no more" — yet in the future also.

Then he says "... thine house and thy kingdom shall be established forever before thee ..." The house and the kingdom of David should be established **before David**. Yet David has said that he is going to die. We know that the prophet said when thy days be fulfilled you will die and then this will be done. But yet he says it will be established before thee forever. And as God had said to Abraham 'you will get that possession of the land forever' so God said to David "You will sit in that area and you will see your son upon that throne forever." Where? In the very place in which he was talking about. That is the promise which was given to David — a very significant promise and one which we should bear well in mind to remember concerning the covenants that God had made with the fathers.

As we have already quoted back in Luke chapter 1, you will remember how the Lord Jesus Christ was, on this occasion, to be born miraculously by divine conception. So said the angel who came to Mary, "He shall be great, and (He) shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David." What throne? The very throne that was on the earth when God gave the promise to David. And it says, "... and he shall reign over the house of Jacob ..." Not spiritual Israel, not in heaven but over the house of Jacob, and whilst we fully acknowledge a spiritual Israel, the House of Jacob is a term in scripture that designates natural Israel always. so he says here, and he will "reign over the house of Jacob forever: and of his kingdom there shall be no end." So the kingdom again will be the place where Christ shall return when he shall set up his throne of glory upon the earth.

And so he made the promise to his disciples that he that

overcometh will I grant to him to sit with me in my kingdom. That promise is still yet in the future. And he will sit with Christ in his throne and that is the very throne associated with Matthew 25 when God will give them the reward of the kingdom prepared through the times of the past of the Gentiles.

Now Mr. Waldron made mention from the 15th chapter of the Acts of the Apostles concerning the tabernacle of David — and Mr. Waldron stated that the tabernacle of David — if I correctly remember his words or the import of them — was that it was established, that it was established and that James quoting it here, says in verse 15, “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 . . .” There is a quotation which James uses pertinent to the conference at Jerusalem. This conference, you will recall, was over the fact that the Judasers had moved into the Ecclesia and was starting to take it back to the law of Moses. So said the apostles, their findings were that the prophets had testified that the Gentiles shall share with the Jews in the inheritance.

It did not kick out the Jews. They would share with the Jews. So he makes the point in quoting this prophecy which is taken here from Amos 9:11-12. But notice this the words that we have in chapter 16, “After this I will return.” Now, what's he talking about there? We have yet to establish what the tabernacle of David was. But let's go to Jeremiah chapter 12. Jeremiah chapter 12 is here being quoted in allusion by the apostle when he says “to this agree the prophets” plural, showing that the prophets agree to a gathering of the Gentiles into the things concerning the tabernacle of David. Now in Jeremiah chapter 12 and in verse 14 to 15 we read these words, “Thus said the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit . . .” Notice, Israel is still there — natural Israel is there as an inheritance which God has said, “behold” He says, “I will pluck them out of their land, and pluck out the house of Judah from among them.” and he says in verse 15 “And it shall come to pass, after that I have plucked them out I will return . . .” The very words that the

apostle James now takes up and quotes, "I will return, and (I will) have compassion on them, and will bring them again, every man to his heritage, and every man to his land." Notice what God has said — he has driven them among the Gentiles, yes, the enemies, but he will pluck them out of their lands and he will pluck back Judah and bring Judah back into the land. So says God, "I will return." That, therefore, means that the apostle James was quoting the context of Jeremiah chapter 12, speaking of the return of Israel.

Did that happen in the day of Pentecost? Did that happen in the day of the apostles' conference in Acts 15? No, it did not! But let's go over to the prophecy from which it is basically quoting in Acts 15 to Amos chapter 9, for in the prophecy of Amos we will also find what the apostle was talking about. It's very easy sometimes to take a passage such as "the tabernacle of David" without defining what the tabernacle of David is. The apostle now quoting concerning Amos in the 9th chapter talks about exactly, coincidentally, the same subject that Jeremiah is talking about in his 12th chapter. "In that day," verse 11 of Amos chapter 9, "In that day will I raise up the tabernacle of David (which) is fallen; and close up the breaches thereof; and I will raise up his ruins, and I will build it (up) as in the days of old: (and) they may possess the remnant of Edom, and of all the heathen, which are called by my name . . ."

The reason why James quoted this was because he was going to show that in the time when God restored Israel again to their land, like as we see them beginning to go back now, that not only Jews would return to the blessing of God, but the fact is that Gentiles would. And here is where it says the heathen which are called by my name will be part of the tabernacle of David — "Behold," he says in verse 13, "the days come, saith the Lord, that the plowman shall overtake the reaper, . . . the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people . . . Israel, and they shall build the waste cities, and inhabit them . . ." In verse 15, "And I will plant them upon their land . . ." — their land! — from the land promised to Abraham. Here would be an inheritance concerning the restoration of the land — the household of Israel, " . . . and they shall no more be pulled up out of their land . . ." And wasn't that the

promise which God had made to David — they shall move no more out of their land? So say the prophet — they shall no more be pulled up out of their land which I have given them says the Lord thy God.

The tabernacle of David was a significant item in the argument for the apostles here because the tabernacle of David was that which he set up when he brought the ark out of the Gentiles — a beautiful type of the salvation of God, that is, the tabernacle of the Lord Jesus Christ going among the Gentiles, the Philistines while Israel was in sin. So said the apostle that “blindness in part is happened unto Israel until the fullness of the Gentiles be come in.” So that ark, which was but symbolically the presence of Christ among the Gentiles, would move back through the house of Obededom. And David brought it out and he set it up, and it was the tabernacle in which you will find, in the records in Chronicles, Gentiles were associated with it. It was a tabernacle which God had set up to show that Gentiles would eventually come into the purpose of God also.

So we find, ladies and gentlemen, that the promises to David are surely yet in the future and yet to be fulfilled. But the promise that he would have a son to sit upon his Throne would be that which was spoken of by the prophet unto David, that his seed also would be Christ. This was confirmed at the birth of Christ. Furthermore, we read in the words of Psalm 132:11 that “The Lord hath sworn in truth unto David.” “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” And that throne was literally the throne of David.

Now I'd like to illustrate to you from the record of the scriptures again — this time from the Chronicles — 2nd Chronicles chapter 28 — that this very throne was called God's throne when it was upon the earth, for we find in the 28th chapter of 1st Chronicles — and verse 5, we read, “And of all my sons, (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.” There was the throne of the kingdom. There was the kingdom of which Christ spoke to his disciples. That was the kingdom of which they asked Christ 'will you set this up again at this time.' It is termed quite clearly to sit upon the throne of the kingdom of the Lord, the throne of the kingdom of

the Lord over Israel, again a very clear statement concerning God's consideration for David's throne and those who would sit upon it after him.

You will notice again in the 29th chapter of 1 Chronicles, "Thine, O Lord (in verse 11) is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all." So we find that the kingdom was spoken of quite clearly as being God's kingdom. It was that which was spoken of as being God's throne. So we read in verse 23 of I Chronicles 29: "Then Solomon sat on the throne of the Lord . . ." And why was it called the throne of the Lord? Because that was the place where God had chosen to place his name. That was the place where he would take Jews and Gentiles together to worship before him.

Furthermore, this was clearly the kingdom that would be re-established consequent upon Israel's failing before God. We find this in the prophecy of Ezekiel in the 21st chapter. In Ezekiel chapter 21 and verse 25 we read concerning Zedekiah, the sinful king of Israel, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus said the Lord God; Remove the diadem . . . take off the crown; (and) this shall not be the same: exalt him that is low and abase him that is high. (For) I will overturn, overturn, overturn, it." (Three times overturning the kingdom of Israel) "And it shall be no more, until he come whose right it is; and I will give it him."

CHART NUMBER 3

OVERTURNED . . .

EZEKIEL 21: 25-27

Isaiah 9:6 Luke 1:32

. . . UNTIL HE COME

That is the very kingdom to which the Lord Jesus Christ makes reference when he will come in Matthew 25, and sit upon that throne. This is the very kingdom, until he comes whose right it is to possess, that Christ shall possess. And that, friends,



is placed before us as undeniably the purpose of God in relation to the kingdom of Israel, the promises to Abraham and the promises to David, yet to be fulfilled in all this earth when Jews and Gentiles shall join together in the worship of God in the city of David — Jerusalem!

Chairman: To conclude this evening's debate: Mr. Waldron.

### Mr. Waldron's Second Negative

Mr. Pickering, Chairman Wilkinson, ladies and gentlemen, it is my pleasure to conclude the debate this evening for you.

I appreciate Mr. Pickering's apology, but concerning his reference to some small rule, even though he apologized he still did not follow the rule. Rule number one of our rules for this debate, which were agreed to by both parties says that the proposition will be defined. He did not do that in his first affirmative and he did not do it in his second affirmative. It is important you keep that in mind.

Now I would like for us to notice chart number 22. I think this is important because Mr. Pickering refers to the various prophecies of the Old Testament as though they are supposed to happen in the future, i.e. yet from today.

#### CHART NUMBER 22

GOD SPEAKS THROUGH HIS  
SON

HEAR HIM MARK 9:7

EYE HAD NOT SEEN  
BUT REVEALED IN NEW TESTAMENT  
— 1 Corinthians 2:9-10

PROPHETS FORETOLD OF THESE DAYS

— Acts 3:22, 24

LAST DAYS BY HIS SON

— Hebrews 1:1-2

God speaks today through his Son. In Mark the ninth chapter we have the transfiguration of Christ, the great lawgiver

Moses appeared there with him, and the great prophet Elijah. Moses representing the law and Elijah representing the prophets. Peter said let us build three tabernacles, but the God of heaven and earth himself said, "this is my beloved Son, hear him."

The Son had come to fulfill the law and the prophets. They were until John but from John the New Testament was being preached and it came into force when Christ died (Heb. 9:15-17).

The word of God tells us Isaiah made reference to this, eye has not seen, neither ear heard what God has prepared for them that love him; yet Mr. Pickering goes back to the Old Testament to try to tell you from the Old Testament what is going to be in the latter days from now; but Isaiah said we have not seen it, and the apostle Peter said they kept on looking for it, and trying to search into it and find it out.

Mr. Pickering goes back to the Old Testament to tell us that those prophets were yet talking about a future date. Isaiah said we have not seen it, but the apostle Paul said in I Cor. 2:9-10 "but God hath revealed them unto us." Through the apostles the mystery of the gospel is explained. The saints of God are going to be caught up to meet the Lord in the air and spend eternity with him after this earth has passed away.

The prophets foretold of these days (Acts 3:22, 24). The apostle Peter said the prophets "foretold of these days." These are the last days. I repeat, these are the last days; the prophets foretold of these days.

Heb. 1:1-2, "God, who on sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ." Dear friends, realize that Jesus came, and his New Testament came to fulfill the prophets. Just as sure as the Old Testament prophets are from God, and needed to be fulfilled, so the the New Testament came right in and filled them full. The Old was not to pass (Matt. 5:17-18) until all had been accomplished, i.e. all that the law (and the prophets) was supposed to do, not until it had accomplished its purpose; but when Christ died on the cross he said, "I have finished the work which thou gavest me to do." Christ came for the purpose of establishing his kingdom.

Let us go now to the land promise Chart number eleven.

Mr. Pickering is basing his whole proposition on the land promise. Actually we have not heard much about the proposi-

tion. We have not heard anything about the 1000 years, nor have we heard anything about the kingdom being established in the future after Christ's second coming. He wants to talk about the land promise. It seems he still wants to be in the negative, trying to disprove the kingdom being founded on Pentecost.

I want you to notice this, the land promise was made, and when the covenant was made for it (Gen. 15:15-18) Abraham was told you will die, and then your children will come here in the fourth generation. That was at the time the covenant was made; the word covenant is used in that text.

That promise was fulfilled, but it was conditional. God was talking about the inheritance of the land and that was conditional. God said it will "vomit" you out, "the pestilence" will move you off the land, L-A-N-D. We are talking about the land promise, and it was fulfilled. In Joshua 21:43-45, Joshua said it was fulfilled. Now who are you going to believe Joshua or Mr. John Thomas, Mr. Robert Roberts and Mr. Pickering. Believe Joshua, he was an inspired man.

Look at Nehemiah; he says, Amen, brother. Among the Negro people in America they say Amen; they encourage the preacher; and Nehemiah is saying Amen to Joshua (Neh. 9:7-8). He said God performed his word and gave them the land. You cannot get around it, it is too wide; you cannot go over it, it is too high; and it's too low\*to go under, you must go in by the way Nehemiah said, and he said it had been fulfilled.

Abraham desired a heavenly country.

Mr. Pickering talks about a land like paradise; Billy Graham talks about an earthly Utopia, Billy Graham said here while back he was going to be at Christ's coronation, so he talks about an earthly Utopia; and Herbert W. Armstrong talks about his "World Tomorrow;" but beloved friend, if you believe these doctrines that the kingdom has not yet come you will procrastinate, and you will not be born into that great spiritual empire, the kingdom of heaven; and you will lose your soul. You will lose your soul. You must be born again of the water and the spirit now, and enter into the kingdom of God.

We do not need to deal with the seed promise at this time, so let us move on to chart number 14.

Now Mr. Pickering quoted the statement from the Old Testament which says Israel will move no more. Well, the Bible

teaches us that Israel is still in existence, but it is not fleshly Israel.

Who is Israel? Fleshly Israel was to be cast out. Number 2: Children of the flesh are not reckoned as children of God. Today they are not children of God. You have got to get that in your mind. The hodge-podge of people who are part Gentile and part Jew over there in Israel are not the Israel of God today. If the people in the darkest part of Africa obey the gospel of Jesus Christ **they are Israel**; and until the Jews obey the gospel of Jesus they are not Israel. God does not care anything about the color of skin; I have a little daughter, who is five years old, and she is darker than anybody in this house; but I want you to know that when she obeys the gospel at the age of accountability she will be of Israel, God's Israel.

The children of God today are the children of promise (Rom. 9:8). The promise was fulfilled in Christ. If you get into Christ you have the promise (Gal. 3:16). We are children by faith and baptism (Gal. 3:26-27). Denominationalism doesn't believe that, but you people profess to believe that, i.e. baptism puts you into Christ, and baptism is for the remission of sins. That's what God's word says, and I say amen to you on that — believe the rest of it. Believe it all, that is when you get into Christ that you are in Israel. You are in God's Son and you are in God's Israel.

Let us move on now. Number 6 (Chart 14). Abraham's seed today is not Jew or Gentile. They are not Jew or Gentile, because it matters about the spirit. Now how could it be neither male nor female unless it is talking about the spirit. You are a spirit being made in the image of God.

On one occasion while I was studying under a Jewish professor in biology, he said to me I want to know why you Christians believe in three in the Godhead, the Father, Son and Holy Spirit, because there is not a word about that in the Old Testament. I said in Gen. 1:26, God said, "Let us make man." The professor said, well, I guess it does. Beloved friends, I wish I could convince Gentiles that easily. I wish I could convince Gentiles that easily, but that man was a scholar, and when he saw the evidence he believed, it. You are made in the image of that God. You are made in the image of that God, and **God is spirit** (Jno. 4:24). You are a spirit being, made in the image of God, and your spirit is going to stand before God in another body,

a body that will not disappear, and one that will clothe your naked spirit, and you will give an account to God (II Cor. 5:10).

They that are of faith are sons of Abraham. Now notice number eight (chart 14), this is important. Read it! Study it! Look at it!

Number eight: Who are not Jews? (Rom 2:28). The outward, that is modern Israel. That is Mr. Moshe Dayan. I have nothing against him, as a military leader he is pretty good. Someone said, while the United States was in that war in Viet Nam for such a long time, that the U.S. should trade Israel twenty Sherman tanks, and get Moshe Dayan to Vietnam and we could get out of there. That is what he does, military things, but I am talking about spiritual Israel.

The outward? No! Circumcised? No! In the flesh? No! That's all modern Israel. They are not God's Jews.

Who are the Jews? (Rom. 2:29). The inward, Spiritual Israel. Circumcised in heart. You know the Bible says that when you are baptized, sin is cut off and you are circumcised in heart (Col. 2:12-13), circumcised in heart. In the spirit, that is spiritual Israel.

Number nine, watch it! We are God's circumcision, who worship in the spirit. We are God's circumcision. We are God's Jews. We are God's Israel who worship in the spirit.

Number ten: Christians are a holy nation. That is Israel, the nation of God. We are kings and priests. That is what the word of God says in Rev. 5:10, I Pet. 2:9-10.

I need another chart, number S-3.

#### CHART NUMBER S-3

##### THE ALLEGORY OF THE TWO WOMEN

Galatians 4:21-31

##### TWO COVENANTS

HAGAR & ISHMAEL		SARAH & ISAAC
OLD	TWO NATIONS	NEW
EARTHLY JERUSALEM		HEAVENLY JERUSALEM
FLESHLY	VERDICT	SPIRITUAL (PROMISE)

**Cast out the handmaiden and her son**

**They cannot inherit with the son of freewoman.**

**("WE") The Church is the son of the freewoman (v. 31).**

Now Mr. Pickering said God did not kick out fleshly Israel. That is what Paul said he did. Now he did not use that terminology, but here is Paul's allegory in Gal. 4:21-31. Paul said fleshly Israel was represented by Hagar and her son Ishmael; and that spiritual Israel was represented by Sarah and her son Isaac. These represented the old and the new. There were two sons, two nations; fleshly Israel and spiritual Israel. Hagar and Ishmael had nothing in common with Sarah and Isaac. National Israel had nothing in common with spiritual Israel. Now watch it! Mr. Pickering said God did not kick them out, but God said (pointing to number four) "cast out the handmaid and her son." That is a quotation by God from what Sarah had said, but that is the final verdict. Fleshly Jews, fleshly Israel, modern Israel, Israel of the flesh is to be cast out. That is what God said. That is the apostle Paul versus men. Beloved friends, I love you and I don't say is to flatter you. I love you and I want everyone of you to be in the kingdom of God and I want you everyone of you to be in the kingdom of God and I want you everyone to have eternal life. I want you to live forever. It is Paul versus men.

What about Jerusalem? Paul said that Hagar pertained to the Jerusalem that now is, but Sarah represented the Jerusalem that was above. We have "come unto Mount Zion," unto Jerusalem the city of the living God. It is a spiritual empire.

We need chart number three, please. Mr. Pickering used II Samuel 7:13 in relation to this chart where it refers to the throne being given to David forever. (Pointing to chart number 3) We are talking about the throne of the kingdom of Jehovah Over Israel. I Chr. 28:5 says the throne about which we are talking (and Mr. Pickering agrees) is actually the throne of Jehovah. Mr. Pickering brought that out and we agree with it. That is, the fact that Solomon sat on the throne of Jehovah. Now you will see that on this chart.

First of all, I Sam. 8:7 tell us God said to Samuel, they have not rejected you but they have rejected me from being king over them. God was the first ruler or first king over Israel, but they wanted an earthly king. Now where was God's throne? Isa. 66:1, God said, "Heaven is my throne, and the earth is my footstool . . ." That is the throne of Jehovah. I defined for you in my part of the debate last night the word throne as meaning "holding

sovereign power and dignity." God held, in the time of Samuel, sovereign power and dignity over his people. Mr. Pickering did not define his proposition, so we go back to the definition which I gave for you. I do not believe he means that David sat on a chair. I know in Christadelphian literature you say you do not believe it was a chair. God sat on the throne of Israel.

Again from chart 3 we see I Kings 1:35 says that David was put on the throne of Israel. Psa 132:11, as Mr. Pickering quoted, says the seed of David or the fruit of his loins would sit upon that throne. Which throne? It was the throne of Jehovah.

Next we see I Chr. 28:5, to which we have already referred, speaks of the throne of the kingdom of Jehovah over Israel. I Chr. 29:23 which Mr. Pickering referred to, says Solomon sat on the throne of Jehovah. He held the sovereign power and dignity over Israel.

Next we see (on chart 3) in Acts 2:30-35 Psa. 132 was quoted on Pentecost, the Pentecost of my proposition last night. This Psalm was quoted on that Pentecost, and Peter said: "Jesus had been raised from the dead to fulfill that prophecy; and then in Rev. 3:21 Jesus said, I overcame and sat down with my father in this throne, and if you overcome you can sit down with me in my throne.

Now we see (on the chart) Solomon sat on the throne of Jehovah (I Chr. 29:23), which was the throne of David (I Kings 2:24), and which was the throne of Israel (I Kings 8:20). Christ sit on that throne now, that very throne. Look at Heb. 8:1 the word of God says, "now in the things which we are saying the chief point is this: we have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens . . ." What? Jesus sat down where the power is, the right hand of power.

I heard a story about Mr. John F. Kennedy once. The Kennedys had money, influence, and privileges, but on this occasion Mr. Kennedy was asked why he wanted to be president and he reportedly replied "that's where the power is." Yet, we are not talking about any earthly kingdom; Jesus is not going to come down here and get an earthly power. He is not going to come down here to get a physical kingdom; and I am going to show that in just a moment; he cannot sit in Judah.

But right now watch this. Jesus is sitting on the throne of Jehovah, which was the throne Solomon sat on, which was the

throne of David, which was the throne of Israel; and Rev. 3:21 says Jesus was on it. Now if you will briefly turn with me to Ephesians chapter one, I will show you that that took place in heavenly places. God's throne is in heavenly places; it is up there now just as it was before ancient Israel wanted King Saul on it. Do you know what you all are pleading for today? You are pleading for an earthly king just like those Israelites were in the time of Samuel when God was their king. Read with me in Eph. 1:19-21: "And what the exceeding greatness of his (God's) power to us 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 . . ." Christ was raised up to sit in heavenly places, and what happened? Look at verse 21, "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." Now if Jesus Christ is on the right hand of the throne of God, on the throne of Jehovah, above all rule, above all authority, above all power, above all dominion and above every name, and yet if he must come down here in this earth he is going to have to be demoted and become a private. He is going to have to be **demoted**, because he is on the throne where he has all rule, all authority and all power, the throne of Jehovah.

Beloved friends, I have proved that Jesus Christ is on the right hand of God, thus I beg you, I plead with you, submit yourself to your King. Obey your King. Jesus is King of kings. I Tim. 6:15 says, "Which in his time he shall show who is . . . the King of kings and the Lord of lords." He is now King of kings.

Let us now go to chart number 18, please. Mr. Pickering spoke of the throne that would sit upon this earth. He used the term a "literal throne."

I want you to look at Jer. 22:28-30: "Is this man Coniah . . ." In other parts of the scriptures he is called Jeconiah, and as I have found this in your literature I don't believe you will dispute that. "Is this man Coniah a despised broken vessel? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into the land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the



## CHART NUMBER 18

## JEREMIAH 22:28-30

## CONIAH AND CHRIST

1. CONIAH CHILDLESS — NOT FLESHLY —  
MATTHEW 1:12
2. CONIAH CHILDLESS — LEGALLY  
CONCERNING DAVID'S THRONE  
IN JUDAH — JEREMIAH 22:30
3. MATTHEW GAVE LEGAL AND REGAL  
LINEAGE THROUGH SOLOMON —  
MATTHEW 1:6
4. NO SEED OF CONIAH COULD SIT ON  
DAVID'S THRONE IN JUDAH AND  
PROSPER — JEREMIAH 22:30

NO MAN OF HIS SEED ON DAVID'S  
EARTHLY THRONE

throne of David, and ruling anymore in Judah.”

Now I want you to notice Coniah was not childless in the fleshly sense, because Matt. 1:12 says that he had a child; so he was not written childless in the physical sense. Coniah was childless in the legal. What does that mean? In the legal sense concerning David's throne. That is what it said in Jeremiah 22:30, i.e. no man of Coniah's seed could sit upon the throne of David in **Judah** and prosper.

Look now at number three (chart 18). In Luke chapter 3, it gives the lineage of Christ according to Mary; since I find that in your literature I do not believe you will dispute that, but in Matthew it gives the legal right to Jesus to the throne because it had to be traced through the father among the Jews. Matthew gives the legal and the regal (the royal) lineage through

Solomon. The lineage in the book of Luke came through Nathan, David's son, but in Matthew it comes through Solomon, and that is the one it had to come through in order for Christ to have the legal and regal right to the throne.

Number four (chart 18): "No seed of Coniah could sit on David's throne in **Judah** and prosper (Jer. 22:30). No man of his seed on David's **earthly** throne. Beloved friends, in my previous chart I showed you that Jesus Christ is on the right hand of God; he is on the throne of Jehovah, which is the throne that David was on, that is, the throne of Israel. That is the throne Solomon was on, and now Jesus is on that throne. Now I have proven to you beyond a shadow of a doubt that Jesus Christ, who is the seed of Coniah legally and regally (from Solomon through Coniah), cannot sit on a physical throne in Judah and prosper. It did not say he could not prosper on David's throne; it said he could not sit in Judah.

At this time I need chart number twenty. Thank you brother Glover.

#### CHART NUMBER 20

##### THE TABERNACLE OF DAVID

1. IN THAT DAY — TABERNACLE — GENTILES  
AMOS 9:11-12
2. MESSIAH WAS TO SIT ON THRONE IN  
TABERNACLE OF DAVID — ISAIAH 16:5
3. FULFILLED — ACTS 15:14-19

Chart twenty: The Tabernacle of David. In that day the tabernacle of David was to be restored and the Gentiles were to come in (Amos 9:11-12). Number two Messiah was to sit on the throne in the tabernacle of David (Isa. 16:5). I have proven that Jesus Christ is sitting on his throne, which was the throne of David, which was the throne of Solomon, which was the throne of Israel, and which was the throne of God. Jesus Christ is sitting

on that throne. Isa. 16:5 says Messiah was to sit on the throne in the tabernacle of David. Number three (chart 20): James says (Acts 15:14-19) concerning this restoration of David's tabernacle that this proves the Gentiles were to come in. This is proof of it, and the said David's tabernacle had been set up.

It is interesting to note how Mr. Pickering approaches such statements, and I also find this in your literature. You find a place in the scriptures where the inspired apostles and the New Testament prophets said something was fulfilled like Acts 2 (Pentecost); Acts 15 which we are presently talking about; and where prayer was made about Psalm 2, which speaks of the heathen raging and the kings standing up against the Lord; and then you will say, just partially fulfilled. That is the kind of arguments you make. Those men were inspired. They said those prophecies were fulfilled. They did not just say that were partially fulfilled.

CHART NUMBER 25	
ISRAEL'S RESTORATION	
PROMISED	JEREMIAH 29:10 DANIEL — EZEKIEL
FULFILLED	EZRA 1:3 536 B.C. NEHEMIAH 2:5 446 B.C.
SPIRITUAL EMPIRE EZEKIEL 37:	

We must go now to chart number twenty-five. This chart has reference to the restoration. Mr. Pickering made reference to the restoration of Israel, thus we are going to look at Israel's restoration. It was promised in the book of Jeremiah 29:10. God said after seventy years I will bring you out. Daniel also spoke of the time of Israel's coming back and Ezekiel spoke of the restoration. You might know, that is, those of you who are good students of the Old Testament prophets, particularly the major prophets, that Jeremiah was in Jerusalem, Daniel was in

Babylon, and Ezekiel was by the river Chebar; and they were all contemporaries. They all prophesied at the same time. Their prophecy of Israel's restoration was fulfilled. It began to be fulfilled in 536 B.C. which completed the seventy years. From 606 when Daniel was taken to Babylon until 536 gives you the seventy years that God through Jeremiah had said they would be in captivity. The restoration began in 536 and it continued until Nehemiah (Neh. 2:5).

Jeremiah, Daniel and Ezekiel prophesied during their time about the restoration, and the minor prophets prophesied concerning the restoration as the prophecy was continued and was carried out. Also you see 446 gets us just about down to the time of Malachi.

Now concerning the term "Spiritual Empire" listed on chart twenty-five, I know that Mr. Pickering might well bring up Ezekiel 37:24. I do not think it is right to just ignore what the scriptures say, so I want us to look at this (Ez. 37:24). This has reference to a different kind of restoration for Israel. How do I know? Look at it. Ez. 37:24: "And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments and observe my statutes and do them." Now, of course, Mr. Pickering wants to say that later on this is going to happen and there will be a literal kingdom over in Palestine; but I want to ask you this. In that picture (Ez. 37:24) is David not the type? David is the type. It is not going to really be David according to your argument. Is it? It is not going to be David; it is going to be David's son, Jesus. Is that not right? Now that says David, but if you are going to have the literal kingdom, if you are saying that point right there is of the literal kingdom being restored, then why don't you say it is going to be literally David restored. You say I will take the literal kingdom, but I won't take the literal David.

That text is talking about spiritual Israel; it is talking about the kingdom of heaven. That prophecy has reference to the proposition which I affirmed last night in which there were seventeen points that were made and not a one of them was removed, not a one of them was taken away. That proposition was affirmed and it was upheld in your hearing.

Chart number seven, please.

Mr. Pickering said at the end of his speech that in the

millennial age the Jews and Gentiles will worship together. They do it **now**. Gal. 3:26-27 speaks of there not being Jew and Gentile, for when they come into the family of God they unite in one. Have you read Eph. 2:11-12 where it speaks of the two being made one. The two, "both" should be one because the middle wall of partition has been broken down. The two are to be one now.

We now have three minutes. Please notice this chart (7). Mr. Pickering keeps referring to the point about inheritance. Yet, I have explained that, I have made that clear. Mr. Peter Pickering is the son of his father, and if his father is going to give an inheritance, I don't believe that he gave **him** that inheritance before he was born into that family. In order for a child to get an inheritance he must be born into the family. He cannot inherit the family heirlooms or the family antiques or the family gold, or whatever they may have until he is born. If he is stillborn he cannot inherit. He must first be born into the family, just so we are born into the kingdom of heaven. (From chart 7) Phil. 3:20 says "Our citizenship is in heaven," "our commonwealth is in heaven." We are citizens of the commonwealth of heaven, but we have not yet inherited it. I have said that before; now why does Mr. Pickering keep referring to the point about inheriting as through that offsets the fact you must be in the kingdom. You must be in a man's family before you inherit, just so you must be in the kingdom before you inherit it.

From Col. 1:13 I showed last night that **eis** means into the kingdom. Did you notice this after Mr. Pickering had brought up the word **eis** from the Greek? He brought it up, but then later when he wanted to give you a word that was translated from **eis** he said, "You don't have to be Greek scholars." He wanted to get away from what the Greek said. You will remember from my chart last night that the word **eis** puts you into (you get hold of it). In Acts 2:38 friends, you teach the truth on baptism for remission of sins which is **eis** remission of sins. Thus when it is **eis** remission of sins a man has it; he does not have to wait a thousand years. Does he? Some people say baptism is not necessary for salvation, but you know it is because **eis** means to obtain it. It is **eis**: "into" the kingdom. We are born into the kingdom. The Colossians were in the kingdom and you cannot get them out. They are in the kingdom.

In Rev. 1:9 John said he was in the kingdom. Mr. Pickering said he was not, but John said he was. John was in the kingdom. When people come from the east and the west into the church they sit down with the spirits of just men made perfect such as Abraham, Isaac and Jacob (see Matt. 8:11).

We sit down with (from chart 7) an innumerable host of angels. The scriptures say you have come to "the heavenly Jerusalem," to "Mount Zion," "to God," and to Jesus Christ, who is King of kings (I Tim. 6:15).

Look down at the left hand side of our chart (7) at John 18:36. It says, "my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews . . ." In II Peter 3:10-13 (time's up) . . . Thank you.

Mr. Pickering.

**DEBATE** — Sunday, August 5, 1973.

**Mr. P. Pickering's Third Affirmative.**

Chairman:

Good afternoon, ladies and gentlemen, there seems to be a little difference between my watch this afternoon and the G.P.O. time but it is only 15 seconds so it doesn't really matter.

This afternoon we will continue the debate on the proposition that "The Scriptures teach that the Kingdom of God will be established (set up) upon the earth after the Second Coming of Christ, and that he will reign for 1,000 years on David's Throne in Jerusalem."

I will now read to you again the rules of the debate. (These are contained in the agreement published in this book).

I now call on Mr. Pickering of Melbourne to open the debate.

Mr. Chairman, Mr. Waldron, and ladies and gentlemen, our proposition before us to be affirmed in this session during today's final series in the debate is that the scriptures teach that the kingdom of God will be established, that is, to be set up, upon this literal earth, that is, the earth upon which we now

stand, after the second coming of Christ — that is, when Christ shall yet come again as he promised in many passages of the scriptures of truth, and that he will reign for a thousand years on David's throne in Jerusalem, that is, that he will reign upon a throne to be established in the city of Jerusalem in the future, which is termed in scripture "David's Throne" and that Christ is termed the "Son of David" and "Son of God who shall possess this throne." This is our thesis and this was the same subject to which we addressed ourselves last evening.

We would like to make perfectly clear that we acknowledge in scripture that Israel is spoken of in both a sense of a literal national entity and also spoken of as a spiritual Israel. And in each particular occasion where this usage is made then the context shall dictate which it is actually referring to.

We'd like to just refer now to a few remarks which Mr. Waldron did make in his closing session last evening. Firstly, he outlined the point that he felt that the prophets had said that they had not seen the things of which Paul said in I Cor. 2:9-10 they had seen. But, in fact the basic efficacy, or the work of the prophets, was being fulfilled in the New Testament. We would say to this that that of which the prophets spoke and which Paul had acknowledged in I Cor. 2:9-10 that he had seen was not concerned with the wholeness of the establishment of the kingdom of God upon earth, but was, rather, concerned with the aspects of salvation being a **part** of the plan and purpose of God yet to be established in its fulness in the earth. So the prophets foretold of the days when Jesus Christ would suffer. They also told of the days when Jesus Christ would resume his glory — would take up a position of glory upon this earth and that he would rule in a kingdom lasting for a period of a thousand years.

Prophecy is most important but prophecy does not fulfill all at once. There are segments in the word of God in which prophecy is showed to be fulfilling over a period of time. We gave some illustrations to this in our last session.

I would now like to refer you to a couple of passages which Mr. Waldron took our attention to before proceeding into our affirmation this afternoon — in the record of Nehemiah which Mr. Waldron did refer to — the record of Nehemiah and the 9th chapter. Mr. Waldron drew our attention here to the fact that he

felt that the promises to Abraham were fulfilled in this statement. We'd just like to make an observation from this passage. You will notice in Nehemiah 9:7 it says, "And thou art the Lord the God, who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give him the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girpashites, to give it, I say, to his seed, and has performed thy words; for thou art righteous . . ."

Firstly, the nations that are mentioned here as we also indicated in our last session, were nations selected as six of ten nations mentioned in Genesis 15 — the promise extended so far as Abraham was concerned to far more territory than that which is listed here. They in fact — Israel — did not inherit this land but such was only a token of fulfilment — a token of fulfilment yet to be extended and fulfilled in the exact detail and the extent given in the records to the promises to Abraham, Isaac and Jacob. This seed — in verse 8 — had relationship to the national seed of Abraham himself, as we find he is to be blessed in Genesis 12 verses 2 and 3. His seed is spoken of also, so far as Gen. 26:24 was concerned, to Isaac, and also to Jacob in Gen. 35:11-12. In these passages it illustrated that the promise was to Abraham that he would be a great nation and the nation would possess the land. The promise was also to a seed and we acknowledge that that seed was seen also as the singular seed in the Lord Jesus Christ. The passage has relationship, as we read, in verse 8 "... I say to (give it) to his seed ..." And in no wise — in no wise — contradicts or fulfills the promise to Abraham. In fact Abraham is only mentioned there in verse 7 as the one whom God chose. But yet God uses the essence in verse 8 to show that the seed is here being specifically referred to. So again we would show and illustrate that the case of the promises in Genesis hold strong and have not yet been fulfilled, as Stephen declared in Acts 7:5.

We also acknowledge the point very well which Mr. Waldron made when he stated that we are God's circumcision from I Peter 2:9-10. He illustrated how we are the spiritual circumcision or we are really the Jews of today. We have no disagreement with this and we have in fact stated how we do



agree to this definition. But the context must clearly indicate what a particular passage is speaking of.

We also believe quite assuredly that for us to have salvation in the kingdom of God we must be associated with Israel, that is with Israel as designated by God. For instance in the 2nd chapter of Ephesians, and in verse 12 he speaks of "that time (that is) without Christ, being aliens from the commonwealth of Israel, (Notice that — the commonwealth of Israel) and strangers from the covenants of promise . . ." What promise? The promises that were made unto Abraham himself, the father of Israel. So when we were not in Christ we were strangers from those covenants of promise, "...having no hope, and without God in the world . . ." and we firmly acknowledge that the circumcision of the spirit is that which is a person who comes unto Christ and who is now called part of the commonwealth of Israel. And because he is the seed of Abraham through Christ then he shall inherit in the future the covenant of promise which was still promised at the time when Paul wrote the epistle to the Ephesians.

We fully acknowledge this and we acknowledge the principles which Mr. Waldron has stated concerning the allegory in Galatians chapter 4. But that allegory was concerned with a discussion of natural Israel and spiritual Israel but it did not say that natural Israel has had it and finished permanently. Truly, as Christ acknowledged the kingdom was taken from Israel but it would yet be re-established and this is what we wish to put forward to you in this particular session.

Now I would like to take your attention to the prophecy of Isaiah chapter 66 in which our attention was drawn to the fact that God's throne is actually in heaven. We acknowledge that God's throne is in heaven, too, but we acknowledge also that God's throne was upon the earth. And Mr. Waldron gave us a chart to illustrate how the throne would be seen as the place where the dignity and power is held. True, God's power was manifest in Israel — God's throne was Israel and, we believe that it shall yet be Israel in the future. David's throne was that which is styled by God as his throne but that does not mean that God's throne in the heaven is David's throne. To put it in another way: a king may visit the paupers' house but this does not mean that the paupers visit the king's house. We cannot just correlate this in this method.

We should like to illustrate the difference between the throne in heaven and the throne upon earth. We read in Isaiah 66:1, "Thus said the Lord, Thy heaven is my throne, and the earth is my footstool . . ." Quite clearly we find two thrones referred to in scripture. For instance in Revelation 3:21 Christ said, "To him that overcometh will I grant to sit with me in **my throne**, (as I) even as I . . . (have come) and . . . set down with my Father in his throne" — two separate thrones — a throne of Christ yet to be in the future, and these are words spoken in Revelation and Revelation was 96 years roughly after Christ's birth — so here it was still a promise of Christ — "You will sit with me in my throne as I have sat with my Father in his throne." An illustration again where Christ talks of this matter in Matthew 5:34, to which we make constant reference of importance where Christ shall come and sit in the glory of his throne and then shall he give a reward of the kingdom unto those who are called the beloved.

Furthermore, the Lord God said that he would give unto Christ — the throne of his father David. That is separate from the throne of God in heaven and that is the throne that Christ was talking about when he said "you shall sit down with me in my throne."

Furthermore, we find in scripture, again from Psalm 72: 8-11: it speaks there of the kings who shall bow down before him. This is Christ in glory — Christ in glory in Jerusalem, and kings shall bow down before him. Well, how shall kings bow down before him if he is seated in heaven? Furthermore, as we have illustrated before from Psalm 110 "Rule thou in the midst of thine enemies." I do not believe the enemies of Christ are present in heaven. I believe that Christ is yet, as the scriptures have said, to rule in the midst of his enemies where his enemies are. Else how is he in the midst of them? How is he among those his enemies?

However, as we illustrated clearly, Israel's throne was shown to be God's throne, as we saw from I Chronicles 28:5 and 29:11 and 23. Furthermore, a very important reference you will notice in Ezekial 43:7; it speaks here in the temple prophecies concerning Israel's future, and it says, "... the place of my throne . . . where I will dwell in the midst of the children of Israel forever, (and that would be Jerusalem)" ... The place of my

throne . . . where I will dwell in the midst of the children of Israel . . ." and the context is clearly natural Israel, and he will dwell there, as the scriptures say, forever.

Again, in Jeremiah 3:17, "At that time shall they call Jerusalem — at that time the throne of the Lord . . ." and that is yet still in the future.

Mr. Waldron also took our attention to the prophecy of Jeremiah in the 22nd chapter; he drew our attention to the promise — or to a remark — concerning Jeconiah of whom it is said 'for no man of his seed shall prosper'. Now the argument is, as Mr. Waldron did present it, that Coniah or Jeconiah was in the line leading to Christ and therefore Christ cannot sit upon David's throne. Jeconiah, as we mentioned, is also called Jehoiachin in 2 Kings 28:8. He perished in Babylon. He was a descendant, however, of Solomon which we would like to refer you to in the record in Matthew — the record in Matthew chapter 1 concerning the genealogy. This is a very important point, and a point we should make well, as the difference of the two genealogies which we find in the record of Matthew, and also in Luke. The records we find of Matthew 1:11; "and Josias begat Jechonias" (that is the same man) and then we read in verse 16 "And Jacob begat Joseph the husband of Mary . . ." Right, so this lineage traces us to Joseph, actually — it was his wife who did beget the child of God, that is Jesus. But as we know — as we know quite clearly — Jesus was not the son of Joseph. Now look at the difference that you find again in Luke chapter three — the genealogy here traces through the line of Nathan as we find in verse 31 — here the lineage of Nathan still in the heirship, or sonship, of David, concerning verse 23 we read, "And Jesus himself began to be about thirty-three years of age, being (as was supposed) the son of Joseph . . ." True, it was supposed to be but we know, in fact that it wasn't. And then it says "which was the son of Heli." Now you will notice the words "the son of" — are in — italics — in your version. They are not supported in the text and it means "which was of Heli." Yet how do we say "which was of Heli?" If we follow the record here we find certainly that Joseph was not of Heli because Joseph was, as we read in Matthew 1:16, of Jacob.

The genealogy here is tracing it quite clearly through to the Lord Jesus Christ via Mary and the fact is, as the evidence would

indicate, that Heli was in fact the father of Mary. And the custom was never to speak of a man or a child as being the son of his mother. But Christ was a peculiar incidence, because Christ had a divine Father but he had a human mother. And, as Mr. Waldron quoted from Galatians 4:4, Christ was made of a woman but he was not made from Joseph's line.

Therefore we find the evidence in the Talmud, in the treatise called the — Bava Bathra of the Jewish Talmudic writings in section 110a — it states quite clearly there a reference that "Mary the mother of Jesus was called the daughter of Heli." Therefore we see that the rights to David's throne were passed, firstly, so far as law was concerned, via the one who was supposed to be his father, (but in fact we know it was not) and secondly, it passed by blood through Mary who was still a daughter of David via Nathan. Therefore it should be noted quite clearly that it was uncustomary to refer to a person as a son of his mother. Mary's father is therefore set up as the one typically through whom this blood descent would come. So Christ was made of a woman but still made as the seed of David.

So the aspect concerning Jeconiah or Coniah does not apply, to say in fact that Jeconiah was the process of the line of Christ and therefore he couldn't sit on his throne is to repudiate the divine sonship of Christ. God is his Father not Joseph. Therefore we must see clearly that the reason for the two genealogies is to trace clearly Christ's genealogy by the prophet Nathan through to Mary. And there is the blood rights established whilst the royalty rights, so far as law was concerned, came typically through Joseph, but not in reality and therefore the prophecy concerning Jeconiah did not apply.

Mr. Waldron took our attention in Jeremiah also and in Daniel to consider the case of the prophecies of the restoration being fulfilled when Israel came back to the land after 70 years of captivity. The two verses he quoted on his chart, and the fulfilment to Nehemiah and Ezra, were concerning quite clearly a 70-year captivity and had nothing to do with the other promises concerning a much greater and real promise concerning Israel's return to the land — a promise which spoke of Israel returning there permanently and residing in the land.

Now let us refer to the passage which Mr. Waldron quoted from in the prophecy of Ezekiel chapter 37. In this prophecy he

quoted this verse, and he said how we should acknowledge in verse 24 of Ezekiel 37 that "David my servant" is used typically here. Therefore, the evidence is we should use the rest of it typically. The fact is that David is used typically — we acknowledge this — but why is it used typically? It is used not as David himself but as the title David. The title 'David' means 'the beloved'. And Jesus Christ is the title of the beloved because God said "this is my Son, the beloved, hear ye him." And in this way he is quite truly and definitely David. But Mr. Waldron did not read on to verse 25, and here is where a verse so easily is taken out of its context, "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein . . ." The context is clearly to a dwelling of a much greater basis than that which concerned the context of the 70-years captivity, ". . . even (as) they . . . their children, and their children's children for ever . . ." Notice those words: "their children's children for ever; and my servant David . . ." Typically, again, the prince, the Lord Jesus Christ, the beloved, shall be their prince forever — an evidence how careful we must be when using Scripture in this way. We must read it in conclusively its context.

We stated last evening, in trying to clarify our position in regard to what we believe concerning natural Israel and the kingdom of God, that the kingdom is not an abstraction. It is not an abstraction. It is something which is an aggregation of certain elements and we tried to point this out sofar as the kingdom, a territory, subjects laws and rulers are concerned. Natural Israel is not the Israel that is to be the saints and rulers of the age to come. Truly, the rulers of the age to come are those who are specified in Daniel 7:27 as those who will be given a kingdom to rule and administer. In Revelation 20:6 where they shall reign, where they shall be priests upon the earth; in Psalm 149 where their honor shall be to execute judgments upon the earth. But what shall happen to Israel? It is this factor we want to talk about in this particular session. Israel is very important in the purpose of God and the fact is that the restoration of Israel to her land is a most important pre-requisite for the establishing of God's kingdom. There seems to be some confusion in the words that have been put forth (by Mr. Waldron) concerning the fact that the Old Testament scriptures are virtually fulfilled in the

New Testament. We would like to make it quite clear that that which concerns the Mosaic covenant had no confusion whatsoever with the promises that were made to Abraham. And this we see quite easily by referring to the record in Galatians chapter 3 where Paul says there in verse 17, "And this I say, that the covenant, (which) was confirmed before of God in Christ . . ." and the confirmation of the covenant was the sacrifice to ratify a covenant, not to finish it or stop it, but to ratify it; then he says "the covenant, that was confirmed before God in Christ, the law, which was four hundred and thirty years after . . ." (Notice that Israel, as a nation, and the law the Mosaic dispensation which did pass away in A.D. 70 when the Jewish temple was destroyed). He says it ". . . cannot disannul, that it should make the promise of none effect." The promise was still as constant — still as constant in the day when Paul wrote to the Galatians as it was the day when God had promised it unto Abraham himself. Therefore this point should be obvious and clear as we proceed. The Mosaic institution should not be confused with the Old Testament scriptures. In fact, the Bible as it appears now with the "Old Testament," is a misnomer. The Old Testament, or covenant, relates only to the period when Moses received the dispensation of the law and it ceased at the time of A.D. 70 when the temple ceased, without which a law could not operate.

Furthermore, the apostle Paul was quite clear as we illustrated from the epistle to the Romans in the 9th chapter it made quite clear who the subject of Israel was that Paul was talking about. He says in verse 2 ". . . I have great heaviness and continual sorrow in my heart" for he says "I (would) wish that myself were accursed from Christ for my brethren, my kinsmen **according to the flesh**; who are Israelites; to whom pertaineth the adoption, the glory, and the covenants — (notice) — and the giving of the law, and the service of God, and the promises . . ." They are still current. The covenant would pass certainly and a new covenant would yet be established. But notice in the 11th chapter of Romans to which we made allusion. This is the same subject and the same Israel that he is talking about in Romans 9 and he says here in verse 25 showing also in verse 24 "For if thou were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into

their own olive trees?" And the natural branches were Israel as clearly as the apostle exposes it. The natural branches were Israel and he says how much easier shall the natural branches be grafted back in if you Gentiles are wild olives and you have been grafted in.

Furthermore, he goes on to say — and I emphasize these words — "For I would not, brethren, that ye should be ignorant of this mystery . . ." (and a mystery is a sacred secret, it belongs only unto these who understand the word of God.) And it states quite clearly "... lest ye should be wise in your own conceits . . .", that is that a Gentile should elevate himself says Paul and be wise in his own conceit that Israel's had it. Paul says, "... blindness in part is happened to Israel, until the fullness of the Gentiles be come in" and he quotes then from the Old Testament prophecies "... so all Israel shall be saved . . ." That God "... (will) turn away ungodliness from Jacob." There quite clearly is the evidence so far as the New Testament is concerned that Israel is not cast off. She shall be gathered back, and the apostle Paul was a divinely inspired teacher and God gave him those words.

Let us look then, briefly, at this time to the words that are concerned in Israel's restoration. In the 28th chapter of the book of Deuteronomy, a prophecy was made here concerning the progress of Israel as a nation. The blessings and the curses were illustrated quite clearly in this section showing that, if Israel disobeyed God, Israel would be cast out of the land. And if Israel obeyed God then she would remain in the land. So we find in Deuteronomy 28 a full prophetic history of Israel in the future when Israel has as yet no king over her. Now we read, for instance, in verses 15-24 we are told that Israel will have agricultural, domestic and public calamities. Then in the next section, from 25 to 35, we read of Israel's removal — this is of the ten tribes — Israel of the ten tribes would be removed. Furthermore, in verse 36 we find that it speaks now of the king that they would set over themselves — Zedekiah, in fact, who would be taken off into the Babylonian captivity from versus 36 onwards — and then it speaks, in verses 37-47 that their subjection to the Gentiles subsequent to Israel's re-establishment.

Furthermore, in the next section, say from verse 52 down to 58, it speaks of the siege of Jerusalem which did happen in fact. And then we read in verse 64, "And the Lord shall scatter thee

among all (the) people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." This is what would happen to Israel quite clearly. And then they were told in verse 66 of this chapter, "And life shall hang in doubt before thee; and thou shalt fear day and night, and (thou) shalt have none assurance of thy life . . ." Israel would fear and Israel passed through that very situation in her dispersion from A.D. 70.

But should we end the record there and should we say that God has then cast off Israel? No, we should not. Israel's regathering is a fundamental principle of the faith. And I would ask Mr. Taylor if he would just turn over our charts here to illustrate the restoration of Israel to her land.

But while he's doing that let us read the words (of Deuteronomy chapter 30. Now look at these words) carefully and note the words, "And it shall come to pass (says Moses) when all these things are come upon thee, the blessing and the curse (notice, both of them would come — the blessing and the curse) which I have set before thee, (that) thou shalt call them to mind among all the nations, whether the Lord thy God hath driven thee, And (thou) shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, and all thine heart (...) with all thy soul." And then we read in verse 3 and "... then the Lord thy God (shall) turn thy captivity, and have compassion upon thee and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

There is the promise of God. And Israel was never scattered unto "all the nations" until A.D. 70 onwards. She had a captivity in Babylon, yes, and she returned after 70 years — a remnant returned — but yet all Israel would be gathered from all countries as the words state quite clearly before us.

Further, you will notice in the words of Jeremiah the Prophet — Jeremiah, a man of sign and a man who was set out to be a remarkable prophet concerning Israel, the nation of God — you will notice for instance in the prophecy of Jeremiah, in the 30th chapter, events concerning the restoration of Israel to her land. Notice verse 11 where we read there — chapter 30 verse 11, "For I am with thee, saith the Lord, to make thee — to save thee:



(and) though I make a full end of all nations whither I have scattered thee . . ." — notice, all nations among whom Israel will be scattered — He says, ". . . yet will I not make a full end of thee . . ." And the fact that Israel is in her land today is evidence of that fact. ". . . Yet will I not make a full end of thee: but I will correct thee in measure, and (I) will not leave thee altogether unpunished. So God makes quite clear that the restoration of Israel should be a fact of the future.

In the 31st chapter of Jeremiah again he speaks of the same instances as God bringing back Israel from among the nations into which Israel was dispersed at A.D. 70. In the 31st chapter of Jeremiah we read in verses 1-2 there where he says "(And) the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus, saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; (wherefore) with loving kindness have I drawn thee." The love is everlasting, it is not fading, it is not wanting. The same import in verses 7-8 of this chapter — the same import in verse 10 of this chapter — the same words would appear as we have from verses 27-31 of this chapter — as we read again in verse 28, ". . . so will I watch over them, to build, and to plant, saith the Lord," concerning the house of Israel and the house of Judah. And again he says, ". . . I will make a new covenant with the house of Israel, and with the house of Judah . . ." — a new covenant. And he says, "Not according to the covenant that I made with their fathers . . . (when) I took them . . . out of . . . Egypt . . ." but he says in verse 33, ". . . this shall be the covenant (which) I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts . . ." And the apostle quotes that verse showing that Israel will yet be re-established in God's purpose and plan.

The re-establishment of Israel that the Jews would remain as a nation before God, when God would make an end of other nations, is quite correctly analyzed from the prophecies of Jeremiah.

Let us, however, look for just a moment at the 36th chapter of the prophecy of Ezekiel — a very important point again.

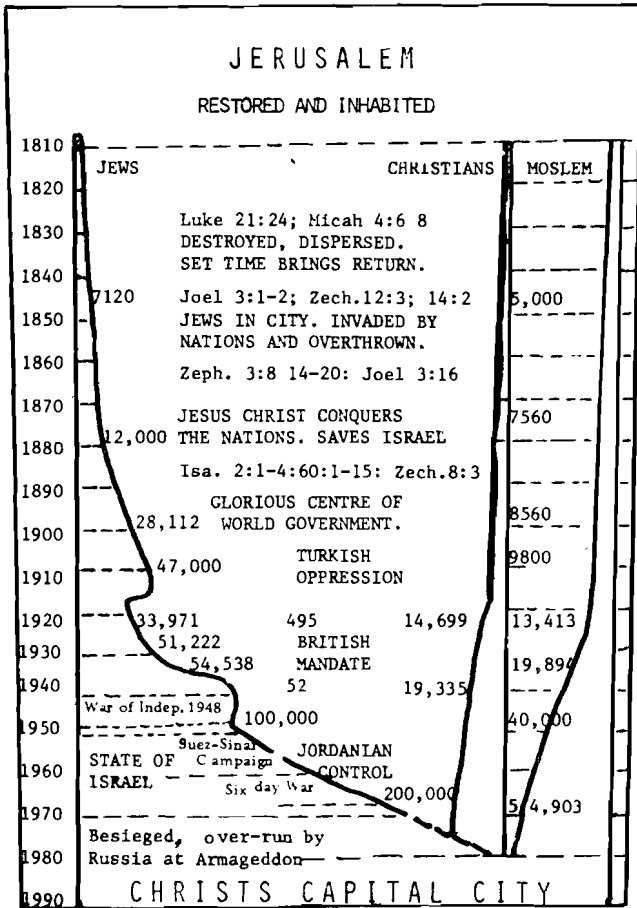
Passage after passage after passage of the Old Testament prophets prove the restoration of Israel to her land. Look in verse 21. He said "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus said the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." "I do this," says God, "for my holy name's sake" because God's name is consistent with his promise.

But is he gathering Israel because of their virtue? No. The prophecy is quite clear. Israel will be regathered because of the promises of God unto the fathers — and Israel will be corrected — and that is yet to happen.

Chairman: The proposition will be denied tonight by Mr. Waldron.

### **Mr. Waldron's Third Negative.**

Thank you chairman Wilkinson, Mr. Pickering, ladies and gentlemen. It is my pleasure to be with you on this last day of this discussion. I appreciate the attention that you have given thus far. I also appreciate the fact that Mr. Pickering did define his proposition, but I want you to notice that it was two minutes before the bell before he stopped his **negative** argument. Most of the time last night he was trying to be in the negative. He was supposed to be in the affirmative these two sessions. He turned his chart around two minutes before the bell rang. This makes us wonder about when he is going to get the kingdom established after the second coming. I wonder if he realizes down in his own heart and conscience if those seventeen points which I pointed out were fulfilled on Pentecost were actually fulfilled. He is waiting until his last speech. He had two opportunities last night and another one today and he has not used it to try to get that kingdom established after the second coming of Christ.



I would like for us to notice first of all chart number 14: Who is the Israel of God? Mr. Pickering admits there are two Israels, and he quotes from the book of Ephesians chapter 2 beginning in verse 11. It says "at that time," which means before the law was abolished. That's the time it was talking about. If you are talking to a Seventh Day Adventist use Eph. 2:15 which says "the law of commandments was abolished." They were abolished at the cross. Before that time the Gentiles were "strangers from the covenants of the promise," "aliens from the commonwealth of Israel;" but the writer says now God "hath

broken down the middle wall of partition and made the two one." The "both" have become one. Mr. Pickering says No, No, that's not true; Paul is not right, there are still **two**; there is still fleshly Israel and there is spiritual Israel. Mr. Pickering says there are two, but Paul said God made two one. Again the Bible in Gal. 3:28-29 says there is not Jew, and not Gentile. In Christ Jesus spiritual Israel is Jew or Gentile that has been grafted into the tree.

Let us notice the chart (14) briefly. The kingdom was taken from fleshly Israel. In Matt. 21:43 Jesus said it is going to be taken from you and given to another nation. In the same line of thinking Jesus said, other sheep I have which are not of this fold; them will I call and there will be one fold (that's spiritual Israel), and there will be one shepherd. Mr. Pickering says no, there are two today. Paul said God made them "both" one, O-N-E, not T-W-O.

Number **two** (chart 14): The Children of the flesh are not reckoned as children of God, but Mr. Pickering tells us they are. He insists they are. The Bible says in Rom. 9:8 "the children of the flesh . . ." That's the Israel in Palestine today and I believe there are more of them in New York City than there are in Palestine. "The children of the flesh" are not God's seed; they are not God's children.

(Point 3). It is the children of the promise (Rom. 9:8). (Point 4). The promise was fulfilled in Christ the seed, thus as we said from Gal. 3:16, "not and to seeds as of many; but as of one, and to thy seed which is Christ." The seed promise was fulfilled in Jesus Christ that had been made in Gen. 22:18: "in thy seed shall all the nations be blessed;" and when all nations of the earth come into Christ Jesus they are blessed with faithful Abraham. They are God's Israel; they are God's Jews; and they are the circumcision.

(Point number 5). We are children by faith and baptism, not by being circumcised into the family of Moshe Dayan or Mrs. Golda Meir. We are circumcised in heart. Col. 2:12 talks about being buried in baptism, and having that operation that cuts off sins, and that is spiritual circumcision. That is what makes a man a Jew today. That makes a man part of spiritual Israel. It makes a man of the house of God today — i.e. baptism into Christ Jesus the seed.

(Number 6). Abraham's seed is not Jew or Gentile. I have quoted that, Gal. 3:28-29. (Number 7). They that are of faith are the sons of Abraham. What is that? Did you read it? Gal. 3:7 says they that are of faith are the sons of Abraham. Those Jews over in Palestine don't believe God. They have been cast off. We are going to that word casting off in just a minute.

(Number 8). Did you read this: Rom. 2:28? Open your Bibles and read. Paul asks, who are not Jews? He answers, the outward. That is modern Israel. He asks, who are not Jews? Not the circumcised in the flesh. That is modern Israel. Those that are in the flesh (modern Israel) are not Israel today. Beloved friends, I tell you that if the black people in Nigeria, Africa obey the gospel of Jesus Christ they are Israel, and not that group of people over the Palestine, who are inter-mixed with every race in the world. It is the spiritual seed that is Israel today.

Look at the question "Who are the Jews?" Rom. 2:29 says the inward, that's spiritual Israel. The circumcised in the heart, that is spiritual Israel. In the spirit that is spiritual Israel. You will notice Mr. Pickering has not dealt with that passage of scripture.

(Number 9). We are God's circumcision, who worship in the spirit. **We** are God's circumcision; but Mr. Pickering says, oh, no, God has two circumcisions. He says there are two, but God said not those that are of the flesh (Rom. 9:8). We repeat, we are God's circumcision, who worship in spirit (Phil. 3:3).

If you will read down to verse eight in Phil. 3 you will find what Paul thought about being of fleshly Israel. The way Mr. Pickering talks, if Paul were here tonight he would try to convert him to think that he ought to remain with Israel, because he says that is the hope of the world. According to him it is fleshly Israel going back to Palestine that is the hope of the world. It is England getting them back and America protecting them with their airplanes and money. In my home state, Tennessee, during the six day war the Jewish people in Memphis, Tennessee, made up a million dollars for Israel. That is what is keeping Israel over in Palestine today. It is American money, American guns, and things like that. It is flesh, flesh, flesh. It is materialism, materialism, materialism. Fleshly Israel is not the Israel of God.

(Point 10). Christians are a holy nation, the people of God (I Pet. 2:9-10).

I now need chart number S-3, please. I would like to quote something I wrote down from Mr. Pickering. He says, "Israel is not cast off." I quote him again, he said in a rhetorical question, "Should we say God cast off Israel?" He then answered it, "No." Beloved friend, I want you to read the Bible. Read from an inspired man. I don't say these things because I do not like Mr. Pickering personally. I appreciate him for the way he has conducted himself as a perfect gentleman on this platform. I said the other night I loved him and I do; I would like for us to be united in the kingdom of God, spiritual Israel; but I say these things for your soul's welfare and for your eternal destiny's sake.

We note Paul's allegory (chart S-3) see page 116, in Gal. 4:21-32. Paul said there were two women, two covenants, the old and the new; two sons, two nations, fleshly and spiritual. Hagar and Ishmael had nothing in common with Sarah and Isaac. National Israel has nothing in common with spiritual Israel. Now look at it. That's the Bible. That is the word of God. That's inspiration. The apostle Paul quoting the statement from the Old Testament said, "cast out the hand maiden and her son." That is the final verdict. Mr. Pickering said, "Should we say God cast off Israel? No!" God said, I did. God said it is not fleshly anymore, not fleshly, not materialistic. It is spiritual. It is God's great spiritual empire. I am saying these things to you because I love you. I love you and I say that because I mean it. I want you to go to heaven; I want you to have eternal life through Jesus Christ in the spiritual empire.

Let us now come to chart number 4, please. From chart number 4 we are going to look at some of these:

The other night we presented some things to you that happened before Pentecost. Then on Pentecost we showed seventeen reasons why Pentecost fulfills the Old Testament prophecies and the New Testament prophecies concerning the establishment of the kingdom of God. We see from the chart (After Pentecost) that Acts 11:15 refers to Pentecost as the beginning. You will remember that in connection with the outpouring of the Holy Spirit Peter referred back to the other outpouring of the Holy Spirit as the beginning. I repeat, the beginning.

## AFTER PENTECOST

ACTS 11:15  
THE BEGINNING

COL. 1:13  
TRANSLATED INTO THE  
KINGDOM

REV. 1:9  
IN THE KINGDOM

HEB. 12:28  
RECEIVING THE KINGDOM

HEB. 1:3, 13; 8:1; REV. 3:21  
CHRIST SAT ON THE RIGHT HAND  
OF THE THRONE OF JEHOVAH

EPH. 1:19-23  
GOD RAISED CHRIST FROM THE  
DEAD AND MADE HIM TO SIT  
AT HIS RIGHT HAND IN HEAVENLY  
PLACES FAR ABOVE ALL RULE,  
ALL AUTHORITY, POWER,  
DOMINION, AND EVERY NAME.

II TIM. 6:15, ACTS 17:7  
KING OF KINGS NOW

APPOINT YOU A KINGDOM  
"MY TABLE" "MY KINGDOM"  
LK. 22:29-30, HEB. 12:28  
I COR. 10:21, 11:23

Next, come down (on chart 4) to Col. 1:13. After that beginning the Colossian Christians were in the kingdom (Col. 1:13). You know after I dealt with that little chart on *eis*, after Mr. Pickering had brought the Greek word up, he did not deal with that anymore. Except he went over to I Thessalonians 2:12 and used the word "unto" as it is found there, and said you don't have to be Greek scholars. Well he brought the Greek word up, but he didn't want any more Greek, because in I Thess. it is again *eis*. It is again *eis*, but he didn't want any more of that because I showed *eis* means you get a hold of it. The Colossians were in the kingdom and you cannot erase that. In Rev. 1:9 (chart 4) John said he was in the Isle of Patmos. Was John in the Isle of Patmos? Yes, sir, he was. You know he was, then why say he was not in the kingdom. He **was** in the kingdom.

Heb. 12:28, "Wherefore we receiving a kingdom." Now let me say something about this verse from the little green book of the "Jehovah's Witnesses." Now Mr. Pickering doesn't agree with those people in everything that they teach, I mean that you are opposed to their doctrine and their institution. However, in Heb. 12:28 they translate the above phrase: "wherefore, seeing that we are to receive a kingdom." In other words, they make it future; but recently they have put out a translation from the Greek (interlinear) and the man who translated that verse translated it like it should be: "wherefore we receiving a kingdom." Right then the Hebrew Christians were receiving, they were sharing in, and they were partaking in the kingdom of God, right at that time. It was a thing going on at that moment. I am sure that Mr. Pickering knows and you know that many times the scriptures speak of a thing that Christians are enjoying as something in the process of being enjoyed, when they have once taken hold of it. That is exactly what is happening in Heb. 12:28.

Now I would like to make this point: there seems to be some controversy over the expression in Dan. 7:18 concerning the statement the saints shall "possess the kingdom," as though the word "possess" there should read inherit or that upon reading the word inherit in the New Testament it should be understood in light of the word possess. Yet, I believe all of us realize that one does not have to own or to have inherited a thing



in order to possess it. If a young man steals a car, and is going down the road with it when the police stop him, they will charge him with possession. He has it. He is holding it, and that is possession in the law. Thus one can possess a thing without actually owning it.

Let me give you a perfect illustration of this. Brother Kenneth Mundy, who is a faithful gospel preacher, who is with us has two sons living on those farms. The sons possess those farms, they work them and they manage them; and they are not tenants for they are his sons holding possession of the two farms at Southport. Yet, they will not inherit them until the demise of our brother Mundy, until his will comes into force. That is the way it is with the kingdom of God. The Colossians were in the kingdom, but when Christ comes back he will tell them to inherit the kingdom.

Concerning our next point under "After Pentecost" (chart 4) I would like for you to notice in Zech. 6:12-13 that the word of God says about Jesus, the Branch: "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."

This text says that the Branch would build the temple, which according to I Corinthians chapter three and six, is the church, or the house of God (I Tim. 3:15), and when the Branch, the Messiah does build the temple (the church), then he is going to sit upon a throne (which took place on Pentecost) and he also will be a priest upon his throne. Heb. 8:1 says, "now in the things which we are saying the chief point is this: We have such a high priest (Christ Jesus) who sat down on the right hand of the throne of the Majesty . . ." We don't question how he sat down, because the scripture says he sat down. I heard a negro gospel preacher say one time if the Lord says run through the brick wall, you run, and let the Lord worry about making the hole. The Bible says Jesus Christ sat down: "We have such a high priest, who sat down on the right hand of the throne of the majesty in the heavens . . ." Christ is on Jehovah's throne and it is his throne. The throne was called David's throne and Solomon's

throne, but now it is his (Christ's) throne, yet it is Jehovah's throne.

Next, look at Heb. 8:4, "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law." If Jesus Christ were on the earth, as Mr. Pickering says he is going to be on the earth as a king, he could not be a priest at all. Yet, he must be King and Priest, a priest after the order of Melchizedek. Melchizedek was king of Salem and Priest of the most high God. Jesus Christ, as I showed in my affirmation, is now King and Priest after the order of Melchizedek on the throne of Jehovah. The throne that is the heavens and this earth is his footstool. Jesus Christ is on the throne of Jehovah. Hear it now, (Heb. 8:4) "if he were on the earth he would not be a priest at all." How are you going to get him to be a priest on this earth when the Hebrew writer says he could not be. I repeat, the Hebrew writer says he could not do that.

Let us go to our next point on chart number 4 Eph. 1:19-23. It says God raised Jesus from the dead and made him to sit at his right hand in heavenly places. God raised Jesus Christ from the dead and made him to sit at his right hand in the heavenly places. Jesus Christ's throne, that throne which was the throne of David, the throne of Solomon, the throne of Jehovah or I should say is the throne of Jehovah, is the one Jesus is seated upon now in the heavenly places. That is what it says.

Notice this: "far above all rule." Are you going to demote him and get him on the earth over the Palestine? Demote him to that old soil over there? Mr. Pickering said it is going to be remade like paradise. It will still be this old earth, yet the Bible says in II Peter chapter three that this earth is going to be burned up. It says the elements shall be desolved; and the word elements if you look it up means the smallest particles. The smallest particles are going to be burned up. There will be a new heaven and a new earth. Don't come and say this earth is going to be revamped. That is like taking a Holden and running it into another car and having a panel beater get a hold of it and rebuild it. This earth is going to be burned up. I repeat, this earth is going to be burned up.

The heavens are going to be burned up. I read about where some man asked what is in the heavens that can be burned up.

Do you know that our atmosphere is four-fifths nitrogen? Do you know what nitroglycerin is? Do you farmers know what ammonium-nitrate is? You may know how ammonium-nitrate is often used as an explosive. Ammonium-nitrate is a fertilizer. I had an agriculture teacher, Mr. G.E. Horn. On one occasion someone told Mr. Horn, "our pigs have been eating fertilizer." He asked, was it ammonium-nitrate? They said no. He said that's all right. Nitrogen is powerful and our atmosphere is four-fifths nitrogen and one part oxygen. It will explode if the right thing is put to it by the living God.

Jesus Christ is in heavenly places above all rule, all authority, all power, all dominion, and every name; now how can he come down to this earth without being demoted from that position? He is the ruler. He is the **King**. He is King of Kings. I Tim. 6:15 says "in his time he shall show who is (I-S) the King of kings."

We see the next point (rectangle 7) on chart number 4 — I Tim. 6:15 — which I have just spoken of. In Acts 17:7 Paul had this charged against him, that he was saying that Jesus was another king.

Mr. Pickering has made reference to the question of eating, and in relation to that I want us to notice the last point on chart 4. Christ said in Luke 22:29-30, "I appoint you a kingdom . . . that ye may eat and drink at my table in my kingdom . . ." Do you have the Lord's table in your ecclesia? In the Christadelphian ecclesia, do you have the Lord's table? I believe you do, every first day of the week. The Bible says in Luke 22:29-30, "I appoint you a kingdom that you may eat and drink at my table in my kingdom."

Now Mr. Pickering in connection with this point asked if people began to eat and drink with Christ on Pentecost, because Christ had said I will not drink until I drink it new with you in the kingdom. Do you see? Mr. Pickering is thinking in a material sense. He thinks you have to drink a material thing. He just keeps on that material thing. He is hanging this whole debate on one argument, and that is the material land promise to Israel. His whole part in his debate is hanging on that. It centres around a material prophecy, and he is holding on to that and appealing to material motives, and material desires. We have such motives and we must war against them. Mr. Pickering is hanging his

whole debate upon that.

I want you to know the Bible tells us in I Cor. 10:22 and I Cor. 11 that we commune with Christ. It is a spiritual thing, because we are in a spiritual empire. We don't go to the Lord's table to have a big dinner and you don't either. We don't go there and have a lot of drinking and you don't either. You just take a little bit and that is for the spiritual emphasis upon it, not worrying about satisfying the flesh. It is spiritual, a spiritual communion with Christ.

Let us now move on to chart number 11, the land promise. We need to deal with this because as I have said he has hung his whole debate on the materialistic promise to Israel.

The promise was made and we have dealt with it, but Mr. Pickering has not dealt with Gen. 15:15-18, yet if you will read that text you will find that God said, Abraham, you will die, and then in the fourth generation your seed will come into this land; then it says God made a **covenant** with Abraham on that day. Up in Sydney is just sky-rocketing in price; and if you go out to buy a piece of land you don't just go out and say here is some money, you make a covenant. Just so God made a covenant on that day, and if you will read Gen. 15:15-18, you will find God made the covenant that day and said I will give it to your seed. Also I showed you the other night how that it can be said one can gain a thing or lose it in his seed. The example I gave was King Saul. How long did Solomon reign over Israel? Forty years. How long did David reign, from the time he reigned in Hebron and Jerusalem? A total of forty years? How long did Saul reign? He reigned for forty years. Yet, he lost the kingdom. It was taken from him. How? In his **seed**. Abraham, Isaac and Jacob inherited it in their seed.

Moving on down the chart (11) we see it was a conditional promise. I have showed you that. It was a conditional promise.

Again we see in Jos. 21:43-45, Jos. 23:14 that Joshua said it was fulfilled. Joshua said not one thing had failed that God had promised to them, or that God had sworn to their fathers concerning this land promise. Mr. Pickering brought up Joshua twenty-four and found the word "fathers" in it and tried to apply this fulfillment to the fathers that came out of Egypt, as though there was some question as to who were the fathers. Turn back over to Gen. 15:15-18, and you will find God made a

covenant with Abraham that he would give the land to his seed. Now look at Nehemiah, Nehemiah makes it just as clear as he possibly can. Mr. Pickering tried to erase the force of that passage, but he didn't do it. I read for you now (Nehemiah 9:7-8), "Thou art the Lord the God, who didst, choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham . . ." The prophet is letting us know about whom he is speaking. "... and foundest his heart faithful before thee, and madest a covenant with him to give the land . . ." Where did he make the covenant? It is written down in Gen. 15:15-18. The word covenant is used there and God said to Abraham that he would give the land to his seed in that context. "... to give him the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous." What did the prophet say? Who are the fathers? (Is it the ones) spoken of in Joshua 24? They are the fathers going all the way back to Abraham; Nehemiah calls him Abram. Mr. Pickering called this a token fulfillment. Where does the Bible call it a token fulfillment? The prophet said thou "hast performed thy words." He said what? Thou "hast performed thy words." In Jeremiah 1:12 God said "... I watch over my word to perform it." Let us read this text like this, Thou has performed thy word in a token; thou has performed thy word in a sense; or thou has partially fulfilled thy word. God did not say that. The prophet did not say that. He said, Thou "hast performed thy words; for thou art righteous."

Let us now move down to chart number 3.

It is "The Throne of the Kingdom of Jehovah Over Israel. That is the name of the throne, and Mr. Pickering has agreed with me on the definition of a throne. That it means "holding sovereign power and dignity."

Now we see from the chart the throne is called: The Throne of the Kingdom of Jehovah Over Israel. I Chr. 28:5 tells us that. I Sam. 8:7 tells us God was the first one on that throne, but those people in those days wanted an earthly king, like the nations round about them. That is the kind of king that you desire.

In I Kings 1:35 David was king over Israel. In I Chronicles 29:23 Solomon sat on the throne of Jehovah. Acts 2:30-33 says Jesus Christ was raised and then it says, "therefore being by the

right hand of God exalted." "Being therefore" as used in Acts 2:30-33 shows that was a fulfillment of God's promise to put Christ on David's throne. It happened on Pentecost. Now I said this last night. I said, Christ said, (Rev. 3:21) I "sat down with my Father in his throne," and if you will overcome "I will give you to sit down with me in my throne. Solomon sat on the throne of Jehovah, Solomon sat on the throne of Israel; and in the time of Solomon all the names were of one throne, but now Mr. Pickering is going to get us two thrones. He is going to get us the throne of Jehovah and another throne belonging to Christ. He said there was going to be two thrones. There are not two thrones. Just as it was called Jehovah's throne and called David's throne, and Solomon's throne, so it is called God's throne and the Son's throne.

Let us now go to chart 22. We must move on as time is almost gone. I want to get back to Ezekiel 37 and I will do that in my next portion.

God speaks through his Son, hear him (Mark 9:7). There was a prophet present on that occasion. Mr. Pickering wanted to say the Old Testament law, the decalogue, was fulfilled and that's right. But I want you to see (Mark 9:7) that there wasn't just a law-giver there, but also that great prophet Elijah; and God said to Peter, hear my Son.

Look now at Heb. 1:1-2, it doesn't mention the law there, for it says, "God who at sundry times and in divers manners spake in time past unto the fathers by the **prophets**, hath in these last days spoken unto us by his Son . . ." Dear friends he speaks to you by the Son. Hear the Son in the New Testament, the New Covenant.

Back up quickly to Acts 3:22-24 where we read the prophets "foretold of these days." These are the **last days**. These are the days of the kingdom of God upon this earth. That is, the time when people can be born into the kingdom, that great spiritual empire of God; and I want you to know that God is the literal God of the universe and that the kingdom of Heaven, the spiritual empire, is God's literal kingdom today. The word literal does not mean physical. The word literal does not mean fleshly. The word literal does not mean earthly. The word literal means real or actual. Thank you.

DEBATE — Sunday, August 5, 1973.

**Mr. P. Pickering's Fourth Affirmative.**

**Chairman:** Mr. Pickering to conclude the case for the affirmative.

Mr. Chairman, Mr. Waldron, ladies and gentlemen, Mr. Waldron had again attempted to negate many of the points that we have put forward. But the argument which he is now stressing is that which we have already answered in earlier negations concerning his proposition. He is dwelling on 17 points. But we are not supposed to have answered the matters he has advanced. We have tried to answer every point which has been valid to his arguments to date. However, we have not bothered to count the number of points that Mr. Waldron has not answered concerning our proposition. Concerning for instance — how God could burn this earth up once having made all those promises to Israel to establish her on the land. We have turned to passage after passage to prove this. Mr. Waldron thinks that this is negative. To us it is positive. It is as positive and real as the second coming of Christ.

As we mentioned in our last statement, II Peter chapter 3 concerns the fact that Christ would return at a critical time in Israel's history. This is again outlined in the words of the prophets. Furthermore, the book of Ecclesiastes in chapter 1:4 states quite clearly that "the earth abideth forever." How is God going to burn up an earth but yet say that it will abide forever? This is only an incorrect interpretation of the words of Peter when he is referring himself to "elements" that pertain to the Jewish law, to the Jewish world at that time. Where he used the word "elements" the apostle again used the word "rudiments" of the law of Moses, the same Greek word, in his epistles. It is related to the fact that Israel's institution, the Mosaic law, would pass. But yet God says that I have established the earth forever and that he would make it the inhabitation of those who are meek. They shall inherit the earth. This earth is what God has created and of which he says in Numbers 14 — that he will fill this earth with his glory. This to us is the whole subject of the kingdom of God, and this, to us, is the purpose of God.

Furthermore, we note from the scriptures of truth that the

second coming of Christ is a great requirement to bring about the blessing to the earth. We have indicated from Matthew 25 that Christ — Son of God — shall come and that he shall sit upon his throne.

Furthermore, the apostles speak on many occasions concerning the second coming of Christ — His coming! In the book of Thessalonians you will find that no less than seven times in the first epistle, speaking of the coming of the Lord Jesus Christ and his appearance in this earth once more — as we have also quoted in other passages of scripture,

But concerning David, where is David today? According to the apostle, David is in the sepulchre dead and buried, and the apostle says that he is “not ascended into the heavens.” David is not ascended into the heavens. And, furthermore, we notice the record in the statement in Acts chapter 2 — where we read there in verse 30, speaking of the prophets, “Therefore being a prophet, and knowing that God had sworn (to him) with an oath . . ., that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne . . .” The word “raise up” here is “resurrection.” It indicates by the very context of the Revised Standard Version placing it in its particular place in the Psalms, from which this is quoted. The Revised Version says that “I will raise up Christ to sit on his throne.” And David would yet be raised up in the same manner that he might stand before him forever, as the same prophecy speaks of it in II Samuel chapter 7. Therefore, the resurrection of which the apostles speak and of which the Lord Jesus Christ speaks must surely be the means of the time of the reward to the saints of God. We shall see references to this as we deal with the final section of the affirmation now.

We have, as we have pointed out before, dealt with many aspects concerning the restoration of Israel and concerning God's purpose with Israel as the kernel of the gospel. And upon the charts which are before us you shall see semblance of these. (Refer to page number 140).

In the references which are quoted you will find the particular work which God is to perform at the return of the Lord Jesus Christ. And now we want to take your attention to passages which confirm this for us. For instance, the Lord Jesus Christ said in Luke 21 and in verse 24 that “. . . Jerusalem would



be trodden down of the Gentiles, until the times of the Gentiles (should) be fulfilled." "Until the times of the Gentiles should be fulfilled." Well, for a start, ladies and gentlemen, it's only since 1967 that Jerusalem for the first time since A.D. 70 had moved out of the hands of the Gentiles and has not been trodden down by them. That is a significant event of our age as well as the restoration of the house of Israel — a very significant occasion — and that this would in fact be the time when the end of the Gentiles, that is, those who are ruling now as the kingdom of men as Daniel's prophecy shows quite clearly. Those that are ruling now will come to their end and at that stage the kingdom shall be given unto the saints.

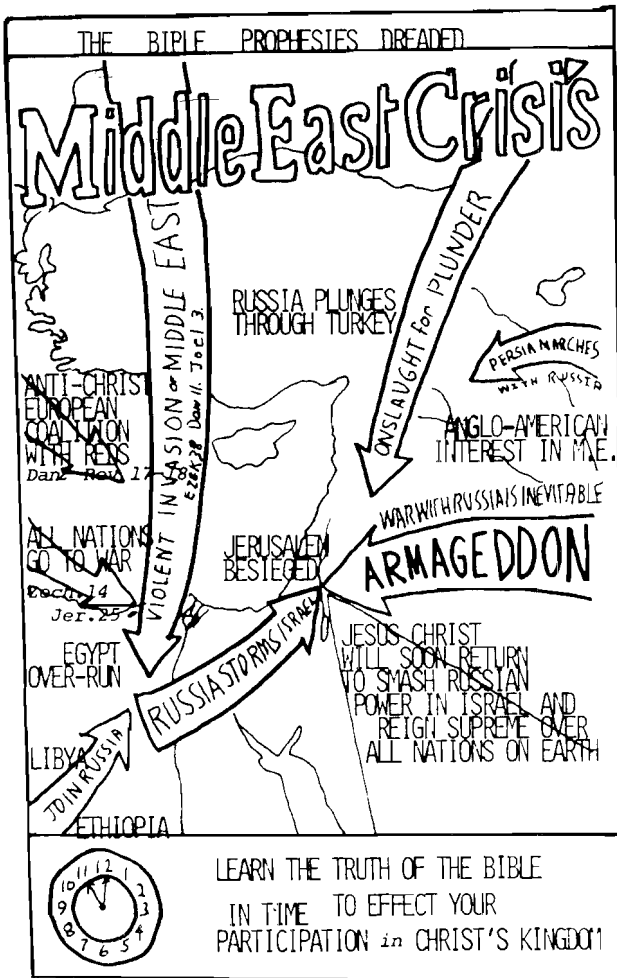
Furthermore, we acknowledge the principle that Mr. Waldron started that you must be born into a family before you inherit something. We acknowledge this quite truly. And we do believe as the epistle to the Ephesians chapter 3 mentions that we are of the fatherhood of God, that is, of our Father. We have come into his family. We are certainly related to the Father and we await the possession of this land. But if, in fact, we possess a land now and we are waiting for the Father to die before we get it who is the father that is going to die? Are we trying to say that Abraham's got to die before we get that inheritance? But yet God said to Abraham he would give *him* that inheritance. The theory itself would be illogical on that basis of reasoning. Inheritance is to lay up for the future the possibility of a possession and that possession comes about when the person who holds the covenant exercises the power to ratify it, and that is God himself as we have seen.

Never once has Mr. Waldron introduced anything to oppose the fact that Abraham should receive the promise forever as he was told. Furthermore, we notice in the prophecy of Ezekiel, in the 37th chapter, that Israel would be restored to the land. Again another indication — a sure indication of Christ's return. This is not negative, ladies and gentlemen, it is positive. It is positive because it concerns you today, it concerns what you are able to see as the sign of Christ's second coming — that was that Jerusalem would be "trodden down of the Gentiles until the times of the Gentiles be fulfilled." And notice this prophecy says in verse 21, "And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen,

whither they be gone, and (I) will gather them on every side, and bring them into their own land . . ." And notice he says, in verse 22 "... I will make them one nation in the land upon the mountains of Israel; and one king shall be king (unto) them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . ."

The context is quite clearly that of the northern and southern kingdoms of Israel — the kingdoms of Judah and Israel, and so he makes it quite clear that he would gather them back, and that time has never come. It certainly did not come in the captivity returning from Babylon. It must yet be in the future. And the events which surround this particular incident are speaking of a great crisis in mankind's history. So we read in verse 26 of Ezekiel 37 "... I will make a covenant of peace with them, and it shall be an everlasting covenant with them: (this is unto Israel) and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more (and) my tabernacle also shall be with them: Yes, I will be their God, and they shall be my people." Notice he says 'My tabernacle shall be with them' — not they with his tabernacle in heaven. "And the heathen shall know that I the Lord do sanctify Israel . . ." I cleanse Israel. I give Israel my sanctuary "... when my sanctuary shall be in the midst of them for evermore." A clear indication, is it not, that the sanctuary of God, the very presence of God, should be in the **midst of Israel in the land of Israel itself.**

And then we have in the words of scripture the clear sign that at Christ's second coming of which he spoke so many times, he spoke of a time when he would return to save Israel as the apostle had quoted and so it shall be fulfilled and "and Israel shall be saved." And what would be the time of the Lord Jesus Christ's return? Well, we read of these words in the 38th chapter of Ezekiel, and I want you, friends to note in particular the statements made in this chapter. Firstly, we are told in verse 8 — let us look at the points of their context here — "After many days thou shalt be visited" — that is speaking of this northern confederacy — "in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel — which have been always waste: but is brought forth out of the nations, and they shall dwell safely all of them."



There is only one time in history which that verse can fit. The nation of Israel was scattered amongst all nations from A.D. 70 onwards. Secondly, the land of Israel was barren because of the low population there, and because of the wars that had passed through the Middle East. Israel had become a desert and it says these were the places which were "always waste but they are now inhabited." And that is a time that can only fit this slot in history in which we now live, and again it is a token that the

words of the prophet that have been spoken in the Old Testament are yet to be fulfilled and they are being fulfilled now. They are being fulfilled now and there is yet to come a future time when those Jews who are in New York when the Jews throughout the rest of the world shall reassemble and come back into the land of Israel. And concerning this second exodus the prophet Micah makes it quite clear in the 7th chapter, verse 15, and he states "according to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvellous things." According to those days will he bring them again and he will bring them back into his own land. Israel is in the wilderness today that is amongst the nations in a spiritual Egypt and they shall yet return from that land and they shall have great persecution in the process. But yet they shall return to a land that God shall build up and he will send his covenant a tabernacle, among them. Notice, for instance, in verse 1 of chapter 38 of Ezekiel, "And the word of the Lord came unto me saying, son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, the prophecy against him . . ." What are these names? Well we find the words of the historians Flavius Josephus, Gibbon, Herodotus and Bochart — all showing us that these nations here which were the ancient tribes mentioned in Genesis 10, are those who now occupy positions in nations.

So says the Lord, "Son of man, set thy face against Gog . . ." and Gog is a word indicating a dictator or an autocrat. He said "... Gog of the land of Magog . . ." there you will find the historians say quite clearly that Magog is noted as central Europe or Germany. Further we read the words "... the chief prince of Meshech . . ." or as it is better rendered in the Revised Standard Version, "the prince of Rosh" — the word 'chief being a proper noun and not a common noun — "the prince of Rosh" — and the historians again show us that Rosh is the ancient name of Russia. Furthermore, we find that Meshech and Tubal quite clearly are identified as Moscow and Tobolski. Very clear — and these names are associated with those who will come against the land of Israel. In verse 3, "And say, thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal" and then he speaks here of bringing them forth. And the nations of Persia, Ethiopia and Libya are

mentioned in verse 5, and then you have in verse 6 the nations of Gomer and Togarmah — Gomer again is quite clearly identified as that which became the Gauls, which became the Franks, that is France today. Togarmah never migrated — it is still Turkey today. And these nations are shown as being associated with an evil thought against God's people.

Then you have a symbol taken up of their warfare against Israel. It speaks of a great weight of armor and a great speed of might that will come down against Israel in the Middle East and isn't it amazing, ladies and gentlemen, that we see today Russia's policy in the Middle East as it is. And that has come only, and it must come, at the time when Israel is being regathered to her land in verse 8 — the only time in which this can apply. But it is also amazing that these ancient nations mentioned here are likewise coming into position — aggression towards Israel — which history never thought would come. Russia, a hundred years ago, a tiny little remnant in the north — a kingdom mainly of peasants — but Russia today has its grip right on the Middle East, and the nations in which she is permeating today with her communist doctrines shall go side by side with her; and these nations, we are told, will come down into the land of Israel.

The prophet Joel takes up this illustration and he says in his 2nd chapter "... as horsemen, so shall they run." They will come down with great speed. They are likened unto horsemen because of the rapidity of their movements. But yet in this section you have a weight of armor and the rapidity of the cavalry, a beautiful type of a glorious and terrible army coming against Israel. And it says in verse 9, "(And) Thou shalt ascend and come like a storm and thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee."

What is happening? The nations are assembling together against Jerusalem. That is what is happening as you will notice in the parallel prophecy concerning this event in Zechariah's prophecy in the 14th chapter you will notice these words there concerning Jerusalem — concerning the city that God is bringing his people back to gradually. In verse 1 we read "Behold, the day of the Lord cometh, and thy spoils shall be divided in the midst of thee. For (says He) I will gather all nations against Jerusalem to battle . . ." Now that has never been fulfilled. "... I will gather all nations against Jerusalem to battle; and the city shall be taken,

(and) the houses rifled, (and) the women ravished; and half the city shall go forth into captivity, and the residue of the people shall . . . be cut off from the city," and then it says "Then shall the Lord go forth, and fight against these nations, as when he fought in the day of battle."

We find the parallel incident again in Ezekiel 38 they say we will "go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, (and) having neither bars nor gates . . ." What is this time? It is a time in which Israel has returned to her land. But apart from the arrogance of pride which we acknowledge Israel has today in General Dayan, that spirit will be humbled because God is bringing them back not because of their virtue but because of his promises concerning that nation. And God has certainly shown that he will bring these nations against that land. Of the land it says, it is "dwelling safely" or "confidently" as the margin says, "without bars nor gates." It has no defence relative to the great power that is coming against it. And he says they shall come down and ". . . take a spoil, and to take a prey; and to turn thine hand upon the desolate places . . ." Then we have more nations mentioned here (verse 13) in the great conflict in the Middle East.

We read in verse 18, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel . . ." That is a time when the kingdom of men, still in existence today, shall wage their war against Israel in a land and then you have situation in verse 20 which has never yet occurred, "So that the fishes of the sea, and the fowl of the heaven, and the beast of the field, and all creeping things that creep upon the earth and all (the) men that are upon the face of the earth, shall shake at my presence . . ." A great earth-quake shall occur, and in verse 22, an overflowing rain of brimstone and hailstones, and then says God the purpose of this great dramatic episode is that "I (will) magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am Lord."

There is the statement of the prophet: that God shall be "known in the eyes of many nations." Of course he is not known

now in the eyes of many nations. If, in fact, Christ is ruling now and those who pertain to the church of Christ are today reigning and ruling as priest, then the earth is in a terrible mess and there are a lot of people who don't know the truth of God's words, including Christadelphians, according to Mr. Waldron.

Surely, surely, if God's purpose is that every nation upon the face of the earth knows his purpose it needs a dramatic event for God to bring this into recognition. God has shown that the kingdoms of men shall crumble at the presence of Christ. We find in Zechariah 14:4, at this time when this is happening (the earthquake of Ezek. 38:20) "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east . . ." And what shall this earthquake bring forth? And it says, "... the Mount of Olives shall cleave in the midst thereof toward the east and towards the west . . ." That has never happened. Only a couple of years ago I stood upon the Mount of Olives and I looked upon the city of Jerusalem with the apostacy sitting in the realm of that area. All of that must be removed that the righteous kingdom of God and a righteous religion might be established in there, as we can see in the rest of this 14th chapter of the prophecy of Zechariah. And it says, "And a great valley shall go forth" and then it speaks of a fleeing, in verse 5, to the valley of the mountains. It speaks of great topographical changes which will occur, in this chapter in verse 7 "... it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

And he says "... it shall be in that day." A significant and a perilous day for the kingdom of men — "In that day . . . living waters shall go forth out (of) Jerusalem; half of them toward the former sea, . . . half of them toward the hinder sea; (and it says) in summer and winter (this) shall . . . be" — and the waters shall run forth from the city of Jerusalem. Topographical changes shall take place. And in verse 11 "... men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." There is the great crisis Israle's return to her land is facing.

Why is it that Russia is against Israel? Because Israel is a persistent opposition in the Middle East. Israel represents the kernel of three religions — of Moslems, Christians and Jews — and the great ideology of communism is opposed to the three of

them. Furthermore, it represents Western interest in the Middle East and Russia is aiming her complete fangs against that nation. She is arming other nations against her. Three times she has armed the nations against Israel — in 1948, 56 and 67. But God has not permitted it. Why is that? Because God is in control of this situation to bring nations against his people and against his land at the appropriate time.

Truly, as we have indicated in previous statements, the setting up of the kingdom of God should come with the Lord Jesus Christ, and as Christ was upon the Mount of Olives, the angels who then saw him ascend to the heavens, said that this Jesus "shall so come in like manner as ye have seen him go into heaven." Notice — "he shall come in like manner" as ye have seen him go into heaven. And to do that He's got to come back to the earth. Is that not obvious? And as he is bearing the name of God, as Pslam 72 shows us, he is bearing the name of God in the great wars that God will bring about to bring the end of the great wars that God will bring about to bring the end of the kingdom of men.

He shall return unto his people. They shall come with supplication upto him. And as we read in chapter 12 of the prophecy of Zechariah in verse 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for (an) only son . . ." What shall they do? They shall ask Christ what are these wounds in your hands? Notice verse 6 of chapter 13, ". . . What are these wounds in thine hands? (And) he shall (say), those with which I was wounded in the house of my friends." Christ will literally appear before the Jews and they shall see what they have done to him. And then shall the tribes of the earth mourn, showing quite clearly that Israel's heart will be turned towards God as a nation — not of his saints who will be resurrected to the return of Christ as we read in I Cor. 15, not of those who are spoken of in Revelation chapter 20 when it speaks of the resurrection of the saints at the return of Christ — but natural Israel.

But of this great crisis of which we have spoken — Mr. Taylor will turn over the chart and show the incidents of the crisis in the Middle East.



But why is this crisis necessary? Because it must happen to bring about the beginning of the kingdom of God. For you will find in the passages of scripture the kingdom of men must cease at the entrance of the kingdom of God. You will notice in the 35th verse in Daniel chapter 2 — it states that the nations, and the metals, shall be broken **together**. They shall be broken together — that is the kingdom of men through the various processes through which it has passed shall be broken all at once. And then upon the ruins of that shall God establish his kingdom.

We further find in Revelation 19 and verse 15 — and make a note of these references, friends, because you can look them up in the quietness of your own homes, not in the heat of debate — notice Revelation 19:15 that Christ shall “smite the nations and he shall rule them with a rod of iron . . .” Is he doing that now? Are the nations serving Christ and turning to him and worshipping him? The ungodliness and filth that I’ve seen on two world trips proves to me that is not the case and the filth that is permeating the Australian society, the growing gambling rackets, the immorality, the pornography, the godlessness, the blasphemy of the Jesus Revolution — all of this is a sure token that the world is nearing a crisis of which Paul speaks in his letter to Timothy — “that in the last days perilous times shall come.” We are living in an age of this magnitude.

And as we can find, Christ taught his disciples to pray concerning His kingdom, the Lord’s prayer, “Thy kingdom come, thy will be done on **earth** as it is in heaven.” Is that done now? It certainly is not done. The will of God is not done on the earth today. And despite those of us who try to prove, and want it to be so, it is still not done. And the will of God must be done on this earth according to God’s kingdom when it shall be established.

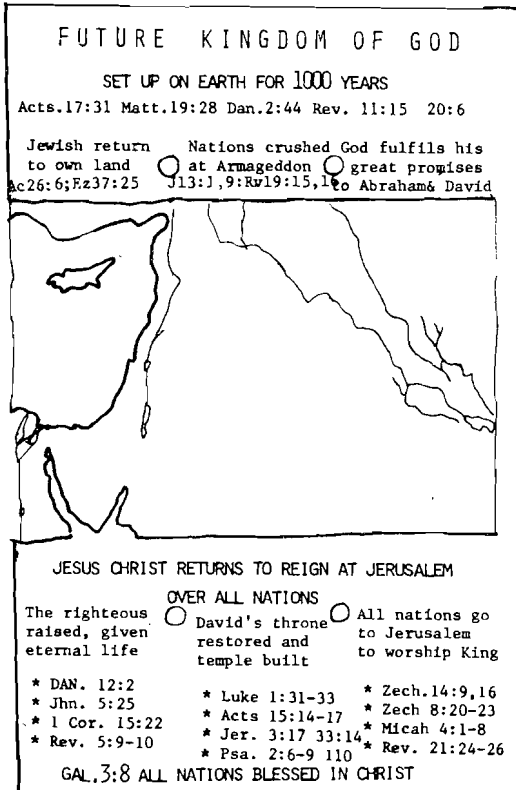
And furthermore, furthermore, we notice that if the kingdom of God had come then the kingdom of men would not be in existence because the prophecies are quite clear as we mentioned from Daniel 2:35 and 44. The fact is also seen from Revelation chapter 11 and verse 15. If we look at that passage we can see clearly what must happen concerning the coming of Christ and of his kingdom into this earth. Notice these are all things which must be “hereafter” and which we are assured of in

the 22nd chapter also of the book of the Revelation where it says that he showed unto this servants the things that must yet come to pass. So in the 11th chapter of the book of Revelation we read concerning the establishing of Christ's kingdom, in verse 15 we read "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." When did that happen on the day of Pentecost? When was this great statement made concerning that seventh angel? And where were the other six angels and their sounding according to that chronology?

Furthermore, in the 12th chapter of the book of Revelation and in verse 10 we read these words, "And I heard a loud voice saying in heaven, "Now is come" — this is A.D. 96 not the day of Pentecost, "... now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which assused them before their God day and night" but I'll remind you, ladies and gentlemen, that Israel — that is the spiritual Israel to which I now make reference — the saints of the future age, those who will rule, they never had so much persecution as what they did following the day of Pentecost. They had never had so much persecution as they did then. Look at the list of sufferings that Paul cites in II Corinthians 11. But yet here it says the accuser, the adversary of our brethren, is dead. But yet has that been the case to date? Surely, it has not. Yet in the future in the events that must come to pass Christ will yet rule in his kingdom upon the ruins of mankind's kingdom.

You will notice in Psalm 2:8-9 Christ will then rule in the midst of his brethren but he will rule over his enemies, that is, his enemies will succumb to his power. Psalm 110:5 to 6 still states that. In Isaiah 24:21-23 again the reference is that the kingdom of God shall be established upon the ruins of man — in I Samuel 2:10 — in the prophecy of Haggai chapter 2 and versus 21 to 22.

I would now just like to mention to you a few prophecies concerning what God will do in this earth. Could you turn the next chart for us, please, Mr. Taylor.



Having seen that the crisis will bring about the return of the Lord Jesus Christ to the Mount of Olives from which he ascended and that he must come forth in like manner, the message of Christ was clearly shown that he would return. In Matthew 25:31 he clearly showed he would return. And in the other references cited before you, it's all speaking of a future time in which God's kingdom would be set up and the glory would be established. (Mr. Pickering walks and turns to another chart).

## CHART NUMBER 6

DIVINE POLITICAL

1000 YEAR

KINGDOM

ON EARTH

DANIEL 2:44 REVELATION 5;11;20

We can further show the illustration of the coming of the Lord Jesus Christ is associated with a thousand year reign — a reign of peace and glory throughout the world; a time when the saints shall reign with Christ and be priests with him upon the very earth upon which we now stand. And so we find this clearly set before us in verse 4, "And I saw thrones, and they (that) 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 . . . which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads . . ." This is the beast of the great apostate system still throughout the world opposing Christ. And it says, ". . . and they lived and reigned with Christ a thousand years." And at the end of a thousand years, we find in verse, 9 ". . . they went up on the breath of the earth and compassed the camp of the saint . . ." And what is that? It is the sanctuary of God that would be established upon the earth, quite clearly an illustration that this will result in the eventual removal of the curse completely from the earth. This is a time when "there shall be no more death" as we find in chapters 21 and 20 of Revelation, a time in which God shall rid this earth of its curse. He will not burn it up or destroy it. He will redeem it. He will bring it again to a paradise regained, despite Mr. Waldron's opposition to the passages we quoted in the Old Testament concerning this, it is yet still in the future. And notice the return of Christ shall synchronize with his setting up of the kingdom and the blessing to the nations. I cite but a few instances to you. In Zechariah 9:10 we read there ". . . and he shall speak peace unto the heathen: and (of) his dominion — that is — . . . his dominion (his kingdom) shall be

from sea (to) sea, and from the river (unto) the ends of the earth." That has still not happened yet.

CHART NUMBER 8

NO CURSE ALL NEW

GOD

BECOMES

ALL IN ALL

NUMBERS 14:21 1 CORINTHIANS 15:28

In Psalm 67:4-7 "O, let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth." But that has not yet come about. The people are not shouting with joy. Furthermore, we find in Psalm 22 it says "All the ends of the world shall remember and turn unto the Lord. . ." Further, in Luke 2:14, the angels sang of the glory of the God in the highest and on earth peace and good will to men but has that come yet? Surely not with the worn torn planet on which we live is there peace and good will unto man. In Isaiah 2, which has been quoted already, a clear indication is given of a time when Israel shall be returned. The law of God shall go out of Zion and God shall establish his kingdom in that area.

So also as we read in Isaiah 56:7 that ". . . (my) house shall be called the house of prayer for all (nations)." And this is not yet the case.

Furthermore, we find in Ezekiel — the prophet Ezekiel chapter 43:7 we read these words concerning the great temple that will be established in Israel. He says, ". . . Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile. . ." There is the work of the Lord Jesus Christ. And in the 44th chapter verses 15 to 16 ". . . they shall come near to me (and) minister (unto) me

... (and) they shall come near to my table . . ."

Chairman: To conclude the debate — Mr. Waldron.

**Mr. Waldron's Fourth Negative.**

Chairman Wilkinson: To conclude the debate, Mr. Waldron.

Thank you, Mr. Wilkinson. Mr. Pickering, ladies and gentlemen, I want to express my appreciation for your rapt attention this afternoon as you have done the other two nights, and again I want to express my appreciation for the gentlemanly way Mr. Pickering has conducted himself in this present discussion of ours.

The proposition has been read: The scriptures teach that the kingdom of God will be established (set up) upon the earth after the second coming of Christ and he will reign for a thousand years on David's throne in Jerusalem. Yet, Mr. Pickering has most of the time been teaching the restoration of Israel. We did not sign a proposition to debate the restoration of Israel, but I have, in answering those points that he made, shown that Israel was cast out. Now he said it was not cast out. He asked, should we say it was cast out. His answer, No. The scriptures say yes (Gal. 4). You have seen it on our chart.

At this time I want to deal with the book of Zechariah chapter 14, but first of all turn with me in your Bibles to Isaiah 13. This is concerning the destruction of Babylon, and I just want to read one verse with you (Isa. 13:6). I will be reading from the American Standard Version because it uses the word Jehovah in the Old Testament as you probably know. "Wail ye for the day of Jehovah is at hand; as destruction from the almighty shall it come." The prophet then goes on to talk about the fall of Babylon, and those of you who are familiar with the study of the Old Testament prophets, the major prophets, know that to be true. It was called the day of Jehovah, when God was to destroy Nebuchadnezzar's Babylon by Cyrus the Great seventy years after Nebuchadnezzar had taken Daniel and the princes of Judah into captivity.

Now I would like for us to read from Zechariah chapter

fourteen beginning in verse one. "Behold a day of Jehovah, when they spoil shall be divided in the midst of thee." He is talking to Jerusalem. He is talking about the destruction of Jerusalem. "For I will gather all nations against Jerusalem to battle . . ." It is an evident fact to those who know the history of Rome, as written by Pliny and others, that in the Roman army there were people from the Germanic states, the Persian states, Egypt, and garrisons from every part of the Roman empire; thus the coming of the Roman army against Jerusalem in A.D. 70 fulfilled that prophecy. The text continues "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the house rifled, and the women ravished: and half the city shall go into captivity, and the residue of the people shall not be cut off from the city. That's the remnant. That's the people Jesus Christ told not to stay on the house top nor go back in the house, but flee to the mountains. That was in A.D. 70. Those were the ones not cut off. The Jews who were stubborn in their rebellion against God were cut off. There were about a million and one half people who died in that battle.

I want you now to come down to verse eight, for Mr. Pickering referred to this. "And It shall come to pass in that day, that living waters shall go out of Jerusalem . . ." What does it mean "living waters?" You can find that out by reading in your Bible, John 7:38-39. He is talking about the Holy Spirit. The Holy Spirit was given on Pentecost. The Bible says in Acts 2:38 "repent and be baptized everyone of you in the name of Jesus Christ for remission of sins and ye shall receive the gift of the Holy Spirit." God's children today receive the gift of the Holy Spirit. Read with me again in your Bibles, Acts 5:32. The apostle Peter speaking of the resurrection says "we are his witnesses of these things and so also is the Holy Spirit, whom God hath given to them that obey him." Have you obeyed Jesus? If you **truly** have obeyed Jesus he has given you his Spirit. We speak of the indwelling of the Spirit (I Cor. 3:6), the indwelling of the Holy Spirit in Christians. That's what it is talking about right there (Zech. 14:6): it shall come to pass in that day that living waters shall go forth from Jerusalem. In other words, when the Jewish nation was destroyed then the Jews who were Christians were dispersed over the world and they took the gospel of Jesus. That brought the living waters.

Mr. Pickering talked about the upheavals in the Middle East, referring to that verse 4 (Zech. 14), "And his feet shall stand in that day upon the Mount of Olives . . ." Whose feet will stand on the Mount of Olives in that day? Is that Messiah? Is that the Messiah? That is Jehovah. That's who it is talking about. Now if you are saying that is the Messiah, then you are saying Messiah is Jehovah. I believe that. I teach that. ". . . In him dwelleth all the fullness of the Godhead bodily." He is one with the Father. Jesus Christ is one with the Father. I believe he is Jehovah, but that goes against your doctrine, that Jesus was not pre-existent, that he did not come until he was conceived in Mary. That scripture says that Jehovah's feet will stand. That was talking about the **parousia**, the presence of Jehovah God in the mighty army of Rome as it fought against Israel, because it had rejected his Son. Yet, you say wait a minute, how do you get any precedent for that. I took you back to the book of Isaiah 13, and showed you how that the day of the Lord there was when Cyrus the Great came on Babylon. Cyrus the Great, you remember got into Babylon by subterfuge. He came in and killed Belshazzar on the night he was celebrating in that idolatrous feast. The night he had seen the finger write on the plaster of the wall. History says Cyrus the Great did it, but Isaiah said God did it. That is what happened to Jerusalem. Jehovah God was there. His presence was there. It was his **parousia**.

Let us move on now to chart number 25. (see page 123).

We need to deal with Ezekiel 37:24. I want to bring that in. As I have said before, dear friends, I love you and I want you to know that my brethren in public debate have set a precedent to try to answer every argument which their opponents brought up, and I am trying to live up to just what they have done. In Ezekiel 37, Mr. Pickering read verse 25, I read verse 24 (Ezekiel 37:24-25); and then he said that he took David to be the type, and I had said he was the type, so I believe we agree on that, but then he read the word land in verse 25. Do you know what he then said? He took the word land to be the real land. In that very verse, 25, David is mentioned again, and David is the type as he has admitted, but now he wants the land to be the real. You take David and say, yes, he is the type of the Messiah who is to reign, and the land? That's **real**. You can't do that. What kind of Bible exegesis is that, dear friends, what kind of Bible exegesis is that?



I ask you. What kind of Bible exegesis is that which takes one verse and makes the king in the verse a type and in the same verse makes the land the real thing?

We now need to look at Coniah very briefly (chart 18)

Mr. Pickering said Jesus Christ came through the lineage of Nathan from David, and that's written in Luke 3, but I want you to know Nathan could not bring down the regal lineage. He could not bring down the legal lineage. If you will read in your Bibles you will find that Mary referred to Joseph as being Jesus' father and he was Jesus' father legally (Luke 2:48). In Luke 2:48 he is called Jesus' father. He was his legal father. As I mentioned to you last night, my wife and I have a little girl we adopted in Pakistan. We legally took her, and I had to take her and agree before the court that she would be treated just like my other children. Jesus' legal right to the throne and his regal right (royal right) to the throne had to come through Solomon, down through Jeconiah. Now I want you to notice and I wrote this down and took particular attention to prick up my ears when he read that text about Coniah. He did not read the prepositional phrase "in Judah." He read it twice, but twice he did not read "in Judah." It says in Jer. 22:28-30, that a seed of Coniah could not sit on the throne of David **in Judah** and prosper; that eliminates Jesus Christ coming back to this earth.

It was not going to be that Coniah was childless in the fleshly sense. Jeremiah had said he would be childless, but not fleshly because Matt. 1:12 said he had a son. Coniah was childless legally concerning David's throne in **Judah** (Jer. 22:30). Matthew gave the legal and the regal lineage through Solomon (Matt. 1:6).

Number 4, we see no seed of Coniah could sit on David's throne in Judah and prosper (Jer. 22:30). Again from the chart we see no man of his seed on David's earthly throne. I have shown you that Solomon sat on the throne that we are contesting about and it was called the throne of Jehovah, the throne of David, and the throne of Israel; and Jesus Christ is sitting on that throne today (Rev. 3:21). It is so high you can't get over it, it is so wide you can't get around it, it is so low you can't go under it, you have got to go in by the door. Jesus is sitting on that same throne. If Solomon sat on that throne and it was named by those three names, then Jesus Christ sitting on that throne holds the

same throne.

Let us now move into chart number 22. (See page 111). Mr. Pickering keeps going back to the Old Testament prophets. He keeps going back there, yet time and time again we have shown him that the Hebrew writer says God speaks through his Son. He didn't deal with Mark 9:7 where there was **Elijah** and Moses, representing the law and the Prophets, and God said don't hear those two, Peter don't get a tent up for them; "hear" my Son. It says hear, H-E-A-R.

Come down on the chart to the last days part. Heb. 1:1-2, "God who at sundry times . . .," hear it, beloved friends, "God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in the last days spoken unto us by his Son, whom he hath appointed heir of all things . . ."

Now let us get chart number 9, please, Mr. Pickering made reference to and acknowledged my illustration about a person coming into the family, so that settles that. He agrees that you can be in the kingdom before you inherit it. Bear in mind he acknowledged the illustration, then he brought up a question, trying to confuse your thinking on that point by saying who is to die? We are not necessarily contending that anyone has to die, for a child might inherit before hand. Take Brother Mundy for example, he might decide today to give that land to those boys and let them inherit it. He could give it to them today, or let them inherit it today, not waiting till his demise. But Mr. Pickering has admitted my point on that, so my proposition stands: that you can be in the kingdom and that you are going to inherit it.

Mr. Pickering said I had not once introduced anything that would say Abraham would not get the physical land. I introduced the statements in Joshua and Nehemiah, which showed that the prophecy had been fulfilled, that it had not failed. I introduced Hebrews 11 where it said Abraham personally did not want that land; he wanted a "heavenly country." In the book of John 14:1-6, Jesus said, "In my Father's house are many mansion . . ." When I was a boy we had a battery powered radio, because we did not have electricity until 1946, and we would listen to the Grand Old Opry out of Nashville, Tennessee. Often they would play the song that said

"I'm going to build me a cabin in the corner of gloryland in the shade of the tree of life that it may ever stand." Now it is a humble thing to say, why I would just be happy if I just had a cabin in heaven, but there are not any cabins in heaven. There are no bark huts up there. There are mansions. "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." Where is he going? To the Father's house. The Apostle Peter said it is reserved up there for you. It is reserved in heaven for you. That is where the Christian's reservation is. It is in heaven.

Let us now take chart 9 (Rev. 20:1-7). I want you to notice, as I said, he has debated the restoration of Israël. That is what he has talked about in the times that he has had, two times last night and two times today. If you will notice his chart, he did not refer to it at all. As far as I know he didn't point to it or anything, but you will notice his chart says more about his proposition than what he has said in his actual discussion. I suppose he hoped you would read it.

————— CHART NUMBER 9 —————

**REVELATION 20:1-7 does**

**CHART NUMBER 9**

**REVELATION 20:1-7 Does Not Prove The THEORY**

- 1. NO MENTION OF CHRIST'S SECOND COMING**
- 2. NO MENTION OF A BODILY RESURRECTION**
- 3. NO MENTION OF CHRIST ON EARTH**
- 4. NO MENTION OF DAVID'S THRONE**

Now I want us to notice some things. He has up there (on the chart) Revelation 20. His proposition said that Christ would come back and reign upon this earth for a thousand years, but Revelation 20 does not prove the theory. It does not prove the theory. Number 1: There is no mention of Christ's second coming. It is not in that chapter. Christ's second coming is not mentioned in the Rev. 20:1-7 section which talks about the 1000 years. Number 2: There is no mention of a bodily resurrection in that text. There is no mention of a bodily resurrection for it

speaks of souls, and you know those souls were talking. Were they not? That shows you that souls can be in existence. Now you can reason about that, and try to get around it, but those souls were there, and they were the souls "of them," souls **out of** bodies in other words.

Number 3: There is no mention of Christ on earth. Number 4: There is no mention of David's throne in that text. That is an inadequate proof text, but he has it up here supposing that you will read it, I guess.

Let us now look at chart number 10. (See page 43).

Notice this, from that chapter he is hoping that you will believe, from the chart at a future time the Kingdom of God will be set up on earth for a thousand years. He is hoping you will believe the thousand years is literal. That's the proposition that it will be an actual, real thousand years. Now why take the thousand years in that text literally and not take everything else. I mentioned this chart to you the other night. I introduced it previously when he referred to that chapter. Take the dragon. That old dragon is a symbol but the symbol is revealed. Sometimes in Revelation John reveals what the symbol is, like the seven stars represented the seven angels. The seven golden candlesticks represented the seven churches. He explains that, but sometimes he doesn't explain it. Here (Rev. 20) he explains what the dragon is. The dragon is the symbol of Satan, the devil. Satan, who goes about as a roaring lion seeking whom he may devour. The dragon is the symbol, but look over in chapter twelve of Revelation and you will find that that dragon had a tail that would reach up and pull the stars down. What a tail, if that is a literal dragon. Why say the one thousand years is literal, and not say the dragon is literal. Now the other night when I brought this up, Mr. Pickering said you can't say that without explaining what it is, and I don't want to just leave you with a vacuum. I don't want to be a speculator, but let me give you something to think about. The thousand years can't be literal, unless you take the dragon to be literal and then he would be dragging down stars with his tail. Chart number 23, please, on the 1000 years reign.

First, you see on the chart a section labeled the Old Testament period, then we have a period labeled the Last Days, and over on that side we have a line referring to eternity.

Christ now reigns on David's throne. We have shown that. Seventeen points were fulfilled on Pentecost in Acts, and they were not erased or removed. (From chart 23) Acts 2:30-33 shows that Christ reigns on David's throne. Heb. 8:1. I have read this afternoon in your hearing. Christ "sat down on the right hand of the throne of the Majesty" on high. Rev. 3:21 says I sat down with my Father in his throne. Rev. 1:9 John said, I am in the kingdom. Mr. Pickering goes to Revelation referring to the kingdom coming. John said he was already in the kingdom, as you have got to understand it in the context of Rev. 1:9.

OLD TESTAMENT PERIOD	<b>LAST DAYS</b>	ETERNITY
	CHRIST REIGNS ON DAVID'S THRONE	
	ACTS 2:30; HEBREWS 8:1; REVELATION 3:21	
	(1000 YEARS REIGN OF REVELATION 20)	
	ROMANS 5:17; EPHESIANS 2:5; ROMANS 6:3-4	
	LIVE NOW — REIGN NOW	
	CHRIST'S SECOND COMING — — — — — ↗	
DEAD RAISED — — — — — ↗		
THE END — — — — — ↗		
THE KINGDOM RETURNED TO GOD — — — — — ↗		

Now concerning (from chart 23) the 1000 Years Reign of Revelation, you will notice that I have it in brackets. I have it in brackets there because it is a figurative term. It is a symbolic term. Alright, just read with me Rom. 5:17. We are talking about a spiritual reign; Jer. 1:10, God said, Jeremiah, I have set you over the nations. Jeremiah was being persecuted, that's right, and our beloved brethren in the First Century were being persecuted, but they were reigning with Christ. Rom. 5:17 we have read in your hearing but it is important that we get it in here once again. 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 the gift of righteousness reign in life through the one,

even Christ Jesus." Now, in life they were to reign, so when did they become alive? Keep your finger in Romans chapter 5 and 6 and turn over to Eph. 2:5, "even when we were dead through our trespasses, made us alive together with Christ . . ." Before a person becomes a Christian, before a person is born again of the water and the Spirit (Jno. 3:5) into the family of God he is dead. He is dead in trespasses and sin, so have we have a resurrection; for whenever a person believes in Christ, repents of his sins, confesses his faith in the sweet name of our Saviour, and he is buried in baptism and raised to walk in newness of life (Rom. 6:3-4), then he is made alive; and when we are made alive, we reign with Christ (Rom. 5:17). I submit to you, it is a reign with Christ. The other night Mr. Pickering very strongly said, now there is no glory at all in that. That's what he said. Paul said far be it from me to glory save in the cross of Christ. Isn't there any glory in the cross of Christ? Well, there is no materialistic glory, is there? Paul said far be it from me to glory save in the cross of Christ. There is glory in the cross. The apostle Peter said, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." There is glory in this spiritual empire.

Rom. 5:17 says that we reign in life with Christ. Eph. 2:5 says we are made alive with Christ from our death in trespasses and sin; so we are alive. Rom. 6:3-4 says we are buried with him, raised to walk in newness of life, so we now live and now reign with Christ. Rev. 5:10 says that we are kings and priests, and reign with Christ. The King James says "shall reign," The English Revised says "reign" with Christ, but when you become a king you begin to reign. I have shown that from Rom. 5:17.

Finally, I Cor. 15:23 shows the truth of the matter about Christ's second coming. When Christ comes the dead will be raised (arrows point to line on chart 23). John 5:28-29 says that "the hour cometh, in which all that are in the graves . . ." Are little babies in the grave? They are. They are going to come out, "All that are in the graves." I question you are little babies in the grave? Mr. Pickering quoted the statement that David was in his tomb. That's right. David is in his tomb, but his spirit is in the hadean world where Christ's spirit was not left. Acts 2:27, 31 Christ's spirit was not left in hades. Peter said his flesh did not corrupt in the tomb, nor, it is a neither nor situation — nor did

his soul remain in hades. Christ's spirit came out of hades, David's spirit it still in hades, and his sepulchre is there because his body is there. Little babies are in the graves and John 5:28-29 says "all," A-L-L, that are in the graves will come out. That's little babies, idiots, and imbeciles. That's the people of Pakistan, who are Moslems, Hindus, Buddhists, communists, and everybody that's in the graves and they will be resurrected. That's what the scripture says in John 5:28-29.

Christ will raise the dead and then will come **the end**, but my opponent says, Oh, no, that's not the end, that's the thousand years. Now God's word says in the last day the dead will be raised, but after that last day Mr. Pickering is going to get 3,65,000 days. We see from the last point on chart 23 the kingdom will be returned to God at the time of the second coming. Now I want to present another passage of scripture and that is the "restitution of all things." God was king back there, and now the kingdom is going to be returned to the Father. That's the restitution of all things and the Bible says heaven must receive Jesus (Acts 3). Heaven must receive Jesus until the "restitution" (King James) or "restoration" (English Revised) of all things. When Jesus returns the kingdom to the Father he is going to have it back. He is then going to be king himself, and Jesus Christ will be our fellow heir.

Now let us get chart number one up there. (Referring to chart). We talked about the Old Testament prophets and the ministry of John, and in Mark 9:1 we pointed out some would see the kingdom in their life time. When I brought up Judas Iscariot's death and pointed out the transfiguration didn't fulfil that prophecy, Mr. Pickering didn't refer to that any more. He didn't bring that up any more, because some had to die and there was only six days between that statement and the transfiguration. It didn't fulfil that. Jesus Christ was talking about Pentecost because that is when the power came. Argument number 2 from the chart, Mark 1:14-15 Jesus said the time if fulfilled. My opponent says, Oh, no, it was many, many years yet. Jesus said the time was fulfilled, the kingdom is at hand. You find there that Jesus preached it, John the Baptist preached it and the twelve preached it. It was at hand. It was nigh. The seventy were sent out to fleshly Israel saying the Kingdom is nigh, at hand. There were 84 men going all over

Palestine saying the kingdom is at hand. Were they deceiving the people? They were not. There were certain people who charged that Jesus Christ deceived the people in his day, but he didn't do it. Pentecost was at hand, it fulfilled that.

Up here from Dan 2:40-44 we said in the days of these kings. Mr. Pickering tried to make out this represented ten kings over in Europe, and even today he dealt with some of the speculations about the political events going on now. I have read in some of your books like **Christendom Astray** by Mr. Roberts, back in the 1800's, he said some things like that, but you know that your later editors have edited out those things. I have that book with me if you would like to look at it. They have edited out the places he was talking about the imminence of Christ's coming, and I want to ask Mr. Pickering, suppose eighty years from now the Common market is folded up and gone into dust, and suppose all these political things about Russia have passed away, will they be editing it out for you? No one knows about any signs of the times. We haven't dealt with that but if you will look at that text relating to signs of the times you will find it applies to the destruction of Jerusalem.

In Isaiah 2 (chart 1, part IV) we showed the kingdom's coming was to be in the last days. In Acts 2:17 you will find that Peter called Pentecost "the last days." You just cannot get around that. On Pentecost they were in Jerusalem, they were in Zion. Mr. Pickering asked me the other night if I used Hebrews 12 in reference to spiritual Jerusalem, to the heavenly Jerusalem, to Mount Zion, then why refer the fulfillment of Isaiah 2 to physical, earthly Jerusalem in Acts 2? Because that is what the apostles did. This is what the Holy Spirit did. I take the things in their context or how the apostles applied them.

A number of times in this debate Mr. Pickering has spent his time telling you why certain statements made by the apostles that particular things were fulfilled were not fulfilled. I take this (Isa. 2) to apply to Acts 2 and the city of Jerusalem at that time, because that is how they applied it.

Let us now go on down (chart 1, part V) to psalm 110:1-4 from which we made six points. It says "My Lord," and it was fulfilled on Pentecost (Point 11 on the chart) for Jesus was called the Lord of David on that day. Jesus was Lord before Pentecost, but here he is called Lord in the context of being David's Lord.



He was seated at the right hand (see point 10) of God, which statement is quoted in Acts 2 on Pentecost day.

The rod of his strength went out of Zion (point 8). Mr. Pickering referred to that and said rod of iron, but I had shown you from the book of Isa. 11:4 that Messiah would smite the earth with the rod of his mouth. Mr. Pickering quoted Rev. 19:15 and mentioned the rod of iron from that text, but he didn't mention the sword of his mouth. Those are symbols. The sword of his mouth is a symbol. The rod of iron is the symbol of the rod of his mouth. It's a rod. Once I was preaching for a little congregation and at the time I moved into it there was a man there who had five wives. Can you imagine that? He had been married to five wives. We said to him you can't be a faithful Christian and live in an adulterous situation. That's a rod of iron. That's what the scriptures teach, for in I Corinthians 5 it talks about the man who had another man's wife, his father's wife and Paul said withdraw from him. Beloved friends, I want you to know we did it in love and sympathy. I pleaded with that man, who had done some preaching, and told him he could be an example to other people if he would repent and bring forth fruit meet for repentance (Acts 26:20), but he would not do it. That's a rod of iron. You take a man who is running a big pub or these people down here who are running this casino, and tell them you have got to cut that wickedness out, that ungodliness, then they know it's a rod of iron. They are going to have to give up a lot of money. They are going to have to change their business. The word of God works like a rod of iron.

Again from Psalm (Part V, point 15) it says "thy people shall be willing," and on Pentecost they gladly received his word. Three thousand rebellious Jews now made glad servants of Jesus. "Thy people shall be willing in the day of thy power." That was the day he took his power on the right hand of Jehovah. Then it says (point 16) he would be a priest after the order of Melchizedak.

Chairman Wilkinson: Ladies and gentlemen, that concludes the debate. As chairman I want to thank you for being a very good audience indeed and I have to announce at the end of this session that literature is available on the tables outside the door and six men from each group will be available to discuss with you further. I now declare the meeting closed.

# WALDRON - PICKERING

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