THE TRUTH VINDICATED

THE LEE–MANSFIELD DEBATES

FEBRUARY 1962

WITH SCRIPTURAL INDEX

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FOREWORD

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On the 13th November 1961 an advertisement was placed in the Adelaide Advertiser by the Gospel Proclamation Association inviting "open public discussion to determine the Bible's true teaching concerning eternal life". Two days later a letter was received from Mr. Duward E. Lee, an American Evangelist representing the Church of Christ, challenging the Christadelphians to a public debate on fundamental Bible doctrines. This was the culmination of a series of rival advertisements placed in the Advertiser by the G.P.A. and the Church of Christ in the week prior to the November 13th advertisement on "eternal life".

In his letter Mr. Lee wrote: "In your Monday ad. in the Advertiser you state your offer to an open public discussion concerning eternal life. Does this also carry with it other subjects that we disagree upon, such as the immortality of the soul and the Millenium? If you will provide a man to discuss in open public orderly debate, we will also provide one to affirm or deny the appropriate propositions".

This challenge was immediately accepted by the G.P.A. and negotiations were commenced with the Church of Christ which resulted in a series of debates being held over six nights in February 1962. The three subjects chosen were debated on the Monday and Tuesday nights of three consecutive weeks for about two hours each night with Bro. H.P. Mansfield representing the Christadelphians, denying the Proposition on the first night and affirming the Proposition the following night. This permitted full ventilation of the doctrines being debated and many forthright exchanges resulted as Mr. Lee struggled to sustain his orthodox beliefs in the face of the overwhelming evidence for truth presented by Bro. H.P. Mansfield.

The average attendance over the six nights was well over 700 people, who heard what proved to be a magnificent vindication of "the faith once delivered to the saints". The debates were a wonderful stimulus to the faith of Christadelphians who attended, and resulted in at least six baptisms from among the many interested persons who were present during the course of the six nights.

In his work "Wrested Scriptures" on page 77, under the heading, "The Church of Christ", Bro. Ron Abel assesses the debates in these words: "The Lee-Mansfield debate, (1962) is a Christadelphian classic." The Publishers share this view and believe that the time is now opportune for the debates to appear in printed form, having hitherto only been available by obtaining a copy of the original recordings.

This transcription of the debates will provide ready access to a wealth of valuable information and will be a handy reference book to all who "contend earnestly for the faith" against the errors of the orthodox churches. It should also be of great interest to a new generation of Christadelphians who have arisen since 1962 as well as to those who were not present and have been unable to obtain a copy of the record album issued shortly afterwards.

It is with the conviction that the reading of this volume will be both profitable and stimulating that it is now offered to the Brotherhood.

R.W. Thiele
J.A. Cowie

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FIRST DEBATE

FEBRUARY 12th 1962

PROPOSITION : "The Bible teaches that man possesses an immortal soul".

Affirmative - Mr. D.E. Lee Negative - Bro. H.P. Mansfield

CHAIRMAN: And now to affirm the proposition for this evening : "The Bible teaches that man possesses an immortal soul". I now turn the meeting over to Mr. D.E. Lee who is in the affirmative.

Mr. LEE : Thank you Mr. Chairman. Good evening moderators, Mr. Mansfield, brethren, ladies and gentlemen. It's a privilege and a pleasure to stand before you this evening in this fine gathering , to uphold God's word on this question that is before us.

We believe that the truth has been revealed; therefore we believe that we can find it. I've just met Mr. Mansfield for the first time and anticipate a pleasant association with him and discussion on God's word concerning these things. Other Christadelphians that I have met are gentlemen, and I have no doubt that all are very sincere in their belief. But the Apostle Paul was also sincere, but he was wrong before he became the Apostle Paul, before his conversion, and I believe that these people are wrong also - Mr. Mansfield and those who believe that man is wholly mortal, or do not believe, "The Bible teaches that man possesses an immortal soul". May truth prevail.

Remember that the proposition says : "The Bible teaches...", therefore we do hope that you brought your Bibles, and if so we would like you to follow along with us and also take notes if you would like, that you might look these scriptures up or these arguments that we've presented, that you might determine the truth of the matter.

I'm going to read the proposition again : "The Bible teaches that man possesses an immortal soul". I'd like to define terms that I will be using in this debate and that Mr. Mansfield too, at least some of them, will be using.

"IMMORTAL" - immortal is, such as used in Titus 2:7 and translated there : "uncorruptness". Mr. Bagster, the lexicographer (and I have his book here) says that it is, "incapable or incapability of decay". This is the definition of "immortal".

"MORTAL" - the word "mortal" from Strong's Exhaustive Concordance, a recognised authority, says that it means "a mortal, sick, frail, feeble,woeful", with other words.

"MAN" - sometimes the word "man" is translated "mortal man". It can mean a number of things depending on the word from which it is translated, such as: "strong, like a strong man, exceed, great, valiant, person, man, he, him, male".

The word "SOUL" - the word "soul" is from NEPHESH, the Hebrew word in the Old Testament, and PSUCHE in the New Testament. And it means "a breathing creature, animal, vitality, any, appetite, beast, body, breathe, fish, ghost, life, lust, mind, soul". The soul is a generic term that is a general term used in three ways in the Bible.

First - it is used as the whole man - Acts 2:41, 1 Pet. 3:20. 1 Pet. 3:20 tells us that: "wherein eight souls were saved by water."

Second - pertaining to the animal nature, Gen.2:7. We'll get to these passages in more detail (some of them) later.

Third - "soul" is used synonymously with "spirit", in Acts 2:27 ("Thou wilt not leave my soul in hell - or hades".), Rev. 6:9-10 and Matt. 10:28. That is it used in the place of "spirit". The context determines its usage or meaning. As used in the Proposition and this debate, it is synonymous with "spirit", the immortal part of man. When we say that man possesses an immortal soul, it is that word that is used synonymously with "spirit", and the Bible uses it in that way.

The word "SPIRIT" - from PNEUMA, Greek -"the immortal part of man", sometimes "soul" used synonymously.

The word "HADES" which is Greek and "SHEOL" which is Hebrew. Now these words will be coming out in the debate and we do not need to know Greek or Hebrew but simply what these words mean. "Hades" is from A - negative and EIDO which is "seen", literally, "the unseen". Now sometimes it is used figuratively, referring to the grave or other unseen realm. These two terms are equivalent to each other from different languages. Actually, it is an unseen place where the soul of the dead wait the resurrection. The story of the Rich Man and Lazarus well illustrates these facts - Luke 16:19-31.

"GRAVE" - "pit, or place to bury a dead body", not literally sheol or hades but sheol and hades sometimes translated grave, but not literally; figuratively.

"DEATH" - two kinds of death, spiritual and physical. Spiritual death is separation of God's spirit from man. Physical death is man's spirit separated from man. Man's spirit or soul separated from man. Now if death is a sleep of non-existence in reference to the physical it is likewise in reference to the spiritual.

Man is created in God's image: "let us make man in our image after our likeness....So God created man in His image, in the image of God created He him; male and female created He them". - Gen. 1:26-27 So, a man was created like God. But he is not like God in strength, for God made all things; man cannot. Man was not like God in the flesh for we are told that God is spirit - John 4:24. He was not created like the beast but was created in the image of God. And man was to be over, have dominion of the beast and everything of the creation. Therefore he is like God in spirit with the ability of overseeing and controlling other beings, and to worship his God and his Creator. Where were the beasts ever said to be created in God's image? They were not. So it is man that is created in the image of God.

Now, Mr. Mansfield I have some questions that I would like to ask you, and I will read them off and then hand you the list of questions. There'll be space where you can answer them quickly or briefly.

First - man sinned in the garden; when did he die? (You'll not need

to write these down because we have a copy for you.)

Second - how could Christ be present during the forty years of wilderness wanderings since he had not yet been born?

Third - is it possible to kill the body without destroying the soul?

Fourth - what is your definition of death?

Fifth - does consciousness depend on breath or air?

Sixth - In Job 34:14 what does "spirit" and "breath" mean?

Seventh - what is the difference between "angel" and "spirit" Acts 23:8?

Eighth - since the law of nature is reproduce after its kind - Gen 1:11, is it possible for God to be the father of something not immortal?

Ninth - is the spirit any part of man?

Tenth - what is the inner man?

Eleventh - do you believe man perishes at death?

Twelfth - Christ came to redeem man. What was he to save? The dust?

Thank you Mr. Mansfield.

Now if you will, turn to Gen 2:7. We find here the origin of the soul and then we turn to the origin of the - the body I'm sorry - and then the origin of the soul and spirit. Gen 2:7,"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". Here's the creation of the body and God breathing into his nostrils the breath of life and causing him to be a living soul, one that was alive. But in Ecclesiastes 12:7 followed with Hebrews 12:9 which we will not take time to read both of them: "Then shall the dust return unto the earth as it was; and the spirit shall return unto God who gave it." Heb 12:9 says that God is the Father of spirits. So here is the origin of the body when he was created, and it doesn't tell us everything that was done there. But it tells us later that God gives the spirit unto man, that he is the Father of them.

Thus first man has a spirit, 1 Cor. 2:11, man has a spirit or a soul: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." Notice also that this spirit that is in man knows, and it's the only thing that knows, what is in the particular man. Unless I tell you what I am thinking, you cannot know, but my own spirit knows and that's the only way that anyone could find out. That's what 1 Cor. 2:11 says; man has a spirit.

Second, there is a spirit in the midst of man's body. In Daniel 7:15, Daniel says: "I, Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." "I Daniel was grieved in my spirit in the midst of my body...."

Third - God forms the spirit in man. Zech. 12:1,"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth

forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him ". God forms the spirit of man within him. Thus man has a spirit; the spirit is in the midst of the body; and God put it there.

THE TRANSFIGURATION OF CHRIST

Now turn with me to Matthew seventeen, the first five verses. It is here that we are told that Jesus Christ with John and James and Peter went up into the mountain. And here in the second verse we are told that he was transfigured before them. To transfigure simply means to change externally. It is from a word in the Greek - "METAMORPHOO", which is the same word that is used to show the change of the butterfly when it comes out of the worm-like being into the beautiful butterfly. There is a change from one to another state. In other words, in a more glorified state in this case. Now when Jesus was translated before them, there appeared unto them (the third verse) Moses and Elias talking with him. So, Christ was changed into another figure so that he would appear as Moses and Elias did, that is look like them. Moses and Elias appeared; they were talking with him, that is with Jesus, but Moses and Elias had been dead fifteen hundred or six hundred and something years respectively. How were they talking with Jesus if they do not have an immortal soul? If there is not an immortal part of man, how could they be talking with Jesus.

Now you may say: "Why this is a vision". Jesus said it was a vision: "tell it to no man". But a vision can be an imagination. But Peter says it wasn't an imagination it was not a fable for in 2 Pet. 1:16-18 he tells us that they "have not followed cunningly devised fables," but they "made known to them the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." And he tells when that took place: "For he received from God the Father honour and glory when there came such a voice to him from the excellent glory, 'This is my beloved son in whom I am well pleased.'" So here we know that this was not a fable it was something that happened. Outside of the ordinary;yes. But they could talk.

SAUL AND THE WITCH AT ENDOR

Now turn to 1 Sam. 28:6-15. Here we are told about Saul. Saul was that first king of Israel who had departed from God, and thus time after time he had departed, refused to obey God, and God finally departed from him. Thus the sixth verse tells us that Saul enquired of the Lord and the Lord answered him not, neither by dreams nor by Urim nor by prophets. Now reading down through the fourteenth to the last of the fourteenth, we are told that the woman said that she was not to do this, because Saul had made a law against it. And she wanted to know who he wanted to bring up, and he said, Samuel. She than understood who he was, but the fourteenth veres says: "And he said unto her, What form is he of?", because she had seen an appearance of someone. Now listen: "And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." The fifteenth: "And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered,I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called

thee, that thou mayest make known unto me what I shall do." This is the request of Saul.

Then Saul answered him - Samuel answered Saul. And when he answered him, he told him that he was going to die, and that tomorrow at this time he would be with him. Now first let us notice that Saul perceived; that is he could tell with his eyes; he could understand - looking upon him - the description, that it was Samuel. Second - Samuel talked, and he foretold of events. Samuel was spiritually alive, even though he was physically dead.

THE SPIRIT OF ABRAHAM

In Genesis 25:8, "Then Abraham gave up the ghost, died in a good old age, an old man and full of years, and was gathered to his people." But in Luke the twentieth chapter the thirty seventh and thirty eighth verses, when Jesus was answering the Sadducees who did not believe in angels, resurrection or spirits, this is the answer that they got: "Now, that the dead are raised," Luke 20:37-38, "Now that the dead are raised, even Moses showed at the bush when he calleth the Lord, the God Of Abraham and the God of Isaac and the God of Jacob. For he is not a God of the dead but of the living, for all live unto him." Please notice, first that God is not the God of the dead but of the living, But he is the God of Abraham Isaac and Jacob. Third - therefore Abraham, Isaac, and Jacob are alive - not physically, but they are alive spiritually. Their soul is alive.

THE RICH MAN AND LAZARUS

In Luke 16:19-31, - I'm not going to read this now - but especially the 22nd through the 25th, and then the 28th verse, we have somethings that are said concerning the Rich Man and Lazarus. And Jesus said: "There was a certain rich man." But this rich man died and so did this poor man that he's going to talk about. "Well it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." He talked to Abraham and it says that, "I am tormented in these flames" and then Abraham talked to him. Now notice that Abraham had died years before but the rich man spoke to Abraham who answered. But also notice that the rich man was dead. But first he remembered his brothers - the twenty eighth verse; back in this life. Second - he recognised Lazarus. Third - he reasoned that if he sent Lazarus back his brothers might change. Fourth - he could feel the flames. Fifth - he could hear. Sixth - he could see.

Question - How can this be if the dead are not immortal? That is if they cannot understand and know. I'm not saying that they know what is going on back here in this life, but they know that this life is not over. Therefore they remember certain things about this life.

You might say this is a parable. The Bible doesn't say its a parable. You will have to prove it if that's what you say. But even if it were a parable, Jesus never founded a parable or a teaching of his on fiction or fantasy, but always on facts. This is not a picture of the final abode. The events were before the judgement. SECOND, the brethren

were still living. And THIRD, it was before the resurrection of the body.

THE SPIRIT ABSENT FROM THE BODY

Now let us notice in 2 Cor. 5:1-10 hurriedly. We're going to notice the first three verses, and then the sixth through the eighth verses; but all of these verses to be taken in the reading. Paul says to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked".

Now notice these first three verses. He said that this body that we are in today is a tabernacle, which is a temporary dwelling like a tent. Second - we can be clothed or we can be naked. And the state of the dead until the judgement is as naked. Third - but, he is not speaking of material dress but of that dress, that clothing that is eternal in heaven. There is a part of man that exists after this life.

Now notice the sixth and eighth verses: "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord....We are confident, I say" - the eighth verse - "and willing rather to be absent from the body, and to be present with the Lord." Notice : he says first, if they were home in the body - absent from the Lord. But if absent from the body then present with the Lord. How could this be? The only explanation is that there is a soul within man. And he says he himself could be absent from the body. It was still him! Absent from the body, and then present with the Lord. If he was present in the body - home in the body - he was absent from the Lord.

In 2 Cor. 4:16 - "...but though our outward man perish, yet our inward man is renewed day by day." What is the "inner man"? The outward man, this old body, decays constantly, but the 'inner man" grows and is growing all the time.

Now in 1 Pet. 3:3-4. I want you to notice that when Peter was writing to this woman who had a husband who was unbelieving, he told her how to win her own unbelieving husband: "Whose adorning let it not be the outward adorning of the plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price". Notice there is an outward, but a hidden man. But that outward is not the way you are going to win the husband, but that which is "not corruptible...even the meek and quiet spirit".

Now the word "not corruptible" here, is the same word that is translated "immortality" in Romans 2:7 - "To them who by patient continuance in well doing seek for glory and honour, immortality, eternal life". In Romans 1:23 speaking of the "uncorruptible God", it is the same word; from the same word. Titus 2:7 concerning the doctrine - 'uncorruptness". We know that man can sin and thus be contaminated. We do not mean that he can be corrupted in this way, but just as the word of God is uncorruptible, so man can be, and is.

REPLY BY BROTHER H. P. MANSFIELD

Mr. Chairman; my dear friends. I stand to deny the proposition this evening. I do so as a Christadelphian and a Bible student. I have no qualifications apart from that. I am not a trained speaker. I am not a professional theologian. I know nothing of the technique or art of debate. But we do claim to understand the Bible which we accept as the word of God.

THE CHRISTADELPHIAN COMMUNITY

The Christadelphian community is a lay movement. There are no paid ministers or officials. It is a movement of Bible students and all work is done voluntarily. On the occasion of the baptism of any person into the Christadelphian faith, he is handed a Bible Companion. That gives him a list of daily readings; and during the course of a year it takes him through the Bible at least once; through the Old Testament once, through the New Testament twice. But Christadelphians are also expected to study their Bible. And they do so with their beliefs in mind. And they are constantly criticising their beliefs from what they find in the word of God. And they constantly find confirmation for what they see set forth in the word of God.

Mr. Lee has brought forth certain questions. He has advanced certain statements during the course of his address, that I will attempt to deal with during the course of this debate. But we first of all draw your attention to this fact: there is one word that the Bible uses to describe death. It is the word "perish". And the word "perish" does not imply immortality. The Bible sets forth before us hope, not in an immortal soul, but hope by a resurrection to life eternal. And this is constantly affirmed in the Scriptures of truth. Read the record of God's word and you will find that constantly, time and time again, that the Apostles comfort their hearers, not with the idea that their souls have gone to bliss, but with the idea that at the return of Jesus Christ they will be subjected to a resurrection to life eternal.

And because of these things we have no hesitation in opposing the proposition set before us this evening. We do so on three counts: first of all morally, secondly, scientifically, thirdly, doctrinally.

We take the first point first; the moral issue. We believe that the doctrine of the immortality of the soul is morally wrong, because if this were true, it would mean that both the saved and the unsaved, both the righteous and the wicked, live forever. It would mean that the wicked and the unsaved must experience torment and punishment throughout an endless series of ages. It would mean that almighty God, that is set before us in the word of God as a God of love, that almighty God punishes forever the souls of those that are not saved.

And when we come to the second chapter of Ephesians we read the twelfth verse of that chapter and we learn that none are saved who do not understand the principles of truth. He is speaking there of certain ones who he said were "aliens from the Commonwealth of Israel, strangers from the covenants of promise having no hope", he says, "and without God in the world". If they have no hope, there doom is endless

torment in hell. They have "no hope", says the apostle Paul. And therefore we are faced with this moral issue, that God must condemn for-ever in that sense those that have never heard of his word. That the majority of mankind down through the ages must suffer for endless series of ages because their souls are immortal. And it sets God, I submit in a wrong position. It is morally wrong that we should think that God would do such a thing as that.

Secondly, we oppose it from a scientific issue. Where is the soul? What is it's constitution? Where is it located? We could amputate our limbs or our legs; the soul still remains. We could have an operation on the body and take most of the body away; the soul still remains. In what part of the body is the soul located? But place a little pressure on the brain and man is instantly rendered unconscious. Where goes the soul? Give man an anaesthetic and man is unconscious; he knows nothing. Give him a strong sleeping tablet and the soul is dead; it knows nothing. Where is the soul? And yet we read in the Bible that death is the sleep of death. We say that in death man knows everything but when he has a sleeping tablet he knows nothing. In other words the soul is more potent in death than it is when a person is asleep, and in the Scriptures we read of death as a sleep. If it was a particle of the divine essence it should be like God, whom we read never slumbers nor sleeps. But in death man is in a state of unconsciousness.

We oppose this matter doctrinally, and here we find the most potent argument of all. We come before you on the basis of God's word the Scriptures and now we find two alternatives: life and death. They are the alternatives before us.

IMMORTALITY - PROMISED, NOT POSSESSED

Life is set before us as a matter of hope. We have for example those wonderful, well known words contained in the third chapter of John and at verse sixteen: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life". That those who believe in him "should not perish" but that they might have everlasting life. In the eleventh chapter of John and at verse twenty-five we read similar words by the Master. He said: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live". Not that he does live but "yet he shall live", that is, live eternally. And in the twentieth chapter of John and at verse thirty-one we read these words in which we have a summing up of the scriptures of John: "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name". And of course the life is eternal life. And so the very fact that life is set before us as a hope demonstrates that it is not a present possession.

We have the words of John in 1John 2:25 that; "this is the promise, that he has given us, even eternal life". We have the words of Paul in Titus 1:2, "In hope of eternal life". We have the words of the apostle Paul when arraigned before the Jewish Sanhedrin as recorded in Acts 23:6. And then the apostle declared: "for the hope and resurrection of the dead I am called in question this day". And in 1Cor. 15:18 the apostle uses very strong words; he says there that apart from the resurrection: "they also which are fallen asleep in Christ are perished".

He says apart from the resurrection, "they also which are fallen asleep in Christ are perished". But that would not be a truth if their souls were in heaven. It wouldn't be true if they were immortal, Paul says they are perished apart from the resurrection. And later on in the same chapter in verse 32 he said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not". I would say friends that if Paul has an immortal soul it advantages him a lot, but if Paul has not got an immortal soul he says it advantages him not, if the dead rise not. That was the argument of the apostle Paul and I submit that it cuts right across the arguments that have been advanced by Mr. Lee, because he has assumed that the soul is immortal.

THE SPIRIT OF GOD AND OF MAN

He has quoted passages relating to the inner man, and he has asked the question : What constitutes the inner man? And he has assumed that the inner man is immortal. Well you look at me, tonight. You'll observe the outer man; you know nothing of the inner man. What is my inner man? My inner man is my character. As the apostle Paul himself said in Corinthians the inner man is "renewed day by day", which would not be necessary if it was an immortal soul within me. Why renew that, if it is immortal? But this inner man is renewed day by day. I suggest to you that you read the reference that Mr. Lee has quoted from Peter, and ask yourself as you read that quietly, when the apostle Peter is advocating that these women should manifest "a meek and quiet spirit", if that represents to you an immortal soul.

Why, in another place he says that he will give them a new spirit. We read that in Ezekiel 36. He will give unto Israel a new spirit. Will he give them a new immortal soul? Will they have their old immortal soul taken away, and a new immortal soul put in them? No! The context shows what is meant. This new spirit will be a manifestation of a certain characteristic. And that new spirit will be the meek and quiet spirit of which he is speaking in that chapter which Mr. Lee has advanced to us this evening.

Mr. Lee has quoted regarding the matter of the soul. And he has shown very clearly to me that the soul is mortal. He says it relates to persons, to animals, to hunger, to many other things. And all these things speak to me and tell me that the soul is mortal. Where is the term "immortal Soul". Where is a reference in the Scripture that says that the soul is living? He advanced certain passages that we will examine as we proceed through this debate. But in nothing that he has advanced have we got a clear definition that the soul or the spirit is immortal. Now let us look at some of the things that he has advanced to us this evening.

He has said for example, quoting the 12th chapter of Ecclesiastes and verse 7, that here we have a spirit, and the spirit goes back to God that gave it. And he asks me the question, do I believe that man has a spirit? Of course I believe that man is energised by the spirit of God. We know that the spirit of God is all pervading. We read in Psalm 139 for example that the spirit of God is all pervading and that without the spirit of God we could not live. In verse 7 the Psalmist says "Whither shall I go from thy spirit or whither shall I flee from thy

presence. If I ascend up into heaven thou art there. If I make my bed in hell, behold, thou art there". The spirit of God is all-pervading; and it is necessary to life.

In Job 27, I feel that we have a clear answer to the question based on Ecclesiastes 12:7. Ecclesiastes 12:7 said the spirit goes back to God who gave it. In Job 27:3 Job says: "All the while my breath is in me, and the spirit of God is in my nostrils". That is the words of Job. "The spirit of God", he said, "is in my nostrils". We read in Job 34:14 that "If God set his heart upon man, if He gathered to himself his spirit, and his breath, all flesh shall perish together". That is the spirit that we give back to God when we die. It is the spirit that Job said was in his nostrils. It is the spirit that sustains us in life. But it is not an immortal entity in man. It is not something that is living after the death of the body. And therefore as we read in Ecclesiastes 12:7, at death that spirit goes back to God that gave it.

But we were reminded that Daniel has a spirit, and that spirit is within him. Of course he has. And so have we all. We read for example the words of the Lord Jesus Christ in the Sermon on the Mount; "Blessed are the poor in spirit for they shall have the kingdom of God". They are "poor in spirit", that is, their attitude of mind is one of humility towards their maker. And we read of Daniel that he too had the spirit within him in that sense. He had that inner man, that spirit, that character that commended itself towards almighty God. Because as we will find, if we take this word "spirit" and analyse it, it is used in many, many ways. It relates first of all to the power of God. It can relate to the influence of a person, and it has other meanings as well. Daniel had within him an excellent spirit. And we, all of us, as far as being sustained in life is concerned, depend upon the spirit of God.

THE TRANSFIGURATION OF CHRIST.

Our attention was drawn to the transfiguration in Matthew 17, and the question was asked : how was this possible if they did not have an immortal soul? How was it possible if they were not living? Well, you read the narrative. Can you see an immortal soul? Did Peter, James and John see Moses and Elias talking with the Lord Jesus Christ? How was it possible? It was possible in many ways. First of all, if God desired Moses and Elias to be literally there with the Lord Jesus Christ, he could have raised Moses and Elias from the grave and brought them there. Nothing is beyond the power of God. It could have been a vision. We are told that in verse 9 of the chapter, where the Lord said to the disciples: "Tell the vision to no man". Mr. Lee said that this was not "a cunningly devised fable", therefore it wasn't a vision. But a vision is not necessarily a cunningly devised fable. For example, Peter had a vision as recorded in the book of Acts. He had a vision in which a sheet was let down from heaven. That was a vision. But it was not a cunningly devised fable. It was a vision to teach him a very important lesson. But if it was a literal occasion, a literal happening, then almighty God could have raised from the dead Moses and Elias, the same as the Lord Jesus Christ had brought from the dead Lazarus on an earlier occasion. And he could have demonstrated through that means the lesson he was trying to impart to these disciples on that occasion.

SAUL AND THE WITCH AT ENDOR

Again our attention was directed to the occasion on which Saul approached the witch at Endor in order that he might ascertain from Samuel the result of what should happen on the morrow. And we were taught, or it was suggested that here we have proof of the immortality of the soul. But notice these words in 1 Samuel 28:11-14. "The woman said : whom shall I bring up unto thee?" He said: "bring me up Samuel". Now where did Samuel come from? Did he come down from heaven? Or did he come up from the earth? We read in verse 13 that she said: "I saw gods ascending out of the earth". So Samuel, if he appeared on this occasion, appeared out of the earth. If this was Samuel it was a resurrection. Where is the proof that Samuel was immortal? If Samuel's soul was in heaven on that occasion why bring him out of the earth? So there is nothing in 1 Samuel 28 that teaches that the soul of Samuel was in the heavens above. It does demonstrate to me that for Samuel to be brought up out of the earth, he must have been well and truly in the earth. He must have passed into the article of death.

THE TWELVE QUESTIONS ANSWERED

I have a list of questions that Mr. Lee has passed to me to answer. I will endeavour to answer these briefly. I have not dealt with all the points that Mr. Lee has advanced in his first address. But in the course of our comments we hope to deal with all these points. We hope to show quite clearly that there is nothing in them that demonstrates the immortality of the soul. And we take our stand by the apostle Paul, who said in 1 Corinthians 15, that apart from the resurrection of the dead, "they that are fallen asleep in Christ are perished"; an absolute impossiblity if their souls were in heaven. And with a statement that he made later on, that if he fought with beasts at Ephesus it advantaged him not if the dead rise not.

Now this list of questions :-

ONE - "Man sinned in the garden - when did he die?" Answer- Man died when the term of his natural life ended.

TWO - "How could Christ be present during the forty years of wilderness wandering since he had not yet been born?" Answer - Well he was not present.

THREE - "Is it possible to kill the body without destroying the soul?" Answer - It depends upon the way you consider the body and the soul in this context. We know the statement in the scriptures that we are to, "fear not them who can kill the body but cannot kill the soul." But then we read on, "beware of him who kills both soul and body in Gehenna". Which teaches me that the soul will be destroyed; that it is possible to kill the body without absolutely destroying the soul. Because frequently in the scriptures, soul is used in the sense of life, and life in the sense of a record before almighty God. "And Christ who is our life, when he appears we shall appear with him in glory".

FOUR - "What is my definition of death?" Answer - The definition of death is cessation of life..

FIVE - "Does consciousness depend on breath or air?" Answer - In the mortal body I should say yes, but not necessarily so in an immortal body.

SIX - "In Job 34:14 what does spirit and breath mean?" Answer - Job 34:14 : "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again unto the dust" Both spirit and breath are essential to life. We breath in oxygen. We breath in spirit as well. As Job himself says: "the spirit of God is in my nostrils". But if you go away from the earth a certain distance, you will find that the oxygen disappears. But the spirit of God is there, the psalmist being witness in Psalm 139. The spirit of God is all-pervading. But the breath that he gives us is not all-pervading; it is limited to the world in which we live.

SEVEN - "What is the difference between Angel and spirit in Acts 23:8." Answer - The reference relates to certain doctrines that the Pharisees held which I do not think comes into the category of this address, because I do not endorse the doctrines of the Pharisees. I reject the doctrines of the Pharisees as false.

EIGHT - "Since the Law of Nature is to reproduce after its kind, Gen. 1:11, is it possible for God to be the father of something not immortal"? Answer - Yes it is, because the apostle Paul says in Acts 17:28 :"We are also his offspring",and among those are many that will not reach immortality.

NINE - "Is the spirit any part of man?" Answer - Of course the spirit is a part of man. We read for example in the 2nd of Thessalonians that man is made up of body, soul and spirit. Mr. Lee tonight has been busy telling us that the spirit is immortal, and the debate says that the soul is immortal. Paul says we are made up of body, soul and spirit. But that would mean that the body is mortal, I presume, and both the soul and the spirit are immortal, because we are debating upon that basis, that the soul is immortal. And Paul says that man is made up of body, soul and spirit. Therefore the body being mortal, the soul and the spirit both must be immortal.

TEN - "What is the inner man?" Answer - I want to reserve it till later. I will deal with that (though I have briefly dealt with it) at length on a later occasion.

ELEVEN - "Do you believe that man perishes at death?" Answer - Not necessarily. Death is the cessation of life. I do not know what the questioner means by the word "perish" in that sense.

TWELVE - "Christ came to redeem man, what was he to save? The dust?" Answer - No! Christ was to save the whole man. We read in the first of Thessalonians 4 again, "body, soul and spirit", and Christ was to save the whole man; "body, soul and spirit".

And so those are the questions that have been submitted to me by Mr. Lee tonight that I might answer. And these are the answers that we set before you on this occasion.

SECOND SPEECH BY MR. D.E. LEE

I would like to refer you immediately to the questions. The questions that I submitted and Mr. Mansfield was kind enough to answer, that is , most of them.

First - 'Man sinned in the garden, when did he die?'- He said the end of the term of his life or span of life. Well in Gen.2:17 I read: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". Now the adversary came along and talked with the woman and the serpent said unto the woman: "Ye shall not surely die". She ate of the fruit. And now God says in the day that you eat thereof you will die; Satan says you wont; Mr. Mansfield says they didn't; so Satan and Mr. Mansfield must be right. I believe God; God said in the day that thou eatest thou wilt die.
Second - 'How could Christ be present during the forty years of the wilderness wanderings since he had not yet been born?'- He said "he was not present" now turn to 1Cor. 10:4. He's talking about the wilderness wanderings and how they were all baptised unto Moses in the cloud and the sea. The 4th verse: "And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ". That was in the wilderness wanderings. Now how could he be with them? I tell you, because he was there in spirit, as a spiritual being.
Third - 'Is it possible to kill the body without the soul?'- He says that he is aware that it was possible. Well now in Mat.10:28 "And fear not them which kill the body but are not able to kill the soul but rather fear him which is able to destroy both soul and body in hell". That certainly answers just the way he said. But when he answers it that way he is admitting there is something that man can not kill. Only an immortal God can kill it. But if killing means out of existence as he says, then everyone goes out of existence according to what he says; therefore man perishes. But when he speaks of perishing he simply means that he is lost from God and lost eternally; he will be destroyed by God. It's possible to kill the body but not the soul. Thank-you Mr. Mansfield. I knew that I would get him to admit the truth on it.
Fourth - 'What is your definition of death?'- And he said it was the cessation of life. Now I would like to call your attention to the fact that it is possible to live out of the body. In 2 Cor. 12:1-4 Paul wrote to the Corinthians and in verse two he said: "I knew a man in Christ above fourteen years (whether in the body I cannot tell or whether out of the body I cannot tell; God knoweth) such an one caught up to the third heaven. I knew such a man (whether in the body or out of the body I cannot tell; God knoweth)". There was the possibility then, to live out of the body. Paul says I don't know whether he was or not; God knows. It's possible to hear while out of the body, because he heard things that were not lawful to utter. Third, it is possible to be alive without breath. If he was out of the body, if he could be

out of the body, it would be possible to live without breath.

Now the definition of death is 'the cessation of life'. Yes, that is true. In Eph. 2:1 it says: "And you hath he quickened who were dead in trespasses and sins". Yes you were dead; he has made alive who were dead in tresspasses and sins. Now how could they be dead in sins and then be made alive? Had they ceased to live? Of-course we know it's speaking spiritually. Had they ceased to live spiritually? If so, was this a resurrection of the spirit? They had ceased, that spirit had ceased, to exist according to the definition as given by Mr. Mansfield. And we understand the things that he has presented concerning God's word and our hope in Christ. And we have hope in Christ and those without Christ (Eph. 2:12) have no hope and are without God in this world.

But those that are in Christ do have a hope; they do have a hope. What is that hope? That hope is to be with God forever. That hope is that, when Christ comes again, to be raised and to be with him as it says in 1 Thess. 4:13-18. More about that later. Certainly we know that we need to preach Christ and obey him. But in John 3:16 (Should be Mat. 10:28 - Publishers) when he says that it is possible that the body might be killed without the soul, then we know that he was talking about the possibility of obedience.

Fifth - 'Does consciousness depend on air?'- I didn't catch his full question, but as I referred to 2 Cor.12:1-4 where he knew this man whether he was in the body or out of the body. He said it's possible for God to live up there but he didn't believe that it was possible for man to be up there, but Paul said he was out of the body and he heard. Ezek. 32:21-31 we read that there was a conversation that took place in sheol. In sheol. The unseen realm. Isa. 14:9-11 also.

Sixth - 'In Job 34:14 what does the spirit and breath mean?'- Now he referred to this as if it was a spirit of God and then said that the spirit of God had to be in man, I believe. But it says the spirit and breath in this passage. There were two things: spirit and breath? Or is this the spirit of God? And if so which is the spirit of God? Is it the spirit and the breath of man? Is it the spirit of God and the breath of man?

Seventh - 'What is the difference between angel and spirit (Acts. 23:8)'- He rejected this and would not answer it.

Eight - 'Since the law of nature is to reproduce after its kind (Gen. 1:11), is it possible for God to be the father of something not immortal?'- Yes. Well now God gave the law. Did God violate his own law of like producing like? He created man in his own image. How did he create him in his image? In the spirit; in the immortal; where he could commune, and worship, and serve God. Now is it possible for him to have an offspring that is not like unto him? Man may corrupt himself and he may die spiritually but that does not mean that he ceases to exist. We have already noticed a number of passages such as Luke 16:19-31, The rich man and Lazarus (Mr. Mansfield didn't touch upon it). We referred to the transfiguration Mat, 17:1-5. And all of these show that there was a possibility of them speaking, and thus we know that there was an immortal man. The offspring of God is man, and Paul says that the Athenians were offspring of God, yet they were lost - that's what it says.

Ninth - 'Is the spirit any part of man?'- He said, yes- 1 Thess. 5:23. He said the way we were using spirit, there must be two immortal parts of man. I defined soul and showed how it was used in three different ways. One way it is used is to show the nature, the animal nature. This is how it is used in 1 Thess. 5:23. And the spirit here is the immortal part. In the other places the soul is used in the place of the spirit, that is the word "spirit".
Tenth -'What is the inner man?'- He talked about this being the outer man and you don't know what the inner man is. And he said that he hasn't found a passage that says anything about immortal souls. But I showed in 1 Pet. 3:4 how that the heart, that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price, is from the same word as is found in Rom. 2:7;1:23; and Titus 2:7. And some of those places are translated immortal. You look it up in any of the authorities that know Greek and they will tell you that it means incapability of decay.
Eleventh - 'Do you believe that man perishes at death, John 3:16?' - He says, not necessarily. John 3:16 says that if you believe, you will not perish. Well this proves that man is immortal. The proposition says that man is immortal. I believe that all men are immortal, the proposition just says man is immortal. He has admitted at least part of the man is immortal, for he says if they believe in Christ they will not perish they'll have everlasting life. We didn't say the evil man was mortal and the other immortal.
Twelfth - 'Christ came to redeem man. What was he to save, the dust?'- No, he says, "the whole man". Well what is the whole man? What is he? Is it just what you see here; can you see the whole man? The word of the Lord is perfect converting the soul Psa. 19:7. It converts the soul, and there it is used synonymously with the spirit. It doesn't say it converts the body; it doesn't change the body. 1 Cor. 5:5 - the spirit is to be saved. 1 Pet. 3:21 "The like figure wherunto baptism doth now also save us, not the putting away of the filth of the flesh but the answer of a good conscience toward God by the resurrection of Jesus Christ".

Mr. Mansfield says - "the soul is dead when it is unconscious". That is, the soul is dead, or unconscious when it's dead. Then he says it comes back. He says the soul is dead when it's unconscious. He says, "you can give him a sleeping pill and he doesn't know anything; has he lost his memory? "He doesn't know anything" - or is it just that he is incapacitated at that time. I didn't say that a man who is dead; who is in hades, or in sheol, can go about doing the things that he did in this life. He had one chance to obey the gospel, that is in this lifetime; not after life. There are a lot of things which are withheld from him - he is placed in a certain place that he cannot get out of.

Well "the soul is dead when it's unconscious", he says. Are you unconscious when you are asleep? You can prick a person's foot with a needle in his sleep; and the Bible says that the dead are asleep. If you want me to try it on you (I dont want you to try it on me), you'll feel it. It'll wake you up.

Now in Luke 1 we are told that the baby, John the baptist, leapt; leapt when Mary the mother of Jesus appeared before Elisabeth. I'm sorry I cannot think of that passage just now - Luke 1:44, thank-you. The baby leapt, but that baby had been in the womb six months; three more months to go. Any doctor will tell you that the baby breathes the air and is conscious in that sense when he is born. But yet he leapt because of the mother of his Lord. Was he unconscious?

We have hope because we believe in Christ. We believe that he is the son of God and we have obeyed him; thats the only reason that we can ever have hope. Now he refers to 1 Cor. 15:14-18, and he says: "Then they also which are fallen asleep in Christ are perished" - thankyou. A hypothetical question, "If Christ be not risen". But Christ is raised. Now look - look at the 17th verse: "and if Christ be not raised your faith is vain, ye are yet in your sins, then they also which are asleep in Christ are perished". Now he says "if Christ be not risen"; but Christ is risen; do you agree? - Certainly you agree. Therefore our preaching is not in vain, is it? (Mr. Mansfield replying: 'Ours is not'). Your faith is not in vain - alright. Third we are not yet in our sins, right? Now I'm talking about you as far as you are concerned, you answer according to yourself. (Mr. Mansfield comments, ' Oh I do a few things'). Do you? You're not in your sins? You're in your sins? Well then your going to be lost Mr. Mansfield, if you are in your sins. Fourth - the dead have not perished. Now that's the conclusion, he said everyone of those things right there in that passage. Our preaching is not in vain; our faith is not in vain; we are not in our sins; the dead have not perished - if Christ be risen; and he is risen.

He didn't refer to many of these arguments. In Mat. 17:1,5, he referred to it, and he said: 'they could have been raised', Yes, but it doesn't say that - does it? Where are they now if they were raised? How many resurrections are there? He said that I said it was not a vision, though I said Christ said "tell the vision to no man". But I said it wasn't a fable; and it wasn't for Peter said it wasn't. Now the thing about it is that he says that they appeared; they talked. Whether there is a resurrection or not they were living. Yet they're dead. What body were they in?

I referred to consciousness without air; outside of the air.

He didn't refer to Luke 16:19,31 - the rich man and Lazarus.

And as to Samuel, he said that was a resurrection; he said it came out of the earth. I didn't say that he came from heaven, Mr. Mansfield. I don't believe that he was in heaven. He was in the place that is prepared for the souls, which is called Sheol in the Old Testament, and Hades in the New Testament. It is a place prepared of God. In Eccl.12:7, when it speaks of him returning unto God, the spirit returning unto God who gave it, it shows that the spirit goes one way, and the dust goes to the earth. There are two parts of man there. This is a general statement which does not designate the spirit. It does not go into the grave. The spirit does not go into the grave; that's where the body goes.

REPLY BY BROTHER H. P. MANSFIELD

My dear friends, I feel a little confused about this matter. I learn that the body goes into the grave; that the soul goes into Sheol and the spirit goes to heaven. In other words we are bisected at death. One goes to one place; another goes to the other. I learn that Christ's soul went to hell, that his body went into the tomb, and I learn that his spirit went ino heaven. What died? What rose from the dead? - His soul or his body? And so I'm utterly confused in this particular matter, so much that I want to take you back to the Scriptures. I want to show you what the scriptures do say about the soul, and I ask you to follow me in certain of these references that I'm going to give you.

First of all - you can note these because I will go through them very quickly - Ps. 22:29: "None shall keep alive his own soul"; Ps. 78:50; "He spared not their soul from death"; Ezek. 18:4 "The soul that sinneth it shall die"; Isa. 53:12; "He poured out his soul unto death"; Mat. 26:38, the words of our Lord: "My soul is exceeding sorrowful even unto death"; and Jms. 5:20, "He that converteth a sinner shall save a soul from death". We come to Rev. 16:3; "Every living soul in the sea died"; Acts 3:21; "Every soul that shall not hear the prophet shall be destroyed", and Mark 3:4; "Is it lawful to save life" (and the word in the Greek is SOUL) or to kill it". So there in all these passages we have the mortality of the soul distinctly affirmed.

And I want to remind you of the terms of this debate. The title of this debate has got nothing to do with the spirit; nothing to do with the body; it is that the soul of man is mortal. I am denying the immortality of the soul. And it is up to Mr. Lee, to present the burden of proof in favour of the proposition that the soul is immortal and I direct your attention to the Word of God which time and time and time again affirms that the soul of man is mortal. It occurs something like 800 times in the Scriptures and I defy you to find once in the pages of God's Word, as I said before, the word or the term immortal soul. And yet is a term which is frequently used today in theological circles. I advance these proofs because of friends who may be in doubt upon this matter. The Scriptures distinctly affirm that the soul of man is mortal.

PAUL'S TEACHING IN 1 CORINTHIANS 15

Now I want to direct your attention back to 1 Corinthians 15, and to the words of the apostle Paul. I know that it was a hypothetical question; I know full well that Paul is not in doubt as to the resurrection of Christ. But again I bring to your attention the argument of the apostle Paul. He says that if this hath not happened then those that "are fallen asleep in Christ are perished". Apart from the resurrection of the Lord Jesus Christ; apart from the principle of the resurrection, they are perished; they are finished with. How is it possible to say that, if their soul is in Sheol alive, and their spirit is up in heaven alive? How is it possible to say under any considerations that they are perished? What does it matter if Christ is risen or not, if their souls are not mortal; if they have not descended into the grave and are dead? And he affirms this again in verse 32. He says it "advantageth me nothing if the dead rise not". "All the work that I am doing for the truth", he

says, "is hopeless and in vain, apart from the resurrection . There is the hope of the apostle Paul. There is his hope and that is what he is setting before us. And he is saying; "Let us eat and drink for tomorrow we die", if we are not subject to a resurrection from the dead.

THE GOD OF THE LIVING - NOT THE DEAD

There were certain questions which I did not answer, that Mr. Lee advanced. But it is impossible to answer all the questions within the compass of the time that is set us. There is, however one that he did again refer to, in Luke 20 - the words of the Lord Jesus Christ in relation to Abraham. He quoted these words to show that Abraham is living. He quoted verse 38, "God is not a God of the dead but of the living, for all live unto him". The Lord Jesus Christ referred to Abraham when he stated that; when he made that remark.

Now Mr. Lee has his interpretation of that passage and I have mine. And Mr. Lee would set his interpretation before you, and I would like to set mine before you. And you might adjudge on Mr. Lee's interpretation and on mine. So I'm going to advance another witness. I'm going to bring another person into this debate. And I'm going to ask his opinion of this passage. And that person is no less than the Lord Jesus Christ. And I bring him forth and I ask him: Why is it Lord that you made reference to that? What are you referring to? And in verse 37 we have the answer. "Now that the dead are raised", says the Lord,"Now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac and the God of Jacob. For he is not the God of the dead but of the living; for all live unto him". He is dealing with resurrection. And he is showing the certainty of the resurrection of Abraham, Isaac and Jacob. He is showing that so certain is it, that God in heaven can speak of them as living.

In Romans 4, we have another argument on the same lines. In Rom. 4:17, we have a promise that God made to Abraham. God said to Abraham: "I have made thee a father of many nations". He didn't even have one son! But God said: "I have made thee a father..."; no son had been born to him. Yet God was able to speak with certainty of what was in the future, because God has the power to do it. And then Paul goes on to comment on this, and to explain this type of language. He says, "God, who quickeneth the dead, and calleth those things which be not as though they were". That is the apostle's explanation of this matter. Paul says: "God who quickeneth the dead", (who brings them from the grave), "calls those things which be not as though they were". And the Lord Jesus Christ, in dealing with the resurrection of Abraham, could say that they live unto God because of the certainty of the resurrection of Abraham, Isaac and Jacob. The Lord himself used that terminology. When he was speaking of Lazarus to his disciple he said: "Lazarus is not dead". - He was dead, but the Lord could speak thus, because he had the power to raise him from the dead. He had the power to bring him again from the dead, and therefore he was able to speak with certainty upon that matter.

A MEEK AND QUIET SPIRIT - 1 PETER 3:3-5

I want to refer to the passage upon which Mr. Lee apparently places a large degree of importance. I refer to 1 Peter 3:3-5. Now Peter says to these women: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corrupt-

ible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women also who trusted in God adorned themselves...": They adorned themselves with this spirit. Did they adorn themselves with an immortal spirit? They adorned themselves with a spirit; but it was a "meek and quiet spirit". And this is advanced as one of the most important references to prove that we have got an immortal soul! That Sarah, and women like her had a meek and quiet spirit. That is advanced as the basis of teaching that the soul of man is immortal. And yet we are told that we are to adorn ourselves with this type of spirit. True, if we do that, it will lead to immortality. And that is what the apostle means when he says: "...in that which is not corruptible, even the...meek and quiet spirit". It is an attitude of mind; it is a type of character that will never be destroyed, because almighty God will bring from the grave such as that, and clothe upon them that righteous character that they possess. And therefore, in delivering themselves unto such an attitude as that, they are building up for themselves that which will provide them life eternal in the age to come.

In Galations, the apostle Paul deals with this sort of thing in detail. In Gal. 5:22 he says:"...the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The fruit of the spirit is this,he says. And he goes on to show that this will bring life everlasting. Will it give life everlasting now; immediately? No! He speaks of a resurrection. When a person manifests this quality of life, they will be subject to manifestation of eternal life in the age to come, if they live in accordance with the truth.

Now Mr. Lee says: "The fruit of the spirit is this; What is the spirit?" Again I'm not going to advance any explanation of my own; I'm going to the Word of God. I go for example to John 6:63, and I listen to the words of the Lord Jesus Christ who says:"...the words I speak unto you, they are spirit and they are life". And the words of the Lord Jesus Christ are well calculated to imbue in us an attitude of mind such as we read of in 1 Pet.3 or in Gal.5. "The words I speak says the Lord, they are spirit and they are life". And if we follow the words of the Lord Jesus Christ, we will manifest that character. And if we manifest that character of following the precepts of Christ, we will attain unto life eternal through a resurrection from the dead.

In Ephesians 6:17 we read that "the sword of the spirit.... is the Word of God". There is the sword of the spirit. It is the word of God. And if we walk in accordance with the spirit, we're walking in accordance with the word of God, and that will induce in us an attitude of mind that will induce "a meek and quiet spirit which is in the sight of God of great price".

In 1 John 5:6 we have another statement in which John says: ...the spirit is truth". So if we walk in accordance with the truth, we are walking in accordance with the spirit; the spirit words that are set before us. And those spirit words will give us life eternal. Go back to the 1st of Peter once again. Read what Peter himself says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever". There is that which will give us incorruptibility. Not something that we've got at birth, but something which must develop. Do you remember what the Lord Jesus Christ said when he said: "You must be born again". And do you remember that he said

we must be born of water and the spirit or we won't enter the kingdom of God. So we must be born of spirit; and if we are born of spirit it is not something that we inherit at birth, it's a new birth which we must be subject to. But Mr. Lee is arguing on that which is inherent in us at birth. And I submit to you that if you read 1 Peter 3 carefully you will find nothing there that will set before you that proposition.

SPIRIT AND BREATH - JOB 34

In Job 34, again he drew my attention to this. He asked me a second time, "what does it mean when it says:'If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust'"? Well the explanation is not difficult. The spirit of God as we read in Psalm 139 is all pervading; it's in the heavens above; it's in the earth beneath; It's all pervading. If we travel ten miles outside of this earth, we will find the oxygen very, very thin, but the spirit of God is still there. So that the spirit of God and the breath of lives are not exactly the same thing. The spirit of God is there and it holds all creation in position. The breath of God is there, and it gives us life. If he were to withdraw his breath; if he were to take his spirit, all flesh would perish together. But it doesn't mean that that spirit is what we've got inside us, a living entity inside us. It's an all pervading spirit which he gathers to himself. It is His spirit which he gathers unto himself.

BIRTH OF JOHN THE BAPTIST

He drew attention to Luke 1:44; to the mother of John the baptist. I do not know anything about the subject he was talking about although I'm a parent myself. I know nothing about that side of the question; I cannot enter into the principles of that feature of it. I only know this, that the unborn child did not have an immortal soul within him that could see what was happening. If that were so, every unborn child in that state would have immortal souls. They would all be conscious of what was going on about them, and it would be very awkward for a lot of people, as you can understand. So that in that principle, I do not think that it does support that which Mr. Lee was bringing forth to us.

CHRIST BROUGHT LIFE AND IMMORTALITY TO LIGHT

There is a very important point upon which I wish to end this feature of the debate, understanding of course that I have not answered all the points that Mr. Lee has advanced, but they will in due time, God-willing, be answered. In 11 Timothy 1:10 we read that "our saviour, the Lord Jesus Christ has been manifested, who hath abolished death, and brought life and immortality to light through tha gospel". Now Mr. Lee quoted a passage, John 3:16 in which he pointed out that those that accept Jesus Christ shall not perish. And he says, "There you are, part of the world is immortal". We are not arguing on that. I disagree with him, but we are not arguing on that. He must establish the immortality of the soul not in part of humanity, but in the whole of humanity. The very fact that he is able to look at a quote and say "here is a large part of humanity that hasn't got an immortal soul" as he himself admitted, shows that the bulk of the people have not an immortal soul -

only the few that accept Jesus Christ.

That is the reasoning that he would have advanced to me upon that reference. But here I read that "our saviour, the Lord Jesus Christ hath brought life and immortality to light through the gospel". This to me shows that in all the ages until the Lord appeared, men were not immortal. They didn't go to heaven, nor did they go down to sheol, there to remain, one immortal in sheol; one immortal in heaven; and the body corrupting in the grave. They did not go there; there was no immortality; the Lord brought open the way that led to it. And that way is through a resurrection from the dead as Paul abundantly shows in 1 Corinthians 15.

FINAL SPEECH BY MR. D.E. LEE

Mr. Lee - Thank you Mr. Chairman. Well, Mr. Mansfield is supposed to be in the negative tonight, but he's presented a number of affirmative arguments, and refrained from taking the time that was allotted to him to answer my arguments that I have presented over and over. Such passages as Matthew 17:1-5; 1 Sam. 28; a reference to Samuel, and other passages time and time again. He has said he hasn't had time, but he used other arguments. He is to meet these arguments in his negative, and this was his chance tonight. I believe it's just about too late, Mr. Mansfield.

But he said that the dead were bisected at death and made light of it - one going to heaven; one Hades; and one dead. I didn't say that, I made it a point to say that there was a place where the soul went, to Hades, and the body in the grave. I have given abundant evidence that there is consciousness in Sheol or Hades. There is certainly no consciousness in the grave. If Sheol means the grave, then according to Mr. Mansfield he says that Psalm 139:7 says, "Where can I go to escape the spirit of God, or where can I go to escape you. If I go up into heaven, there you are; if I go down to sheol, into hell, there art thou". Is God in the grave? If he is, according to Mr. Mansfield, he is unconscious; he is out of existence. Well certainly he is not. The reason is that it is a place where the soul, the immortal soul awaits the resurrection. Yes, God is everywhere, he is not buried in the grave, unconscious as Mr. Mansfield would leave the impression.

Mr. Mansfield got up and he said, "Yes, I'm very confused; I'm just confused". Well I'll help you Mr. Mansfield. He said it didn't say, "had an immortal soul". He said, "it's conscious". You say: "therefore he's dead". It (presumably Ps. 139 - Publishers) didn't say "an immortal soul", but said "it's conscious". He referred to the all-pervading spirit of God and said that because it's everywhere, it's in the grave. (Publishers - This is what Mr. Lee said - we have been reluctant to add substantially to it for fear of altering his meaning)

BORN OF WATER AND SPIRIT

Now remember that I referred to the definition of soul, and I showed that soul was used synonymously with spirit as the whole man, and also as that seed of animal nature. Mr. Mansfield would leave the impression that I am using it in a sense or that I mean to use it as the whole man, and I haven't used it that way at all. The evil have no hope of salvation, he says. That is true, unless they obey; they have to be born again. Let me now ask you Mr. Mansfield, in John 3:3-5 when Jesus said "you must be born again", what kind of birth is that? It's not a physical birth, is it? It's a spiritual birth. Is that just a renewing of your mind? You can do that by saying: "Well I've got a new mind, I'm just going to do differently". But Jesus said you must "be born of the water and of the spirit". That is a spiritual birth. Mr. Mansfield said: "the spirit is truth". Well God is love also; God is love.

I want you to notice this card in front. Mr. Mansfield; I'm going to draw your attention to this card. This card asks for Scriptures. It asks for Scriptures. One Scripture that says that the soul of man, or that man is wholly mortal. The soul of man is wholly mortal - one Scripture

There are othar questions too. We can get those, and you can take care of that tomorrow night.

Now Mr. Mansfield says the soul is the whole body, the body; it's the man. Mr. Mansfield, I wonder in order for people to know what God looks like, would you stand up; if you're a replica of God. Then they can see what God looks like. You're created in the image of God. I was created in the image of God; but spiritually. God is not flesh and bone that goes back to the dust. He is spirit. Thats what the Scriptures say.

THE MEEK AND QUIET SPIRIT

Now he refers to 1 Peter 3:3-4. And in the explanation that he gave, why he says that's just a spirit that Sarah had. But Peter called it "not corruptible". And he even admitted that that spirit was "not corruptible". Thus he gave up his proposition. He said it would bring from the grave that mind that was "not corruptible". Bring from the grave the mind, the thoughts? Is that what's going to be raised? It doesn't say so in 1 Corinthians 15.

Galatians 5:22 - he refers to "the fruit of the spirit" and he he refers to that as eternal life. It says: "the fruit of the spirit", not eternal life. And the "fruit of the spirit" is not eternal life. We must produce it in order that we might have eternal life.

In 11 Peter 1:20 it says that there is no private interpretation; and I don't have a private interpretation. He said he did, but I don't. You have to speak for yourself Mr. Mansfield.

He says he's going to bring Jesus to testify because he had a private interpretation; well I appreciate that. Of course he said that I did too, but I don't. Now. He says this was a resurrection. Did Jesus teach a lie when he was answering their question on the resurrection? Yes, he answered their question on the resurrection. He said this is the reason for the resurrection, that God is the God of the living. He is the God of the living and not the dead; the God of Abraham, Isaac and Jacob. They were alive at that time. He didn't say that they were going

to live, he said that they are alive. Thus the soul is immortal.

I'm not pitting Scripture against Scripture. I have presented Scripture after Scripture that showed that the soul is conscious; that the soul is immortal; and that the soul, used synonymously with spirit, can be saved. It is that part of man that cannot be destroyed. It is that part that is immortal; that will live on.

I have shown abundantly that there are differences in the meaning of the term "soul", and how we must understand all of the teachings of God and not just a part of them. He refers to Ps.78:50: Ps. 22:29; Acts 3:21; trying to show that the whole man is what is going to be lost. Now he knows that the passages that I have referred to, show that the term, soul also is used for the eternal part of man. We found the immortal soul in 1 Pet.3:4, and so our proposition stands; the word of God has proven to be too much for error.

"If Christ be not risen...."- he didn't even touch it - then we have perished. He has risen, and we have not perished.

Luke 16:19-31 - he didn't even refer to it. And 2 Cor.12: 1-3. There was consciosness in this man that could have been out of the body. Whether he was or not, Paul didn't know, and I certainly don't know; but he could have been. There was consciosness.

Matt.17:1-5 - he attempted to answer this, but he didn't refer back to it when I showed him that I did say that it was a vision.

In 2 Cor.5:1-2 - he hasn't touched upon the tabernacle, the temporary dwelling, where it can be clothed, or where it can be naked. But that the spirit of God that is in man must recognise the word of God, and when it recognises the word of God, it must obey, and thus be saved. Otherwise it is lost.

FINAL SPEECH BY BROTHER H.P. MANSFIELD

Bro. H.P. Mansfield - My dear friends, as far as the title of the debate is concerned, Mr. Lee published in The Advertiser that he would defend the truth on the immortality of the soul. That is what I understand that we are debating upon. That the soul is immortal. But if Mr. Lee is prepared to capitulate and say that he does not believe that the soul is immortal, there is an end to the debate. I am debating against the proposition that the soul is immortal, and I have advanced certain Scriptures, all of which state that the soul of man is mortal.

He wants one reference that clearly shows that the soul of man is mortal. Well I would direct his attention to Psalm 89:48, where we read; "What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?" And then for the benefit of us all, the Psalmist answers; "Consider."

Now Mr. Lee would doubtless say:"But that word 'grave', there, is SHEOL, and therefore this is nothing more than the soul going into Sheol". But if he cares at some time or other, to look at 1 Cor. 15:55 where we read; "O death, where is thy sting? O grave, where is thy victory", he will find that the word "grave" there, is a translation of the Hebrew word SHEOL. At least it is a quotation from the Hebrew where the word

SHEOL is used. Now there is no doubt at all in the context of 1 Cor.15, that the word "grave" signifies grave. And I suggest that you read that chapter. Paul is dealing with the resurrection of the dead, the ressurection of the body from the grave. And he says that this resurrection of the body out of the grave will be so truimphant for the person who is so raised that he says: "O death where is thy sting? O grave where is thy victory?" Therefore the soul of man is mortal; the Scriptures being witness to that fact.

He says I haven't dealt with a lot of references. I haven't dealt with certain of the references that he's advanced; I will deal with them, never fear. But we cannot do everything in the limited time at our disposal. And I would remind him of this fact too, that an affirmative destroys a negative. I believe that Paul knows more about this subject than I do; even a little more than any of us might do. And Paul says: "apart from the resurrection we labour in vain". And that is the answer to many references that are brought forward.

THE TRANSFIGURATION

He advanced once more the statement of Matt.17, the fact of the transfiguration. He says it doesn't say that they were raised from the dead They must have been raised from the dead, because the disciples saw them; they could have felt them. Can they see immortal souls? Would they want to build a tabernacle for an immortal soul? Obviously they saw somebody there, and if that person was a living person, if it wasn't a vision, then they were raised from the dead. There is no doubt about that, because they saw them; described them; knew who they were and I doubt whether we could see a soul and determine who it belongs to. Now this therefore is not the soul; it is the body, raised from the dead.

Mr. Lee has stated that the soul goes to sheol while the spirit goes to heaven. That is the point upon which I say I am confused. I've never heard of that before. I've heard that the soul is immortal; that it goes to heaven, but I've never heard that the soul of man goes to the grave to sheol, while his spirit goes to heaven - ie. that there are two separate parts of a man that are both immortal. But that is the principle that seems to be set before me. I'm not endeavouring to cloud the issue at all. That was how I received the point; that the soul of man is in sheol; the spirit of man is in heaven; and the body of man corrupts. And so that is why I say I am a little confused. I know what Mr. Lee is speaking about when he says the soul of man is immortal. But I don't know what he means when he says that the soul goes into sheol, and the spirit goes into heaven.

He said waxing facetious, that I'd made God unconscious in the grave. Well I don't remember saying that at all. I said that the spirit of God was in the grave. The spirit of God is everywhere; it's all- pervading - but not God himself. His spirit is there, but not God. He withdraws his spirit; he doesn't withdraw himself, in the sense of his personality; he doesn't do that.

MAN IN THE IMAGE OF GOD

He asked the question regarding man made in the image of God,

and he said "does God create something that is not exactly like God?" Well if he doesn't, then we are all gods. But I remember the words that I read in Luke 1:35, the words that were spoken to Mary, the mother of the Lord: "The angel said, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called, the Son of God". It was a baby, a child, that was born of her, not an immortal soul. That baby was the son of God: "That holy thing that shall be born of thee shall be called the son of God". And you cannot understand Mary saying: "Well this young baby is not the one referred to, it's his soul inside of him that God is referring to". Here is the Son of God. If what Mr. Lee says is correct, that we all have souls, then we're all sons of God. We're all sons of in that sense, because he's begotten us all. But it doesn't say that. It says: "this one shall be called the Son of God.

The principle that I've endeavoured to set before you this evening, is this: that before us there's the alternative of life or death. Tomorrow evening I present this in the affirmative side. I will supply you with definite references from the word of God showing clearly the mortality of man. There will be no ambiguity about it. The Bible speaks clearly and positively about this matter. And in the matter that we will advance to you, there will be the complete answer to the words of Paul, or the parable of Lazarus. And I don't suppose that even Mr. Lee would agree that the parable of Lazarus is a literal outline of what he believes. I dont suppose that even he believes that down in Abraham's bosom, the souls of the two classes speak one with the other, sending buckets of water one to the other to cool their heated tongues. I don't suppose anyone would agree to that. But that is where we will be led if we're to say that is a literal outline of what the Scriptures teach concerning the destiny of man.

SECOND DEBATE

FEBRUARY 13th 1962

PROPOSITION : "The Bible teaches that man is wholly mortal and at thus at death ceases to exist."

Affirmative - Bro. H. P. Mansfield Negative - Mr. D. E. Lee

Chairman - The proposition before us tonight is: "The Bible teaches that man is wholly mortal and thus at death ceases to exist". Our speaker in the affirmative who will first address us is Mr. Mansfield.

Bro. H.P. Mansfield - My dear friends, tonight I affirm that man is wholly mortal. I want to impress upon you this evening that death is a reality. That there is no conscious existence in death. I want to try and impress upon you the importance of this fact. So much so, that I want you to take the Bible in hand and seek a way of escape from that death which shall surely overcome us at the last. These issues that we are debating are fundamental issues. You are not here merely to hear an argument. These are matters of eternal life. It is imperative to your eternal salvation that you listen to what you hear from this platform; that you take your Bible in hand; and that you ascertain from the pages of God's word what is truth.

And tonight I want to try and press home with all the power of my being, the urgency of this matter. That you might see the state in which you stand in the sight of God. I promised to present you this evening with an exposition of the Scripture that is consistent; that is clear, and plain and free from ambiguity; an exposition that puts the issue clearly and plainly before each one of us; that shows the imperative need to seek a way of salvation in Christ Jesus.

During the course of this evening there are one or two questions that I must answer. I received last evening many questions, both verbal and written. I did not have the time to answer them all, but tonight I want to deal with at least, the parable relating to Lazarus, and with the statement of Paul in 11 Cor. 12. And as an aid to that end I have a few questions that I would like to ask Mr. Lee himself.

THIRTEEN QUESTIONS CONCERNING LAZARUS AND THE RICH MAN

I feel that these will help us come to a better understanding of the parable relating to Lazarus contained in the gospel of Luke. These are the questions:-

ONE - Do you believe that angels carry the righteous dead into Abraham's bosom?

TWO - What is your definition of Abraham's bosom?

THREE - Do you believe that those in hell can talk to those that are not in hell?
FOUR - Do you believe that those in Abraham's bosom can descend into hell with water to cool the heated tongues of those tormented with flames?
FIVE - Do you believe that father Abraham is the chief of those in comfort?
SIX - Did Christ ever use Jewish fables to illustrate a proof?
SEVEN - Did Christ endorse the teaching of the Pharisees?
EIGHT - Is not the whole of this parable based upon Jewish tradition as is recorded in the works of Josephus?
NINE - Do you endorse that tradition?
TEN - Did not the disciples consider the death of Christ the end of all their hopes?
ELEVEN - When do you believe that you will be recompensed by Christ?
TWELVE - Wanted - one scriptual reference that plainly states that the soul of man is immortal?
THIRTEEN - Does not the spirit of God sustain beasts in life as well as man?

MAN CREATED A LIVING SOUL

Now we come to the exposition of our subject, and I direct your attention first of all, to the first book of the Bible, to Genesis 2:7. We read there concerning the formation of man, "that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". He became a living soul. We could show if we had the time, that animals likewise became living souls. But here we are discussing man. We have the statement of Genesis that; "man became a living soul".

Now what is this living soul? Is it an entity in us that is immortal? Is it something that lives on after the death of the body? What is the living soul that we are referred to in the very epoch of creation, in Genesis 2:7? I am not going to give you my opinion upon it. Instead I'm going to send you to the apostle Paul, and you can hearken to his opinion in 1 Cor.15. And here the apostle Paul tells us that this living soul is really a mortal soul, and not an immortal soul. In 1 Cor. 15:44, the apostle Paul deals with the body that dies and corrupts in the earth. He says: "It is sown a natural body; it is raised a spiritual body". He says: "There is a natural body, and there is a spiritual body". And to prove that there is a natural body, he quotes from Gen.2:7. He says: "And so it is written, 'The first man Adam was made a living soul'". So that as far as the apostle Paul was concerned a living soul is a natural body. The living soul of Adam in Gen.2:7 is this natural body which goes into the grave and that corrupts. The apostle Paul being witness to that effect.

And so at the very epoch of creation we have God making man; we have that man a living soul; and we have a Scriptural definition of what is a living soul. It is a natural body of life. A body that when it goes into the grave corrupts; it dies; it comes to an end.

THE LAW IN EDEN - GEN.2:17

Now we learn in the book of Genesis, how that man was placed under a law. He was given a simple law to keep, and he was told that the

penalty if he disobeyed that law was death. That death would come upon him if he disobeyed that law. And we learn in Gen.3, how the first couple were tempted at that particular time. We learn how the serpent came and tempted Eve on that occasion.

Now those of you who were here last evening; remember how that Mr. Lee said that I agreed with Satan. And then three minutes later he said "You agree with me", which seems to be that I agree with Satan.

But in any case, what did the serpent say? In Gen.3:2-4 we have the answer. First of all the woman said: "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said: 'Ye shall not eat of it, neither shall ye touch it, lest ye die'". There's no doubt about that. "You'll die", he said. "Touch that tree and you will die". And what did the serpent say? What did the adversary say? The adversary said: "You shall not surely die". And that is the controversy this evening. The adversary in the garden of Eden declared that they would "not surely die". On the one hand there was truth; on the other hand there was error. And we have the statement of the Lord Jesus Christ in regard to this, in regard to this very incident. The Lord Jesus Christ said that the serpent was a liar and the truth was not in him. Because he said: "Ye shall not surely die", the serpent stating that to Eve And so tempted by the serpent, Eve partook of the fruit of the tree and she sinned. And this, as far as I can see, is the only place in Scripture where we read that immortality is taught, in that sense - that man does not die.

THE LAW OF SIN AND DEATH

Right through the Scriptures death is a reality. Death is brought home upon us time and time again. And the reality of death is pressed upon us in language that we cannot misunderstand. Nor can we mistake it's power. So that here we have the only philosophy where death is not a reality.

Now what was the penalty placed upon man. In Gen.3:19, Adam was told: "In the sweat of thy face shalt thou eat bread, till thou return unto the dust; for out of it wast thou taken. For dust thou art, and unto dust shalt thou return". There's the penalty; there's the sentence placed upon him, and the penalty of that sentence. And we read in verse 22 of that same chapter, that the Lord God said: "Behold the man is become as one of us, to know good and evil. And now, lest he put forth also his hand, and take also of the tree of life, and eat, and live forever, "Therefore he protected that tree of life. Now here was a protection of the tree of life, lest that man should eat and live forever. God wanted to guard against that. He did not want that man to eat and live forever, and therefore, he made provision that did not permit that man to touch that tree lest he should live forever. Because death is a reality.

From the Old Testament we sweep across the pages of God's word to the New Testament, to Romans 5:12. Hearken to the voice of Paul as he commented upon this same Scripture. And in Romans 5:12 we have the apostolic commentary upon what happened in Eden. "...By one man", he said, "sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned". So here we have sin, and man dies. We have the serpent saying that man does not die, but we have the inspired record declaring time and time again that sin brings death, So that: "the

soul that sinneth it shall surely die".

In Romans 6:23 we have two principles set side by side: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ". And there's the alternative set before us. On the one hand, death; on the other hand, life. On the one hand, death through Adam; on the other hand, life through Jesus Christ. And that is the alternative set before us. That is why friends, we want to press home this point this evening, with clarity, that you might understand that this is more than a debate; that this is imperative; this is life itself. And that you should search the pages of God's word for yourself. It matters not in this debate who gains the ascendancy. It matters that God's word is upheld. And it must be upheld friends by each one of us; each one of us, in our heart. Whatever the conditions or results of any debate may be, that is your responsibility before almighty God, that you as an individual should seek his word and understand what it says.

NO GOOD THING IN FLESH

But isn't there something in man that lives on? Here we have Adam, a dying creature; here we have death, come through sin. but in that body of death, isn't there something that lives on? Is'nt there something that's good and glorious that God has placed there-in that lives on; that has conscious existence in death? Let's ask Paul again. We go to Romans 7:18, and looking inwards says; "I know that in me,(that is, in my flesh), dwelleth no good thing". Paul, you've made a horrible mistake. You don't understand Paul, that in you there is an immortal soul. You don't understand Paul, that in you is a particle of the divine essence; that in you there is something great and glorious, that is going to live forever. You don't understand it Paul. Paul understands it alright: "...in me, (that is in my flesh), there dwells no good thing."

We go back to another notable man of faith, faithful Abraham. In Gen.18:27, Abraham, speaking before almighty God, brings home the way in which he looked upon himself. He says; "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes". Paul says: "in me, (that is in my flesh), dwelleth no good thing". Abraham says: "I am but dust and ashes".

THE DEATH OF THE SOUL IN THE PSALMS

What is death? Death is cessation of life. The body dies and it corrupts; the soul (I want you to understand that the word soul is used in other senses than the body; it is used sometimes in the sense of life) ceases; the spirit goes back to God who gave it; and man is unconscious. And listen to the voice of the word in this regard. In Psalm 6:5 "...in death there is no remembrance of thee. In the grave who shall give thee thanks?" But what dies? Is not this the body we are speaking about? Is it not the body which dies? By no means. Look at verse 4. "Return, O Lord, deliver my soul. O save me for thy mercies sake. For in death there in no remembrance of thee". He is dealing with the soul. And he says concerning the soul: "...deliver my soul.... because in death there is no remembrance of thee". It is the soul that

is going to die, here, in this particular passage of Scripture.

In Psalm 88:3-5, we have here, death, again described. We read "...my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that hath no strength. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand". And again he is dealing with the soul.

In verses 10-12 of that chapter; "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave, of thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness? And there we have the grave described - it is "the land of forgetfulness", and it is the soul that goes into the grave as we have read in those passages of Scripture.

In Psalm 115:17 we read that: "The dead praise not the Lord. neither any that go down into silence". It doesn't say;'the wicked dead', it says: "the dead", whether wicked or righteous. They "praise not the Lord".

In Psalm 39:13 we have: "O spare me, that I may recover strength, before I go hence and be no more".

And in Psa. 146:3-4 we read: "Put not thy trust in princes, nor in the son of man, in whom there in so help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish". There is no thought; his thought is perished. It doesn't matter whether it's the spirit or the soul or the body, his thoughts perish, and there is nothing left of that man in life.

MAN HAS NO PRE-EMINENCE ABOVE A BEAST

And so we might go on to Ecclesiastes 3:19, where the wise man says: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other. Yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity". And in verse 18 this wise man said in his heart that God would reveal to men that they were but beasts. He said if only God would reveal to man that they were but beasts and that they were in urgent need of salvation from death, because one thing happeneth to them all: "All go unto one place; all are of the dust, and all turn to dust again". And we go on to Eccl.9:4-6 and there we read: "To him that is joined to all the living there is hope:for a living dog is better than a dead lion". Why? "For the living know that they shall die, but the dead know not anything. Neither have they any more a reward, for the memory of them is forgotten. Also their love, their hatred, their envy is now perished; neither have they any more a portion forever in anything that is done under the sun".

Friends, these are the words of Scripture. They mean only one thing. When Scripture speaks like that, that "their love, their hatred, their envy is perished", it means what it says. When Scripture says "the living know that they shall die but the dead know nothing,", it means what it says. And it's not separating the body and saying "This is the body",It says, "the dead know not anything".

And so we go on to the same particular thought in Isaiah 38:

17-19. There we have the words of Hezekiah the king. He says in verse 17 "...thou hast in love to my soul, delivered it from the pit of corruption". Notice that - His soul had been delivered "from the pit of corruption", not from sheol. Then he goes on to say: "For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit"- and there his soul went - "cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day".

And if we go to the New Testament, the evidence is just as strong. I want to quote one for Mr. Lee, because he seems to like 2 Pet. So I will turn to 2 Pet.2:12, a reference which seems to link up very, very closely with that which we found in the book of Ecclesiastes. In 2 Pet.2:12, speaking of certain heretics he says "...these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption". Now what about the soul? I have not time to deal with that in this particular section of my talk. I rather think that the timekeepers watch has gone too fast, so we'll deal with the soul later. The soul, I want to show later, will go into the grave. It goes into the pit of corruption. I want to show that this is the dark abyss which sin has plunged the world into.

HOPE OF ETERNAL LIFE THROUGH RESURRECTION

But thanks be to almighty God there is hope through his son. And that hope friends, is in the resurrection from the grave to life eternal. That hope is through the Lord Jesus Christ. As we read in the epistle to the Romans, "the wages of sin is death; but the gift of God is life eternal through Jesus Christ our Lord".

We have the statement of the Lord Jesus Christ himself in John 11:25-26 where he declared concerning the resurrection: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live". Here is the life that the Lord presents to us: "And whosoever liveth and believeth in me, shall never die. Believest thou this? Now that was the truth that the Lord Jesus Christ set before Martha on that occasion.

THE SOUL AND THE GRAVE

Now what about the soul? As I said before, the soul descends into the grave as the body; as a living soul, a natural body, it descends into the grave. In the book of Job, 33:18 we read: "He keepeth back his soul from the pit, and his life from perishing by the sword". Here is a soul that goes down into the pit. In verse 22, we read; "Yea his soul draweth near unto the grave, and his life to the destroyer". The grave of verse 22, is the pit of verse 18. It is the grave. And this is the soul that descends into the grave, that is, into the pit. In Psa.30:3 the Psalmist speaks also of the soul in a similar way to that. "O Lord, thou hast brought up my soul from the grave. Thou hast kept me alive, that I should not go down to the pit". Here the grave and the pit are one and the same thing. The word is SHEOL, the grave; but sheol and the pit here are shown to be one and the same thing. And his soul had been brought up from the grave, that is, he had been given an extension of life. In Psalm 55:23, the grave is described as "the pit of destruction".

In Psalm 90:3, God says that he "turneth man to destruction". And as I said last night, death is described as a sleep. And when we put a person under anaesthetic his consciousness disappears. You can put a pin into him, even then, he does not feel it.

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Chairman, Mr. Mansfield, Moderators, Ladies and gentlemen. I have a great deal of pleasure in standing before you again tonight, especially tonight, and to prove by the Bible that man is not wholly mortal. That we have more hope than the beast of the field, because we have something more than the beast of the field. "The Bible teaches that man is wholly mortal and thus at death ceases to exist". Mr. Mansfield has not proven this yet; in fact he has utterly failed to prove it.

Last evening I presented Scripture after Scripture showing that man is immortal. Many of them he hasn't even touched upon. He didn't have time last night because he was dealing with affirmative speech of tonight, somewhat. And so tonight he presented some things that we will turn our attention to. But in 2 Tim. 3:16-17, I would like for you to be reminded that we believe that: "All Scripture is given by inspiration of God and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works". And rest assured that I never intend to, and have not, as yet, as far as I know, pitted one Scripture against another. God's word does not fight God's word, but it is man's interpretation upon that word, and I have no private interpretation. Mr. Mansfield said he did. In 1 Pet. 1:20, Peter said there is no private interpretation. Thus we must take what God's word has said on the matter. He said this is an argument, but I don't believe that I'm going to enter into the argument phase. I'll discuss it; I'll debate it; but it will be orderly, and in a decent way. Not an argument in that sense as it might be implied. I'm sure that he didn't mean that kind of argument.

He has not proved "that man is wholly mortal". Until he does, I have no allegation tonight to answer, because he has not proven it. I'm glad that he admitted that the term soul is used in different ways. But yet, in the very first part of his speech, he tried to show in Psa. 6:5; Psa.88:10; Psa.115:17; Psa.39:13: Ps.146:3&4; and many other passages, that man's soul is used in the sense of the whole man, In James5:20 we are told: "Let him know, that he that converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins". If he saves a soul from death, that means that that soul will not die. That means that he will not go out of existence.

Now Mr. Mansfield last evening offered several Scriptures to show that the soul was mortal. He said that. But I listened to the tape this morning, and I listened last night, and I didn't hear them. Maybe he'll yet get to that. There is a part of man that lives on; whether it's the soul, or the spirit, of the breath, or whatever Mr. Mansfield wants to call it tonight. Rest assured that we must remember that he says

"the Bible teaches that man is wholly mortal and thus at death ceases to exist". He has no existence.

Mr. Mansfield stressed certain things in his opening remarks. How he was not a professioal theologian, and he knew nothing of the technique of debating. Also he is a Christadelphian and Bible student and nothing else. The Christadelphian community is a lay movement."There are no paid ministers or officials" he said. Well, while listening to his remarks on the tape this morning, along with last evening, certain things were quite noticeable. Firstly - this had nothing to do with the debate, of course. If it was an apology for not meeting the affirmative argument, it is accepted Mr. Mansfield. Secondly - please note, I am not a professional theologian, which Mr. Mansfield implied. I have never been ordained of man, and I have never been through a theological seminary. We are talking about debate technique. It seems he's pretty good at the technique of debating, that is, dodging the issue, but not meeting it. I just learned through chance, that he is said to be one of the Christadelphians outstanding debaters. But he doesn't know anything about the technique.

Now I am a Christian; he's a Christadelphian. In Acts 11:26 it says "the disciples were called Christians first at Antioch". The church of Christ is a Scriptural movement. And because it is a Scriptural movement we follow the Scriptures. 1 Cor.9:14, "...those that preach the gospel, live for the gospel".

Now I of course agree that he shouldn't "live for the gospel", because so far I haven't heard him preach all of the gospel. He's holding back some, and he is perverting part of it. Not intentionally, that's what he believes about what he has presented. He spoke of Bible study. That when a man or a person becomes a Christadelphian, a leaflet with the beliefs of the Christadelphians is given to him, and he is instructed to study those, and strengthen them by the Bible. We study with an open mind and if we can find we are wrong then we correct it. But I'm persuaded from what has been said, that that is not true in this case. But I'm sure that you people that are listening to us, will have an open mind.

BIBLICAL INTERPRETATION

Now you can prove anything by the Bible if you just take part of it. Just as Mr. Mansfield has taken part of it concerning the soul; concerning the grave; concerning man. For instance, the psalmist David, he has used him a lot, said "there is no God", Mr. Mansfield. (H.P.M: "That's foolish") Yes! but he said it. Psa. 14:1, now he said; "The fool has said in his heart, there is no God". By taking part of that passage, just as he takes part of the Bible, - there is no God. Now we follow the Bible. When we follow the Bible we listen to what Jesus said. And when talking about the good samaritan he said to the lawyer: "Go thy way, do thou likewise". The Bible also says Judas went out and hanged himself. Are we to go and do likewise. Jesus said to. Let's take the Scriptures and apply them where thay should be applied so that we can understand what the Lord Jesus and others were speaking of.

Mr. Mansfield said that he opposed this question last night, morally, scientifically and doctrinally. But the proposition said: "the Bible teaches". That is doctrinally; not morally, or scientifically,

unless these would come under "the Bible". He classified tham doctrinally, but morally, he indicated that he was wiser than God. But we read in Rom. 9:20 "Nay but, O man who art thou that repliest against God?", when he said that God was too good to punish forever. Now he says that it is morally wrong to punish those eternally who have never heard the gospel. Well how about annihilating them Mr. Mansfield? You say they are going to be annihilated. Is that alright? Well, according to Mr. Mansfield it is alright. But no, God, that's as far as you can go. Why not just give them all eternal life? Because God has given certain things that he has told us to obey, and thus we must obey. Is this morally right, for man to be annihilated? Who says so ? Mr. Mansfield does.

MAN HAS NO PREEMINENCE ABOVE A BEAST

Ecc.3:18-21, he refers to this passage and says that it is pointed out that man has no pre-eminence above the beasts. He says they are beasts themselves. Mr. Mansfield, are you a beast? (H.P.M: "Ask my wife.") He said "ask his wife". Are you a beast? Yes ask his wife; I'd imagine she would agree. But I don't agree that I'm a beast. Now I agree with this passage and what it is talking about. I agree with every passage in the Bible, but as I said it must be taken in it's context; taking account of what it's talking about. Is pre-eminence qualified in this passage that he referred to: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth, the other. Yea, they have all one breath; so that "man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again". Now, this passage said "that man has no pre-eminence above the beast", but is this qualified or modified by any other term here? Certainly. How does he not have pre-eminence above the beast? In death. He is going to die. And in Heb.9:27, "...it is appointed unto men once to die, and after that the judgement".

We teach that man is going to die. But they must obey while in this life, in order to have eternal life with God; otherwise it will be eternal death - separated from God spiritually. And yet they are there in a an existence and separated from God spiritually, which is the second death. He doesn't say that they are annihilated either.

Now, man has dominion over the beast. He was created in the image of God and he is going to be resurrected. Is the beast of the field going to be resurrected, Mr. Mansfield? All of those who have not sinned are going to be resurrected. If man has no pre-eminence above the beasts in anything other than that stated here as death, then why not preach to the beasts? He implied that man has no pre-eminence above the beasts in anything. Absolutely wrong. So his body turns back to the dust. The body of the animal come from the dust and the body of man came from the dust, but in Zech.12:1 we are told that , the spirit of man is given by God.

We referred to that several times last night; that God "formed the spirit of man within him". But it doesn't say anything like that about the beast. It says that all have one breath. And he said last night in Job 27, that this breath of God was in the nostrils of Job and it had to be there. The spirit of God, the breath of God, he said, had to be there in order for him to live. Is that true of the beast? Is the spirit of God in the beast in order for him to live? I'm glad I have more hope than Mr. Mansfield and the beast.

As Jesus said in Acts 2:26. "Moreover my flesh shall rest in hope". I don't believe the beast in going to be resurrected, do you?

Isa. 38:17-18, speaks of man dying, and that in the grave there is no hope. Mr. Mansfield, if you die and go into the grave, does that mean that you'll have no hope? Is there no hope for the resurrection for you? A lot of people have died that believed that they were serving God. Do they have a hope? Isaiah is not saying that no man has a hope, but a certain class of people. You have a hope of the resurrection, but I do not believe that it is based on truth. You say that you have a hope, but you say that these people didn't have a hope. Well that means that somebody has a hope. Why? Because they are not out of existence. In 2 Peter 2:12; he refers to those as "brute beasts" being destroyed. Well in 2 Pet.2:4 it says that the angels which sinned, God cast down and he cast them into hell or Tartarus to be reserved in chains until or unto the judgement. In other words, they are there now, he says. The judgement hasn't come; the angels are down there. They are there. Now if the angels are creations of God, as Mr. Mansfield, I believe pointed out last night, then they are even immortal. I believe that he'll agree to that.

He said: "I have not had time to deal with the soul". And that's about one of the last things he said, that's one of the things he said last night several times: "I haven't had time".

THE PREEMINENCE OF MAN ABOVE THE BEAST

Now he pointed out these passages I have referred to hurriedly to show that there is no knowledge in the grave; that there is no preeminence in the grave and so on. I believe there is. Ecc.9:4-5, "For to him that is joined to all the living there is hope, for a living dog is better than a dead lion". Does this mean that a living dog has more hope than a dead man? You know, the dead lion is like the man, they are just like the beast, it said, they're dead. "For the living know that they shall die but the dead know not anything, neither have thay anymore a reward, for the memory of them is forgotten". And then the last part of the sixth verse says: "no more have they a reward under the sun". In this chapter, the wise man is dealing with that which goes on under the sun. And he says if you die, or when you die, then you are just like the beast as far as this life is concerned, you have no more a reward under the sun. But if they have no more a reward, then, Mr. Mansfield has no more a reward No, they won't have any reward under this sun. That's another reason why they want to come back and reign for a thousand years with Christ - that's another subject. I agree with what it says but not your conclusion.

Those alive have hope. They know they'll die, and as long as they are living they can have hope, if they obey the Lord. When they die, there is nothing for them to do that they might gain salvation, So if you say that there is no reward, this is not qualified with, "under the sun", that is, in this life. After they're dead, there is nothing that they can gain here. You can't take your money with you. No, there is no reward under this sun. Read it with an open mind and see what he is talking about in this chapter. If you have no hope, you have no hope of the resurrection.

SHEOL AND GOD'S SPIRIT

Mr. Mansfield says that there is unconsciousness in Sheol,

hades or the grave. Now I pointed out last evening in my definitions that Sheol sometimes is used to indicate the grave, but literally, it is "an unseen place", and it describes the place of the disembodied spirits.

In Jonah 2:1-2, sheol is used as a place that is unseen and I believe that Mr. Mansfield would say this is the grave, but it's sheol. Now listen to what he says: Do you agree with that, that sheol is the grave? (H.P.M.: "Yes) Yes, that's the grave he said. Well, now, I want you to look at it. "Then Jonah prayed unto the Lord his God out of the fish's belly", (Jon.2:1-2) "and said, I cried by reason of mine affliction unto the Lord and he heard me; out of the belly of hell, cried I, and thou heardest my voice".

Let's take all the Scriptures, Mr. Mansfield, let's take them all, and let's see what all of them say. Not pitting one against the other, but understanding what each one of them is talking about.

Now Jonah was in the belly of the fish and he called it Sheol, the unseen place. He was in a place where it was pretty horrible for him. Now notice the third verse: "For thou hadst cast me into the deep, into the midst of the seas, and the floods compassed me about, all thy billows and thy waves passed over me. Then I said 'I am cast out of thy sight. yet will I look again toward thy holy temple'. The waters compassed me about even to the soul, the depths closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever. Yet hast thou brought up my life from corruption. O Lord my God. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy holy temple". Notice then that he was in the belly of the fish, but he called it hell, Sheol.

Now Jonah could speak, v4; he could look, v4; understand,v5, 6&3; remember, v7; pray, v7; and he said his soul even fainted within him. Mr. Mansfield said last evening that God's spirit was in the grave. He said; "I didn't say that God was in the grave Psa.139:8". He said the 7th verse, but he meant the 8th I'm sure. "If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there". This is sheol again. So he admitted the spirit of God is in Sheol. How was God conscious there, or does the spirit of God have any consciousness? In John 16:13-14, it was the spirit of God, the holy spirit, that was to guide the apostles into all truth. He says: "he is all pervading he is in everything". Is he in everything Mr. Mansfield? The murderers that walk upon the streets; the adulterers; all of the wicked sinners; is his spirit in those people? You say he is everywhere. Is he in the rocks and the trees. That's Pantheism. That's one of the most heathenish doctrines I have ever heard, it is not true.

In Ezekiel 32:21-31 (I'll not refer to that, take it down) there was a conversation among the dead. Read the context and see.

I spoke of Gen.2:7. He said that I agreed with him, after I had said that Satan and He agreed. And so that must make me Satan, is what he was implying. Mr. Mansfield, I know that you may believe that, but I would ask that you refrain from such remarks. I believe the rules call for that.

Last evening you misrepresented me three times concerning where the soul, spirit and the body went. And then I got up and corrected you twice in a row. And in the last speech you deliberately, as soon as I sat down, said the very same thing. Now you were either not giving me the

courtesy to listen, or you were misrepresenting me purposely and I can't believe that yet.

Did you hear the tape today; did you hear it? He said that I said the soul went to Hades, the spirit to heaven and the body into the grave. I have never said the spirit went directly to heaven. It doesn't. I made a point to say that the spirit or the soul, the immortal part of man goes into Hades and the body into the grave. And I have proven that there is consciousness in Sheol, in the place of the abode of the soul, not in the pit, not in the place that is called the grave. Because I do not believe that Jonah was speaking of the place where he was buried. He was not dead. He is speaking of this in a figurative way, and if Mr. Mansfield is going to use it as the grave, then he will suffer the consequences as a result of his argument.

NINE QUESTIONS ON THE SOUL

I'll submit them to you.

One - What is the difference at the present moment between a dead person and one who never lived?
Two - If the dead cease to exist at death, who is raised?
Three - If the dead do not exist, how can they hear the last trump or voice of God?
Four - When one dies in a saved condition, does he still have a hope?
Five - Does man have a spirit?
Six - If he has a spirit is it his or God's?
Seven - Is there consciousness in sheol?
Eight - Wanted - A scripture that says, God will redeem the soul of a beast from the grave or any other place?
Nine - A Scripture that says man is wholly mortal?

Now we would like to have that, and we are going to leave that posted there. (A reference to a chart - Publishers) We would like for him to present that to us.

The things that Mr. Mansfield, has presented, do not in any way answer the question that has been raised. He has not proved "that man is wholly mortal".

SECOND SPEECH BY BROTHER H. P. MANSFIELD

My dear friends, nothing that I have said has been intended to reflect on Mr. Lee. Nothing that I have said has been intended to reflect upon the community that he represents. I have admiration for them, that they do not hesitate to speak, and to use their money to present what they believe is truth. I've admiration for them, that they have the courage to set forth before us what they believe to be truth. But Mr. Lee said last night that I agreed with Satan. And to Mr. Lee,

Satan means something that it doesn't to me. To me the word satan merely means an adversary and therefore I am an adversary to Mr. Lee. I am his satan.

Now friends he has brought before you certain things, and he has stated that I have misrepresented him. I have never intentionally misrepresented him. I did not honestly understand what he said last night. During the course of the evening he quoted from Ecclesiastes 12:7 that "the spirit goes back to God who gave it". Naturally, I imagine that's in heaven. And he told me that the soul went into Sheol. So to me, the soul went to Sheol, and the spirit went to God, and the body - I know that corrupts. And that was the impression that I genuinely gained from Mr. Lee. I got no other impression than that. And if I misrepresented him I am very sorry.

THE SPIRIT OF GOD

I read in the Scriptures that man is made up of body, soul and spirit, and Mr. Lee has brought this forward constantly. He said "is God in the murderer?" "Is he in the rocks?" I never said God was there. I don't believe that God is there. But the spirit of God is there. And Job says in chapter 27:3, that "the spirit of God is in his nostrils". Not, "God is in his nostrils", but "the spirit of God is in his nostrils".

And let us go back to that very reference that Mr. Lee dealt with this evening, Ecclesiastes 3:19, and notice this point here, in this particular chapter. Mr. Lee said, or I understood him to say, that the beasts have not the spirit of God. But here we read: "that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth, so dieth the other. So that if there is any soul alive, it is alive in the beasts. There is point number one for his little card. "As the one dieth, so dieth the other". If one has got a soul, so has the other. Then it goes on: "Yea, they all have one breath". And that word is RUACH, and the word means "spirit". They have all one spirit, and that was the spirit that Job said was in their nostrils. I advanced many references last night to show that the spirit of God was this power that energises men, without which we cannot live. "If he withdraws his spirit and his breath, all flesh shall perish together". And so there we have the spirit of God.

He quoted James 5:20, concerning the person that "shall save a soul from death". That only proves to me that the soul is mortal and must be saved from death. And there is one way that a soul can be saved from death and that is through Jesus Christ, that is, through a resurrection from the grave.

Now, he said also to me in regard to the matter of annihilation that God is not merciful because he will blot out of existence the murderer. Far better, he implied, that God should keep that murderer and torment him forever. I believe that God is more merciful than that. Merciful oblivion is that which God will punish mankind with.

He said to me something about: "was I a beast", and he quoted Ecclesiastes 3:19. I forget the point of the argument there. Oh! I remember. That was in relation with the spirit which we have already dealt with. He said, "has the beast got a spirit?" and he made that a point. Well, in this very reference, God says: "Yea, they have all one

spirit", and if you go to Genesis 7:22, you read again that the beasts have spirits, and you look in the margin and you see that the word used there is RUACH in the Hebrew language.

Now he said in chapter 9, or I understand him to have said, "Have we a hope, because we go down into the grave?" Well yes, we have got a hope. There is hope, even when we go down into the grave. If there wasn't any hope I would not be here speaking this evening.

He dealt at length with Jonah 2:2. There we have the word SHEOL, when Jonah was in the belly of the whale. When Jonah was in the belly of the whale, he was in Sheol. That was a grave. That was Jonah's grave for the time being.

But I want to get back to the argument, because I want to present that. I tried to show you, and I advanced references. Mr. Lee could not see the point of them. I advise him to go home and carefully read them - all those references from the Psalms. I advanced references that speak of death, that there is no thought; that there is no love; all that has passed away. All thought; all love; all feeling is finished in death. If that is not mortality I do not know the meaning of the term. Now I proved that. I quoted the Scriptures to that end. And I said this is an urgent thing, that we must seek a way of escape therefrom. And I raised the question of how we were going to do it.

RESURRECTION - MANKIND'S ONLY HOPE

We read in Psalm 49 that, "God will redeem my soul from the power of the grave". God can do that, because God has promised hope in a resurrection from the dead. If we were immortal; if our souls went to heaven; no need for a resurrection. But God has promised the resurrection from the dead for those that seek him in the way appointed. And that is the hope of the Scriptures from the beginning to the end. Never do you read of the inspired writers comforting anybody with the idea that their souls will be in bliss, or for that matter in blisters. Never is that presented to us in the pages of God's word. But we have for example Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise". We have the glorious hope of King David expressed in Psalm 71:19-20. There David said, "Thou which hast shewed me great and sore troubles, shall quicken me again, and bring me up again from the depths of the earth. Thou shalt increase my greatness and comfort me on every side". We read in Daniel 12:2 that: "...many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt". We read in 1 John 2:25 "...this is the promise he has promised us, even eternal life". It is a promise, not a possession. Man is mortal but God has promised him eternal life: "And this is the promise that he has promised us even eternal life".

IMMORTALITY - PROMISED, NOT POSSESSED

In Romans 2:7 (And please excuse the rapidity with which I am quoting. I am trying to fight three tonight: Mr. Lee and the two time-keepers) we read: "To them who by patient continuance in well doing seek for glory, honour, immortality, God will give them eternal life". And that is the inner man of which Mr. Lee spoke last night. "Those that by patient continuance in well doing seek for glory, honour, immortality, he will give them eternal life".

We quoted last evening those well known words in John 3:16, where we have the purpose of God in Jesus Christ clearly and plainly set forth. Where we read: "For God so loved the world, that he gave his only begotten Son, that whosoever shall believe in him, should not perish but have everlasting life". Now there is the alternative; "perish", - "everlasting life", and it is the Lord Jesus Christ that can give us that. Seek in the pages of God's word as Mr. Lee has exhorted us. Find out where you can find anything regarding the immortality of the soul. You will not find it. But constantly from Genesis to Revelation, the mortality of man is set clearly before us, and here we have the alternatives: perish, or gain eternal life.

And in John 4:14, "Whosoever drinketh the water that I shall give him shall never thirst", said the Lord, "but the water that I shall give him shall be in him, a well of water springing up unto life eternal".

In John 6:40: "This is the will of him who sent me, that every one that seeth the son and believeth on him may have everlasting life". They haven't got it; "They may have everlasting life".

Concerning the means whereby it is obtained; in Romans 8:13, the apostle Paul says; "if ye live after the flesh, ye shall die. But if ye through the spirit do mortify the deeds of the body, ye shall live". How do they do that? We shewed that last evening. It is the power of the word in the heart and the mind of a person, that changes him for God. It is when he seeks the truth and does it, that it will change him for God. "Go into all the world", said the Lord unto the disciples, "he that believeth and is baptised shall be saved". And that is the means that God sets before us for salvation.

I would like to deal further with this matter, but I do want to try and answer some of those references that Mr. Lee brought forward last night. I gave him a list of questions. He hasn't answered one of them. It's a little late now to answer them, as I haven't the time to deal with the answers that he will set before us - so we must proceed without those answers.

THE RICH MAN AND LAZARUS

We turn then to Luke 16, and we read concerning this parable of the Lord Jesus Christ. You heard the other evening that the Lord did not state that this was a parable. If it is not a parable, it is a literal truth. If it is a literal truth, this is what we must believe: that there is a place called Abraham's bosom; that the righteous are carried by the angels into Abraham's bosom; that the wicked go into hell; that the wicked in hell can see the righteous in Abraham's bosom; that the righteous in Abraham's bosom look at the wicked in hell and see them tormented by fire. And here we have a conversation in hell. Here we have one man in hell shrieking out to Abraham, asking him to bring a little bit of water to cool his heated tongue. Now is that a literal account? Of course it is not. He was speaking to the Scribes and Pharisees, and we read on one occasion in the Scriptures that he only spoke to them in parables. He didn't have to state that it was a parable. It says that;"he spake unto them in parables and without a parable", we read in Matthew 13, "spake he not unto them". This parable is based upon the tradition of the Pharisees; that was what they believed. The Lord

Jesus Christ in another place, warned the people not to take heed of the teaching of the Pharisees.

It was not the first time he used a Jewish fable in order to proclaim a truth. On one occasion he referred them to Beelzebub. He said "if I do this by Beelzebub, who do you do it by?" Beelzebub was the God of the manure heap. Did the Lord Jesus Christ believe in that? Of course he did not. But he used a tradition of the Pharisees and accommodated it to his own use. And so here the Lord was using a parable.

Mr. Lee has told you that the souls go down into sheol; they don't go to heaven. Well, then down in sheol somewhere, there is Abraham and his bosom. And there are all the righteous carried down into sheol, somewhere, and there they are with Abraham, if this is proof, if we are going to take that and give it a literal construction. It's a parable, and upon that parable the Lord Jesus Christ based a very powerful argument. I wish I had the time to deal with it - I'm sorry to have to use that phrase that Mr. Lee hates, but in the last 2 verses of that chapter you have the principle the Lord Jesus Christ was setting before them.

IN THE BODY OR OUT OF THE BODY

Now over to 11 Corinthians 12:2. And here we read: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth)". Mr. Lee said: Well, here we have Paul. He was one day in the body, and the next day he was out of the body. Or he could not tell whether he was in the body or out of the body. Now if the soul of Paul was out of the body, the body of Paul was dead. Do you think that Paul was speaking in that way? Don't you think Paul would know if he was dead - if he had an immortal soul? He's not speaking in those terms; it doesn't mean that. What the apostle Paul is saying is that he saw visions so vivid that it seems as though he saw them personally in the flesh. He was given a revelation of things to come, and so vivid and powerful was that revelation that it seemed to him as though he was personally present at the fulfillment of those things that were done.

He uses a similar term in Colossians 2:5. There he says to the brethren at Colosse: "Though I be absent in the flesh, yet I am with you in the spirit". Now actually he was in Rome, but he says: "I am with you in the spirit". Was his immortal spirit in Colosse and his body in Rome? That is what we must argue, on the basis of what is set before us here. So that we go now to 11 Corinthians 5:8 where Paul says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord". What does he mean? In verse 4 of that same chapter he said that he would desire "that mortality might be swallowed up of life". That is what he wanted. It wasn't that he wanted his immortal soul to be taken anywhere, but that mortality might be swallowed up of life. He was looking for life eternal, and Paul knew full well that life eternal would come only with the coming of the Lord Jesus Christ. Because in Timothy, the second epistle, chapter 4, verse 1, he said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom". And he says in verse 6: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a

crown of righteousness which the Lord, the righteous judge, shall give me at that day".

Death to Paul was a state of unconsciousness. He would fall into a deep sleep, with death, and the next conscious moment would be in the presence of the Lord. He desired that, because life to him meant only struggle and toil and fret. And so I would be quite willing he said, "to be absent from the body, to die, and to be present with the Lord". That the resurrection might come and that he might attain unto eternal life.

I asked Mr. Lee the question: When did he hope to be recompensed? I give him the answer in Luke 14:14: "Thou shalt be blessed, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just". Paul looked forward to that time. He looked forward to the time of the coming of the Lord Jesus Christ when he would be recompensed. And he knew that in the intervening period, there was a time of unconsciousness. So that he looked forward to death in that sense; that it would blot out all his trials, and all his troubles and problems. The next waking moment of consciousness would be in the presence of the Lord Jesus Christ. The hope that he had was of a resurrection to life eternal.

In 1 Corinthians 15:22-23, the apostle says: "as in Adam all die". That is my principle; we all die; we don't live on. "As in Adam all die, in Christ shall all be made alive". There is the alternative: "In Christ shall all be made alive, but every man in his own order, Christ the firstfruits; afterward they that are Christ's at his coming".

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Mr. Mansfield said I didn't answer his questions. He just handed them to me a few minutes ago and I have answered them. He's answered them for me, so there is no use me giving them to him, maybe. I asked him some; he hasn't answered those; so, I guess we're even.

QUESTIONS ON THE RICH MAN AND LAZARUS ANSWERED

Here they are:-

One - Do you believe that angels carry the righteous dead into Abraham's bosom? Yes! Luke 16:22, that's what the Scriptures say.

Two - What is your definition of Abraham's bosom? It is a place of rest.

Three - Do you believe that those in hell can talk to those that are not in hell? No! I never said so; both of these people were in hell or hades.

Four - Do you believe that those in Abraham's bosom can descend into hell with water to cool the heated tongues of those tormented with flames? The other night he made light of this. He was talking about buckets of water back from one place to the other. No, Abraham said they couldn't because there is a great gulf fixed - v26.

Five - Do you believe that father Abraham is the chief of those in comfort? No! the Bible doesn't say so. But it does say he's the father of the faithful. Gal.3:28-29.
Six - Did Christ ever use Jewish fables to illustrate a truth? Not that I know of. Mr. Mansfield will have to prove it; he hasn't proven it yet. He says it's true. But he hasn't proven it, not by a long sight.
Seven - Did Christ endorse the teachings of the Pharisees? Only where they were right. For example Luke 20:37-38, he taught, and believed the spirit, the resurrection and the angels. The Sadducees didn't; the Pharisees did; and so did Christ. Do you Mr. Mansfield?
Eight - Is not the whole of this parable based upon Jewish tradition as is recorded in the works of Josephus? Now Josephus comes into the proposition. "Prove by Josephus that man is wholly mortal and at death ceases to exist". the proposition says; "The Bible teaches..."
Nine - Do you endorse that tradition? I don't have to, it's not a tradition.
Ten - Did not the disciples consider the death of Christ the end of all their hopes? Only as far as an earthly kingdom was concerned. They looked for an earthly kingdom, just like he does. But their hopes were shattered because they thought he was gone. They thought that he went out of existence, maybe like Mr, Mansfield. No he was raised from the dead.
Eleven - When do you believe that you will be recompensed by Christ? Now, and at the resurrection Eph.1:3 - he gave the other passage on the resurrection. In Eph.1:3,"all spiritual blessings" are, "in Christ", and we get into Christ by baptism, Gal.3:27. I can't get any spiritual blessings outside of Christ, because they are all in Christ. Therefore I am being recompensed today as a Christian.
Twelve - Wanted - one scriptural reference that plainly states that the soul of man is immortal? 1 Peter 3:4. I gave it to him and pressed it. "It is not corruptible" it says. Now if this isn't plain enough, "not corruptible", "immortal", then Mr. Mansfield you'll probably make it without doing anything. It's plain enough, I think, for anybody to understand. "Not corruptible", "immortal", the same word, that is used in Rom.2:7 & 1:23.
Thirteen - Does not the spirit of God sustain beasts in life as well as man? Not as well; not the same; but, he does physically. He watches for the sparrows, but not spiritually. If he did spiritually, then I would be obligated as Mark 16:15 says "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved. He that believeth not shall be condemned"

Thank-you Mr. Mansfield.

BODY AND SOUL REUNITED AT RESURRECTION

Referring to the resurrection. In 1 Thess.4:13-18 we read, in the 14th verse and the 16th especially how Christ is going to come. How he is going to bring some with him and then he is going to raise those same individuals. Now, I would like to know how this is going to be. Now listen; "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him". The 16th verse; "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ

shall rise first". Now he's on his way from heaven to the earth, and as he comes he is bringing those with him that are asleep in Jesus. But then the trump and the voice of God will sound and "the dead in Christ will rise".

He is bringing the immortal part of man from hades, and he is raising the body from the grave. And he is going to give him an incorruptible body just as 1 Cor.15:34-58 speaks of giving the immortal body, that this mortal body might put on immortality. That the immortal soul might then have a body to match its incorruptness. Now, this is proof that there's more than a body; there is a soul which lives on. Who is he going to bring? what will he bring? He's bringing someone whom he is going to raise. Christ will not bring the body, but will bring them that sleep. What is this?

THE INNER MAN

He speaks of the inner man; 1 Cor.15:32. Last night he said: "what advantage if the dead rise not". If Paul is not immortal, and out of existence now that he is dead, of what advantage is the resurrection? Paul is not immortal, but he's out of existence, Mr. Mansfield says, now, of what advantage is the resurrection. He said that I assumed that the soul or the spirit was immortal. I've proved it over and over, and I've proven it tonight again. He says my inner man is my character, and therefore it's renewed day by day. When you meet Mr. Mansfield, you recognise him when you see him. But is his character so new that you don't recognise it from day to day. Do you say; "Well Mr. Mansfield, I see you have a new character today". No! that's not what it means. Certainly the Scripture doesn't teach it.

THE SOUL IN HADES

In Ecc.12:7, it says that "the dust shall return to the earth as it was and the spirit shall return unto God who gave it". This is a general statement (and I brought this out last night) which does not designate the sphere. First it does not go unto the grave. Second, nor purgatory, - there is no purgatory. Third, it does not go directly to heaven or Gehenna - hell. It goes to hades.

Consider where the Lord went in death. In Luke 23:43 (now just jot these down because I'll not have time to look them up right now), it says that: "today wilt thou be with me in paradise". But in John 20:17 he says he did not go to the father. After his resurrection he told the woman not to touch his feet because he said; "I have not yet ascended to the father". The father is in heaven, Matt.7:21. Third - he went to hades. Acts 2:27-31, says "...thou wilt not leave ny soul in hell, neither wilt thou suffer thine Holy One to see corruption". He was in hades and in the grave. Now, he said that he would not see his Holy One, his soul, to see corruption in hades, nor his flesh to see corruption he didn't leave his soul in hades, and he did not permit his flesh to see corruption. But this is also referred to as paradise. Therefore there is a paradise in hades, the unseen.

I pointed out that hades is from "A" - negative, EIDO - "seen" literally "not seen", or "realm of the unseen". And I have pointed out verse after verse that showed that in sheol or hades, there is consciousness. Mr. Mansfield admitted that Jonah was conscious in death. He said

it was a grave and there was consciousness. He didn't even touch on the argument that I presented showing that he prayed to God; that he felt; that he could see; and all of those other things.

IN THE BODY OR OUT OF THE BODY

Now he refers to Paul. He said Paul said that he was out of the body. Now Paul didn't say that. He didn't. He said: "I knew a man, whether he was out of the body or in the body I don't know, God knoweth". But Mr. Mansfield knows. He says if he was out of the body he was dead. But Paul says, "I hear". Mr. Mansfield said if he was out of the body, he's dead; but he could hear. So, he admits there is consciousness in death. But, he says if he wasn't out of the body, then he must have had a dream or something like that. Paul says that "I knew a man, whether in the body I cannot tell". It is possible to live out of the body, possible to hear out of the body. It is possible to be alive without breath.

QUESTIONS FROM PREVIOUS DEBATE

I want to refer briefly to some questions that I asked last evening, that he answered that showed certain things.

Now a reference to the second - "How could Christ be present during the 40 years of wilderness wandering since he had not been born?" He said, "he wasn't present". He never touched upon this. 1Cor.10:4,"And did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." That rock was Christ.

The eighth question - "Since the law of nature is to reproduce after its kind - Gen.1:11, is it possible to be the father of something not immortal?" And he said "yes". He is saying that the spirit of God is in the murderer, and he was also in the wicked Athenians,(because Paul said they were the offspring of God) if what he says is true. Now does God create something which is exactly like God? This a question I want you to hear. He said: "Does God create something which is not exactly alike?" Now he asked that question. But he said that I was the one that was the author of it. I did not ask that question; I asked: "Since the law of nature is to reproduce after its kind is it possible for God to be the father of something not immortal?" Not: "did he create something which is not exactly like God". I never asked that question Mr. Mansfield.

"Is the spirit any part of man?" He says: "Well, yes, the whole man, body, soul, and spirit". Now, in 1Cor.2:11, it says: "For what man knoweth the things of a man, save the spirit of man which is in him". But this question was asked, and then he says that: "man has the spirit of God which energises him". I'd like a Scripture on that energising business Mr. Mansfield.

I'd also like a Scripture on this card here that is in front. A Scripture that says God will redeem the soul of a beast from the grave, or any other place. A Scripture that says that man is wholly mortal. Man hasn't sinned so he should be resurrected.

In relation to John 3:16 I asked you: "Do you believe that man perishes at death?" He said: "Not necessarily". He said: "I don't know what "perishes" means here", but then he tells us what it means. He says: "part of man doesn't perish, but perish is death. He says that

"perish" is death and "death" is perish. Therefore, man ceases to exist. But he says; "No not necessarily; not necessarily". Well Mr. Mansfield, that's the proposition I've been trying to get you to admit. More and more you keep coming across with it.

Mr. Mansfield said:"James 5:20 says that the soul of man can be saved. That implies that he can be lost. If he can be saved, then he can be lost". But if he can be saved, then certainly we know, that there is a mortal part, and the soul is converted. He saves a sinner from death. If he is saved from death, then he doesn't die, spiritually. We know he is going to die, physically.

Mr. Mansfield judges the extent of God's mercy. He says about his destroying all with eternal fire. He says God can't do it. He judges the extent of God's mercy because: "God just wouldn't do that", he says. "Who art thou, O man, to reply against God".

He says the beasts have a spirit. Well, do they have God's spirit? He said "Yes; yes they do". Then we must preach to them. And besides in Rom.8:14 it says; "they that are led by the spirit of God, are the sons of God". That makes the dog and the cow and the lion and the sheep, all of them, sons of God. They that have"the spirit of God" in them are "the sons of God".

Yes, Jonah was conscious in the grave. How could he have been out of existence if he is conscious in the grave.

In Acts 2:27-31 we read concerning Christ in the grave. Now I want us to notice this. I referred to this just a moment ago, - another thought on it. He said, "I'm confused again". Now Mr. Mansfield you listen closely this time and I will explain just what was raised. That's what he said last night, "he did not know what was raised". Just notice the Scripture: "Because thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption....He seeing this before spake of the resurrection of Christ that his soul was not left in hell (or hades), neither his flesh did see corruption". His flesh was in the grave, and his soul was in hades. Christ died and was in hades three days. You'll agree with that though you might think it was the grave. His body was in the grave, but his soul was in hades. He speaks of being in hades and also the grave. He's been there three days and nights. Was he out of existence? Did he cease to be? Was he unconscious? If so, tell me how could he raise himself from the dead? (Audience laughter) Mr. Mansfield is going to laugh too. Did an unconscious man raise himself from the dead? If you will open your Bibles to John 2:19, we will see just what the Bible says about this. "Jesus answered and said unto them, 'Destroy this temple and in three days I will raise it up". The 21st and 22nd verses say: "But he spake of the temple of his body". He didn't speak of that temple in Jerusalem but the temple of his body. Paul to the Corinthians: "When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scriptures and the word which Jesus had said".

Now friends, Mr. Mansfield, do you believe the Scriptures? the apostles did; the disciples did when he was raised from the dead. He says: "in three days I will raise this temple up". I know that some passages say that God raised him up. But now, if Mr. Mansfield wants to introduce that, then we will have to prove that Christ is God. And that gets onto another debate in the future. Jesus said, "I will raise it up". Was he unconscious? Did he still exist? If so how could he raise that body up? Yes there is a spiritual death, and there is a physical death. In

1 Timothy 5:6 : "But she that liveth in pleasure is dead while she liveth". How could that be? If death means "out of existence";"to perish", then did they perish spiritually? Did they completely go out of existence? They were alive physically, now how can one be dead, yet alive at the same time?

FINAL SPEECH BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield - In his last address, Mr. Lee referred to 1 Cor. 15:18-32. He said: "if the apostle Paul was not immortal, what do these words mean". I say, if the apostle Paul was immortal what do these words mean? Because he says in 1 Cor.15:18 that apart from the resurrection, "they which are fallen asleep in Christ are perished". I do not understand why he should bring forth this reference. They are perished, apart from the resurrection. The resurrection of Jesus Christ, and their own personal resurrection. And so in verse 32, the apostle says, "If I after the manner of men, have fought with beasts at Ephesus what advantageth it me if the dead rise not". "What is the use of it, if the dead rise not". And it is because he is mortal that there is the hope of immortality.

Mr. Lee referred to Luke 23:43, to the words of the thief upon the cross, and he pointed our that in his conception of things paradise is in hades. Paradise is a Persian word, introduced into the Greek. It is a word that means "a garden or a garden enclosed". In the Greek Old Testament Scriptures you will find it used in Gen.2:8 where it speaks of the garden of Eden. That was the paradise in Eden. In Ezek.31:8-9 in the Greek Old Testament you will find the word Paradise used for Israel as a land. That God is going to make it a paradise. In the Septuagint version, in the Greek Old Testament you find that paradise is used of Israel in the future. And Mr. Lee himself said that those disciples where imbued with the idea of the earthly kingdom. And it was that, that they desired, and it was that that the Lord Jesus Christ promised them. As Mr. Lee said again, that is another subject that we hope to discuss later.

Again he asked the question regarding the spirit of God. "Does it energise the beasts?" In Psa.104:30 we have the statement of God to that effect: "Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth". And as you notice in the context of this chapter, he is dealing with all things that are created. Notice verse 25, "creeping things, both small and great beasts". God sendeth forth his spirit and they are created.

I learn that man is made of body, soul and spirit. That is the whole man. The inner man, of which Mr. Lee has been making reference, is the character upon which we will be judged at the coming of the Lord Jesus Christ. We read, for example, in Gal.2 the words of the apostle Paul relating to this very matter. In verse 20, he said, "I am crucified with Christ",(there is a death) "nevertheless", he said,"I live, yet not I, but Christ liveth in me and the life that I now live

in the flesh I live by the faith of the son of God, who loved me and gave himself for me". This was not something that the apostle Paul had at birth. It was something that he attained unto, when he saw that blinding light on the road to Damascus. Prior to that this life was not lived in the flesh by the apostle Paul. He lived it in the flesh through the faith of the Lord Jesus Christ.

Now through the course of this debate friends, we have been debating upon whether the soul is immortal and whether man is mortal. And now I come to summarise the whole of this matter. There were matters that Mr. Lee brought forward in that last speech of his that he himself said are not relevant to the matter. They deal with a debate that we will have later on, and we will doubtless consider these matters when that time comes and we have the opportunity to examine them in a light of the proposition that we will then discuss. But during the course of all this debate not once have we heard of the immortal soul in the Bible. Not once have we had a reference showing that the soul of man is immortal. It has been read into Scripture. It has been implied and inferred time and again. We read the word soul and we read the word grave, or we read the word hades, or we read the word sheol and they are given as having certain meanings that the Scriptures do not demonstrate.

On the other hand, when we came to present our case this evening we pointed our time and again, that man dies, and he comes to an end. We pointed our earlier that the grave is called the "pit of destruction", and that man goes into destruction. We read that the soul went into the grave; that in death there is no remembrance,no love, no feeling. These are the words of Scripture.

And on the other hand we are shown that life eternal is given as a matter of hope. It is a matter of promise. That Christ died that we might have life. As I pointed our, when the Lord Jesus Christ died (this was the question I gave Mr. Lee), the disciples felt that they had seen the last of the Lord. They did not believe that his soul was immortal. They felt that he had been done away with, and completely destroyed. That was how they looked upon it. That was what they believed when the Lord Jesus Christ was crucified upon the cross. And as far as they are concerned it was the end of their hopes and they could see only that the Lord himself was mortal as we all are.

The grand, thrilling message of God's word is this - that whilst we are mortal, through Jesus Christ there is the opportunity of immortality by a resurrection from the dead. That we might be with the Lord in the day that he manifests himself upon this earth in glory. That's the thrilling message of God's word. And as we come to understand the mortality of man, so we come to appreciate the need to seek that way of salvation that is found only in an understanding of the word of truth; in baptism into the name of Jesus Christ, and a daily walk in accordance with the commandments that he has clearly set down for our guidance and our admonition. Those things are clearly set before us in the Word.

And as my final remark in this debate, dear friends, I do hope that it is not mere curiosity that has brought you here but that you have a real desire to learn the message of God's word. And that, as I've said before, as an individual, you seek out from the pages of God's word his message; you embrace it and walk in that path that will assuredly lead you to life eternal at the coming of our Lord and Master.

FINAL SPEECH BY MR. D.E. LEE

Mr. D.E. Lee - Mr. Mansfield has said that he had proven that in death you were buried in the grave - that was it. Well, he proved half of his proposition anyway - that the physical man goes into the grave. But I have proven the proposition, in that I have proven that the spiritual man lives on, and that is the proposition of last evening. I have denied the proposition that he has put forth tonight; "that man is wholly mortal".

Eternal life was promised, John 3:16, if they would believe, but if they didn't they would perish. There is "perish" or "eternal life", that is our choice. But Mr. Mansfield says "No - you don't have any choice in the matter, no choice, you're going to perish." Mr. Mansfield did'nt you say we are going to perish? (H.P.M: "I don't think I'm going to perish, but you speak for yourself".) Mr. Mansfield says that perish is the same word that describes death. He doesn't believe that he's going to die. Well that's what he said, not what I said. He said he didn't believe that he was going to die. He admits that man is not wholly mortal when he said "fear not man that is able to destroy the body but not the soul" - Matt.10:28. That's what the Lord taught too. Now he said that death was "perishing" - he said right now that he is not going to perish. Therefore the proposition that says "...that man is wholly mortal and thus at death ceases to exist," is denied. Mr. Mansfield admits it. He says: "I'm not going to go out of existence." You look at a dead body. Yes, he's dead; he's been destroyed; he's out of existence. But wait; there he is; you can see him. He's not out of existence. When does he die? When he rots away completely? You remember that Lazarus was in the tomb for four days. Was he dead yet? When he came forth, he came forth with a body. And that body, Martha said, or Mary, that it had already begun to stink. But it hadn't decayed; it hadn't completely gone away. Had it completely perished? No. But he was dead for four days, so even the body doesn't immediately go away.

Now, at what time does the man die? He didn't give me one Scripture that we asked for. He didn't give us that. He didn't answer the things that he presented and I answered. I answered his arguments one by one and he did not refer back to them in answer. Most of them, some of them he did.

One of them for example he said; "Now Mr. Lee admits, that one of these is on another debate". Well now I admitted, that if he wanted to admit that Jesus raised himself from the grave, it would be on another debate. But I showed that he promised that he would raise that body. Was he out of existence? He didn't even attempt to answer it.

And so as he summarised he said: "Not once was a Scripture given to show that man was immortal, that he had an immortal soul." 1 Pet.3:4, says that the spirit or the soul is "Not corruptible." And I have pointed this out time and time again. He hasn't even tried to show that that word does not mean "immortal", but he says "it's the character, the character of the woman." Does that mean that the character is immortal? If it does, it means that part of man does not cease. It's immortal. He said it.

In death there is no feeling he said; no hope. But in

1 Thess.4, we are told by the apostle Paul that he was writing to the Thessalonians and showing them that they had a hope because they had lived and died in the Lord. They were in death; they had a hope. Yes they did, they had a hope in the resurrection .

Mr. Mansfield said the apostles believed that Jesus was finished when he died upon the cross. Well now, they might have. But you know, they sure got a surprise three days later didn't they? (H.P. M: "Of course they did.") He wasn't finished was he? He didn't go out of existence. He was raised from the dead; he raised himself. You read the Scripture didn't you? Yes, you read it. Mr. Mansfield didn't answer, or attempt to answer most of the things that I presented in answer to what he said tonight.

He referred to 1 Cor.15:18 and said; "Now this is speaking about Paul's resurrection and his hope and so on,..he wouldn't have a hope. This is speaking of Christ's resurrection" - Yes, we believe in the resurrection of Christ. We believe in the resurrection of the righteous and the wicked.

John 5:28-29. Yes there is paradise in hades. He says it's from a Persian word. What difference does that make? What does that prove? From a Persian word! I believe that paradise is from a Greek word. It certainly is, as far as the language is concerned, it's written in Greek and some Chaldee,the New Testament. Paradise? Well it simply means a rest. What's your point, Mr. Mansfield? I just do not get it; I don't get the point.

Psa.104:25-30 and Genesis. He says that God sends His spirit upon the beast. Well now if you'll look at that very closely - Psa.104: 25-30, you will see that he is referring back to the creation. And in Gen. 1:1-2 when "In the beginning God created the heavens and the earth ... and His spirit moved upon the face of the water." And He began to create things, and in six days He created everything including the creeping things and the beast. And this Psalm is talking about that. Certainly God and His spirit were there in the creation. I didn't see it, he didn't. But I do deny what he has said.

There are many admissions by Mr. Mansfield; first, man died at the end of life, the physical life. Now Gen.3:4 says that he will die in the day that he eats. That is a spiritual death, and he did die.

He admitted, it is possible to kill the body, not the soul. "Soul sometimes is life as erected before almighty God," he says. Yes, he said that. It's on the tape; you can listen to it. Consequences are, that a part of man is separated from the other part, according to his own belief, and own statement. He made light of 1 Thess.5:23, when he said, "I pray God you're whole body, soul and spirit, be found blameless in the coming of the Lord." He said it will go up in three directions.

THIRD DEBATE

FEBRUARY 19th 1962

PROPOSITION - "The Bible teaches that Christ's Kingdom is now in existence, and when he comes a second time, the Kingdom will be given back to the Father."

Affirmative - Mr. D.E. Lee Negative - Bro. H.P. Mansfield

Chairman - The proposition that "The Bible teaches that Christ's Kingdom is now in existence, and when he comes, a second time, the Kingdom will be given back to the Father", will now be affirmed by Mr. D.E. Lee.

Mr. D.E. Lee - Thankyou, Mr Chairman, and good evening Mr. Mansfield, moderators, friends and brethren. I'm very happy to be able to stand here again, tonight to discuss God's Word with you. Our faith is based on what God has revealed in His Word, not what I believe outside of that Word. Not my opinion, but just what the Lord Jesus has revealed, and therefore we are going to take that and we are going to study it tonight.

Our faith is based upon the promises of God, and the promises of God are sure and will not fail. If we are to do what He tells us to do, then He will keep His agreement with us. If not, we will be lost forever. The prophecies from the Lord are sure, they will not fail, and if we fail, or if we find the prophecies do not agree with what we say, and we say that they fail, then we are not true. If we find that prophecies of the kingdom have been fulfilled then we will not look for a future fulfilling of those prophecies. That's what we intend to point out tonight.

Again let me state the proposition; "That the Bible teaches that Christ's kingdom is now in existence and when he comes a second time then the kingdom will be given back to the Father." In other words that Christ is now reigning on his throne; that his kingdom is in existence, and that when he comes the second time will be the time to deliver the kingdom, not to receive the kingdom.

THE PROMISES TO ABRAHAM FULFILLED

Every prophecy of God has either been fulfilled, is now being fulfilled, or will be fulfilled. Now let us turn our attention to this thought. There was a land promise, and a spiritual promise given unto Abraham. This is recorded in Gen.12 and also other passages but Gen.13 is the chapter that I want you to notice at this time. These are a repetition of these promises. In Gen.13:14&15, God tells Abraham after Lot was separated from Abraham, these words: "And 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 and southward, and eastward, and westward. For all the land which thou seest, to thee

will I give it, and to thy seed forever." Now notice he says that this land that you can see will be given. That is the land of Canaan, though he couls not see all of it. Later on he tells him to walk through the land, and the land of Canaan is the land of which he speaks. Also in Gen.22:18, God again appears to Abraham and this time he does not give him just the land promise, he gives him another promise; "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Now both of these promises have been fulfilled. First, Gen.13 has been fulfilled. We'll turn to Josh.21:43-45 and we read all of those verses. Later after this promise had been fulfilled, they lost some of the land and it was fulfilled again and Solomon reigned over it.(1Kings 4:21) Now Josh.21:43-45; "And the Lord gave unto Israel all of the land which he swear to give unto their fathers, and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swear unto their fathers. And there stood not a man of all their enemies before them, and the Lord delivered all their enemies into their hand. There failed not ought of any thing which the Lord had spoken of to the house of Israel; all came to pass." So the promise of the land had come to pass. This land that was promised to them, He had given to them. Everything that was to come to pass up to this time was completely fulfilled and he said that the land had been received.

The blessings also today have been received and thus this has been fulfilled. Turn to Gal.3:16,26&29. Paul is talking about Abraham and the promises and he says; "Now to Abraham and his seed, were the promises made. He saith not to seeds as of many, but as of one, and to thy seed which is Christ". Now in verse 26, let us read the rest of the chapter; "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". In other words, Paul is making this argument - now God did not promise to Abraham through many seeds, but, "thy seed which is Christ". Then he shows that those that belong to Christ are "Abraham's seed", and thus they are "heirs according to the promise". They have received then, the blessings of God and they have received the remission of sins. They are now the sons of God. verse 26.

THE LAST DAYS

Now, notice also, a prophecy of the kingdom, (we have to hurry along) in Mic.4:1-2. Isa.2:2&3 also gives this in almost the same words. Mic.4:1,2 - This is Micah the prophet, foretelling the kingdom of the house of God, the government of God being established; "But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and people will flow unto it. And many nations shall come and say, 'Come, 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 the law shall go forth of Zion and the word of the Lord from Jerusalem". This was a prophecy concerning the kingdom. It says it will come to pass "in the last days". Now in Joel 2:28-32, (I'll

not have the time to read that) we notice this: "And it shall come to pass aferward, that I will pour out of my spirit upon all flesh". We are going to refer to that in more detail in just a moment, however.

THE PROPHECY OF DANIEL

But secondly now, he says "in the last days the kingdom is going to be established. Now the kingdom is to be established during the period of the kings described in Dan.2&7. Turn to Dan.2, there we are told that Nebuchadnezzar, the king of Babylon had a dream of a great image. No-one could tell him what the dream meant. They couldn't even tell him the dream. But Daniel was called, and he told him of this image that he had dreamed about. The one that had a head of gold, and a breast and arms of silver, and a belly and thigh of brass and legs of iron and the feet mixed with iron and clay. And during these kingdoms there was something going to take place.

Now notice verse 40, he names these, (in the 36th, he says: "This is the dream") "And the fourth kningdom, shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things. And as iron that breaketh all these , shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken". It will be weak and it will have strength.

Now of the first three kingdoms he says: "You are the head of gold", that is, the Babylonian. Then followed the Medo-Persian and the Greek, and then the fourth was the Roman. I believe that Mr. Mansfield will no doubt agree with this.

But let us notice this fourth kingdom. The legs of iron were also mixed with clay, and the feet, and the ten toes; ten toes on the two feet.

Turn with me to Dan.7, we read that there were beasts come up. There was the lion,the bear, and the leopard, and then the fourth beast that was diverse from all the others. The 7th verse says it was a "dreadful and terrible" beast. It was diverse from the others, and from it came ten horns,(end of verse 7). "I considered the horns and behold there came up another little horn". And then he goes ahead and he tells that: "I beheld, till the thrones were cast down", the 9th verse. Now read it closely: "...and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire". And he tells about this and then he says in v13: "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".

Now notice the Ancient of days was seen sitting, and the

Son of man came unto him. When did he go to him? When he died. After the resurrection. He ascended to heaven and the apostles watched him ascend into heaven, where he sat down on the right hand of the throne of God. Acts 2. And Daniel was troubled about this vision, and he asked about it. And then he told that from this fourth kingdom (which is parallel with the fourth kingdom in Dan.2), there were ten horns which were ten kings. Ten kings from this one kingdom. This the same picture that we have of the ten toes that were mixed with clay and iron. Read it - that's what it tells us.

Verse 21: "I beheld and the same horn made war with the saints, and prevailed against them, until 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". Verses 26&27: "But the judgement shall sit, and they shall take away his dominion, to consume and to destroy unto the end. And the kingdom and the dominion, and the greatness of the kingdom unto the whole heaven, shall be given to the people of the saints of the most high, whose kingdom and all dominions shall serve and obey him". This is speaking about when Christ ascended to heaven and was given the kingdom and it speaks of the fourth kingdom. Certainly the Roman kingdom is not in existence, but he was to <u>receive</u> the kingdom during the days of these kings.

OLD TESTAMENT PROPHECIES FULFILLED

The prophecies were fulfilled. In Matt.3:1-2 and Matt.10:7, we read that John the baptist, (we'll just have to hurry on these), and Christ preached the kingdom of heaven is at hand, that is, it's near. Now notice Mark 9:1 please. Jesus was talking to his disciples, and he looked out upon the multitude before him and he spoke unto them these words: "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". In other words, some people were then living that were not going to die until they saw the kingdom of God come with power. Now was Jesus' promise fulfilled or did he fail to fulfil it?

In Acts 1:3,6&8, he tells us they talked about the kingdom. Jesus said you do not know and "it is not for you to know the times or the seasons". But turn to the second chapter and we read that after Jesus spoke to these men in this way, he ascended to heaven, was seated on the right hand of God, and the Holy Spirit came upon them. The Holy Spirit caused them to speak as they'd never spoken before; by inspiration in such a way that they spoke in languages these people could understand. But they said the apostles were drunk. Peter said "No".

Now notice the 16th verse: "But this is that which was spoken by the prophet Joel, 'and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh". Please note that in Isa.2:1-2; Mic.4:1-2; it speaks of the last days when "the government of the Lord's house will be established in the top of the mountains, it will be exalted above the hills and all nations should flow unto it. The law would go forth from Jerusalem and the word of the Lord from Zion". This is Jerusalem. Now then, he is saying here, that this is "the last days", when it was to come to pass. And these are the last days that Peter spake of. He said; "this is that"; this is the fulfilling of Joel 2:28 when these last days shall begin. And when Joel 2:28 spoke of it, he was

speaking of the Holy Spirit coming with power when the kingdom of God came with power, Acts 1:6-8. Then, let us notice further that the kingdom is now in existence, because, it was promised and was to be fulfilled; it is now in existence. In Acts 2:16, he says "this is that that was spoken by the prophet Joel", in the last days, the spirit of God would be poured out.

THE KINGDOM OF GOD ESTABLISHED IN THE FIRST CENTURY

In Mark 9:1, Jesus said there would be some that stand here that "shall not taste of death". Now we know that there are not people here, at least, I think, that all of us know it, that are nearly two thousand years old. Jesus said "they shall not taste of death until they see the kingdom come".

But now we turn to Col.1:13. Here we are told that the Colossians, the people that were in Colosse in Christ, these people, were in Christ Jesus. But not only were they in Christ. I want you to look closely, in the 12th verse he says: "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance in light. Who hath delivered us from the power of darkness, and hath transformed us into the kingdom of his dear son". These people were already translated into the kingdom of the Son of God. But this was a long time ago. And so the kingdom was in existence during the New Testament days. These people then could have seen it come, and certainly we know that some of them did, because Jesus' word is true.

In Rev.1:6&9, the Revelation tells us that he "hath made us kings and priests". Verse 9 says that John was "in tribulation" and "in the kingdom of Jesus Christ" with the brethren. He was "in the kingdom"; the Colossians were in the kingdom. How could they be in the kingdom unless it existed? Christ is also reigning in heaven; we'll talk about that some more later.

But now I want you to notice this chart. I know that you've already noticed it, it's large enough, but I want us to get the import of this. At the second coming of Christ we read in 1 Cor., turn to it. You may not be able to see every bit of it (the chart?) but I believe that you can follow us. Let us read it: "But every man in his own order Christ, the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. When he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all".

Now over here on the left (of the chart) we have 1 Cor.15: 23-28. Notice what it says. Number one - "Christ is now reigning" v25. Look at it. Verse 25: "For he must reign..". How long? "...till he hath put all enemies under his feet". And it says "he must reign". "He must reign", because when he comes, "Then cometh the end", and he must give up the kingdom to God. When he comes. That's what the verse 24 says. So Christ is now reigning, verse 25.

Over here, Number one - "Christ is not reigning", according to the reaching of the Christadelphians. "Christ is not reigning" now. But in 1 Cor.15:25, says he is.

Number two - Christ is to end his reign, when he comes again - v24. Notice it: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power". In Acts 2:36, we are told that he is to reign until his foes are made his footstool. How long is that to be? It is to be until he comes again. "The last enemy that shall be destroyed is death". When he comes again the resurrection will be. There'll be no more death; there'll be no sting in death, because there will be no more death. Then death and hades, the place of disembodied spirits or souls will be cast into the lake of fire, Rev.20:14. At that time Christ will have overcome all enemies and he will give it up; he will end his reign.

Over here - "Christ is to begin his reign", say the Christadelphians. See the contrast. One says that he is to begin; the other says to end. Now which one will you take? Will you take what Paul said, or what the Christadelphians teach, what Mr. Mansfield is going to contend for?

Over here, again - "Christ will deliver the kingdom to the Father", v24. It says "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father". Now I want you to notice this; that it says that he will deliver up the kingdom to the Father". But Mr. Mansfield will tell you that no, God will deliver the kingdom to Christ when he comes again. Yes, when he comes again, Christ will receive the kingdom from the Father. The Father will give him the kingdom and then he will begin to reign. But Paul says, no, Christ will deliver the kingdom to the Father,v24. Thus the proposition has been proven, and I presented things to show you why, this is true. Now if you can't take this Scripture, I do not know how you can take man's word, because this is God's Word. 1 Cor.15:23-28.

And thus I believe that we have shown that the prophecies have been given, the land promise and the spiritual promise, and they have been fulfilled. One to the Israelites to which it was given, the other to all the seed, all nations in Christ, Gal.3:29. Jews,and Israelites lose their identity in Christ.

Then the prophecies concerning the kingdom; they were given and the kingdom was in existence during New Testament times. It is still in existence, and will continue until Christ comes again, and then he'll deliver it back to the Father. The kingdom will continue, but it will be under the Father instead of the son at that time. Paul says he will end his rule regardless of where Mr. Mansfield says this takes place. Christ will end his rule; therfore he could not reign forever over his kingdom. Now Paul said it, not me. Take the Scriptures. It's before you, and I know that you certainly can understand it.

Thus we know that Christ having come the first time, came for the purpose of setting up his kingdom. In John 18:36-37, "My kingdom is not of this world, if it were ....my servants would fight". Then Pilate asked him; "Are you a king then? Jesus replied: Thou sayest... for this purpose came I into the world".

REPLY BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield - Mr. Lee, Mr. Chairman, my dear friends. In commencing this address, we would earnestly suggest that this chart was not prepared by ourselves, and I would also earnestly suggest that it be left to us to present our own beliefs concerning the Word of God. This chart does not exactly express the beliefs of the Christadelphians, and I think that we will show before this debate is finished that the principle upon which we have based our claim can be sustained by the Word of God.

Nineteen hundred years ago, the Lord Jesus Christ preached the gospel of the kingdom of God, and just before he ascended into heaven he gave a commission to his disciples. He said, "Go into all the world and preach the gospel... he that believeth and is baptised shall be saved; he that believeth not shall be condemned". With Mr. Lee and with the chairman, I would suggest that the matters that we are discussing are of supreme importance. On the one hand, we have salvation; on the other hand we have condemnation, and between us there is the gospel. It is imperative, that we understand the gospel, the the words of Jesus Christ testifying to that end. We also have the words of the apostle Paul in Gal.1:8-10. And there the apostle says that: "....though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". And he repeats that, he says: "As we said before so say I now again, if any man preach any other gospel unto you than that ye have received, him be accursed". And that is the issue before us. And because that is the issue before us friends, we do earnestly suggest that you give your utmost attention to this matter and that you analyse with the Bible open before you just where the truth is found.

There is something more than this, than a mere discussion; something more than this, than a mere debate. Life eternal is bound up with this, and that is the reason why we are on this platform this evening. And we would bring home to you the facts of God's Word with an appeal that you use this means, this curiosity to seek unto the Word of God, to see what has been revealed therein concerning the purpose of God.

THE PROPHECY OF DANIEL 2

Now as Mr. Lee has said, in Dan.2, we have outlined to us the principle of the kingdom of God. He gave a very good exposition of that chapter until he came to verse 44. And there in v44, he overlooked one shall point that has a great bearing upon this subject. There Daniel told the king that "..in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed". The king saw this great metallic image; the head of gold, the breast and arms of silver, the belly and thighs of brass and the legs of iron. And as Mr. Lee has pointed out, those four metals represented four great empires: Babylon, Medo-Persia, Greece and Rome.

But then he saw the feet and the toes of that image. He saw the iron was mixed with miry clay. He saw that the united empire of Rome was divided up. And it was in the days of the divided Roman empire, that

the kingdom that God was going to establish would be established. And another point in that verse he has overlooked is this: that God also says "it shall break in pieces and destroy those kingdoms and it shall stand forever". Did the kingdom, the supposed kingdom that Christ established nineteen hundred years ago as presented tonight, break in pieces and consume those kingdoms? Was it established during the course of those ten kings that came upon the arena of history when the Roman Empire was broken up? By no means. But this kingdom is to "break in pieces and consume all kingdoms" and it is to "stand forever".

THE KINGDOM OF GOD - WHAT WILL IT MEAN

I want to take you to the Word of God and show you from the Word of God, what we can expect from the kingdom of God. And then I want you to use the reasoning Mr. Lee has suggested, and ascertain whether this has been fulfilled.

In Num.14:21 we have the statement of God to Moses, and there God declared: "As truly as I live, the whole earth shall be filled with the glory of the Lord". He is to reign upon this earth, we read in Psa. 22:27-28 for example. Psa.22, is a Messianic Psalm: "All the ends of the world shall remember and turn unto the Lord. And all the kindreds of the nations shall worship before him. For the kingdom is the Lord's, and he is governor among the nations". So that we can expect that at some time in the future, the glory of the Lord shall cover the earth as the waters cover the sea, things that we do not see established today. We can expect him to be governor among the nations, a thing that we do not see today, because unfortunately we are living in an epoch of history when the anti-Christian forces are on the increase.

We turn to Isa.2, similar to Mic.4. We could turn to Mic.4 but I always find it more difficult to find that, than Isaiah. We turn to Isa.2:2-4 and we read these words: "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". We were told that these last days were the days of Pentecost. Are the nations flowing unto that today? Were they doing so then? Or did they persecute and destroy the disciples and the apostles when they went forth preaching the gospel? But this verse says that"...all nations shall flow unto it. And many people shall say, "Come ye, let us go up to the mountain of the Lord to the house of the God of Jacob; he will teach us of his ways, we will walk in his paths. For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem". Did that happen, nineteen hundred years ago? Did the nations and the people voluntarily go up to Jerusalem to hear this word (and the word "people" relates to the mortal people of this earth)? "He shall judge among the nations; he shall rebuke many people (Micah says; "strong nations afar off"). And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore". Universal peace. Was that ever established then, nineteen hundred years ago by the preaching of the apostles? By no means. Universal peace was not established then. So that we can look for a time when Jerusalem will be elevated in the earth; when the law shall go forth from Zion; when people shall go up to Jerusalem to learn of that law; and when perfect peace shall result among the nations, and he shall rebuke

many of them. As Micah says; "he shall rebuke strong nations afar off".

In Jer.23:5-8, we learn that at that time, Israel and Judah shall be redeemed. We read: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgement and justice in the earth". Now is that being established today? "In his days Judah shall be saved, and Israel shall dwell safely. And this is his name whereby he shall be called , The Lord Our Righteousness". And then he goes on to speak of how the Jews shall be brought back from all parts of the earth, that they might dwell again in their own land.

THE PROMISES TO ABRAHAM - NOT FULFILLED

And I submit friends, and I want you to note this point carefully, I submit that the promises that God made in the beginning to faithful Abraham, have not been fulfilled. And this is a crucial point. It became the foundation point of Mr. Lee's address, the opening point of Mr. Lee's address. He directed our attention to Gen.13. He told us how that certain land was promised to Abraham forever, "to thy seed, to thee and thy seed forever". I have visited Israel. I've never seen Abraham there. But the promise is to him, forever.

We were told to look at Josh.21:43-45, and I want you to look at this. I want you to examine the evidence before you, and I want to show you, quite kindly, but quite firmly, that the evidence that is being submitted, is based upon a faulty exposition of Scripture. And here is a case in point. Now we read in Josh.21:43-45: "And the Lord gave unto Israel all the land which he sware to give unto their fathers and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swear unto their fathers. And there stood not a man of their enemies before them; and the Lord delivered all their enemies unto their hand". Now read that carefully friends. Read verse 43; "the Lord gave unto Israel all the land which he sware to give unto their fathers". Where were their fathers? The land was to be given to their fathers, and Joshua says "this land has been promised to your fathers. This land that you dwell in today, has been promised to your fathers. He doesn't say that he fulfilled the promise that he made to Abraham, but he said, that God hath given Israel, "the land that he sware to give unto their fathers".

And we can turn to Acts 7 and we read that wonderful speech of Stephen upon which was based his confession of faith. We read these words, in relation to faithful Abraham, in verse 5, that God: "gave Abraham no inheritance in that land, no, not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child". Now Stephen said that, and Stephen was facing death when he uttered those words.He declared that God "gave him none inheritance in that land". Yet he said, "he promised that he would give it to him for a possession and to his seed after him, when as yet, he had no child".

Mr. Lee went on to quote from Gal.3:16, and unconsciously destroyed his own argument. I want you to follow me carefully in this. Mr. Lee quoted Joshua 21 and said this proves that the promise made to Abraham has been fulfilled, or I understood him to say that Josh.21, shows that the promise made to Abraham has been fulfilled. And then he

quoted Gal.3:16, "to Abraham and his seed were the promises made. He saith not, to seeds, as of many, but as of one,.. to Christ". Now if that promise was made to Abraham and Christ, how could we say that that was fulfilled when Joshua took the land? The promise was made to Christ; the promise was made to Abraham. How could we say that it was fulfilled when Joshua took that land. It's as though I promised you something, and gave it to someone else and said you ought to be satisfied, he's got it anyway. God is showing here quite clearly that the promise was made to Abraham and to Christ.

PROPHECIES TO BE FULFILLED

In Amos 9, referring back to the Old Testament Scriptures, which speak of the establishment of the kingdom, we read these words, in verse 11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it", and notice these words, "as in the days of old".I will re-establish it "as it was in the days of old". And in "the days of old" the tabernacle of David was found in Jerusalem. And here we have the great and thrilling promise that this tabernacle will be rebuilt "as in the days of old".

In Zech.14:16, we read this statement concerning those nations that remain after the holocaust of Armageddon. We read in Zech. 14:16, "It shall come to pass that everyone that is left of all the nations which came up against Jerusalem, shall go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles". Now are these immortals? Of course they are not. They are those which came up against Jerusalem. And the succeeding verses show that if they disobey God, they will be punished. Has it ever happened? By no means. It is going to happen, in verse 9, "when the Lord shall be king over all the earth". It is a prophecy of the future. And the time must come when the nations remaining after the holocaust of Armageddon, shall go up from year to year, to worship the king in Jerusalem. And I submit that they are mortals that do so.

And so the Old Testament Scriptures teach us that there is a time of great blessing coming. It teaches us that it is a time of great peace. It teaches us that it is a time when people shall go voluntarily up to Jerusalem to listen to the law of the Lord. It teaches us that in that day, Israel will be saved; that Jesus Christ will reign as king over them; that the throne of David will be established as in the days of old; that mortals will be brought under the control of Jesus Christ, and also in that day there will be immortals that will reign with Jesus Christ. We read that a king shall reign and princes shall be with him in that day - Isa.32:1.

And all that I have presented to you, demands the personal, visible return of Jesus Christ to this earth. It demands the resurrection of those in the grave and the bestowal of life eternal upon the righteous. It demands the establishment of the kingdom of God upon this earth, by the manifestation of the mighty power of Jesus Christ, who will destroy the nations that come up against him, as we read in Dan. 2:44. It demands the extension of Christ's rule, until the earth is under his sway. And it gives us, everyone of us, a glorious future which we can look forward to and anticipate, when he will reign with

equity and peace over the whole earth, and God will be honoured before men, instead of now, when he is blasphemed by the greater number. And Christ will be triumphant in all the earth.

Now, let us examine some of the evidence, that Mr. Lee has advanced. He referred to Mic.4:1-3, but this is almost the same as Isaiah 2, with the exception, which we notice in verse 3; "he shall judge among many people", among them, "and rebuke strong nations afar off. And they shall beat their swords into plowshares, their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore". That's Christ's kingdom. Has it been established as yet? By no means.

But we were told that this was "in the last days", and that the last days are referred to in Acts 2. I'll give him a few other references concerning the last days. You'll read of it also in Hebrews 1, that Jesus Christ appeared in the last days. You'll read in Heb.9 also, that the end of the world occurred nineteen hundred years ago. The end of the world. It says: "For then must he often have suffered since the foundation of the world. But now, once in the end of the world has he appeared to put away sin by the sacrifice of himself". At the "end of the world" he did that. The end of what world? The last days of the Jewish age. And as Jesus Christ himself said in Luke 21:24 : "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles, come to an end". We are wait-ing the end, the last days of Gentile times.

EXPLANATION OF 1 CORINTHIANS 15

Now strangely enough, whilst I don't think I have time to deal extensively at the present moment with 1 Cor.15, strangely enough Mr. Lee again destroyed his own argument. After proving to us that the end related to AD 70, or AD 30, anyway, nineteen hundred years ago, after proving that the end occured then, he quoted these words in 1 Cor.15:24: "Then cometh the end". And he says that's when Jesus Christ comes back to the earth. First of all he's taken references where the word "end" occurs and then he says, that happened nineteen hundred years ago. Now he takes this reference "Then cometh the end", and he uses that as Christ's second coming. In other words, there are two "ends". There's the "end" that occurred nineteen hundred years ago, the end of the Mosaic order. And there's the end of Gentile times in which we are living, even today.

Now Mr. Lee said if a prophecy shows that we are anticip-ating something, obviously, it has not been fulfilled. If prophecies have been fulfilled, then those prophecies are not to be fulfilled. In Luke 22:28-30, we have such a prophecy. We have the words of the Lord Jesus Christ, and he says to his disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel". When did the disciples do that I ask you? When were they eating and drinking with the Lord Jesus Christ in his kingdom? When were they sitting upon twelve thrones judging the twelve tribes of Israel? When did that occur?

We have a similar statement in relation to the Lord him-self in Luke 1:31-33. Verse 32 - "He shall be great and shall be

called the son of the Highest. And the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end". He shall be given "the throne of his father David" in Jerusalem, nowhere else. "Of his kingdom there shall be no end. He shall reign over the house of Jacob". Does the Lord Jesus Christ reign over the house of Jacob today? By no means. And not only that but we have that statement that the disciples shall sit upon twelve thrones judging the twelve tribes of Israel.

THE PROPHECY OF DANIEL 7

In Daniel 7, Mr. Lee dealt with the establishment of the kingdom. Let us look at the concluding verses of that chapter. Verse 27,"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him". Now as you notice if you read the context of that verse, the chapter shows, under the symbolism of beasts, that there are to be four mighty world powers; that the fourth one is to be divided into ten different monarchies throughout Europe; that among them there was to arise another power that we can identify with Roman Catholicism, and that these powers in turn shall persecute the saints. And it is after that, after the persecution of the saints, that, the "kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him". So that these words quoted by Mr.Lee, show quite clearly, that the saints having been persecuted, down through the ages (Paul said it is "through much tribulation we must enter into the kingdom of God"), their great expectation, was that they would live and reign with Jesus Christ. As we have it for example in Rev.5:9-10, "Thou wast slain and hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation and has made us unto our God kings and priests, and we shall reign on the earth". We shall reign on the earth. Their anticipations were to reign upon the earth. Their anticipations were for that time to come when the kingdom would be established; when perfect peace would overspread this earth; when the era of violence and evil should be no more; when they should enter in upon their inheritance, and with Jesus Christ they should reign upon this earth, and establish with him and through the mighty power of God, the triumph of Christ's reign.

That was the anticipation of the apostles. And in Acts 1, also quoted to you this evening, they said to the Lord Jesus Christ after he had been discoursing with them upon the subject of the kingdom, "Lord wilt thou at this time restore the kingdom to Israel". That was their anticipation, and they'd been discussing the matter of the kingdom. "Wilt thou at this time restore the kingdom to Israel"? The Lord said "It is not for you to know this" and yet we are told, seriously told tonight, that a few days later the kingdom was established. They anticipated the kingdom being restored to Israel. They saw that as the nucleus of a world government. As we read again in that "the first dominion ....shall come to the daughter of Jerusalem". The kingdom will be restored to Israel; the throne of David again established upon this earth, but Jesus Christ then shall rule, instead of king David, and his rule will extend to all parts of the earth.

Those were the anticipations of the disciples at that time when they posed that question to the Lord Jesus Christ.

I have not time at this moment to deal with Col.1:13. We shall deal with that in our second address.

SECOND SPEECH BY MR. D.E. LEE

Mr. D.E. Lee - Thank you Mr. Chairman, ladies and gentlemen, I would like to express my appreciation for the very excellent attention and behaviour you are showing tonight. Mr. Mansfield said that this chart wasn't prepared by them. I think you can see that very readily without him pointing that out. But it's still there. The scripture is still there. It still says Christ is now reigning. It still says Christ is to end his reign. When he comes again, Christ will deliver the kingdom to the Father - still says it. Is this not your belief Mr. Mansfield? I would like for you to tell now. Certainly I did not want to misrepresent your teaching or your belief - you tell us - and you have not got onto it yet.

He says that it's of supreme importance, this subject tonight. We agree. Yes. Life eternal is at stake. And we should consider very seriously that we cannot deny that King Jesus is reigning tonight. He's reigning over the hearts of many men and women. All of those who obey him, and have been translated of God into the kingdom of his dear Son - Col.1:13. He didn't say anything about it. He did say he'd get to it later but he didn't answer it. He'll get to it - let's see.

THE PROPHECIES OF DANIEL

Well in Daniel 2:44 he says: "in the days of these kings". He agreed. But then he says there was a united Roman Empire that God would establish. Now it shows that the fourth kingdom in Dan.2 was part of iron and part of clay. And I believe that I understood you correctly that this was the Roman Empire. And then it was divided into ten...(H.P.M "The legs were the Roman Empire). The legs were the Roman Empire? I misunderstood him, I thought that he went ahead to say that the ten feet were also later kings of the Roman Empire? But I believe he did say the united Roman Empire God would establish. And he asked the question "Did it break in pieces"? Well in Dan.2:44 it tells us: "And in the days of these kings shall the God of heaven set up a kingdom that 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 forever". I have already proven - and Mr. Mansfield has made an effort to show that some of the scripture did not teach what I pointed out that they taught. We're going to notice that in a moment. But he came a long way from proving that the scriptures that I present-

ed were not correct, and that I was not correct in showing you what they taught: that Christ is now reigning and that the kingdom is in existence. If it is in existence, then Daniel (unless he didn't know what he was talking about) told the truth. And Daniel said "it brake in pieces".

Now listen to verse 45: "The dream is certain and the interpretation thereof is sure". I believe it will come to pass. I believe it was to come to pass. It came to pass, and now Mr. Mansfield says "Well in the seventh chapter it speaks of these ten kingdoms and so on". But I called his attention especially to this, in the ninth verse: "I beheld till the thrones were cast down" - this was the time of the deliverance, "and the Ancient of days", this was God almighty, did sit whose garment was white as snow. And then in verse 13: "I saw in the night visions and behold one like the son of man came with the clouds of heaven". Where did he come? He came to the Ancient of days Acts 1:9. When he ascended up to heaven, the apostles beheld him and the angels said: "Why stand ye gazing up into the heavens, because the Son of man will so come in like manner as he has departed". He went in the clouds; he will come in the clouds. But there is no passage of scripture in all of the Bible that tells us that he will ever set his foot upon this earth again. You can prove it? Show me the scripture.

Now I saw in the night visions - the son of God came to the Father. Not that the son of God left the Father in heaven and came to the earth. Can't we see that? "But the saints of the most High shall take the kingdom; possess the kingdom forever, even for ever and ever". In 1 Pet. 2:9 we are told that we are priests, that we are priests and a nation. Priests and a nation - that's the Christians. That's the ones that have obeyed the gospel, who have "obeyed from the heart", and thus their souls have been purified by the Word of God.

In Revelation 1:6 I'd like you to read that again, perhaps in a little while; if we can get to all of these things in this speech. Notice it, please: "And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever". "He hath", already, present tense - "hath" made us kings and priests". Now who is reigning today? The Christians are reigning today. But not in the way Mr. Mansfield would like them to reign, not over a literal throne. Jesus said in John 18:36-37 that "My kingdom is not of this world ....then would my disciples fight". But he came into the world to be a king. Now was God overcome by men? He came for that purpose. Is he a king? Yes, he ascended to heaven, to the Ancient of days and received dominion at that time, not when he comes again. Now, I have already shown you when he comes again that he is going to deliver the kingdom back. All you've got to do is just read it, just read it.

While we are in Revelation, I'd like for you to turn to the 5th chapter, the one to which Mr. Mansfield referred. He asked again concerning verses 9 and 10, concerning the priest. And just to answer him with this: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals", and so on. And then:"...hast made us unto our God kings and priests, and we shall reign on the earth". Children of God today have been baptised into Christ and are reigning with Christ, Peter said in 1 Peter 2:9. John the Revelator said in Revelation 1:6;"he has made us kings and priests". And the 9th verse, says that we are in the the kingdom. In Hebrews 12:28, "we (are) receiving a kingdom which cannot be moved".

Yes we are reigning on earth today. But not like Mr. Mansfield

says. It is a spiritual thing not a materialistic. And it is a spiritual warfare that we fight, Paul says in Ephesians 6, because the kingdom is spiritual not physical, and with mortals.

Now, hurriedly, let us notice - he says that he wants you to ascertain that these things have been fulfilled and refers to passages of scripture that I assume he will use tomorrow night. But tonight, he is obligated to answer our arguments.

Now listen; Isaiah 2:2-4, I just used that along with Micah. But using that, he went on to the 4th verse and said that we were told that in the day of Pentecost the kingdom was established. That's correct Mr. Mansfield. And they shall flow from all nations; they shall flow to it. Acts 2:5-12 names about 15 different nations from every direction under heaven. And since that time, Jews but mostly Gentiles, Gentiles from every nation under heaven continue to flow into the kingdom. But this scripture, (Isa.2) did not say that they would continue to go up to Jerusalem as Mr. Mansfield assumes. It does not say that at all. It says they will go up "in the last days". And I'm glad that he admitted that "the last days" began on the day of Pentecost, described in Acts 2.

In relation to Micah 4:3, he says "was peace universal"? He says if peace was universal it would be in the kingdom. That's right it is to be in the kingdom, not in the world. Not in those that deny that Christ is the son of God. Not in those that do the things that God tells them not to do. But -- those that obey the gospel are in the kingdom. And peace shall reign in every nation under heaven, where they are Christians. They'll not learn war any more. They'll beat their swords into pruninghooks and so on. That is describing the kingdom of heaven, the kingdom of God, not the kingdom of the world. And God is subduing nations today with His word. That's the only way He has ever said that He would overcome them. In Jeremiah 23:5-8, there is the same argument as is presented in Micah 4:3. He is referring to the fulfilment of that kingdom.

THE PROMISE TO ABRAHAM FULFILLED

Now Mr. Mansfield says of Genesis 13:14-15 that this promise was not fulfilled. And then he goes to Joshua 21:43-45; to show that the passage that I read, did not fulfill it. But I'm going to read that again. Now, we're not going to pit scripture against scripture. But just listen to what it says: "The Lord gave unto Israel all the land which he swear unto their fathers, and they possessed it and dwelt therein". To whom did He promise it? He promised it to Abraham, Isaac and Jacob, and they were called their fathers. And you agree with that. At least in your writings you do. Whether you're going to disagree with it tonight and deny that tonight....To their fathers He gave the land. And then he goes ahead to verse 45, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass". Now that's what Joshua said. Joshua didn't know anything about it? Well I don't know any more than Joshua did, certainly. Now, Mr. Mansfield might. He says it's a faulty exposition. Well just read it, and listen to what it says.

In Galatians 3:16, Mr. Mansfield indicated that I said this promise was to Christ. No I didn't say that. Now in Gal.3:16, "and the

promises were not to Abram, and to his seeds as of many, but unto thy seed". That is, the seed of Christ. That is how the nations were going to be blessed. In Genesis 22:18, "And in thy seed", not seeds as of many, but in one seed, through Christ, they were to be blessed. And certainly this is evident in Gal.3:29, "And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise". They lost their identity when they obeyed Christ. How can they be Jews or Israelites any more except in Jesus Christ. This would be in the last days we were told in Micah.

Mr. Mansfield refers to Hebrews 9:26, "in the end of the world". Now, he says, this is the end of the Jewish world. If this is the end of the Jewish world, then everything that he said concerning the Jewish nation that was going to last forever has been denied by Mr. Mansfield. But what the writer is saying in Heb.9 is a long way from that even. But if it is that way, then he has denied what he's been saying. "For then must he often have suffered since the foundation of the world". Now that's a good one for about a week from now. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself". "Now in the end of the world", in the end of these days, in this last age, in these "last days". And when he comes again, the "days" will cease to be, on this whole earth.

I want us to notice again hurriedly in Mark 9:1 (I pointed out that I've answered his arguments that he has presented except some that he has presented on the various scriptures):"And he said unto them, 'Verily I say unto you, that there shall be some of them which stand here, which shall not taste of death, until they shall see the kingdom of God come with power'". Jesus said "some of them living": Mr. Mansfield didn't touch it. And he goes ahead and reasons, well, if the kingdom is to come, then how about the Gentiles, and so on.

Turn with me to Acts 15. Mr. Mansfield said referring to Amos 9:11 that everything would be restored. But I want you to notice Acts 15 and see something. James and Simon Peter were talking to Paul and Barnabus and others concerning circumcision primarily. And then we are told in verse 14 that: "Simeon hath declared how that God at the first did visit the Gentiles, to take out of them a people for his name. To this agree the words of the prophets as it is written (listen, this is Amos 9:11 he is quoting) 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, saith the Lord, who doeth all of these things". Now if this is true, (and James spoke by inspiration) then he said Amos is being fulfilled right here. This is what Amos said. And the Gentiles have sought Christ, and they seek him today. If the tabernacle or the temple of David has not been established in Jesus Christ today then the Gentiles, have no hope. But in Romans 15 we are thankful to God, verse 12 tell us that the Gentiles did seek unto him. When were they to seek unto him? When he restored the kingdom, Amos 9:11. Mr. Mansfield pointed that out.

In Zechariah 14:16, we'll deal with that tomorrow night. That has to do with the other proposition.

In Colossians 1:13, they're "translated into the kingdom".

I have shown the kingdom does exist, that Christ is now reigning on the throne and Mr. Mansfield has not been able to deny it by the scriptures. He has said things, but look on here. Christ is now reigning, 1 Cor.15:25. He will end his reign at the second coming. Christ will deliver the kingdom to the Father - verse 24.

Is this true? (Indicating Church of Christ teaching on the chart.) Or is this true? (Indicating Church of Christ's delineation of 'Christadelphian Teaching' on chart.) If this is not what Mr. Mansfield teaches, I would like to know what he teaches about it. Does he teach this. This is what the scriptures teach and that's all we are interested in here tonight. That is, at least it's what I'm interested in. I hope that that's all, all of us are interested in.

The kingdom is in existence. King David is reigning on his throne in Christ. Christ is the king David that he speaks of, in Acts 2:27-36 "Until all his foes are made his footstool".

The throne of God is in heaven and not upon the earth, Isaiah 66:1. The earth is his footstool and heaven is his throne.

Let us remember that God's word stands. The Jews lost the kingdom - Mat.21:43, and it was to be given to another. Acts 3:23 - they were to be cut off if they did not hear the prophet Jesus Christ. They didn't hear him; they turned their back upon him today and they have been cut off. God's Israel is no longer of Abraham's flesh but of Abraham's faith - Rom.4:16; Gal.3:28-29. They have lost their identity and so the conversion of a Jew destroys his nationality - Eph.2:16. Paul renounced Jewish nationality for Christ - Phil.3:2-8.

REPLY BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield - My dear friends, Mr. Lee has asked: "if this is not the teaching of the Christadelphians what is the teaching of the Christadelphians?" I so submit, that it is not the prerogative of either of the disputers, to set before us clearly (i.e. by setting out in a chart - Publishers) what the supposed beliefs of the Christadelphians are. If so, there is an end to the debate, because there it is, and I need not present a case. But I want to present my own case, in my own way, on the authority of the Word of God.

I do not deny that Christ may dwell in the hearts of men. I do not deny that he may reign in our hearts. In fact it is important that Christ should reign in our hearts. And if that is the kingdom of which we are speaking, there is an end to the debate again. I would agree with Mr. Lee, that Jesus Christ must reign in our hearts. But that is not the kingdom to which we have reference in Isa.2, or Micah 4, or Psalm 72, or Zech.14. It's not reigning in the hearts of believers there. It is a concrete kingdom, that demands the obedience of all mankind and establishes upon the earth, peace and goodwill toward men. It is the fulfillment of the prayer of the Lord Jesus Christ: "Thy kingdom come, thy will be done in earth as it is in heaven". And I submit that

the will of God is not in earth as yet, but it will be one day, when Jesus Christ shall reign.

THE PROMISES MADE TO ABRAHAM - NOT FULFILLED

I want to go back to the argument that Mr. Lee has reiterated. I want to show how that this argument is false. And I want to do this because he has based the main portion of his address upon it. He has said to us, that these promises to Abraham have been fulfilled. I want to explode that argument once and for all. And because of that I ask you to go back to Joshua 21 , and let us read it once again.

Now in Joshua 21 we read these words: "the Lord gave unto Israel all the land which he swear to give unto their fathers, and they possessed it, and dwelt therein". I pointed out that even if Israel received that land, Abraham has not, and it was promised to Abraham and therefore Abraham must receive that land. I'm going to go further, and tell you that the Jews never received all the land promised to Abraham. What then is the promise referring to? What are the fathers to which Joshua is making reference? If you turn to Joshua 11, and hearken to Joshua once again, you'll read in verse 23 these words: "So Joshua took the whole land, according to all that the Lord had said to Moses; and Joshua gave it for an inheritance unto Israel according to their divisions". There was the promise made unto Moses. It was made unto the fathers then, and God said that he would give them that land. And that was fulfilled, and here is the statement that "Joshua took the whole land according to all that the Lord said unto Moses".

And when you read in Joshua 21 that he gave them all the land which he swear to give unto their fathers, don't always understand by that term "fathers" that Abraham is referred to, because if you turn to Deut.5:3 you have a similar expression used, and obviously this does not relate to Abraham. "The Lord made not this covenant with our fathers but with us, even us, who are here alive this day". He didn't make it with the fathers of Israel, who were in the land of promise, to the fathers of the twelve tribes, but he made it with them. But be that as it may, here in Joshua 21:43 we have, that Israel entered that land that God had promised to Moses. Joshua 11:23 being witness that God had promised to Moses that he would give it.

Now, what does that mean? It means this: that the whole case presented by Mr. Lee falls to the ground, because we still have to see the fulfillment of that 13th chapter of Genesis. And to see the fulfillment of Gen.13, Jesus Christ must return to this earth. Not to deliver the kingdom unto the Father, but to take the kingdom to himself, and give to Abraham that which God promised him then. And in Acts 7, we have the words of Stephen, that Abraham didn't receive that land, even though God promised it to him. And the whole case falls to the ground upon that one principle.

When you get other references, and bandy them about, and pick them out here and there, and set them one against the other, it doesn't destroy that fundamental principle. And you can go to Romans 15: 9, and you hearken to Paul saying that Jesus Christ came to confirm the promises made to Abraham, and among them was that promise to Abraham that he should inherit that land.

Let us have a look at 1 Cor.15, to which attention has been

repeatedly drawn, and to which we have an exposition in brief on the chart behind us. In 1 Cor.15, we have the statement of the apostle Paul in regard to the further work of the Lord Jesus Christ. We read here in verse 23, "...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 authority and power". But we were told that he has already put that down. We were told that his kingdom had been established, and so we read that: "...he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death". There is a gradation of the Divine purpose there. The first principle is the resurrection of Jesus Christ. The second principle is the coming of Jesus Christ and the resurrection of those referred to in that verse. And the final picture is the end of the epoch of Christ's millenial reign, when the kingdom is delivered unto the Father, at the end of the thousand years reign upon this earth. And so we read that "he must reign till he hath put all enemies under his feet".

And I directed attention to Zech.14:16, where we see a picture of nations going up to Jerusalem to worship. I drew attention to Isa.2, where we had a picture there presented, of the nations being brought under peace. We remember the glorious prayer of the Lord Jesus Christ: "Thy kingdom come that thy will may be done on earth".

I drew attention, and so did Mr.Lee, to Daniel 2:44, that: "the God of heaven shall set up a kingdom that shall never be destroyed. The kingdom shall not be left to other people, it shall break in pieces and consume all nations and it shall stand forever". And I submit to you that if you read carefully Daniel 2, and if you read carefully the explanation of Daniel himself, you can't escape from the fact, that it wasn't during the period of the iron legs of the image, the period of Rome, but after Rome has been broken up, after the Roman Empire has been destroyed, and instead of it, we see a divided Europe. That it is in the days of those kings that the God of heaven shall set up a kingdom. And again we have an end of the argument, because there is the kingdom and the time when it shall be set up.

TRANSLATED INTO THE KINGDOM

Let us have a look then, at Colossians 1:13. We have in this verse, the words of Paul: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son". The word, "into", there, is a Greek preposition "EIS". We are told by Bullinger, who is a Greek authority, that, "EIS", in the scriptures governs only one case, the accusative, which points to something towards we are going. So that we have some renditions that render that, Christ "hath translated us <u>for</u> the kingdom of his dear son". The Diaglott for example translates it in that fashion, that "he hath translated us <u>for</u> the kingdom of his dear son". We have the very same word used in 1 Thess.2:12, where we read these words: "That ye would walk worthy of God who hath called you unto his kingdom and glory". Now these are almost identical sentiments with those of Col.1:13, "that you would walk worthy of God, who hath called you <u>unto</u> his kingdom and glory". And there you have the same Greek preposition, the preposition

"EIS". And so here we have, that God "hath delivered us from the power of darkness and translated us for the kingdom of his dear son".

Now here is a principle that I want you to understand perfectly, that the kingdom has not yet been established upon the earth. The elements of the kingdom are all in existence and they must be organised and established.

In Matthew 25, we read that the kingdom, will be a kingdom that has been prepared from the foundation of the world. And the present work of Jesus Christ, through the power of the Gospel message, is to draw men out of their environment, that they might be subjects of the kingdom to be established. They are, in the terms of Acts 15:14, taken out of the Gentiles, "a people for his name". Therefore they are being taken out of one state, that they might be changed, for the kingdom to be established. And so we have in Mat.25 the declaration of the Lord Jesus Christ himself, when he shall sit upon the throne of his glory and when there is assembled before him, all the nations - he shall say as we read in verse 34: "The king shall say to them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world". So they inherit that kingdom prepared from the foundation of the world. They'll see Abraham in that kingdom. As we read in Luke 13:28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God and you yourself thrust out". Now, Abraham must be there. Where was Abraham? He wasn't living in the day of Pentecost; he never then inherited the kingdom. But he will inherit the kingdom we are told here. We read in verse 29, "that they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God".

It was the glorious hope and anticipation of Daniel the prophet, that he should be among the saints who would inherit the kingdom. We read that in Daniel 7, to which reference was again made by Mr. Lee. In Daniel 7:27 notice these words. (Put forth from your mind all that I have said, and all that Mr. Lee has said. Ask yourself this question. Does this apply to Pentecost?) "The kingdom, the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him". Is that Pentecost? Why, they took the disciples out and they slew them. They threw them into prison. It was a declaration of war, the preaching of the gospel at Pentecost. And the powers that be, rose against the apostles and they hailed them off to prison. Where were the nations that were subject to them then? Where were the dominions that were overthrown at that time by the apostles? It was a declaration of the war. And Paul, the apostle, told his followers, that for the present time they have the ascendency over us, but the time is coming when that will be reversed. If you don't believe me, then believe the apostle Paul, because that is what he told Timothy: If we suffer, we shall reign with him". "We shall reign with him, if we suffer", says the apostle. So what is the apostle talking about if all nations were subject to him at Pentecost? They were not. He says we are suffering; we are looked upon as the off- scouring of the earth. But he says, the time is coming when all this will be reversed.

THE DAY OF PENTECOST

Our attention was drawn to Acts 2, and we were told that because there were Jews coming from all parts of the world that that was all the nations; this was the fulfillment of Isa.2; this was the fulfilment of people saying: "Let us go up to the mountain of the Lord Lord". I ask you this friends: did those Jews that listened in such an amazing way to the preaching of the apostles, who said, 'my word what a remarkable thing is this', did they voluntarily go up there, with the statement "Let us go up"? Did they say that before they went to Pentecost: "that we might hearken to these things"? They knew nothing about them!

But were these all nations, or were they Jews? In Acts 2: 5, we read: "there were dwelling at Jerusalem, Jews, devout men, out of every nation, under heaven". These were all Jews, some came from Parthia, some from Media and some were Elamites. But they were Jews, and the gospel was only preached to Jews. Who was preaching it at Pentecost? It was Peter. What did Peter say when they told him to take the gospel to the Gentiles? He said we have no part or lot with the Gentiles. Did he understand that this was the fulfilment of Isa. 2, when he turned around and said, we are not going to preach to the Gentiles? Did he understand that as a fulfilment of Isaiah? Not at all!No wonder he said in Acts 1:6, "wilt thou at this time restore the kingdom unto Israel".

THE PERSONAL AND VISIBLE RETURN OF CHRIST

Now, other passages that Mr. Lee stated, or remarks that he stated. He said: "Give me a passage in the Scripture where it says that the feet of Jesus Christ will stand upon this earth again". Well he can have Zechariah 14, if he likes: "his feet shall stand in that day upon the mount of Olives". There is one. He can go to Zech.12:10, if he likes where the Jews come and "look upon him whom they have pierced and mourn for him". Is that in heaven? The Jews, going to mourn for Jesus Christ in heaven! He can go to Ezekiel 43:7, to that great temple prophecy when the Lord Jesus Christ shall reign upon this earth as a king priest, and he will read: "...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 for-ever".

And so we find in many places where it states quite clearly that Jesus Christ will be upon this earth. And that's the thrilling hope of the Gospel, friends. That's what sustained the apostles in their day and generation, and enabled them to go forth with the Gospel message even in spite of all the persecution that was heaped upon them, because they knew that the time was coming when Jesus Christ would assert his authority.

IN FLAMING FIRE TAKING VENGEANCE

Mr. Lee said, "show me a passage where Jesus Christ is going to conquer with anything but the Word". Very well, in 11 Thess. 1:7, "You who are troubled" - there's the kingdom of God so you have been told. These troubled ones are supposed to represent the kingdom of God in triumph - "You, who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them, that know not God."

Will his feet be upon the earth when he does that or will he float through the air? "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power". Friends, the message is so clear, so simple, so beautiful, presenting us with a glorious hope; allowing us to see beyond the mess into which the world has been turned in this day and generation.

FINAL SPEECH BY MR. D. E. LEE

Mr. D.E. Lee - Strangely enough, friends, 1 Cor.15:23-28, still says the same thing. Sure does. Regardless of what has been said to the contrary, it still says the same. It says that Christ is now reigning, verse25. Christ is to end his reign, verse 24. Christ will deliver the kingdom to the Father. Now Mr. Mansfield says he'll reign forever. It says he'll end his reign, now it says that.

Now, Mr. Mansfield said he showed the end of the world has already come! But if he's going to try to show that that's something else, lets hear him. But certainly, it's there; he certainly didn't answer it from the Scriptures.

Acts 1:3,6-8, Mr. Mansfield referred to in his first speech. "Wilt thou at this time restore the kingdom of Israel? Jesus said: "It is not for you to know the times or the seasons", I said the apostles didn't know, shouldn't they know? No! Jesus said: "It is not for you to know", but Mr. Mansfield says, 'I know'. They didn't know, but he knows - it is going to be very soon, it's on the earth. But no! He has the same Scriptures that the apostles had, besides they were inspired, but they had not been given that. And he takes the same Scriptures the apostles had, the Old Testament, and they didn't find that it was going to be way in the future. But I have shown you, that it came to pass. It was fulfilled. The kingdom is in existence, regardless of what Mr. Mansfield says.

In Revelation 1:6-9, he is in the kingdom and we are kings and priests in the kingdom. I presented that, and he hasn't dealt with it at all. "Ask yourself a question", he says, "ask it and then answer it". You be sure you go to the Bible to answer it. Look at that, and answer it from the Bible. That is the proposition right there. I state this, the proposition: Mr. Mansfield denies it. It's like that.

He says, it will take a thousand years to set up the kingdom as I understand it, and get rid of all of the enemies. Now he's trying to say that I said that the kingdom was established in all of it's glory on the day of Pentecost. I didn't say that. That was the beginning of the establishment of the kingdom. The kingdom continues to be established; to be built, and they added to the kingdom.

Were there all nations? I pointed out there were. And every nation has been preached to, Col.1:23.

Ephesians 6:12, "We wrestle not against flesh and blood but

against principalities" and so on. In other words, our warfare, the Christian warfare is not with fire. But Jesus will destroy with fire. I'm sure glad that he brought that out. That's what I wanted him to say. Because in 11 Thess.1:7-9, it says very plainly that "when Jesus comes with his mighty angels in flaming fire, he'll take vengeance on them that know not God and that obey not the Gospel of the Son of God. And he will destroy them with utter destruction from the presence of the Lord and from the glory of his power". When? When he comes again. That's when he is coming again. He is going to come the second time, and he is then going to destroy his enemies.

Those are part of the foes under his footstool. So in 1 Cor.15:23-28, again. We are told that I said Jesus had already, put his foes down. Now shame on you Mr. Mansfield, I didn't say that he had already put his foes down. I said that he would put his foes down, when he came again. And at the resurrection, that death would be destroyed and that would be the last enemy. I said it very plainly. When he comes he'll give up the kingdom to God.

Colossians 1:13, he says "into", is not "into" at all, it's "unto". You know, I have just wondered about the story of Daniel and the lions den. It says that they cast them into the lions den. It's hard to believe in a thing like that, and so I understand now it must have been that they just cast them "unto", just "in the direction of the "lions den. That's the reason why the lions didn't bother them. And the three Hebrew children, they were cast into the fiery furnace. But it doesn't mean "into" it just means "unto", "in the direction of". And that's the reason why they didn't get burned. And in Gal.3:27; it says that "all that have been baptised into Christ, have put on Christ." That means that they weren't baptised "into" Christ, they were just baptised "in that direction", if "into" doesn't mean "into". Certainly I know that "EIS" is translated differently. He takes the Emphatic Diaglott, Jehovah's Witnesses' private interpretation, and he doesn't take that in most things. Would he take the American Standard? It (the Diaglott) says "into" in 1 Thess.2:12. I believe, they were translated into the kingdom. He says he presents his case like this, for you to think.

THE PROMISES TO ABRAHAM

The main point, he says is my argument on the land promised. Now listen, he read Joshua 21:43-45 again. The fathers were promised, and it was fulfilled. Now that's what Joshua said! In Deut.5, he says it doesn't always refer to Abraham as the fathers, but in Deut.5, when it says that these promises were not given to your fathers on the other side of the river, it is talking about Abraham. And Mr. Mansfield says that's a case where it wasn't. I don't say it always is Abraham, but it was in these cases.

In Hebrews 11, (please open your Bible) Mr. Mansfield referred to this (and we have just 2 minutes) "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth". Now it says that they did not receive these land promises - "For they that say such things declare plainly that they seek a country"; "They were strangers and pilgrims on

the earth"; "And truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned" (referring back to the land from which they came) "but now, they desire a better country, that is a heavenly. Wherefore, God is not ashamed to be called their God, for he hath prepared them a city". Look at verse 10, please; "For he looked for a city which hath foundations, whose builder and maker is God". And it is described in Rev.21 and 22, as a beautiful city that God hath prepared in heaven, for all of the saints of all ages, when they are raised in Christ; when he comes to deliver up the kingdom to God.

And thus the proposition, "That Christ is now reigning, and that when he comes again, he will deliver up the kingdom to God", has been sustained. And that passage of scripture right there friends, 1 Cor.15:23-28 plainly says it, without me ever having to have to say anything. Mr. Mansfield says 'No, it doesn't say it'. So we present other things to show why this is true. It stands, and it cannot be torn down with any scripture, because scriptures do not fight scriptures.

Friends and brethren, listen; Abraham had a promise, and he looks for a city, a heavenly city, "which hath foundations, whose maker and builder is God". We should also look for that city. That city that Jesus Christ has prepared for us in heaven.

FINAL SPEECH BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield - My present duty, friends, is to merely sum up the matter that has been set before you. In doing so, I again draw attention to the two fundamental principles upon which Mr. Lee has based his conclusions.

First of all Joshua 21 (and again I re-iterate that the promise made to Abraham, of the land granted to Abraham, was not fulfilled. In Gen.15 it was shown that the land promised to Abraham was to extend from the Nile to the Euphrates, a land that Israel never had). Here we have this statement, that God gave unto them the land he had promises to the fathers. Taken as it stands, the fathers have yet to receive that land. They walked upon it; they looked at it. Mr. Lee says they'll get it in heaven - they must have walked on their heads. They walked through that land, and they are to receive that land. And in Joshua 11, I remind you again, that "Joshua took the whole land, according to all that the Lord had said unto Moses, and Joshua gave it to them for an inheritance". Make what you like of Deut.5, there is the statement that links up completely with the statement of Joshua 21.

Now turn again to 1 Cor.15. Mr. Lee said; "there it is on the chart". He said: "look at that, and answer it for yourself from the Bible". Very well, we will turn to the Bible. And in there, 1 Cor.15, we read this word in verse 25, to which he directed our attention: "he must reign till he hath put all enemies under his feet". We believe

that, and we believe that when Jesus Christ returns to "take up his great power and reign", that he will "put all enemies under his feet". And it won't take a thousand years to do that. You wait until tomorrow evening. But here the apostle Paul doesn't say; "he is reigning", he says: "he must reign": that's the certainty of our hope. He says, Jesus Christ is coming and he must reign upon the earth and he must destroy all the powers of darkness. But he doesn't say, he is reigning, and putting all enemies under his feet.

I am sorry if I misunderstood what Mr. Lee said, but I thought that he did say that Micah 4 and Isa.2 were fulfilled at Pentecost. And if those are fulfilled at Pentecost, we read, that "he will rebuke strong nations afar off". That is the work that Jesus Christ is yet to do. He is to rebuke strong nations afar off.

I have denied the proposition tonight, friends, first of all because I believe that it is inconsistent with the clear proclamation of the prophecies of God's Word. I have denied it because I believe that it is inconsistent with the plain teaching of Jesus Christ He spake of his return and the establishment of his throne. I have opposed it because I believe it is inconsistent with the expectations of the apostles. For example such statements as we find in James 2; "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom of God which he hath promised to them that love him". That's a clear, plain, declaration of scripture, and we cannot mistake what is being meant by that. I have opposed it because I have believed that Mr. Lee's case has been established on references taken out of their context.

I direct your attention to Gen.13. I will present tomorrow evening, an exposition on that chapter and I invite Mr. Lee to challenge it tomorrow evening.

I have opposed it because I believe that it is based upon a theory that cannot adequately explain the prophecies of the Old Testament nor the expectations of the New. Mr. Lee referred to Rev.5: 9-10. "We shall reign on the earth", is the declaration. It means one thing to me only: that the hope set before us is to reign upon the earth. And because of these things, because I find that theory confusing, because I find it opposed to the plain principles of God, I have opposed it.

And now friends, doubtless you find that this is rather confusing. Here you have two men, who are conscientious, I believe; who are going to the Word of God and setting before you two opposing principles. Which is right? You must determine that. Eternal salvation is worth the investigation. It's worth you giving time and attention to these things. God desires that. You honour God by so doing. In Proverbs 25:1, God said, "It is the glory of God to conceal a thing, it is the honour of kings to search out a matter". And we can search that matter out if we will go to the Word of God. In Psa.25 God says he will lead the meek in an understanding of his word. And if we manifest that quality of meekness and humility before God, and seek what he has said there, and accept it as it plainly is stated in the Word of God, well, then, he will guide us to that end.

In James 1, he invites us to turn to him in prayer that we we might gain a knowledge of his will. And these are the means that God has desired that we should use, in the determining of what is

truth.

As a Christadelphian, I have welcomed the presence of members of the Church of Christ here. But I do suggest that we can present something that is plain and clear and easily to be understood. A principle and a hope, that indeed will set before you something to anticipate at the second coming of Jesus Christ. And because of that, because of these principles, I have opposed the theory set forth by Mr. Lee.

I do so on the basis of the prayer of the Lord Jesus Christ; the prayer he told his disciples to utter: "Thy kingdom come, that thy will may be done in earth, as it is in heaven". I do so on the basis of Acts 15, to which attention has been drawn by Mr. Lee: "Simeon hath declared how that God at the first did visit the Gentiles to take out of them a people for His name". That's the present work of God. "And to this this agree the words of the prophet, as it is written, 'After this, I will return, and will build again the tabernacle of David". Now, friends if the tabernacle of David is now established in the heavens, why does Jesus Christ have to return to build it? And he finds it in ruins. "I will build the tabernacle of David which is fallen down, will build the ruins again and set it up that the rest of mankind might seek after the Lord". That's the thrilling purpose of God. That's the thrilling promise of God. But if the tabernacle of David is now in the heavens,no need for Christ to return. It's there; he is reigning therefrom, and the kingdom of God is established. But I oppose that because the scriptures do not show that to be so.

We read in Acts 3, of the great promises that were fulfilled in the first advent, and the promises yet to be fulfilled. In verse 18, the apostle says that "those things that God before had shown by the mouth of all his prophets, that Christ should suffer, he has so fulfilled". That part is fulfilled, the sufferings of Christ. But then he goes on to say; "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you. Whom the heavens must receive untio the times of the "restoration", in the Revised Version, "restitution" in the Authorised - the restitution (or restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began".

FOURTH DEBATE

FEBRUARY 20th 1962

PROPOSITION : "The Bible teaches that when Christ comes a second time, he will sit on a literal throne in Jerusalem, where he will reign forever."

Affirmative - Bro. H.P. Mansfield Negative - Mr. D.E. Lee

Chairman - The proposition for this evening is: "The Bible teaches that when Christ comes a second time, he will sit on a literal throne in Jerusalem, where he will reign forever". Mr. Mansfield on my right is the speaker in the affirmative; Mr. Lee on my left is the speaker in the negative. Mr. Mansfield and Mr. Lee will each have a 25 minute opening address, to be followed by an 18 minute address, and then a summary of 8 minutes each. And we will call upon Mr. Mansfield to open the discussion.

Bro. H.P. Mansfield - Mr. Chairman, Mr. Lee, my dear friends. In opening this debate this evening I want to again draw your attention, those of you who may not have been here last evening, to the chart that is on this platform. I want you to clearly understand that we had no part in the compilation of that chart. The fact that "Christadelphians" is over this side does not mean that Mr. Lee has changed to a Christadelphian. Nor does the fact that these things are under the title "Christadelphian", mean that we have set them there. I do not think that a chart helps in any debate of this nature. I feel that it tends to dazzle the mind and to deflect one from the calm and dispassionate consideration of the matter under consideration in which we should enter into such a debate as this.

For myself, I have considered the proposition on this side of the chart. The proposition based upon 1 Cor.15, and I find in no reference in the Word of God, in no version that I have checked up upon that verse 25 says that Jesus Christ is now reigning. As a matter of fact, in looking up Rotherham's translation, I note that he places the whole of that section in the future. And he shows that the whole of that verse relates to the time after Christ will return to this earth. But I feel that whatever we may state regarding 1 Cor. 15, whatever we may base upon that particular chapter, the weight of evidence that we will bring forward this evening will be more than sufficient to show the truth concerning the proposition that we are affirming.

THE PROMISES MADE TO ABRAHAM - YET TO BE FULFILLED

Last evening, Mr. Lee commenced his address by turning us to Gen.13. I want to do the same this evening. And in Gen.13, we read the great promise that Almighty God made to Abraham, that man of of faith, after he had manifested a most unselfish attitude in relation to his nephew, Lot. We read in Gen.13:14; that "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 forever'". And in verse 17 we have this statement: "Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee".

Mr. Lee said last night, that those words were fulfilled, in-as-much as the people of Israel entered the land of Canaan. But I invite your consideration of that verse again. In verse 14, the promise is directly to Abraham, "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". And I want you to underline those two words "for-ever". This is not a temporary occupation of the land. It is the occupation of the land for-ever. And it is a promise to Abraham direct. The very fact that the Jewish people might have entered into Canaan, does not say that Abraham is never to receive that land. As a matter of fact, we have the statement here, that: "to Abraham, and his seed is this promise made". And to Abraham that land will yet be given. And Abraham was told to look northward, southward, eastward, and westward. There was only one place Abraham was not told to look, and that is skyward. And strangely enough, it is toward the sky that many folk say that Abraham is to obtain his inheritance. It was "northward, southward, eastward and westward; all the land that thou seest; walk upon it, through the land, in the length of it and in the breadth of it, for I will give it unto thee", Abraham. And that was the promise made to faithful Abraham. In Gen.15 there is another promise made to Abraham. And this promise has relationship to the people of Israel, because in verse 18 we read that: "In the 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'". Then he proceeds to enumerate the nations in possession of that land.

That promise in Gen.15, is not to be confused with this promise in Gen.13. In Gen.13, the promise is made to Abraham and to his seed, and it is an occupation of the Land for-ever. It is a personal promise; it is a solemn promise. And we ask the question, 'Does God keep his promises? What would Mr. Lee say if I sold to him a property. If I showed him the location of that property. If I described that property in glowing colours. And when he has paid the price of it, and he comes for the title deeds of the property, I say to him, 'all you have purchased is the sky-rights of that property, the land remains my own'. But God did not say that to Abraham. If I did that to Mr. Lee, it would be a case of prosecution, it would be a case of misrepresentation, and of fraud, And it is for that reason, that when we turn to Gal.1:8, Paul very solemnly warns us against any perversion of the gospel that has once and for all, been set before mankind.

We turn over the pages of history some 400 years, and we come to the record contained in Exodus 6:8. Here we have Moses speaking to the Jewish people. And Moses says, (or God says to Moses): "I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob". Now notice those words. "You will be brought unto this very land which I have sworn to give to Abraham, says Almighty God. Abraham, was dead. Some 400 years had passed since the promise made to him. But the promise is not dead, because here we have the statement of God to Moses, in Ex.6:8; "I will bring you into the land concerning the which I did swear to give it to Abra-

ham, to Isaac and to Jacob, and I will give it unto you for an heritage". And so you see that Almighty God there did swear to give this land to Abraham. Did he receive it? The promise is sure and certain. Did he receive it?

Again, we direct your attention to the statement of Stephen contained in the 7th chapter of Acts. Here we have the declaration made by Stephen, in verse 2, that God had said to Abram, "Get thee out of thy country and from thy kindred and come into the land, which I shall shew thee. Then came he out of the land of the Chaldeans and dwelt in Charran. And from thence, when his father was dead, he removed him into this land, wherein ye now dwell". There is no doubting the land. "And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child". Now, friends, I want to impress upon you the importance of that statement of Stephen. Here we have a direct promise of God, relating to a possession of the land, we have Stephen saying that God promised this to Abraham, but Abraham never received it. And I submit friends, that that means that Abraham is yet to receive it. And I submit, that because of that, Abraham is yet to be raised from the dead in order that he might attain that inheritance.

In Acts 23:6 we have the declaration of the apostle Paul, when brought before the Jewish Sanhedrin. He said: "of the hope and resurrection of the dead, I am called in question".That was Paul's hope; it was Abraham's hope, and it is through a resurrection from the dead, that Abraham is to inherit that land for-ever.

In Acts 26:6-8, we again have the statement of Paul, made this time before king Agrippa. And he said: "I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes instantly serving God day and night, hope to come". And then in verse 8: "Why should it be thought a thing incredible with you, that God should raise the dead". And so Paul stood for "the hope of the promise made of God unto our fathers", a personal hope that required a resurrection from the dead. So that he could say: "Why should it be thought a thing incredible with you, that God should raise the dead".

God made a promise to Abraham. I submit that the promise has never yet been fulfilled; that Abraham has never yet received that land, he is yet to receive it.

In Gal. 3:29, Paul says: "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". In other words, the hope of Abraham becomes our hope. In other words, inasmuch as Abraham was promised an inheritance upon this earth, we become heirs of the same promise with faithful Abraham, and the testimony of both Old and New Testaments are confirmed in that.

We have the statement that I quoted last evening in Luke 13:28, that the time will come, when people shall see Abraham in the earth; the time will come when Abraham will be seen in the kingdom of God. So that we read, "there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out, and they shall come from the 'east, and the west and the north and the south and shall sit down in the kingdom of God'. Where will Abraham be? "Look north and

south, east and west, all the land that thou seest, to thee will give it and to thy seed forever... Walk through the land, in the length of it and the breadth of it for I will give it unto thee". And so through the promise that God made to Abraham, there is promised to us, an inheritance upon the earth.

So that we have in Matt.5:5, the statement of the Lord Jesus Christ: "The meek shall inherit the earth". We have the statement repeated in Psalm 37, that "the meek shall inherit the earth". In Psalm 37:9, we read: "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth". In verse 11:"...the meek shall inherit the earth, and delight themselves in the abundance of peace". Verse 22: "... such as be blessed of him, shall inherit the earth, and they that be cursed of him shall be cut off". Verse 29: "The righteous shall inherit the earth, and dwell therein forever". And I ask you friends, to compare that with what was told Abraham in Gen.13, and you will find that the same promise is made to the meek here as was made to faithful Abraham on that occasion.

But was it really the earth that was promised to Abraham? Was it really the earth? Can we clinch that beyond all doubt. Well I think Gen 13 does that; I think Psa.37 does it; but let us bring another witness into the arena, the apostle Paul. And in Romans 4, we have the comment of the apostle Paul upon the promise that is made to faithful Abraham. In Rom.4:13, we read: "the promise that he should be the heir of the world, was not to Abraham. of his seed, through the law, but through the righteousness of faith". Now you can link that up with Gal.3:29, where Paul says that we are "heirs" with Abraham, that we are "the seed of Abraham". And here he says that "the promise that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith".

He is the heir of the world. Notice that point: "the heir of the world". The same as we have it stated in Gen.13 that he should inherit a portion of the earth. The same as we have it stated in Psa.37, that the righteous shall inherit the earth. The same as we have it stated in the words of the Lord Jesus Christ, in Matt.5 that "the meek shall inherit the earth". So Paul clinches the matter, that Abraham is "the heir of the world". And by an unbroken chain of evidence that stretches from Genesis to Revelation, the same glorious hope is set before us, that God has provided an inheritance for us, upon this earth.

But last evening, Mr. Lee directed our attention to Hebrews 11. He told us that Heb.11 dis-proves what I am setting before you. Well I turned to Heb.11 today and I read verses 8 & 9. And there we read: "By faith Abraham, when he was called to go out into a place that he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went". Notice those points: "a place that he should after receive for an inheritance". When did he get that inheritance? Has he ever got that inheritance? I submit that he never has received that inheritance, and I do it on the basis of Stephen's words before the Sanhedrin. So we read in verse 9: "By faith he sojourned in the land of promise", - in Canaan, the land of promise, - "as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise". And so the evidence is complete. In verse 13, we read: "These all died in faith, not having received the promises, but having seen them afar off,

and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth". And so we have the last glorious words of that same chapter, verses 39 & 40: "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect".

Mr. Lee directed our attention to verse 16, that: "now they desire a better country, that is an heavenly". And he suggested that the land that was promised to Abraham is a heavenly country and I agree with him. It is a heavenly country. It is a heavenly country for a reason that I am going to submit to you. But I want you to read very carefully with me Heb.11:15-16, and I want you to compare it with the references that I am going to give to you in the Old Testament. And here we read: "...truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly". And from there we turn over the pages of God's word back to the words of Moses in Deut.11:10-11. We read there: "For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye come out, where thou sowest thy seed, and waterest it with thy foot, as a garden of herbs. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year". And I submit that if you read those verses in the light of the 2 verses of Hebrews 11, you have an answer as to the heavenly country that they desired.

ISRAEL - THE KINGDOM OF GOD

In Joel 1:6, God describes that land as "my land", and that introduces us to the subject of Jerusalem. We affirm that Jesus Christ will sit upon a literal throne in Jerusalem at his return, and from Jerusalem he will govern the nations. And we submit that the evidence teaching that, is very plain in the scriptures of truth. In Acts 1, we read in verse 3, that for 40 days the Lord Jesus Christ conversed with the disciples upon the things pertaining to the kingdom of God. For 40 days they had the commentary of the Lord Jesus Christ upon the things concerning the kingdom of God. Obviously, at the conclusion of that time they were in no doubt as to the truth of the matter. They would understand perfectly regarding the matter of the kingdom of God. And therefore, the question that they asked the Lord was based upon his exposition of this matter. In verse 6, they asked the question: "...Wilt thou at this time, restore the kingdom to Israel". And therefore in the minds of the apostles, the setting up of the kingdom of God was the restoration of that kingdom to Israel.

As we turn back the pages of God's word, we learn that the kingdom of God has had a history. We learn that the kings that sat on David's throne were merely vice-regents for God in heaven. That in fact the throne of David, was the throne of the kingdom of God. Now I want you to understand this feature of the subject, that the kingdom of God existed in the past, and that the throne of the

kingdom of God was found in Jerusalem. We have in 1 Chronicles 28:5, the words of David: "...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 we have "the kingdom of the Lord", the kingdom of God. Solomon sat upon "the throne of the Lord over Israel". In the next chapter and at verse 23 we read that "Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him". Now there we have Jerusalem of the past, there we have the throne of David, there we have the king sitting upon that throne. And it is described as sitting upon that "throne of the Lord, as king instead of David".

In Jeremiah 3, I want to take you now right unto the future, and I want to show you that Jerusalem will re-assume that status that it had in the past. And in Jer.3, I want you to notice carefully the context of this chapter. You will see completely that this chapter has relation to the future, and it has relation to the literal city of Jerusalem. Here we have an answer to the question: What did the disciples mean when they asked when the kingdom should be restored to Israel?

In Jer.3:17: "At that time they shall call Jerusalem the throne of the Lord". What time? We are not in any doubt; the previous verse tells us. The time when the Jews have returned back to the land. The time when they have increased in the land. "At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk anymore after the imagination of their evil hearts. In those days the house of Judah 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. But I said, 'How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations?' And I said, 'Thou shalt call me'", - that is the Jewish people shall call him - "'My father, and shall not turn away from me'".

Now here is the context in which Jerusalem becomes again the throne of the Lord. All nations go up toward it; the Jewish people are regathered; and Jerusalem itself is styled "the throne of the Lord". Why? Because there will be a king reigning there who will be none other than the Lord Jesus Christ. And because of that, the Lord Jesus Christ, when he looked at Jerusalem, called it, as we have it recorded in Matt.5:35: "The city of the great king". What did he mean? He said: "this is the city of the great king". "Don't swear by Jerusalem". he said, "because it is the city of the great king". And his mind was filled with these wonderful prophecies of the Old Testament.

In Psalm 132:11-18 King David speaks of this future glory. He says: "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 what was that throne? It was the throne in the city of Jerusalem, the throne of David. "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for-ever-more. It is the <u>one</u> throne; "For the Lord hath chosen Zion; he desired it for his habitation. This is my rest forever. Here will I dwell, for I have chosen it". And there was only one city in the mind of David when he spake those words. And so he says in verse

17, "There will I make the horn of David to bud. I have ordained a lamp, for my Christ, mine anointed". Where in? The city of David. That city of Jerusalem. And so he says: "This is my rest forever. Here will I dwell, for I have desired it".

Mr. Lee, last evening, quoted Micah 4. We go on one or two verses from where he ceased his quotation last evening. And we read these wonderful words in verses 6-8; "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast off, a strong nation. And the Lord shall reign over them in Mt. Zion from henceforth, even forever". Now this is Mic.4, brought before us last evening as evidence by Mr. Lee. And we have there the statement that God is going to bring that nation back. The nation has been afflicted shall be driven back to that land. The nation that has been caused to become "A remnant" will become "a strong nation", and "the Lord shall reign over them in Mt. Zion from henceforth, even forever".

And later on the prophets speaks of how the nations shall gloat upon Zion. He says, as we read in verse 12, and unfortunately these words are true of many: "...they know not the thoughts of the Lord, neither understand they his counsel".

Chairman - Just before Mr. Lee commences, I would ask the ushers, if there is anybody waiting in the foyer, if so, would they now come in. Thanks very much.

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Thank you, Mr. Chairman, Mr. Mansfield, all the moderators, ladies and gentleman. Again I am very glad to stand before you to defend the truth of God's word. God's word stands firm.

Rest assured that I did not put this chart up here just to cloud any issue. All we did is put up the proposition of last evening, that the Lord is reigning; that he is reigning now and when he comes again he'll give up his reign, he'll end his reign. And over here on the other side is a denial of it. Mr. Mansfield has not yet shown that this is not his position. This is merely an aid of teaching, whether it's on paper down here, or up where you can see it. And certainly Mr. Mansfield uses that to teach, where he teaches in their assembly.

Just a moment Mr. Chairman - someone said it's not loud enough - will you check.

Chairman - Hold the time will you. Is there anybody who can't hear what's being said. Restart the time now from when Mr. Lee starts will

you please.

Mr. Lee - Thank you very much, but I do not need that much consideration; I do appreciate it. Some had indicated that they did not hear - at least that's what I thought. Thank you very much for your consideration.

So as to the sign, it simply states our position, and then what we believe Mr. Mansfield to deny. And he does represent the Christadelphian's. That's the reason that word appears there. We meant no offence, but we meant the truth to be presented. And we believe that this is the truth.

Now to some of the things that have been brought up tonight. We want to notice some of the passages briefly, that he has mentioned. He mentioned of course, the land promise. He mentioned others, but we are going to consider the land promise first, for that's the way that he gave it.

In Genesis 15:18, Mr. Mansfield said that this was a different promise to the other. Now I see no difference in it. Maybe he can point out what the difference is. Gen.15:18 says: "In the same day the Lord made a covenant with Abram saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates'". Last evening Mr. Mansfield said that this land promise had not been fulfilled. We pointed out in Joshua 21:43-45 where it had. We're going to that in a moment.

But now turn to 1 Kings 4:21 and we'll see that this promise (if he thinks it is a different promise) was fulfilled during the days of Solomon. We read that the kingdom was extended and there it says: "And Solomon reigned over all kingdoms from the river, unto the land of the Philistines, and unto the border of Egypt. They brought presents, and served Solomon all the days of his life". I have never found anyone who would say that that did not include from the great river Euphrates, to Egypt and all borders that are described in Gen.15:18. Now Exodus 6:8, "he swear unto Abraham, Issac and Jacob" he says. That's fine. We'll get to that in a moment.

But in Acts 7:2, Stephen was making a speech here, and the purpose of that speech was to convince these people that Christ through Abraham and the other fathers, had been raised up of God. And notice this, in this second verse he says, "Men and brethren and fathers hearken, the God of Glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charran". The 5th verse, "he gave him none inheritance in it, no not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child". Read the 17th verse. For Stephen carries us through his speech, and then he refers back to this promise and shows that it was fulfilled: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt". This is the time of the promise drawing nigh, when they were to depart from Egypt and go in and possess the land. And so Abraham was to receive it through the Israelites. More about that in just a moment.

In Acts 23:6&8 Mr. Mansfield uses this to show God was sure to raise up Abraham. Now the resurrection is not in question here. We believe in the resurrection. We believe in the resurrection of everyone. Everyone who has ever died will be raised from the dead. And if we disagree on that resurrection we can get together and have a different

debate about it. But the question of the resurrection is not a question here. I believe that he is going to be raised Mr. Mansfield, Gal.3:29. The same promise is to us, he says, where it says they lost their identity and those that are "Christ's" are "Abraham's seed ...according to the promise".

I pointed out last evening, how that came about. For he said in Gal.3:16, that the promise was "to thy seed", not "as of many, but....unto thy seed which is Christ". In other words the only way one (whether he is a Jew or Gentile) can obey the gospel and become a child of God, is to hear what Christ had to say. Not the law of Moses, or what was promised unto Abraham. It is Christ's gospel that saves, Rom. 1:16.

Mr. Mansfield speaks of Abraham in Luke 13:28-29 and they "...shall see Abraham and Isaac...". Now this is after the second coming, after the resurrection, after the kingdom is given back to the Father. And the kingdom continues eternally. The kingdom does not cease when Christ gives up his reign, but the Father then is all in all, verse 28. But in this passage it says that Christ is now reigning. Christ is to end his reign, and Christ will deliver the kingdom to the Father. It doesn't say the kingdom will end. Now that's after he comes, after the resurrection, after everything is destroyed. Then he delivers that back and we pointed that out clearly. So it's after this, 1 Cor.15:23-28. And so his propositions are answered.

Now, the land promise again. In Joshua 21:43-45, I'd like for you to read that with me again. And it says very clearly, especially verse 45. I want you to notice: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass". Verse 43 says it was talking about the land which "he swear to give unto their fathers".

Now Mr. Mansfield says it was a fulfilment to Israel, not to the fathers, if I remember correctly. Mr. Mansfield, Israel had been dead about 400 years when this came to pass. His name had been Jacob, but in Gen.32:28, it was changed to Israel. But his people were called by the name of Israel, and just as the promise to Jacob, or Israel, was fulfilled 400 years after his death, so the land promise was fulfilled to Abraham long after his death. The same promise was made to Abraham, to Isaac and then Jacob.

Now open your Bibles please to Gen.35:9-12; "And God appeared unto Jacob, again, when he came out of Padan-aram and blessed him. And God said unto him, 'Thy name is Jacob. Thy name shall not be called anymore Jacob, but Israel shall be thy name'. And he called his name Israel. And God said unto him, 'I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins'". Now the 12th verse: "And the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land".

Mr. Mansfield admitted last night that Josh.21:43-45, was a fulfilment of the land promise to Israel. Now the same promise that had been given to Abraham, was given to Israel. And he says "I will give it to thee and thy seed after thee". He gave it, Josh.21:43-45. And nothing that he had spoken good, did fail to come to pass. And so he gave it to Israel, as promised to Abraham, Isaac and Jacob, or Israel.

Abraham knew what he looked for. He knew though he lived in Canaan, he would not personally own it. In Hebrews 11:10,13&16 we notice

why he felt that way. He lived there; he received the promises through his seed; yet he himself did not stay in that land, and never had any intention of staying in the land.

Now so we have a promise of him, or a hope of him going back to that land. Notice: "These all died in faith, not having received the promises, but having seen them afar off". In other words, the promises came to pass in Josh.21, after they died "and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth".

Now there was another promise as recorded in Gal.3:16, we have already noticed, the spiritual promise through Christ that had not come to pass: "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city". That city is told of in verse 10: "For he looked for a city which hath foundations, whose builder and maker is God". He looks for that heavenly city, that heavenly Jerusalem, that we read about in Revelation 21.

And also just one verse in Galations, because of the time, Gal.4:26. Paul, using the allegory of Hagar and Sarah, showing that the law represented one and the covenant of Christ another, says that those that answer to Jerusalem, are Sarah, and those others to Mt. Sinai, Arabia. Verse 26 says: "But Jerusalem which is above is free, which is the mother of us all". Where is the Jerusalem that we are looking for? It is above. It is the heavenly Jerusalem that Abraham is looking for. And thus,Mr. Mansfield, we see that the heavenly Jerusalem is the one that we look for in the end.

Now Abraham didn't look for the same kind of fulfilment that Mr. Mansfield looks for. He looked for one where he walked by faith. And he received everything that he expected, until the heavenly city is revealed unto him in the resurrection.

GOD'S PROMISE BROKEN

I want us to notice in Genesis 17, that when this promise, this land promise was given, that he promised to Abraham,(also chapter 13, the other passage to which we have referred time and time again) that this promise is an everlasting promise, a promise that was to be broken on condition. And in chapter 17:7: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee".

Look at verse 13: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised. And my covenant shall be in your flesh for an everlasting covenant". Alright, circumcision we are told is to be an everlasting covenant. Do you have to be circumcised to be a child of Abraham today, Mr. Mansfield? Do you have to be circumcised as they did? The circumcision to which he refers is this: "This is my covenant, which ye shall keep between me and you, ...every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you". And that is the covenant of circumcision that was to last forever.

Now you may change that circumcision, but if you do you change the law of God. If you are going to abide in the circumcision of Abraham, you are going to have to abide in the circumcision of Abraham, not the circumcision of Jesus Christ.

And furthermore Mr. Mansfield says, it is an everlasting covenant. But notice Zechariah 11:10-13. He speaks of it as being an everlasting covenant. I believe that Mr. Mansfield referred to this last evening. We refer to this passage because it shows when this covenant was broken. It was broken. A covenant is an agreement. It is an agreement between two or more parties. In the case of God, and Abraham too, and in this seed - many. They had to agree; they had to be circumcised, or they were cut off. Now look at Zechariah 11:10-13, (and then turn to Matthew 26:15 immediately after): "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day. And so the poor of the flock, that waited upon me knew that it was the word of the Lord. And I said unto them, 'If ye think good, give me my price; and if not forbear.' So they weighed for my price thirty pieces of silver. And the Lord said unto me, 'Cast it unto the potter. A goodly price that I was prised at of them'. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord".

Now he says "it was broken in that day". When? "When they weighed my price at thirty pieces of silver". When Jesus Christ was betrayed for thirty pieces of silver, and that money was cast into the temple as for the potter's field. That was the day that God broke his covenant with these people.

Now, why did he break it with them? Because they had broken their agreement with Him. Time and time again they broke it. Turn to Matt.26 please and you'll see the fulfilment of this. In Matt. 26:14, it speaks of one of the twelve called Judas Iscariot who went unto the chief priests. Verse 15: "And said unto them, 'What will ye give me and I will deliver him unto you?' And they covenanted with him for thirty pieces of silver. And from that day he sought opportunity to betray him". Here is the prophecy fulfilled. And in that day God was going to break the covenant.

In Colossians 2:14, we are told that Christ nailed the law to the cross. And then he gave a new covenant. Turn to Hebrews 8. Again we find that this is a fulfilment of a prophecy, a prophecy from Jer.31:31-34. Heb.8:8, "For finding fault with them he saith, 'Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the Land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their mind, and I will write them in their hearts. And I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me, from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more'. In that he saith, 'A new covenant', he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away".

He had given the people of Israel at Mount Sinai a covenant. And this covenant that he had given to them was a law under which they lived and David set up his reign. It was the Law, and the only law which ever told them how to worship in Jerusalem and to worship in Jerusalem. He gave them a new covenant, and that new covenant was from Jesus Christ and not from man.

I agree that there are 3 references to throne, as 3 different thrones; David's, Solomon's, and God's, and Isaiah 66:1 tells us where that throne is. It says that "...heaven is my throne and the earth is my footstool". The throne of David is the throne of Christ, but he cannot reign on the earth. But he can reign in heaven. And so he says "heaven is my throne and the earth is my footstool". Now Mr. Mansfield, if Christ is going to come back to this earth to reign, he's going to be reigning on his footstool. That's what it says. He's going to be reigning on his footstool. Remember in John 4:21-24; the Samaritan woman came to Jesus, to the well where Jesus was, and they spoke together. And he said, "Woman...the time is coming, and now is, when they will neither worship in Jerusalem or in this mountain....for they shall worship him in spirit and truth.... for God is spirit....and he seeketh such to worship him".

I asked for passages where Christ would set his foot on earth. Ezekiel 43:7 was offered, and Zechariah 12:10, and neither one of these passages even hints that his foot will be on the earth. "The place of the throne" is where "the place of the sole of his feet" will be in Ezek.43:7. And we saw in Isaiah 66:1, that the throne is in heaven; therefore the feet will be in heaven.

He said that this was the king and the priest, where he would rule. But in Hebrews 8:4 we read this passage (I want you to notice this; I hope you still have this place because we were over here in Hebrews a moment ago): "For if he", that is Jesus, "were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law". If Jesus Christ were on earth, he could not be a priest; that's what the Hebrew writer says. Mr. Mansfield says he is going to reign on his throne in Jerusalem as king and priest. If he doesn't, he'll reign there just as a king, and have to give up his priesthood and go back to the Levitical Priesthood; go back to the keeping of the tabernacle; go back to the law of Moses, as he says. Now Hebrews says that "if he were on the earth he should not be a priest". Therefore if Jesus Christ comes back to the earth to reign, he could not be a priest while he reigned. And in the next speech I will show you where he cannot reign on the earth because of a promise of God Almighty.

In Zechariah 14:4; he says the Lord, Jehovah, is going to set his feet on the Mount of Olives, and it is going to split. This of-course is figurative language. But the Lord there is from a word Jehovah. Are you willing to accept that, that is Jesus Christ Mr. Mansfield? Are you? That's what the original word is, Jehovah.

Now in verse 8&9 of that same chapter it says, "... in that day, living waters shall go out," of Jerusalem. In that day there shall be a king. Jesus Christ is king ruling in heaven today, 1 Cor.15:25. Now Mr. Mansfield says "no version says that Christ is now reigning". Mr. Mansfield! We read it time and time again, and you even read it, "For he must reign till he hath put all enemies under his feet". He said, "now it doesn't mean he is reigning now". Well listen to verse 24; "Then cometh the end, when he shall have delivered up the kingdom to God, even the

Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet". Now this follows the expression that Christ will come, and then this takes place. We pointed this out time and again.

Mr. Mansfield referred to Rotherham. Now this man may have translation like that. There's a lot of private translations. And Mr. Mansfield would translate it like that; he's already said he would. But you take a reliable translation and see what it says. It does say that. And that's the reason that that chart is objectionable. Because it teaches the truth, and it teaches the truth from God's word (1 Cor.15: 23-28) that Christ is now reigning.

Chairman: Is there anybody still in the foyer? Thank you very much.

I would remind you of the proposition before us friends. It is: "The Bible teaches that when Christ comes a second time, he will sit on a literal throne in Jerusalem, where he will reign for-ever".

Each of the speakers will now take up an address of eighteen minutes to be followed by their summary of eight minutes. And now we'll hear Mr. Mansfield.

SECOND SPEECH BY BROTHER H.P. MANSFIELD

Bro. H.P. Mansfield: My dear friends, in the address that we have just heard from Mr. Lee, I feel that we have the answer to the confusion between the two sets of propositions. And I want you to follow very carefully as I retrace some of the propositions that he has put to you.

Now he referred to Acts 7, have a look at the quotation again, and he quoted verse 17 as the fulfilment of the promise made to Abraham. He quoted first of all verse 5, where Stephen says that Abraham received no inheritance in that land though God promised it to him. And then he went on to quote from verse 17, where it is said that, "...the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt". Now Mr. Lee is confusing two promises, and Acts 7 deals with those two promises. In verse 5, you have that land promised to Abraham that Abraham never received as Stephen said. And it is no fulfilment of a promise, to give to someone else what you have promised to another person.

But in Acts 7:6-7, Stephen is dealing with another promise that God had made to Abraham. "And God spake on this wise",- here's an additional promise - "that his seed should sojourn in a strange land, and they should be brought into bondage, and will intreat them 400 years". And it is that promise to which Stephen is making reference in verse 17 of that chapter. Mr. Lee has confused utterly the covenant

made at Sinai, with the covenant made to Abraham.

I refute completely that God broke his covenant to Abraham. If he did, what is the point of Galatians 3:16, to which we have been directed by Mr. Lee, that "....to Abraham and his seed were the promises made?" What is the point of verse 29 that we should be the heirs of the promise made to Abraham? What is the point of Romans 15:9; that the Lord Jesus Christ came to confirm the promises made unto the fathers. He came to confirm the promise made unto the fathers, and they were promises. It wasn't the covenant made at Sinai, which was not a covenant of promise. Here you have a covenant of promise, and that promise was never fulfilled. That's the crux of this matter. And if Mr. Lee can show me where Abraham received his inheritance, there is the end to the debate; it is in Mr. Lee's favour. But until that time comes, I must still say that the promise that was made to Abraham, Abraham has yet to receive.

Not only was he confusing on that, but when he referred to Isaiah 66:1, and made reference to the throne of God, he confused the issue then, because he did not discriminate between the throne of God and the throne of David. This is not the throne of David referred to in Isa.66:1; and Christ is to reign upon the throne of David. This is the throne of God, and it is in the heavens. And you can link that with Revelation 3:21 "To him that overcometh, will I grant to sit with me, in my throne" says Jesus Christ, "even as I also overcame and am set down with my father, in his throne". Christ overcame. He sat down in the throne of God. And he says to us, if we overcome, we will sit upon his throne with him. And therefore there is a distinction which Mr. Lee did not appreciate: the throne of God is in heaven; the throne of David is in Jerusalem.

In 1 Corinthians 15 just to conclude this matter once and for all as far as I am concerned, you will note this point here in verse 23: "Every man in his own order, Christ, the firstfruits, afterward they that are Christ's at his coming". And then what follows - the coming of Christ. the verses 24 and onwards, are events that shall occur after the coming of Jesus Christ, as Paul points out. And therefore we do agree that: "he must reign until he hath put all enemies under his feet".

I concluded my last remarks by quoting Micah 4. I want you to refer to them again. That, together with Jeremiah 3 shows that the city of Jerusalem will be the place where Jesus Christ shall rule. In verses 6-8; we read that: "In that day, saith the Lord, I will assemble her that halteth, gather her that is driven out and her that I have afflicted. I will make them.....a strong nation....the Lord shall reign over them in Mount Zion, from herceforth, even for ever. And thou, O tower of the flock, stronghold of the daughter of Zion, unto thee shall it come, even the first dominion". The first dominion, the chief dominion, other dominions to the other nations. "The kingdom shall come to the daughter of Jerusalem".

And in Zechariah 14:11, we have a clear statement of the city of Jerusalem referred to. "There shall be no more utter destruction, but Jerusalem shall be safely inhabited". In the 16th verse of that chapter, we read how the nations that are left after the holocaust of Armageddon "shall come up from year to year to worship the king, the Lord of hosts" in Jerusalem. They shall go up to Jerusalem to worship there, and these are the mortal nations that came against the city of Jerusalem. In Isa. 66:10-14 you have glorious language, of this city of God, yet to be fulfilled in the earth. I ask you to read it at your leisure. It is language which causes us to thrill to the glorious promises of God; to thrill to the prospects that are before us.

THE PROMISES MADE TO DAVID

In 1 Chronicles 28, I pointed out how the throne of David was established in Jerusalem. It was called the "throne of the Lord", and Solomon sat upon it.

And in 11 Samuel 7, we come to a wonderful covenant of promise that was made to king David. If you will follow this promise carefully, you will see how it links with the Lord Jesus Christ. In verse 10, we have a promise regarding the people of Israel; "I will appoint a place for my people of Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time". There is the restoration of the people of Israel. And notice how, in verses 23&24, David speaks of his nation. He says: "....what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make Him a name, and to do for you, great things and terrible". And he was speaking of that nation of Israel.

And as we see the people of Israel returning to that land today, we have the token of the fulfilment of this promise to David. "I will plant them in a place that they shall have and they shall move no more", and that place is not in heaven friends; it's upon this earth. And so God in numerous instances, shows how he will bring the Jews back to the land of their forefathers, back to the land of Israel and how Jerusalem, the city, shall become "the throne of the Lord" in that day.

In verse 12, we read that : "...when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever". And so it speaks of the Christ, and and how God will set him upon the throne of David. And we have a glorious link of evidence right throughout the prophetic scriptures pointing to that time.

But we have this statement made in Ezekiel 21. There we have the words of the prophet to Zedekiah, the last king to sit upon the throne of Israel, telling him that God would overturn this, "until he come whose right it is". Now there is no doubt where that throne was; no doubt in what city it was located, and this should be overturned "until he come whose right it is" and God would "give it him". And at the birth of the Lord Jesus Christ, these words were spoken to his mother; "He shall be great, and shall be called the son of the Highest. And the Lord God shall give unto him, the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end". And no-where in the scriptures is the throne of David found in heaven. It was in the city of Jerusalem.

JERUSALEM - THE CITY OF THE GREAT KING

That is why the Lord Jesus Christ looking at that city said said: "This is the city of the great king". And right throughout the scriptures it speaks in glorious language concerning this same city, the the city of Jerusalem.

Zechariah declares, it "shall be called a city of truth". He declares, as we read in Zech.8, concerning that time, that it shall not only be safely inhabited, but there shall be seen in the streets of

that city those that are found playing therein. So that we read in verse 3: "Thus saith the Lord, I am returning unto Zion, and will dwell in the midst of Jerusalem. And Jerusalem shall be called the city of truth; the mountain of the Lord of Hosts, the holy mountain. Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age". Is that in the heavens? This is undoubtedly the city of Jerusalem, found in the land of Canaan. And we read in verse 6, "Thus saith the Lord of Hosts; 'If it be marvellous in the eyes of the remnant of this people, should it also be marvellous in mine eyes? saith the Lord of Hosts". So he shows how he will establish this city of Jerusalem as "the city of the great king". In Ezek.37:21-22: "Thus saith the Lord God, 'Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and will bring them into their own land. And 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". Those words have never been fulfilled. Israel has never, as a united kingdom, been brought back to the land. They have never served this one king. But the time is coming, Ezekiel being witness, when they shall be called and gathered from among the heathen. Notice, this can't be heaven, they shall be made "one nation in the land upon the mountains of Israel and one king shall be king unto them all".

And so the city of Jerusalem must become "the city of the great king". No wonder the Lord Jesus Christ, speaking of this city declared, as recorded in Luke 21:24 that: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled". There is no doubt about the city mentioned. It is to be trodden down of the Gentiles. It's the city of Jerusalem in the land of Canaan. But the Lord Jesus Christ declared, that this city would be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled". Then it will become, as it never has become as yet, "the city of the great king".

So we have those glorious words quoted last evening, but now quoted in their true context, contained in Acts 15:14 and onwards: "Simeon hath declared how that God at the first did visit the Gentiles, to take out of them a people for his name...After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up". First of all the calling of a people out of the Gentiles; the work of Christ today, and then: "after this I will return and build again the tabernacle of David" which is found in ruins. There is no doubt about the city referred to, the city that is in ruins. The tabernacle of David and the throne of David in ruins, represents but one throne, that in the city of Jerusalem. You don't have ruins in heaven, friends. But he returns to build up this which is fallen down, and to set it up and to establish it. So that the words that were spoken to Mary, the mother of Jesus Christ shall be fulfilled: "he shall sit upon the throne of David, and of his kingdom there shall be no end".

I fully subscribe to the fact, that after the period of Christ's reign, he shall deliver a perfected kingdom unto God. But in the meantime, he will sit upon that throne, upon this earth, and establish his kingdom as he himself has stated. In Romans 11:25 Paul says: "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part, has happened to

Israel, until the fulness of the Gentiles be come in". And so he says Israel shall then be saved. Why? "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob". And the city from whence there will be seen this deliverer, who shall come to the people of Israel, is undoubtedly that city referred to in Acts 15, the city of Jerusalem.

In Revelation 5:9-10, I draw your attention again to the song of the redeemed. The song of the redeemed that states that God "hath made us kings and priests and we shall reign on the earth". Can language be clearer than that: "we shall reign on the earth". That is the glorious hope that is set before everyone that will come unto Jesus Christ. It is the proposition that was set before king David. And when king David's throne is established again in the city of Jerusalem, that city will recognise and accept the Lord Jesus Christ as king.

THE PRIESTHOOD OF CHRIST AND THE SAINTS

Reference was made to Hebrews 8, and to the statement of Paul: "if he were on earth, he should not be a priest, seeing there are priests which offer sacrifices according to the law". That was true then. The temple was in existence; the priests and the Levites were offering the sacrifices. But that temple was ultimately destroyed, and the priests were done away with. And so the objection to Christ being a priest upon earth, no longer remains. Notice that it gives the reason why he couldn't at that time be a priest upon the earth: "seeing there are priests that offer gifts according to the law". But those priests have now ceased, because the temple has been destroyed.

But in Mark 11:17 Jesus Christ identified that temple in Jerusalem as his house. He said: "you have made it a den of thieves". But, he said, the scriptures say that the time is coming when "it shall be called of all nations a house of prayer". The temple was destroyed as Jesus Christ declared it would be. But it will be restored again, as we read in Zechariah 14:16: "the nations.....shall go up from year to year to worship the king" in that city.

It will be, at that time, that the words of Daniel 2:44, will be fulfilled: "in the days of these kings", the divided Europe, "in the days of these kings, shall the God of Heaven set up a kingdom that shall never be destroyed. The kingdom shall not be left to other people, it shall break in pieces and consume all nations and it shall stand for ever". And is that in heaven? By no means. That kingdom is upon the earth. And the prophecy of Daniel gives us the time when that shall be fulfilled, and the manner of it's fulfilment. And in Daniel 7, he likewise shows to us, quite clearly, the nature of that kingdom that shall then be established.

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Mr. Mansfield says that Acts 15:16 speaks of the tabernacle being established after the Gentiles are called, and the Gentiles today are called. Romans 15:12, we agree that the Gentiles are called. But lets read this passage, we do not agree that it will be established after. Now listen to it. He says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name". Acts 15:15: "and to this agree the words of the prophets, as it is written, 'After this will I 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' saith the Lord who doeth all these things". Now we can see that that is just exactly what it says. It doesn't say that he'll set the tabernacle of David up after but he says he'll set it up, and then shall the Gentiles seek. And if that tabernacle has not been set up, if it is not the kingdom of Jesus Christ, then we do not have a tabernacle of God.

In Revelation 21, we are told that there is no temple in the heavenly Jerusalem, he said "sure it will be a heavenly place, it will be a heavenly Jerusalem". There is no temple in it, but he's going to go back and worship at the temple in literal Jerusalem he says. How are you going to do it, Mr. Mansfield? It says there is no temple there. Why? Because the son is the light. God and the son are the light of it. There is not even a moon or a sun, they are not needed. That's what it says.

Now in Revelation 5:9, he speaks of the priest and the saints. We talked about this last evening. I showed that the priest and the saints are reigning; they are Christians.

In Revelation 1:6-9, he didn't touch it, hasn't touched it yet.

In 1 Peter 2:9, they are priests and a nation.

Now he refers to Mark 11:17, and he says it shall come to pass that "My house shall be called a house of prayer". Read it more closely, it says: "it shall be....a house of prayer". And he's referring back to the prophets, and he calls it "a house of prayer", at the time under which he was living. If it wasn't a house of prayer where was the house of prayer. They were under the Law of Moses, that's the reason for it.

The restitution of all things, Acts 3:21. Mr. Mansfield speaks of the restitution of the Gentiles. Now if you will read Acts 3:21, we will notice quickly, that he says: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began". That means everything. That means everything must be fulfilled when he comes again; when the restitution is made. And he says, then those things will be fulfilled. The restitution is to take place. When? And those prophets spoke of those things; they all have to be fulfilled.

Now he refers to the three kingdoms, the three thrones. I want you to notice 1 Chronicles 28:5. Perhaps I misunderstood what he said a while ago. I thought he had agreed that it is called Solomon's throne and David's throne and the Lord's throne. But evidently he didn't. In 1 Chron.28:5: "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". It is the kingdom of the Lord or Jehovah; it is

David's kingdom; it is Christ's kingdom; it is Solomon's kingdom; all one and the same kingdom. And so the throne is on heaven, Isa.66:1; Matt.5:35 Acts 7:46; because Christ is now reigning in heaven.

He said Jerusalem had to be here in order for him to reign, that David's throne was on the earth. In Rev.21:10, I've already referred to that, Christ is now reigning in heaven. I pointed out this time and time again, last evening.

1 Cor.15:23-24, "Christ is now reigning". Now that's what it says. If you don't believe God's word, that's what it says, so you just read it. Christ is now reigning; Christ is to end his reign. How can he end his reign when he comes again if he's not reigning? Kind of hard isn't it. How could he end it if he's not reigning. And it says he's going to end it when he comes again, and give it back to the Father. That's what the scripture says.

Now last evening Mr. Mansfield went into great detail to show that this doesn't mean this. And he inserted between verse 25 and 26 a millenium reign. And he said "Yes at the end of the millenium reign he will end his reign and give it back to the Father". Well he has denied his proposition, and it's on last night's tape. It's on last night's tape and I copied it word for word. He said Yes, he is going to reign for a thousand years and when he ends it, he'll give it back to the Father. When he ends that Millenium reign he gives it back to the Father, He's going to have to give it up. Everlasting?

Well Christ is reigning in heaven, Psalm 11:4. The Lord's throne is in heaven. Isa.66:1: "Heaven is the throne and earth is the footstool", and I certainly would want to teach that Christ is going to sit on the throne in heaven, not on his footstool, upon the earth.

And in Acts 2:27,33&36 - I'd like for you to open your Bible there please. We'll not have time to open to all of these places. We opened our Bibles to this the other evening. In Acts 2:27, he speaks of leaving his soul in hell, neither his holy one to see corruption. Verse 33 and then 36; "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, 'The Lord said unto my lord, 'Sit thou on my right hand until I make thy foes, thy footstool?' Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ".

Now in 1 Timothy 6:15, we learn that he is "the King of kings and the Lord of lords". 1 Tim.6:15; "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords". Now, who is he talking about? Well read verse 13 and 14; "I give thee charge in the sight of God, who quickeneth all things, before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ. Which in his times, he shall show who is the blessed and only Potentate, the King of kings and Lord of lords". This is the Lord Jesus Christ who is spoken of in verse 14. Now to further prove that, turn to Revelation 17:14, for he even identifies him, the Lord of lords and the King of kings as the Lamb. "These shall

make war with the lamb, and the lamb shall overcome them, for he is Lord of lords (and in Acts 2:35&36, God hath made him the Lord) and King of kings and they that are with him are called, and chosen, and faithful". That's Jesus Christ; he's sitting in heaven.

Now, he told Pilate that he came to be a king, but he said: "my kingdom is not of this world". And in Zech.6:13, we are told that he is to be a priest on his throne. And I pointed out that if he's on the earth he should not be a priest. Now that's what the Hebrew writer said. He didn't say it is for the present, he said, if he should be on the earth, he could not be priest. Mr. Mansfield says: "O, that was because that law was in existence, the other law was in existence". No! He was using this to show that if he was going to be on the earth, to minister unto them, then he would have to be a priest after Levi, the house of Aaron. Therefore heaven is the only place where he can reign as priest and king.

WHY IT IS IMPOSSIBLE FOR CHRIST TO REIGN ON EARTH

I would like for you to notice, now, that there are some impossibilities of Christ reigning on earth. I pointed some of these out last evening and I showed by prophecy that the kingdom has been established, they, that Christ now is reigning in heaven. Now if he is reigning in heaven, the kingdom is established, they are in the kingdom, Colossians 1:13. "We have received a kingdom which cannot be moved". Having "received a kingdom", present tense - Hebrews 12:28. And then we know that the kingdom has been established, if John was in the kingdom.

Now then there are some more impossibilities of Christ reigning on earth. First, I mentioned that he was now reigning in heaven, and secondly his kingdom is not of the world, John 18:36. He is king and priest today, Zech.6:13, and this is showing that it is when he can reign in heaven. Hebrews 8:4, if he is on the earth he cannot be a king. But I want you to notice in Heb.5:6, he is "a priest forever after the order of Melchisedec". And so if he comes back to the earth to reign, he cannot be a priest, for the promises of the restoration are based upon the keeping of the Law of Moses. And if we go back to the Law of Moses, then Christ died in vain.

We cannot go back to the Law of Moses at anytime and expect to please our Lord and Saviour, Jesus Christ. He came "To redeem them that were under the law, that we might receive the adoption of sons", Galations 4:5. In chapter 5 he says: "Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace." But Mr. Mansield says, "In Zech. 14:16, when they get back to Jerusalem and Christ sits on the literal throne, that they'll go up year after year, each year to keep the feast of the tabernacles." That was one of the perpetual feasts that they must keep under the Law of Moses, throughout their generations and I can give you one reference. Leviticus 23:41, that's the reason he says they must keep it. Now let me ask you, if they keep that, if they are under the Law of Moses, then they are going to have to do these other things. I have 12 things listed right here that says that they are to do forever, throughout their generations and so on. Now one of them is, in the meat offering Lev.6:18, they must forever offer this meat offering, under the Law of Moses. Now, he will say "he's not under the Law of Moses, well why keep the feast of the tabernacles? And furthermore when you keep the feast of the tabernacles;

would you turn to Lev.23:41, we can go back to verse 37 and see "these are the feasts of the Lord which ye shall proclaim to be holy convocations to offer an offering made with fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, drink offering, everything upon this day, besides the sabbath days of the Lord." Now verse 40, "And ye shall take you, the first day of the boughs of goodly trees, branches of palm trees, the boughs of thick trees" withers and so on "and you shall rejoice before the Lord, your God seven days and ye shall keep it a feast unto the Lord seven days in the year, it shall be a statute forever in your generations. Ye shall celebrate it in the seventh month, ye shall dwell in booths, seven days, all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out." And these feasts had certain sacrifices that had to be offered, on the sabbath before and the sabbath after and each day these were burnt offerings that had to be offered.

In Leviticus 6:18, these meat offerings had to continue all the time. Now I ask you, in Heb.9:28, when it says that "Christ once offered himself for the sins of the people, to them that look for him shall he appear without sin unto salvation". Are we going to accept him as the true sacrifice, the only and sufficient sacrifice, if we are then we do not have to keep the feast of tabernacles or these things that these people kept throughout their generations, it says, forever. And so we know that these things cannot be, yet Mr. Mansfield said "they would keep the feast of the tabernacles." Zech.14:16, are you ready to accept it? Are you ready to accept the other things that they are going to do?, offer their meat offerings, are you? If not, then of course you give up your proposition.

NO LITERAL THRONE IN JERUSALEM

Christ cannot reign on a literal throne in a literal Jerusalem - turn to Jeremiah 22:29, for we have very little time. Jer. 22:29 "O, Lord, o earth, o earth, earth hear the Word of the Lord", now listen, this is at the end of the captivity, "write ye thee, this man childless, a man that shall not prosper in his days". Verse 30, "For no man of his seed shall prosper, sitting upon the throne of David and ruling anymore in Judah." Verse 24 tells us exactly who he is talking about, "As I live saith the Lord, though Coniah, the son of Jehoiakim, king of Judah were the signet for my right hand yet would I pluck thee thence." Now he says that he can never, none of his seed can ever prosper and sit upon the throne of David and ruling anymore in Judah. That's where Jerusalem is going to be, literal Jerusalem, not the heavenly though and thus he cannot because in Matthew 1:11&12 it shows in the genealogy of Jesus Christ that Jeconiah or Coniah, as he was known, is a man that was in the lineage of David. He is in the lineage of Jesus Christ, therefore Christ can never sit upon the throne of David and reign or prosper in Judah. Now God said that, I didn't say it. That's the reason Jesus said that "my kingdom is not of this world."

FINAL SPEECH BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield: The reference to which you have been directed in Jeremiah 23:30, deals with the sons of Jeconiah, that wicked prince of Israel, none of his sons sat upon the throne of David, but that statement to that king does not destroy the covenant that God made with faithful David that there will be a son of his, reigning upon his throne. It does not destroy the covenant that God made with faithful David. In Jer.33:19 -26 we read these words. The word of the Lord came to Jeremiah saying, "Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, that there should not be day nor night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, with the Levites, the priests, my ministers. Considerest thou not what this people hath spoken saying, the two families which the Lord hath chosen, he hath even cast them off. Thus they have despised my people that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David, my servant so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob, for I will cause their captivity to return and have mercy on them." And therefore we have the glorious promise of God, that he will restore Israel back to the land, he will set up the throne of David, and the Lord Jesus Christ shall reign thereon.

DAVID'S THRONE TO BE REESTABLISHED IN JERUSALEM

In Amos 9:11 we read that "the throne of David shall be established as it was in the days of old", and that is the terms upon which the prophet declares it shall be. "As it was in the days of old", and so the time must come when the throne of David shall be established, according to the terms of Amos, "as in the days of old" and as in the days of old as Mr. Lee quoted from the 1st Chronicles 28:5, it was called "the throne of the kingdom of the Lord" and it will be indeed "the throne of the kingdom of the Lord".

In those days, Acts chapter 3 will certainly be fulfilled and if you read this chapter carefully you will notice there are certain things fulfilled in Jesus Christ. Those things relating to the crucifixion, the death of Jesus Christ. But in verse 20 onwards we read, "he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until, the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began". The restoration of all things, because the word signifies restoration or restitution of all things spoken by God. And what does that mean, it means that promise made to Abraham, "look northward, southward, eastward and westward, all the land that thou seest to thee will I give it forever." It means that promise to Abraham, "walk on that, I shall give it to thee." Even though Stephen under the shadow of death, said that he had not received that land. It means that Jer.3:17 must be fulfilled, that the time will come when they will call Jerusalem the throne of the Lord, and if that is not the earthly city, why does it refer in those terms to it? If it is relating to heaven above why worry to say that at that time they shall call it Jerusalem, the throne of the Lord.

Why did the Lord Jesus Christ say, as he looked at the city of Jerusalem, "This is the city of the great king"? These are certain

things that have not been dealt with, we've heard a lot about the covenants of promise. We've heard a lot about the covenant in Sinai; I do not disagree that that covenant is done away with. But if the scriptures are looked at very carefully, you will see that when Jesus Christ reigns upon the throne in Jerusalem there will be established a new law which will be a modification of the Law of Moses. In Deut. 30:6-8, you will read how God said to the Jewish people that he would circumcise their hearts that they might obey the law. When has that taken place? Never, has that taken place, as yet. And in that day, as to earthly priests we have that statement made in Rev.5:9&10, "thou hast made us unto our God, kings and priests and we shall reign", in heaven? No! "upon the earth" and that's the thrilling message right through.

The 37th Psalm says "the meek shall inherit the earth." Jesus Christ had an exact commentary upon this Psalm, when Mary, the mother of the Lord heard those words that the angel spake to her, she was in no doubt what they meant because the angel said in language that is free from ambiguity; "he shall reign over the house of Jacob, forever", and is that in heaven? No, that is upon the earth. "He shall be great, the Lord God shall give unto him the throne of his father David". And when some of the disciples came to the Lord on one occassion, they said, 'Lord we've left everything to follow you, what are wegoing to get? He said, "In the regeneration, when the son of man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel." So the twelve tribes of Israel must be established in the earth, in Jerusalem, that this promise might be fulfilled in that day. And stemming from that centre, amd branching out into all parts of the earth the rule of Christ shall go forth, until we find that those....(INTERRUPTION BY MR.LEE --- "New material introduced") No it's not new material I've dealt with this before, I'm just summarizing; I've quoted this before. (MR. LEE --"Okay") How many minutes have we got. (TIME-KEEPER --2minutes 5seconds), very well.

THE THREE COVENANTS TO BE FULFILLED BY CHRIST

There are three covenants of promise in the Scriptures upon which the whole of the Scriptures are founded. The covenant made in Eden promises redemption, and life, the covenant made to Abraham gives us an earthly inheritance, the covenant made to David gives us authority. And in all that we see the fulfilment of this promise relating to Jesus Christ.

Christ is to return to this earth; he will set up his power in Jerusalem; he will extend his power to all parts of the earth. Israel will be restored, but the kingdom of Christ will extend into all parts of the earth. Men shall be blessed in him and his rule shall take place from the city of Jerusalem to the entire confines of the earth. And in that day Jerusalem shall become the throne of the Lord, the city of the Great King. In that day there shall be fulfilled the restoration of all things that God hath spoken from the very beginning.

These things we present before you, friends, because they are fundamental to the understanding of the purpose of God. And we do suggest to you that you take the references that have been quoted to you this evening, that you diligently search in the Scriptures of truth, that you ascertain for yourself where the truth lies in regard to this matter.

We are far more interested in that, than winning any debate upon technical means. We are far more interested that you should come to a knowledge of God's Word, that your interest in these things might be excited to the extent that you, as an individual should seek into the meaning of the Scriptures of truth. And having come to a knowledge of these things, embrace them as a way of life. That is the only reason why we have taken the platform in regard to this debate. And I believe that too is the reason of Mr. Lee and we would mutually then, suggest that this, the closing moments of this debate, that you would earnestly turn to God's Word for yourself, that in an understanding of these things, relating to the earthly rule of Jesus Christ, you will find a message of hope that will lead you unto his kingdom.

FINAL SPEECH BY MR. D.E. LEE

Mr. Lee - Briefly, Amos 9:11 "As in the days of old" he said that the kingdom would be established. That means that he agrees that the sacrifices will be offered. Hebrews 9:29, tells us that Christ was once offered, isn't He sufficient? He is for me, my Lord Jesus Christ, the king who is reigning in heaven. Acts 7:17, he said this is a promise of the ill treatment, he said this promise was about to be fulfilled when they came out of the ill treatment into the promised land.

In Acts 3, I referred to restitution, he answered it this way; he says that, when all things have been fulfilled, then Christ will fulfil these others. But the passage says that he will make restitutions when all of these things come to pass. They'll all be restored in other words. And then the end will come.

Establish a new law, he says, when Christ will reign on earth. It will be a modified law of Moses. Now the Hebrew writer and Galatians 3 we've already pointed out; if you want to go back under the Law then Christ has no effect unto you. Christ gave a perfect law and it will cleanse us, if we obey it. What more do we want than a perfect law of liberty, James 1:25. What more do we want than the law of Jesus Christ who gave his blood that we might have remission of sins.

I've shown that the kingdom has been established. We agree that the kingdom has been established, for this has never been answered. Christ is now reigning, he will end his reign when he comes the second time. He'll deliver it to the Father, not that Christ is not reigning and that Christ is to begin his reign and that God will deliver up the kingdom to Christ, but Christ unto the Father. We pointed that out, time and time again.

The Jews lost the kingdom and I referred to this last evening. Matthew 21:43, and God's 'Israel' is no longer of Abraham's flesh but of Abraham's faith. These passages Gal.3:28-29, have been pointed out time and time again. And these passages show that we lose our identity in Christ, whether we be Jew or Greek, bond or free, male or female, we are

all one in Christ Jesus. If the Jews are ever saved, if the Gentiles are ever saved, if anybody is ever saved they are going to be saved by the Gospel of Jesus Christ. Romans 1:16, "And I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to the Jew first and also to the Greek."

Christ cannot reign in the future on the earth. I pointed out why - that he is a priest on his throne today, he is a king on his throne and he cannot be if he were on the earth, Heb.8:14: "He is a priest forever after the order of Melchizedek." God swore that he would be and that if you restore the sacrifices of Moses, then the sacrifice of Christ is not sufficient.

He referred to Jer.22 and he says that this does not destroy the promise - no one said it did destroy it but God says you will not have any seed to prosper sitting upon the throne of David in Judah, no-body said anything about it destroying. Christ is reigning in heaven, therefore he is reigning and fulfilling the promise. He's not sitting on the throne in Judah because Jeremiah said that he couldn't anyway, but he's reigning in heaven today. And I have pointed out scripture after scripture, if we bring him back to the earth to sit him upon the footstool, then why, do we abase him instead of exalting him as God has exalted him.

The Israelites looked for an earthly kingdom, that's the reason they rejected Christ the first time he came. Mr. Mansfield and the Christadelphian's look for an earthly, physical, literal kingdom. We look for that heavenly kingdom that we will be ushered into, after this kingdom that we are here in; the spiritual kingdom in which we are reigning and the church, the body of Christ, the tabernacle of David which has been established. And we will reign with God forever. And there we will see Abraham, Isaac and Jacob sitting down in the kingdom but those that are shut out, the Pharisees, the Saducees, to whom he was speaking in Luke, they will be shut out and they will see him, and they will be shut out and can never enjoy those blessings.

Thus the hope of Israel is not national restoration; it is not in the land promised, this has been fulfilled. And he has never answered my answer to his when I referred to 1 Kings 4 showing that Solomon reigned over all the land that was ever promised to Abraham. It was given to him. It was given to Israel and Israel received the same promise that Abrahm did, Josh.21:43-45; Yes, these have been fulfilled.

Do not look for a materialistic kingdom but look for a spiritual kingdom, for our warfare is not carnal, but we use the weapons of Jesus Christ, the sword of the Spirit to fight for the battle of the Lord. And I would like to encourage all of you people as Mr. Mansfield has, to take these things that have been said and weigh them from God's Word, admit it if you are wrong and if you are not wrong then stick with it with all your might, but be sure that you do not debase Jesus Christ who is reigning today, the king of kings and the lord of lords. If he isn't, who is?

Rev.17:14, says the Lamb of God is the King of kings. Will we accept it. He is not going to be the King of kings, but he is the King of kings and when he comes again; when he comes the second time, 1 Cor.15:23; when he comes, then he will end his reign,verse24, for he will turn it back to God and not begin his reign.

Let us remember then, that God's Word is sure, his prophecies

have not failed, his prophecies will continue to be fulfilled and those land promises, the material things of Israel have gone forever, for they have lost their identity in Christ if they have obeyed the Gospel, and if they haven't then they are lost eternally according to God's holy Word. Not according to mine, but to God's. The Gentiles have a hope in Christ, they have sought and they have found him, and tonight if it were not for the tabernacle of David having already been established we could not have a hope of eternal life.

When Peter preached to the people on the day of Pentecost, Acts 2, he told those people that Jesus was reigning on David's throne, that he was not speaking of David himself but of his seed; of Jesus Christ and he reigns on the throne tonight.

Chairman: Well, we thank you very much friends, for the attention which you have given to both of the speakers. It has been quite obvious that you have been keenly interested in the matter which has been presented to you. I feel that we owe a debt both to Mr. Mansfield and to Mr. Lee, for the work which they have put into these debates and you, as the audience, must weigh the matter for yourselves.

FIFTH DEBATE
FEBRUARY 26th 1962

PROPOSITION : "The Bible teaches that the Divinity of Christ is co-eternal with the Father and he is one of the persons of the God-head."

Affirmative - Mr. D.E. Lee Negative - Bro. H.P. Mansfield

Chairman - I'll read the proposition once again; "The Bible teaches that the Divinity of Christ is co-eternal with the Father and he is one of the persons of the Godhead." We will now call on Mr. Lee to affirm.

Mr. D.E. Lee - Thank-you Mr. Chairman, Mr. Mansfield, Moderators, ladies and gentlemen. Again I am very happy to be here and stand before this good number to preach the Gospel of Jesus Christ. We must continue to preach the Gospel and uphold God's word and contend earnestly for the faith once delivered. For that, I am here tonight and my prayer to God is that the Word will prevail in the hearts of each and every one, and not a preconceived idea or something else and if we are wrong then that we would have the courage to say, I am wrong.

In the beginning of this I would like to say that I am very happy to have discussed the questions that have been discussed previously. Those questions that have been discussed are history except for the tapes and those are the things that you will be studying and talking about in the future.

WHO IS JESUS CHRIST?

Tonight I want to ask a question right now; Who is Jesus Christ? This question was asked of his disciples. Well, I can tell you one thing, that he's not a demon, for in John 12:27, we are told that he was charged of casting out demons by Beelzebub and he denied that he was a demon because he would be divided against himself. Secondly, he's not just a man for in Matt.1:20-23, we read that, that holy thing that was conceived, was of the Holy Ghost and that he was born of Mary. Then again, he's not an angel for in Heb.2:16 when he became flesh he was made lower than the angels, and he took not upon himself the form of an angel, but he took upon himself the seed of Abraham. He is of the God-head therefore, and he was both man and God, while on earth.

THE WORD MADE FLESH

He is the Godhead for in John 1:2; we are told that, "the word was God," and verse 14, that, "the word became flesh and dwelt among us." The word of God is Jesus Christ, and in John 20:28, we read that doubting Thomas thrust his hands into the side of Jesus and then he exclaimed "My Lord and my God." He worshipped Jesus, and he did not

rebuke him, therefore he is of God.

Our faith in the son of God, determines our destiny, John 8:24; Jesus said "for if you believe not that I am he, ye shall die in your sins. Matt.10:32-33, tells us that we must confess him on the earth. John 1:1,14 "in the beginning was the word and the word was with God", and then that "the word became flesh." And I know, and confess that the mystery of godliness is great, for in 1 Tim.3:16, Paul said, "and without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

And Deuteronomy 29:29, "the secret things belong unto God, but those things, which are revealed belong unto us and to our children." There are many things that we are told about God and Christ. However there are many things that we cannot know. Those things that are revealed in God's word, we can study and learn about him, about the Father and about the Holy Spirit. And thus in defence of Jesus, the Christ, the son of the Living God creator of all things, I am here tonight.

More than 1900 years ago there was a man born contrary to the laws of nature. This man lived in poverty and was reared in obscurity, he did not travel extensively, only once did he cross the boundary of the country in which he lived, and that was during his exile in childhood. He possessed neither wealth, nor influence, his relatives were inconspicuous, uninfluential, and had no formal education. In infancy he startled a king, in childhood he puzzled the doctors, in manhood he ruled the course of nature, walked upon the billows as if pavemants and hushed the sea to sleep. Every first day the wheels of commerce cease their turning and multitudes wend their ways to worshipping assemblies to pay homage and respect to him.

The names of the past proud statesmen, of Greece and Rome and of all of the world have come and gone but the name of this one abounds more and more. Though the time has spread 1900 years between the people of this generation and the scene of his crucifixion, yet he still lives. Herod could not kill him, Satan could not seduce him, death could not destroy him and the grave could not hold him. He stands forth unto the highest pinnacle of heavenly glory, proclaimed of God as his fellow, his equal, acknowledged by angels, adored by saints, feared by Devils, as the living personal Christ, our Lord and Saviour, King Jesus, the Son of God.

THE GODHEAD AT CREATION - CHRIST'S PREEXISTENCE

Turn with me and study the pre-existence of Christ. In Gen.1 and the very first verse, I would like to draw your attention. "In the beginning, God created the heaven and the earth." The word, God, here is used in the plural. In Gen.1:1, when we read "in the beginning, God", Elohim is the word, and it is plural. Notice that the plural word is referring to all three persons of the Godhead. In the first verse he said, "In the beginning,God," the second verse "and the spirit of God moved upon the face of the waters." Well over in John 1:1-3, John tells us that Christ was there, in the beginning also. When Christ was there we are told what he was there for, and what he was doing.

John 1:1-3, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him and without him, was not anything made that was made." Verse 10 and 14, "he was in the world and the world was made by him, and the world knew him not, and the word was made flesh and dwelt

among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." These passages tell us that Christ was in the beginning, he was the word, he became flesh. That was the one that was called the son of God, and the word to describe him in the beginning was a plural word, a word that shows that there is more than one person in the Godhead, but one God, because all are working together.

Thus we see, that in the beginning, God created the heavens and the earth, for Jesus Christ is said to have created the heavens and the earth. Heb.13:8, tells us Jesus Christ is the same yesterday, today and forever. He has always been, and will always be.

Now read Col.1:15-18 with me. "Who is the image of the invisible God, the firstborn of every creature." Notice, he's talking about Christ, then he says "for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things are created by him, and for him and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning the firstborn from the dead, that in all things he might have the pre-eminence." In other words he says, that Jesus made all things, both visible and invisible, that were made.

There are other places in the Bible where the plural is used and I'll just refer to those. In Gen.1:26, "Let us make man in our image" "us and our". Then Gen.3:22, when he drove the man and the woman out of the garden, he said they have become gods that they might understand even as we, or as the God. In Gen.11:7, he looked upon the earth in it's wickedness and they were building this great tower and he said they would not cease to do anything, nothing would stop them, and so he said let <u>us</u> go down and confound their language. Note the "us".

ELEVEN QUESTIONS ON THE GODHEAD

Now then I have some questions that I would like to ask Mr. Mansfield. The last time I asked him some questions and handed them to him he never recognised them at all. Never answered them, but I'm sure that he will these.

1. Is Christ equal to God today?
2. If so does this make him a God?
3. When was he exalted on equality if this is true?
4. Is the Son of God a person?
5. Is the Father of Christ a person?
6. To what does the plural pronoun "us" and "we" refer in Gen.1:26; 3:22; and 11:7; the passages that I have just given you?
7. Is Christ ever called God?
8. To whom does "Lord" refer in Matt.3:3?
9. At the present time or ever in the future will Christ be worshipped?
10. When was Christ rich?
11. When was Christ in the form of God?

Thank you Mr. Mansfield, yes that's your copy.

THE TRINITY EXPLAINED

When the Bible speaks of one God, it is referring to the Godhead which is one in work, purpose, creation, salvation and all other work. All were working together but not all one person. These are deity, each person of the Godhead had a specific work to do. The Father did not come and die upon the cross, but the Son did. He died that we night have remision of our sins. The Holy Spirit was sent from the Father, John 16:13. God himself didn't come but the Holy Spirit came. Thus we see that there are three persons doing a specific work and all working together. They were one. Third, Christ existed in the Old Testament times, and before the birth of Mary. John 1:1; I just referred to this because we've already noticed it. "In the beginning was the word and the word was with God", that was in the beginning.

CHRIST'S EXISTENCE IN O.T. TIMES

Turn to Micah 5:2, I want you to notice that this is speaking of the time that Christ was to be born in Bethlehem, and he speaks of Bethlehem and tells how, though it's a little city this is where the Christ was going to be born. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This is the one that was to be born of Mary in Bethlehem of Judah, andhis goings forth have been from of old, from everlasting. And then in 1 Cor.10:4; this passage has come up before, it tells us that in the wilderness wanderings that, "that rock that followed them was Christ." How could it be Christ if he did not exist before his birth of Mary? How could it be possible? Or did he?

In 1 Peter 1:11, we are told that, "the spirit of Christ was in the prophets, searching what, or what manner of time, the spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Yes, the spirit of Christ was that spirit that moved those apostles to speak these things, how could it be if he was not in existence? How could it be? Was this the character as Mr. Mansfield says the spirit is the character? No; it was Jesus Christ, and he says, that rock was Christ. Well, whether it was the character or not, it says it was Christ. He existed before.

THE HUMANITY OF CHRIST

Now notice again, the humiliation and the humanity of Jesus. Turn to Philippians 2, for it is here that we learn concerning his coming to the earth. Verse 5-9 we can read, "Let this mind be in you, which was also in Christ Jesus," notice that the subject is Christ Jesus. "Let this mind be in you, which was also in Christ Jesus." Now beginning with the sixth verse, "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him and given him a name which is above every name." Here we are told that Jesus Christ, "who being in the form of God, thought it not robbery to be equal with God." But when did this take place? Heb.2:14-16, bears out the same

idea, that he came, not in the form of angels but, "forasmuch then as the children are partakers of flesh and blood he also himself, likewise, took part of the same that through death he might destroy him that has the power of death", that is the devil. "For verily," the 16th verse, "he took not on him the nature of angels but he took on him the seed of Abraham." He even had the power to take on himself the nature of angels, but he did not because he was coming for a purpose, to humiliate himself, to lower himself, in the position of man, that he might be able to suffer like we and become a high priest, that was able to succour us.

THE ORIGIN OF CHRIST - FROM HEAVEN

Heb.4:15,16; and so in Matt.1:18-21, we read that the child was of the Holy Spirit and of Mary, both of man and God. He was not strictly man otherwise the Holy Spirit would not have been that one that conceived him in the womb of Mary. But before this time, notice, he came forth from God.

Turn to John 6 please. Jesus is talking to these people, he first rebukes them because they were following him, not because they had seen the miracles performed but because they had been fed. He rebukes them for this materialistic attitude, but he tells them that their fathers ate bread in the wilderness, but then in verse 33 he says, "for the bread of God is he, which cometh down from heaven and giveth life unto the world." Now who is this bread of life, well read read verse 48, "I am that bread of life", this is Jesus talking. Where did he come from? He came down from heaven.

But notice also; lets read on through the 51st verse, "Your fathers did eat manna in the wilderness and are dead, this is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven." Then, the living bread is from heaven and it is to ascend back where it was. Notice, the same chapter, verse 58-62. Jesus is still speaking, "This is that bread which came down from heaven, not as our fathers did eat manna and are dead, he that eateth of this bread, shall live forever. These things said he in the synagogue as he taught in Capernaum. Many therefore of his disciples, when they heard this said, 'this is a hard saying, who can hear it'."

Now listen Mr. Mansfield, can you hear it? In verse 64, listen, "and Jesus knew in himself that his disciples murmured, he said unto them, 'doth this offend you, what, and if ye shall see the son of man ascend up where he was before'." "What if you should see him", and the Apostles saw the day that they beheld him as he ascended up into heaven, Acts 1:9. And Jesus says where he was before. Notice verse 66, "from that time many of his disciples went back and walked no more with him", because it was too hard for them to understand; too hard for them to accept.

CHRIST WAS WORSHIPPED BY MEN

Now notice again, Christ was worshipped. But in Matt.4:10, Jesus told Satan when he was being tempted "thou shalt worship the Lord, thy God, and him only shalt thou serve." Yes, God is the only one you can worship. Was he correct in that? Well, the angel refused worship in Rev.19:10, He says worship God. Peter refused worship from Cornelius, Acts 10:25,&26, "he said, I myself, am a man." Now if Jesus was just a

man why would he accept worship, Peter couldn't. And the Creator is to be worshipped, not the creature, Romans 1:25.

Notice that during his personal ministry Christ was worshipped, Matt.8:2, by a leper. In Matt.9:18, by a ruler whose daughter was raised, In Matt.14:33, by the disciples after he walked on the water. Matt.15:25, by the woman of Canaan, and Matt.20:20, by the mother of Zebedee's children. Mark 5:6, by the man with the unclean spirit and John 9:35&36 by the blind man whose sight was restored. This was all during the personal ministry of Jesus Christ, even before his death and his resurrection, and not one time did he rebuke one of them and say, 'do not worship me, I am just a man' or 'I am a man'. He accepted the worship and he told Satan in Matt.4:10, that "thou shalt worship the Lord, thy God, and him only shalt thou serve."

In John 20:28, after the resurrection, Thomas doubted that he had been raised from the dead and when Jesus showed him, and he recognised truly this was the risen Christ, he said "My Lord and my God". He worshipped him, he even called him God, but Jesus did not rebuke him, he even commended him for his faith. In Matt.28:9, his disciples held him by the feet and worshipped him.

CHRIST AS GOD IN THE OLD TESTAMENT

I have time for one more thing, I would like to call your attention to this. That many prophecies in the Old Testament tell of Jehvah and what is going to come to pass, and in the New Testament it is referred to as Christ. In Zech.14:1-4, in fact the whole chapter refers to the Lord a number of times. This is one of the passages that was used previously, and it speaks of his feet, of the Lord being on the Mount of Olives. Every time the word "Lord" is used there, it is from the word that is translated Jehovah which means self existent, eternal one.

In Isaiah 9:6-7 all agree that this passage refers to Christ, I believe, in fact the whole chapter does, but verses 1-3; speaks concerning Jehovah, or the Lord, "nevertheless the dimness shall not be such as was in her vexation, when at the first, he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grieviously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." This is quoted in Matt.4:12-16 and applied to Jesus Christ. Now notice the 6th verse, he continues, he's talking about Jesus Christ. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Now I know that Mr. Mansfield will tell us that that refers to Christ, it speaks of his government, and there is peace and no end and so on. Well in Jer.32:18 --- Thank you, sorry, I was listening for the bell.

Chairman - The speaker on the negative side tonight is Mr. Mansfield and he will give his 1st speech now.

REPLY BY BROTHER H.P. MANSFIELD

THE IMPORTANCE OF THE SUBJECT

My dear friends, we enter this discussion bearing well in mind, the vital issues involved. The Lord Jesus Christ in that memorial prayer that he uttered just before his death, recorded in John 17:3, declared "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "That they might know thee, the only true God" and he was speaking to the Father, "and Jesus Christ, who he hath sent." And this is an issue therefore upon which we cannot agree to differ, it is an issue that is so vital that eternal salvation is bound up in it. It is an issue that I believe Mr. Lee recognises as vitally important, and yet I do not think that Mr. Lee has presented tonight, a clear, logical explanation of what he believes, or what he wishes to set before us. He has told us certain things, but there is not a clear logical exposition flowing through the Scriptures of truth regarding this one, the Lord Jesus Christ.

The Lord said, "this is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent." To know, is to understand, and we must understand this matter. Can you understand a God who is one, and yet three, a God who is three, and yet is one? Can you understand a son who is as old as his father? Can you understand a man who was existing before he was born? Can you understand God, who is immortal, dying upon the cross? And Mr. Lee said that the Lord Jesus Christ upon earth was God, because people worshipped him. Can you understand, God, who we are told is immortal, dying upon the cross? Can you understand the principle of that baby born to Mary 1900 years ago, growing to childhood, growing up into manhood, going forth upon his ministry, being the second person of a Trinity, a part of the Godhead? In fact in all this we have confusion; we have more than confusion we have contradiction, we have stultification.

A DEPARTURE FROM THE APOSTOLIC FAITH

Now in the 2 Tim.4:3-4, the apostle Paul warned us of a certain deflection from the way of truth. I am not using this reference against Mr. Lee personally but here Paul said in verse 3 that, "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears and they shall turn away their ears from the truth and shall be turned unto fables." I believe that in this matter that we are discussing this evening, we have an example of that.

The historians tell us that the divinity of Christ, in the sense that Mr.Lee has presented tonight was not at first recognised by Christians. That it was only after a great controversy that it was recognised. The Encyclopedia Britannica for example states, "the proposition constituent of the dogma of the Trinity were not drawn directly from the New Testament and could not be expressed in the New Testament terms, they were the products of reason, speculating on a revelation to faith; they were only formed through centuries of effort, only elaborated by the aid of the conceptions and formulated in the terms of Greek and Roman metaphysics". In other words they were borrowed

from Pagan mythology, and in Pagan mythology you have your principle of the Trinity, and that I submit has been superimposed upon the Truth in Christ Jesus.

There is a book issued in Australia here upon this same subject, a book challenging Christadelphians and dealing with this very subject, and in that book, we read these words. "In the Old Testament the unity of God was clearly affirmed, the Jewish creed repeated in every synagogue today was "Hear, O Israel, the Lord our God is one Lord." This was the faith of the first Christians, so Paul writes, "there is one God and Father of all who is above all and in all and through you all." But gradually some addition or modification of this creed was found necessary. Christians were fully persuaded of the deity of Jesus Christ and later of the deity of the Holy Spirit, and they were compelled to relate these convictions with their belief in the unity of God. During many years the problem was discussed and many explanations were attempted, one advanced by Serileus that became fairly popular was that Christ and the Holy Spirit were successive manifestations of the Supreme Being. But finally, the belief prevailed that the words Father, Son, Spirit declared eternal distinctions in the Godhead. That is the Trinity of manifestation revealed a Trinity of being, in other words, that Christ and the Holy Spirit were co-eternal with the Father." With the exception of the Unitarians, this is the belief of Christendom today. But Christadelphanism denies the Trinity. And so this man says that this doctrine was developed over the centuries of time, that it was not the original faith of the Christians, and I firmly believe that, and I do so on the basis of the Word of God. And I do so friends, recognising and understanding the very references that Mr. Lee has advanced this evening.

THE SCRIPTURAL EVIDENCE AGAINST THE TRINITY

Turn to the Scriptures of truth, and you will learn of the genealogy of Jesus Christ. It is presented twice, in Matthew, he is traced back to Abraham and in Luke, he is traced back to Adam. They record his birth, his boyhood, his mission, his crucifixion, his return to this earth again. In Luke 2:52, we have these words spoken concerning the Lord Jesus Christ, "that Jesus increased in wisdom and stature and favour with God and man." I want you to think upon that. "Jesus increased in wisdom and stature and favour with God" and yet we have just been told that he was God, here we have him increasing in wisdom, here we have him increasing in favour with God, and yet we are told he was God, can you understand that? And if he was the eternal God, how did he increase in favour with God?, how did he increase in wisdom? He must have lost all his previous identity. He must have lost all his previous knowledge. He must have lost all his previous Divine power and he must have learnt it all over again. Do you think that's logical? and yet we are told that he accepted the worship of people because he was God on earth, and they must have recognised him as God. But, you'll look in vain in the New Testament of those people who bowed down to the Lord and served him looking upon him as God.

We have a statement contained in John 3:16, a very wonderful statement, a statement that Mr. Lee found an embarrassment a few weeks ago and a statement I believe that he will find an embarrassment this evening, because here we read "that God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life." The latter part of that verse was an embarrassment a

couple of weeks ago. The former part of that verse is an embarrassment tonight, because here we are told that God gave his only begotten son and yet we are told that that son was co-eternal with the Father. Is it possible? He was either the only begotten son of God or he was not. Mr. Lee might have some form of genetics in which he can explain that. But to me it is a mystery that I cannot understand and I am told by Jesus Christ that this is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent.

We have these words in Acts 2:22, the words of Peter speaking to the people of Israel, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you." "A man approved of God", yet we were just told that he was God because people worshipped him. Peter didn't understand it that way, he said, here is "a man, approved of God" and he did certain miracles, he did them because God was with him and God was doing the miracles. God the Father, the only true God. We have a statement contained in Ephesians 4:5-6. We learn there in the words of the apostle Paul that "there is one faith, one hope, one baptism, one Lord, one God," and that was the faith of the first Christians, "one Lord, one God", and Jesus Christ is looked upon as quite separate to the Father in that declaration of faith by the apostle Paul in this chapter of Ephesians; and understand this that when the apostle Paul penned those words, the Lord Jesus Christ was back in heaven. It was not the Son of God, upon the earth.

In 1 Timothy 2:5-6, we read that, "there is one God, and one mediator between God and men, the man, Christ Jesus", and this is in heaven. And so you see friends, there are definite statements relating to the position of the Lord Jesus Christ, showing that God is one, that Jesus Christ is the Son of God and not God the son, and all the references that Mr. Lee has advanced this evening can be explained beautifully in accordance with what we have stated there.

CHRIST WORSHIPPED AS A MORTAL MAN

For example take the word worship, Mr. Lee emphasised that point; he said here was a man accepting worship - can a man accept worship? Well turn to 1 Chron.29:20, and you find that David the king accepted the worship of the people. "They worshipped Yahweh and David the king."

Turn to Revelation 3:9, and here we have the Lord Jesus Christ speaking to his followers. We have him saying to them these words "behold, he says, "I will make them of the synagogue of Satan which say they are Jews and are not but do lie, behold, I will make them to come and to worship before thy feet and to know that I have loved thee." "I will make them come and worship before thy feet" and he's speaking to mortal men.

So, can mortal men receive worship? Of course they can, the Word of God being witness to that fact. But it is not the same type of worship that we deliver up to the Father, here is worship to mortal men. And in the American Revised Version we have this statement made, that the word worship, (add the marginal note) that the Greek word denotes an act of reverence whether paid to man or to God and it quotes among other passages Matt.18:26. That is the Revised Version, not Christadelphians' speaking. When one of the people received the healing act of the Lord

Jesus Christ and they bowed before the Lord in gratitude they worshipped or revered him as he was entitled to it, but that does not constitute him as God in heaven anymore than it did king David when they worshipped before him.

AN ANSWER TO THE ELEVEN QUESTIONS ON THE GODHEAD

Now there are certain questions that Mr. Lee has asked, I do not try consciously to avoid answering his questions as he has suggested but we have packed into this meeting this evening very many references and for me to give you a clear exposition of these would take much more time than I have. I do not consciously avoid any issue, because I quite agree that truth and not victory should be the aim of any discussion around the Word of God and we approach this subject with due reverence.

1. Is Christ equal to God today? The answer is found in the reference to which Mr. Lee directed our attention last week, 1 Cor.15:28, that when all things shall be subdued unto Jesus Christ, "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

2. Now the next question :- If so does this make him a God? Well there is the answer, the answer is conditional upon question number one and as I've answered question number one, make him what you like from it.

3. When was he exalted on equality? Well then again he's assuming something that I have not said.

4. Is the Son Of God a person? Yes!

5. Is the father of Christ a person? Yes!

6. To what does the plural pronoun "us" and "our" refer to in Gen.1:26? A very good question and let us look at it. Gen.1:26, now Mr. Lee has pointed out, that in the original, the word God here is the Hebrew word Elohim. But this Hebrew word is a plural word. It is a plural word, that is often used in a singular way. And I can give you ample proof of that if Mr. Lee desires it.

I will ask him one question. This book was written by Jews and formed the Jewish worship, do they believe in a Trinity? Do they believe that God is many? Or do they believe that there is one God? They believe in one God, yet they know more about this Hebrew word Elohim than both Mr. Lee and myself, I should assume, (because he has agreed in this debate that his talents are no better than mine, which brings his talents down pretty low).

Now, this word Elohim is a plural word, but in Psa.8:5, and I invite Mr. Lee to look this up in his analytical concordance, this same word is translated "angels". So that we have this same word translated "angels" and in many parts of the word, the word is rendered "angels". The angels were the ministers of God performing his will as we read in Psa.103:20, and the word has often been used for angels. Who do you think wrestled with Jacob, it was God we are told in Hosea, was it God in heaven? was it a multiplicity of angels? or one angel? The word is Elohim. Mr. Lee can make what he likes of that word.

We read in another place concerning this word Elohim, that Moses spake to him face to face. In Acts 7:38, we are told that he saw an angel. Yet we are told tonight that that was a Trinity, that he was speaking to Jesus Christ, and Mr. Lee was careful to say that Jesus Christ is not an angel. Now Stephen who knew a lot about the covenant of Abraham you remember, also knew a lot about the covenant made to Moses and he said in Acts 7 that this was an angel. So that you see, the word God, is sometimes used for an angel.

And if Mr. Lee likes to look at Exod.7:1 he will find that this

word is used for Moses. He will read these words "See, I have made thee a God unto Pharoah". And if he likes to look at Exod.4:16 he will find these words "I have made thee", Moses, "instead of God", and does that make Moses part of the Trinity? And if you want more references like that, I can supply. In Zechariah, the house of David is as God. In Revelation 3:12, Jesus Christ says to those that overcome "I will name on them the name of God." Do you think that makes us part of the Trinity, and so you see, it is a matter of comparing spiritual things with spiritual and not taking a reference out of its context and using it in that fashion.

7. Now the next question :- Is Christ ever called God? Moses was called God also, the rulers of Israel were called God also, magistrates were called God also, judges were called God also. Mr Lee has his analytical concordance open, let him look at Exod.22, he will find the word Elohim. I'll look it up later in regard to that matter, I'm sorry.

8. In Matt.3:3 to whom does the word Lord refer? An excellent question. That word Lord there refers to Yahweh, the God of the heavens, not Jehovah but Yahweh. The word in the Hebrew is really Yahweh, not Jehovah and it's compounded from a Hebrew root EHYER, a Hebrew root, which means "I will be" and I can show you the Hebrew root if you like and that Hebrew root signifies "I will be". And that word in Matt.3:3, is a quotation from the Old Testament where that name of Deity is used and it is used there in relation to the Lord Jesus Christ because he manifested the power and the might of Almighty God. The same as when the Lord says "I will name upon you the name of my God". We are not part of the Trinity but we manifest God in that sense.

9. At the present time or ever in the future will Christ be worshipped? Well of course he will be worshipped. We have pointed out that the word worship does not mean what Mr. Lee thought it meant.

10. When was Christ rich? Jesus Christ was the Son of David, he was a scion of the house of David, he was the greatest man upon the earth, his majesty was without peer, he was rich in those qualities, he was the manifestation of his Father in the heavens, he was mighty in that He was Lord of all, he was rich in all these things and yet rich in all these things he became poor, he humbled himself like a servant and he manifested a wonderful character in so doing.

11. When was Christ in the form of God? The question is relating to Phil.2 what I hoped to deal with later but in order to deal with it here in this list of questions that I will answer at the present moment I point out that the term 'form of God' does not mean what Mr Lee apparently imagines it does. Because he will find the same term used in 2 Tim.3:15; we read of certain mortals having "the form of godliness but denying the power thereof".

In Corinthians we read of certain ones being in the image of God and yet they were mortal men. So that the form of God, really means a manifestation of God. "He took upon him, not the form of God but the form of a servant", and that is when you compare those two phrases, "form of God or the form of the servant", you get an understanding of what is meant by the form of God. It means a manifestation; it means he manifested himself as a servant when he was called upon to manifest himself as God with all the qualities of God. So that the Divine character might be reflected in him. And so we come back to that statement that I began this address with; the statement contained in John 17:3, "this is life eternal to know thee the only true God and Jesus Christ whom thou hast sent".

Let Mr. Lee explain how three Gods can become one and yet one God can become three. Let Mr. Lee explain how Jesus Christ would have lost all his personal identity with his previous self and then had to learn it all over again and what that was in the purpose of God. Let him explain the significance of these words that we find in John 5:27, where we read these wonderful words that the Father hath given authority to the Lord Jesus Christ to execute judgement also. Why has he given that into the hands of the Lord Jesus? Because he is the son of man, and if you take a concordance and look up that title "Son of man," you will find it referred to time and time again. At his second coming he refers to himself as the son of man, and here we have the statement that the Father hath given authority unto him because he is the son of man.

THE ROCK IN THE WILDERNESS

Now, we were told a little while ago that in 1 Cor.10, that Paul said that "that rock was Christ", and therefore the rock in the wilderness was Christ - Christ was there. Now, Mr. Lee is almost convincing me to become a Roman Catholic because the Catholics say that the bread they eat to celebrate the death of the Lord is Jesus Christ. You know, Jesus said, this bread is my body, he said this wine is my blood. Now are we going to take that literally. Is the bread literally his body, the wine literally his blood? Was that rock that they smote in the wilderness really Jesus Christ or did it teach a spiritual lesson? Obviously it taught a spiritual lesson, it fed them and He gave them the water of life, that sustained them through the wilderness journeys, and therefore as such it was a wonderful and a beautiful type of Jesus Christ. Every Jew educated in Divine principles could have seen in that wonderful type a symbol of the Christ, who shoud come. And so that rock was Christ, it represented Christ in that sense.

How much time have I got? (½ a minute) ½ a minute, I can do very litte in that time. Is there a question I can answer, Yes, Micah 5:2. I'm not sure what kind of an analytical concordance Mr. Lee has, but if he looks up Strong's he will find that this word, this word that he has placed so much store upon really means.....(Time) means family descent. Now I will descend.

Chairman - We will now have the second speech by each speaker, Mr. Lee first and then Mr. Mansfield will follow without any further announcement by me - Mr. Lee.

SECOND SPEECH BY MR. D.E. LEE

Mr. D.E. Lee - Thankyou Mr. Chairman. I agree with Mr. Mansfield at least on one thing, and I like to agree as much as possible, that this subject tonight is VITAL. It has to do with our eternal salvation. For that reason I would like to call his attention to this. I hold in my hand the notes from which I spoke and two passages he referred to. He referred to the questions and took care of those and I appreciate that very much, but as far as the arguements that I advanced, (the two passages in Micah 5:2, and 1 Cor.10:4) I do not recall if he dealt with any of the other passages.

Now let us notice some of the things that he has said. He said that I had not laid it out clearly, well I'd like to know how clear you want it. He says 'you cannot understand it'. Mr. Mansfield many people understand it and because you can't, doesn't prove a thing in the world.

THE ORIGINS OF CHRIST

In John 16:27&30 I would like to call your attention to this. John 16:27, beginning (Jesus is here speaking of referring to praying to God) "For the Father himself loveth you because ye have loved me, and have believed that I came out from God". Verse 28, "I came forth from the Father, and am come into the world, again I leave the world and go to the Father." Now listen, "his disciples said unto him Lo, now speakest thou plainly and speakest no proverb, now are we sure that thou knowest all things and needest not that any man should ask thee. By this we believe that thou camest forth from God." Now the apostles said you speak plainly now Lord, but Mr. Mansfield says, no it's not plain at all. Jesus said "I came forth from the Father and I'm going back to the Father."

Did he go back to the Father? No, he didn't go back to the Father, he went back from where he came, that is the womb of Mary. Because he went back where he came from. Of course that's not true. Mr. Mansfield doesn't believe that, he believes that he went to the Father, but Jesus said that he came from him and again, "I leave the world and go to the Father", (v28). And the apostles said, "now you speak plainly". They could understand it. Of course I realize that they had the personal ministry of Christ but a lot of things they didn't understand that we understand now, because we have all of the Word of God revealed to us.

Now, the Divinity of Christ is recognised by Christians: he says it is not recognised : not recognised by him, but it is recognised by Christian's. Is this your authority from which you quote? That you quoted, and I didn't catch the authority, but all of you remember him quoting from the authority and he'll give it to you again if he desires. He quoted a long quotation and reference to what this man said concerning when they began to believe there were three persons in the Godhead. The proposition says "the Bible teaches", and I have proven by the Bible and he has not shown by the Bible that what I have said is not true.

And he says everybody except the Unitarians in Christendom subscribe to the Trinitarian doctrine; that's what I understood him to mean. I do not subscribe to the doctrine of the Trinity; the one that was formed in Nicea or any other place. I subscribe to the one that is written in God's word only. Where there are three persons in the Godhead,

and I have shown you my belief on that and therefore I do not subscribe to the Catholic doctrine or the Unitarians.

He said that John 3:16 was embarassing to me the other night and it sure would be tonight. I haven't found it embarassing to me yet! All of God's word is pure and it is true and it is to be understood and obeyed and we must do the best that we can; God doesn't expect the impossible. But I certainly don't find this embarassing, "for God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." It's a wonderful passage and one that we should teach more and more. "For God so loved the world that he gave his only begotten son." I believe it, I teach it, and certainly we want everyone to understand it. I do not see anything there that denies that there are three persons in the God-head, or that Christ and God are in the Godhead.

Can't understand what I'm teaching, he said, and so I would like for him to consider this question. Does the atheist understand? Does the atheist understand about God? He says, No, there is no God! Mr. Mansfield says there are not three persons in the Godhead. I can't understand it, therefore it must not be true. The atheist says, there is no God, I can't understand it, so I deny God. Now we must understand before we can have faith, but just because he can't understand it doesn't prove a thing.

Turn to Phillipians 2:6,7. "Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men." Mr. Mansfield didn't notice this arguement that I put forth. We'll deal with that a little bit later because he mentions it again and I'll take care of that under another heading.

Now he speaks concerning Eph.4:4,6; "For there is one Lord, one God, one Father" and so on. 1 Tim.2:5, "one God and one mediator". I believe it! 'Scriptures can be explained beautifully', he says. Yes, the Scriptures are very plain without any explanation. And when we just read it, the apostle says "now we understand and very clearly." I can understand 1 Tim.2:5, "There is one God and one mediator between God and man, the man, Christ Jesus." Certainly, he is filling the mediation office, he's also a king.

1 Chron.29:20, he speaks of this in reference to the worship. That David was worshipped, and that God was worshipped. Now you don't find here that it was endorsed by God, especially. Now when I referred to the Scriptures on the worship of Jesus, I recall that Matt.4:10 was quoted, two or three times, "Thou shalt worship the Lord thy God and him only shalt thou serve." Did Jesus receive the kind of worship that Satan wanted him to give him? Did Jesus receive the kind of worship when he, that was only for God, when in John 20:28, Thomas said My Lord and My God, was he calling God a Baal, a false god.

Certainly I know "Elohim" is sometimes referred to baals, it's referred to others; but if you'll check your reference and Mr. Mansfield knows this because he's checked it; that nearly every time when God is used it is either EL or ELOHIM and when Lord is used it is Jehovah. Now, not every time, but just because we can find a few passages where it refers to the angels, that has no bearing whatsoever upon the fact that ELOHIM is plural.

Now is he going to say that the angels were the ones that God

was making man in the image of. Heb.2 says that man was "made a little lower than the angels", and that they were made in the image of God. And it also says that God created; now he denies that the Son created. John 1:1,2; but says that the angels, if that is included in Elohim, that they created. Is that what you believe Mr. Mansfield? That's all I want to know, is that what you believe; Elohim means the angels, in these places that I asked? You did not answer my questions in that regard. "My Lord and my God."

Explain how three Gods can become one and one become three Gods. I didn't say that they could. I've never said it. I'll make this statement - there is one God, I believe every passage of Scripture, there is one God. There are three persons in the Godhead and I have shown you those three persons, and primarily we are just obligated to give you the two. I don't have to explain how there are three Gods in one God, there's not in the firstplace; I don't even have to explain how three persons can be in one person. When we go down here to see a train and we see a train with three cars, that's a train, you take one of them off, does that one car make a train? It takes all three of them of them to make that train up, and when you can say that three cars make one train, you can say three persons make one God just the same way.

There are three persons in the Godhead and when Mr. Mansfield answers those Scriptures then we can deal with them further. He says Christ advanced in wisdom, and how can he advance in wisdom and so on and grow in all of these things if he was God. He wants to know how he could do it. Well now we don't have to explain, the Scriptures don't have to explain how something happens before it is accepted. We have to walk by faith and not by sight, but in Heb.2:17, it says, "that in all things it behoved him to be made like unto his brethren." He had to suffer like his brethren, now did you ever see a little baby, just a baby in arms speaking out things of great wisdom, well if you'd have seen Jesus doing that, they would have thought that he was a monster or something.

He came born of a virgin, Jesus Christ could have been created on this earth in the form of a man, a full grown man to begin his ministry, but God didn't so choose that. I don't have to explain the things that God did, what he did and how they were done. But in Phillipians 2:7, "he was made in the likeness of men, and being found in the form of a man," he became humiliated and died on the cross.

'He must have lost all of his previous knowledge', he said. Well, why then in John did he say, even before his crucifixion that he knew what was in the heart of men. The last verse of John 2. Why would he say in the passage we have read, that he knew these things, that his wisdom was great? Because he had advanced. It doesn't mean that he gave up anything except his god, in the form of God, and took on himself the form of man and became a servant.

MICAH 5:2

Now, then let us notice the questions briefly. First let us get to Micah 5:2, whose goings forth have been from of old, from everlasting, he said he didn't have time to finish his argument, I realise; he said that the word that I put so much play upon was something. One thing about it I hadn't made any play upon words, I just simply showed that this was Jesus whose goings forth have been from of old, from everlasting, and you know it's a terrible thing to have to explain away

words when they conflict with a doctrine. Is the Bible true or isn't it true?

THE ROCK IN THE WILDERNESS

In 1 Cor.10:4, he said that rock was like the bread that the Roman Catholics say that this is my body. The Bible says this is my body and the Roman Catholics say 'this is the literal body'. I didn't say that the rock was the literal Christ but the Bible says "that rock was Christ"; now that's enough for me. I know that he was a spiritual being during that time. I know that he wasn't a physical rock, but I know that he was that rock because the Scriptures say so, Mr. Mansfield. And I know that when the Bible says "this is my body and this is my blood" that that's what the Bible means, it doesn't mean the literal or physical but it means that it is his and that rock was him, not his but him.

Well, that's what the passage says, that's all we can take, that's all we can go by and there's nothing else that we need to go by. And I pointed out that God, that Christ, the bread came from heaven; it was the living bread and he said it's Jesus Christ and he's going back and that the worship of Christ was accepted by Christ and yet angels refused this kind of worship. I beg the question by saying that David received that kind of service or worship and certainly worship can be translated service sometimes, is certainly to beg the question.

But did man ever accept worship endorsed by God or Christ? Why did Jesus say that God is the only one that can be worshipped? Why did he say it? Because that's exactly what he meant and then he accepted worship on at least 10 cases and some, maybe more. Now why did the angel reject it? Why did Paul and Barnabus get excited when they began to worship them? And when we use words that show that Baal was Elohim, certainly elohim simply means God, but it refers in the context and we can determine to whom it refers and in nearly every case it refers to God Almighty in a plural sense; who is the "us" and "ours" if the angels? He didn't answer it.

1 CORINTHIANS 15:28

Sorry, I didn't get to the question, we'll have to take care of that the next time. Is Christ equal to God today? He used 1 Cor.15:28, and he said now you answer it yourself. He read that and then said answer it yourself, now, I'd like for you to answer it Mr. Mansfield, I'd like for you to tell us plainly so we can understand. "And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all." It says Jesus is now reigning over the kingdom. He is greater than the Father according to Mr. Mansfield's argu-ment, because he is going to give the kingdom back; if not, then what is the position? Because he refers to this passage and it shows that Christ is going to give back the kingdom, he says answer it for yourself. If so, does it make him a God? 'Make it what you like,' he said.

The fourth one; Is the Son of God a person,(He didn't answer the third one) he said "Yes". 2 Cor.2:10, tells us he is, and he answered "Yes", well, he's one of the persons of the Godhead. He is in the Godhead. He is in the Godhead; he is Divine; he is of God; as I've already shown, 1 John 1 and John 1:1,2, "in the beginning was the Word". Micah 5:2, "go-

ings forth were from of old." Isaiah 9:6, "The Mighty God, the Everlasting Father". Hebrews 1:8, "thy throne, O, God" and it is the Father speaking to the Son. Yes, he was God and he says he's a person, therefore, Christ is a person. He says the Father of Christ is a person and he certainly will say that he is God, therefore, we have two persons in the Godhead.

By the Bible we have proved our proposition. And he tells me that the sixth question was taken out of context. To what does the plural pronoun "us" and "our" refer? He didn't deal with the context at all but referred to other passages.

REPLY BY BROTHER H. P. MANSFIELD

Bro. H.P. Mansfield - My dear friends, I do not propose to refer to 1 Cor. 15, because I am quite confident that Mr. Lee knows plenty about that chapter and he will be able to read the reference I gave him and learn for himself that when every enemy is under the feet of Christ, he, himself is subject to God.

I learnt tonight the astounding fact that Jesus Christ is a person and God is a person. I learnt then that we do not worship one God but two Gods, because if they both are personages then we have two Gods and we are back into the days of paganism, when there "were gods many". That is where we are being driven and I take you back to John 17:3, "to the only true God".

MICAH 5:2

Turn now to Micah 5:2; we read here concerning one who is to be ruler in Israel. We read here of one, who is going to come to earth to destroy his enemies. Read the context says Mr. Lee, yes, read the context and we read that "out of thee, shall come forth unto me, he that is to be ruler in Israel". "In Israel" and we were told the other night, that he is not to be ruler in Israel. "Whose goings forth have been from of old". Young defines that Hebrew word to mean 'family descent', and if you look at the Revised Standard Version, you will read the word "origin". "Whose origin has been from of old, from everlasting", and so it has.

BREAD FROM HEAVEN

I want to direct your attention to John 6, to the words of Mr. Lee in relation to the Lord Jesus Christ. John 6 , we read in verse 38, "I came down from heaven." We have many references stating "I came down from heaven" and Mr. Lee imagines that the Lord Jesus Christ was telling those Jewish people that that person who they were looking at, came down from heaven? By no means! What did the Lord mean? If we read the context of that chapter we have a beautiful exposition of it that shows how utterly false are the ideas that have been presented before you.

Have a look at the context of John 6, and you learn that the Lord Jesus Christ is discussing with the Jewish people the manna in the

wilderness. They wanted a sign, to prove he was the Lord. They said Moses gave us a sign. What was the sign, said the Lord, and they said (as we read in verse 31), "he gave them bread from heaven". Now the manna was "bread from heaven", that manna they picked up from the ground, came from heaven, it was bread from heaven. Now was that manna made up on the throne of grace and was it wafted down the illimitable spaces of the years, the time, right down to the earth? The 30, 40, 50, million light years away, did that manna just float down from heaven? Or did God send his spirit down to earth and manufacture that manna? He sent his Spirit upon the earth and the manna was manufactured. It wasn't manufactured in the heavens.

Now the Lord says, here is a new manna, I came down from heaven, that manna came down from heaven, that's true, because it came from God. How did you come from God, Lord? He answered them, later on in the chapter he says "it is the spirit that quickeneth, the flesh profits nothing". And in Luke 1:35 Mary was told, "the Holy Spirit shall come upon thee, the power of the Highest shall overshadow thee". The Spirit came down from heaven, "therefore also that holy thing that shall be born of thee shall be called the son of God."

And in John chapter 6, Jesus Christ likened himself to that manna, and Jesus Christ acknowledged that the manna came from heaven. Not that it literally came from heaven, but it came from heaven because it was God given. The Spirit of God came down and manufactured that manna.

And so in that verse we have a beautiful expostion of what the Lord meant. The Jews didn't understand it, the disciples didn't understand it, and they departed from him. They thought that he meant that he literally came from heaven, they said we can't take this, but the Lord wasn't saying that at all. It is the same as John 16, to which we were directed, where the disciples said "now, we know, and understand that thou camest forth from God". Mr. Lee said that those disciples understood that he was now, the second person of the Trinity. They understood nothing of the kind, because when Jesus Christ died upon the cross their hopes were dead. But if they thought he was the second person of the Trinity why would they worry about that. They didn't understand anything of the kind, all they understood was, that he was of Divine origin, that he had come from God, that God had sent him in the sense that God himself has explained in Luke 1. Let Mr. Lee explain how Jesus Christ was made before he came upon the earth and he'll search the Scriptures in vain.

I would remind him too, that the word Elohim is often used in the singular number, and that the word "Lord" is not inevitably Jehovah or Yahweh, that there are at least four Hebrew words all translated "Lord" but that's beside the point.

"MY LORD AND MY GOD"- AN EXPLANATION

Let us turn to John 20 to the words of Thomas I want to give this all the power possible. I want to give the explanation to Mr. Lee with all the power possible because I feel that the truth will then shine forth clearer. Now, we read in John 20, the words of Thomas, who, doubted; he said unless he saw the very imprint in the Lord he would not believe. He saw the Lord, and he said as we read in verse 28, "My Lord and my God", surely he understood that this was the second person of the Trinity. Powerful arguement isn't it? But the Lord Jesus Christ destroyed that very

argu-ment.

In John 10 he dealt with that argu-ment, the argu-ment not of Thomas but my argu-ment that I set forth then. In John 10, the Jews came to the Lord Jesus Christ and they were about to stone him. He said, why are you stoning me? They said, 'you are making yourself God'. They didn't understand his words. They thought that the very words he said constituted him God, and he corrected them. He said 'you're making a foolish mistake, I've only said I'm the son of God' and he said 'anyway', verse 34, "Is it not written in your law, 'I said ye are gods', if he called them gods, unto whom the word of God came, and the Scripture cannot be broken", that is Jesus endorses Scripture, "say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the son of God". Jesus Christ directed them to their own Old Testament Scriptures. They could find where judges were termed gods. They would find when the leaders of Israel were termed God and Jesus is saying, in your law it is written "ye are gods". Mortal men called gods and I will explain why in a moment. So he said, if that is in your law how am I blaspheming when I say I am the son of God. He destroys utterly the arguement that takes Thomas' words and says, well here is the second person of a Trinity. Understand, Thomas didn't look at him and say 'look, this is the second person of the Trinity, the first person is in heaven and yet we have got only one God.

Three persons and one God, and do you think a train with three carriages explains that. I couldn't see the connection. Especially when the carriage broke off. Now coming back to this point in regard to the words of the Lord Jesus Christ, he called them gods, why? Because they represented God in heaven. They were God's representative, the authority of God rested upon them. The same, if a representative of Harris Scarfes' were to ring you up for your order. He would say 'Harris Scarfe and company here, you would say, 'No, that's not right Mr. Smith, but for a moment he has merged his individuality in the company he represents, so it was with these leaders of Israel. So it was with Moses, who went before Pharoah with the name of God and if you would like to turn to Exodus 23, you will find where an angel had that same name conferred upon him, and I will show you where this angel used the very name of Yahweh.

In Exodus 23:20, God says "behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions for my name is in him". He was an angel with the name of God. And in the next chapter, that very angel comes to Moses and he is told that Moses shall come near unto Yahweh. The word there is the Divine title. Shall come near to Jehovah, to use the word that Mr. Lee has used. The angel bore that name.

Mr. Lee commenced his address by saying that Jesus Christ is not an angel. Here is an angel with God's name, why? Because he represented God unto Moses. And you can go to another verse in Numbers 12 and you will read that Moses saw the similitude of God. He didn't see God himself, he saw the similitude of God. And in Acts 7, that he received the law by the disposition of angels.

THE MIGHTY GOD - AN EXPLANATION

We come now to another question; Isaiah chapter 9 to which Mr. Lee directed my attention. He said I'm not answering his questions

but I'm trying to do the best I can and I must apologise. I can't do better. In Isaiah 9:6, we read these words, "Unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called, Wonderful, the Mighty God". It shall be called. It's not, his name is the Mighty God. It shall be called, it's pointing to some time in the future, but if Jesus Christ was living then in the heavens, if he was the second person of the Trinity shouldn't those words be, he is God, and he's coming down in the likeness of men. We don't read that, we read, "he shall be called the son of God".

I am surprised at Mr. Lee quoting this, because it goes on to say, "of the increase of his government, and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgement and justice from henceforth even forever". And the previous verse, verse 5, of that same chapter speaks of the mighty battle of Armageddon at which Jesus Christ will manifest his power. Why the increase of his government and peace if he is reigning now? Do you see much peace in the earth, much increase of the knowledge of Jesus Christ? By no means! But he shall be called the Mighty God, and as I said before, Moses was called God to Aaron and the words are used frequently throughout the Scriptures for mortal men.

You can turn to Romans 5:2 and you read Paul saying, "we are in hope of the glory of God". You can turn to 2 Peter 1:4, and you will learn that we are given certain Divine promises whereby we can attain to Divine nature. And you can turn to Revelation 3:12, and Jesus Christ says "that he will name upon us the name of God". If we have got the glory of God, if we have got the nature of God, if we have got the name of God can't we have the title of God equally with those rulers in Israel concerning whom we read in Psalm 82:6, "I have said 'ye are Gods, and all of you are children of the Most High' but you will die like men, and fall like one of the princes". They were the words that the Lord Jesus Christ used when he quote that passage to the Jewish people, when they said 'Look you are making yourself God', he said 'you're making a mistake, I am the Son of God'. And that mistake has been perpetuated down through the ages, it has been perpetuated tonight and the very Scriptures that the Jews said 'makes this man God', are used tonight, to make the same mistake. We say, 'rid yourself of that mistake', because this life eternal to know THEE the only true God and Jesus Christ, whom thou hast sent".

In Hebrews 2, Mr. Lee quoted some words in relation to, "he took on him the nature", "he took not on him the nature of angels". In the margin we read "he taketh not hold of angels but of the seed of Abraham, he taketh hold". This very word "he took hold", means, to take by the hand, to help. He did not come to help angels, he came to help the seed of Abraham, to whom was promised the land, which he never received, but which the seed of Abraham is yet to receive. He came to help them, and that very word, "took", is used in Hebrews 8. Mr. Lee can look it up in his concordance if he likes, in verse 9, "Not according to the covenant that I made with them in the day when I took them by the hand"; the same word. So it's not saying, that he took on the nature of men instead of the nature of angels as though for a moment there was a bit of a disputation in heaven whether he should take on the nature of angels or the nature of man, but that he took hold of man to help him.

CHRIST THE IMAGE OF THE INVISIBLE GOD

In Colossians 1, if I don't deal with this perfectly tonight, forgive me, I shall deal with it tomorrow night, God willing. In Colossians chapter 1 verse 15 we read, "Who is the image of the invisible God, the firstborn of every creature". I did not follow Mr. Lee's arguement, correctly on this. But the term, "firstborn of every creature", means that he was born. Who was his mother? He is "the firstborn of every creature". This therefore implies birth and therefore doesn't imply as Mr. Lee has been affirming tonight, the eternal divinity of the Lord Jesus Christ. It implies that he was born, that is the only begotten son of God. The one who was born. And in the Scriptures 'firstborn' relates to status and not necessarily to position or age. Many, younger sons were elevated into the position of firstborn, such as Isaac over Ishmael, such as Jacob over Esau, such as Ephraim over Manasseh, and so the title is often used for younger sons, but it inevitably relates to one who is born and he is the firstborn of God.

We read later on in that chapter, "for by him were all things created that are in heaven". Again, I am not sure whether I followed Mr. Lee's argument or not, on this, he can correct me tomorrow if he cares to do so. He created all things in heaven, did he create God? So that, he did not create all things in heaven in that sense. What does it mean? Heaven is used in various senses in the Word, we have for example in the epistle to the Ephesians, heaven used in a very special relationship. In Ephesians 1:3, we have these words, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ". Or, as the margin gives it, the heavens, here were the heavens. Heavens created by Jesus Christ, and these people who were in the heavens were well and truly on the earth. They were in elevated positions in Jesus Christ. They were in the congregation of the saints in Ephesus, yet they were in the heavens that were created by Jesus Christ. And the term is frequently used by the apostle Paul in that way. In Ephesians 2:6, "he hath raised us up together and made us sit together in heavenly places in Christ Jesus.

FINAL SPEECH BY MR. D.E. LEE

Mr. Lee - Thankyou; I'll refer back to the questions quickly. I wanted to point out, to finish answering those, as he has given. In the 7th question "Is Christ ever called God? and he refers to this, and I answered and showed, how he was using this - baals were called God. But was Christ ever called God, in the sense that the Father was? To whom does Lord refer in Matt.3:3? Now he says, Jesus; it doesn't refer to Christ, in the sense that I was using it. It says, Jehovah, and it refers to his coming. Well, in Matt.3:3 and Mark 1:1&3, it simply points out that this was Jesus Christ, that the fore-runner was going to go before, and Isaiah spake concerning that.

At the present time or ever in the future will Christ be

worshipped? Of course he will be, he says. Well, Matt.4:10, says only God, is to be worshipped. He's going to give worship to somebody that he says isn't God.

I asked the question, When was Christ rich? He said he was rich in power, and glory and a lot of other things he named, most of the things that he named he was very poor in. Yes he had power, he didn't have any glory. He was so despised and rejected that Isaiah speaks of him as being one that was completely rejected by his people. And I'd like for you to notice in 2 Cor.9:8,9, that Paul says, "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich", Now, he says that he was rich while he was on this earth. Is he poorer now than he was then? Because the status has changed, the only two, as far as he is concerned are on the earth and in heaven. I believe that he was with God in the beginning, he had a glory with God. But here we notice, that he came to the earth, took on himself the form of a servant. "For ye know, the grace of our Lord Jesus Christ, that though he was rich", he was rich before he came, "yet for your sakes, he became poor". He didn't even have a place to lay his head. "The foxes had holes", but he didn't have a place to lay his head. "That ye through his poverty might be rich". Is he poverty stricken today? When was he? When was he poor? When he was on this earth, my friends and we all recognise that, I'm sure.

'When was Christ in the form of God"? And he starts saying that the form of God means manifestation. I don't find that definition in my dictionary or in any of the authorities. Manifestation, simply means, to make known, use it to the senses and understanding. Sure, he was manifested. He was God manifest in the flesh, but we all want to notice that it is not manifestation that he speaks of, he says, he is in the form. Alright, Phil. 2:6, says, "he being in the form of God", he being in the manifestation of God, "thought it not robbery to be equal with God but took on himself the manifestation of a servant". Well he was still there, wasn't he? Yes, he was in the manifestation before and he came down and took on himself the manifestation of a servant. Now that certainly isn't the definition Mr. Mansfield, but that's alright, he's still there.

Isaiah 9:6,7, he speaks of this, "mighty God", and I want to know, is he going to be called, God, because he is a created God. He said, 'Moses was called God'. Was Moses called God as Jesus was called in John 20:28? In Jeremiah 32:18, and I referred to this awhile ago, it says that, the mighty God is Jehovah of Hosts, and this is the word that is used here, the mighty God. Jeremiah explains it and says the mighty God is Jehovah of Hosts. Who, is the mighty God? Jehovah of Hosts!

And Zechariah 14 he never touched upon, because it says Jehovah the self existent one. Yes, Christ was worshipped, he made these things plain to the apostles, and they understood; Mr. Mansfield can't understand. Now he says if we worship two persons, we worship, two Gods. Well, that's what he says but I don't find that in the Bible. It doesn't say that. If you worship two persons you're going to worship two Gods. It doesn't say that at all. In Micah 5:2, "their origin was from of old" he says. So, he says, yes, their origin was from of old. Thankyou, Mr. Mansfield, thank-you, I agree with you. Yes sir, his origin was from of old. Well how did he just come into existence when he was born of Mary, in Bethlehem then.

He came down from heaven. Did the body come down from heaven, he asked. I didn't say it did. He came down from heaven, he gave up his

glory and took on himself the form of a servant. Phillipians 2:6,7.

And he says, the spirit manufactured the manna, he says it didn't come from heaven, but he came down and manufactured it. I don't know, maybe he found this in another passage somewhere in the Old Testament. But I can't find it anywhere. He says, "This is the work of God that you believe on him, whom he hath sent. Our fathers did eat manna in the desert as it is written, he gave them bread from heaven to eat". But, he says, that this is the true bread from heaven which cometh down from heaven, giveth life unto the world". Now, if the expression coming down from heaven means that the spirit came down and manufactured it, then we know that the spirit came down and just manufactured Jesus. That's what he's saying. He says, the spirit came down and manufactured that bread, that true bread. Well, if he came down, it says that the true bread came from heaven.

Now he's asserting some things but he certainly can't prove it. I'd just like for you to remember this Mr. Mansfield, in Colossians 3, and I think it is something which we should always think about and remember. Col.3, "for I would that ye knew, if ye then be risen with Christ, seek those things that are above, where Christ sitteth in the right hand of God. Set your affections on things above, not on things on the earth". That's what he's telling us about.

Yes, the heavenly, his explanation of John 6, certainly did not explain how Christ came from heaven and was going to heaven the same way. He didn't even touch upon it, he threw us off on the wilderness wanderings. John 20:28, he says that, he just referred to it a little bit, and he said I'll explain how it was. Well he didn't explain how it was, except that Moses was a God, they worshipped him. And he speaks of us being God, John 10:35. As we are gods, is this the same as the heavenly Father is God. Now he knows from the context and he is not applying this as God in heaven, but he is indicating that I am mis-using the word God when I referred to Jesus.

Thank-you very much.

FINAL SPEECH BY BROTHER H.P. MANSFIELD

Bro. H.P. Mansfield - My dear friends, if that manna was manufactured in the heavens and came floating down through the heavens every day there must have been a terrible cloud of manna everyday to feed 2 million Jews in the wilderness. It's obvious that God sent his spirit to manufacture that manna upon the earth, and that is the basis of what the Lord Jesus Christ declared.

In that reference that Mr.Lee has quoted from Philippians, the contrast is made between the Lord Jesus Christ being in the form of God, or in the form of a servant. Now it doesn't mean bodily form when he's in the form of a servant. He manifested humility, yet he was the form of God, he could have manifested the mighty power, that rested upon him because of the authority that Almighty God gave him, instead of that, he manifested the

form of a servant. If you're going to make form of God, a literal form, make the form of servant also a literal form. It is used in the same context.

Mr. Lee said that the word, Elohim, applied to Moses is not the word applied to God. It is exactly the same word as used in Genesis1, where we read, "God said, Let us make man" and Mr. Lee said that that was the Father and the son. And that in Exodus chapter 7, he's got his analytical concordance, look at it, is exactly the same word, Elohim. So that makes Moses God as well.

But now I want to summarise. Turning back to Luke 2:52. I want to remind you again, that "Jesus increased in wisdom and stature and in favour with God and man", and that would be an impossibility if he were God. If people were bowing down and worshipping him as a God. It is an impossibility for this little boy, growing in knowledge and in favour with God, to say that he is God himself. That makes a mockery of the record.

And the same as we read in the rest of the Scriptures in regard to the Lord Jesus Christ. Mr. Lee said, 'he had no glory'. Why did the wise men come from the East? Why did they say, "where is he that is born king of the Jews". No glory? of-course he had a glory. What did Nathaneal say? He said, "you are the Christ", he said, "you are the king of Israel". Was that not being rich? If I had that title I would feel that I was rich, yet he became poor. And so in all these Scriptures, we have the words of the Lord Jesus Christ, and the actions that were paid to the Lord Jesus Christ showing his richness and his wealth. But he became humble before men. And I'm going to deal further with Philippians, tomorrow night, God willing.

But what a bewildering thing is error. Three Gods that are one, one that are three. A man existing before his birth. A man, a son who is eternally with his father. Can you understand it, can you believe it? What a bewildering thing is error. What sublime simplicity there is in truth. We can look up to the Lord Jesus Christ, recognising him as the son of God, born of the virgin Mary, of our nature, who earned his own redemption. A man, as we see him in the Scriptures, who conquered the flesh; who conquered sin by the power that was in him. A man who prayed to God for strength. A man that leaned upon the power of almighty God and gave us a wonderful example to do likewise.

We revere him as a saviour, we revere him as one who is the Divine, son of God, born of Mary, 1900 years ago, but who had no corporeal existence before then. Whose origin was of old, because Matthew tells us, it came from Abraham and Luke tells us it came from Adam. That genealogy is traced right down, so his origin is from of old. We revere him as a saviour, who can lead us beyond the grave to life eternal and we hearken to his prayer. The prayer that was uttered just prior to his offering up on the cross; "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent". That is life eternal friends, and the purpose of these discussions is to lead us in the way of life eternal, and life eternal is found only in that way. That is why we say the discussion is VITAL. That is why the apostle Paul said, that "men would arise preaching perverse things," and why the historian looking over the arch of time, sees the gradual development of the very theory that has been set forth this evening by Mr. Lee with all conscientiousness.

But history and Scripture, powerfully tell us the truth in this matter. The truth that was proclaimed by the Lord Jesus Christ: "this is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent." And those words of Paul, which endorse the words of his Lord, found in

1 Timothy 2:5, "For there is one God and one mediator between God and man", the God Christ Jesus? No!, "the man, Christ Jesus." In the heavens!..."the man Christ Jesus." And the one who is to come back is called "the son of man."

That glorious reference in John 5 so beautifully shows us the mercy of the Father in such a wonderful way when he said that; "he hath given authority unto the Lord Jesus Christ, to execute judgement also." He has given that authority to the Lord Jesus Christ to execute judgement also. Why? Because he is God? Because he existed from eternity? Because he was the eternal son of the Father? By no means, but because he is the son of man. And because he is the son of man, he has a feeling for us. And therefore this authority to execute judgement has been given into his hands. And so he could say, just prior to the time that he was offered: "this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

SIXTH DEBATE

FEBRUARY 27th 1962

PROPOSITION - "The Bible teaches that there is only one person in the Godhead, the Father, and that Jesus Christ became the son of God, at his birth of Mary."

Affirmative - Bro. H.P. Mansfield Negative - Mr. D.E. Lee

Chairman - I'll now call upon Mr. Mansfield then, to firstly give his address for 25 minutes. The proposition - "The Bible teaches that there is only one person in the Godhead, the Father, and that Jesus Christ, became the son of God, at his birth of Mary." Mr. Mansfield.

Bro. H.P. Mansfield - My dear friends, in affirming this proposition this evening, we intend to take you throughout the entire Bible. We want to show a connected picture, drawn together from Genesis to Revelation. The case that we will present to you will not be based upon isolated texts, ruthlessly dragged from their context, but will present to you the whole picture of the Scriptures, showing the development of the Divine purpose throughout the ages.

If time permits we will answer all references made to this subject. In fact, I do propose, if time permits, to answer not only those references that have already been given to me, but other references that might be used to bolster up the principle of the Trinity.

Mr. Lee last evening apparently overlooked such references as we find for example in John 1:9,10, where it seems as though Jesus made the world. And such statements as we find in another place, where we read, that he had the glory with the Father, from the very beginning. These references we propose to deal with during the course of our discussion this evening. Another statement that the Lord made was, "I and the Father are one." And we hope in due time to handle all these references, and to show that rather than these being difficult references, they do indeed express a glorious truth in relation to the development of the Divine purpose in the Lord Jesus Christ.

ELEVEN QUESTIONS ON THE GODHEAD

Now last evening, Mr. Lee honoured me by presenting to me some questions. I propose to honour him with some questions this evening. And the list of questions I submit to him are as follows;

1. Is it possible for God to lie?
2. If not, will he give to Abraham the land he promised him for an everlasting possession?
3. If there is a plurality of persons in the Godhead, was God leading the Jewish people astray by proclaiming himself as the Holy one of Israel?
4. Mr. Lee said last evening, that wherever the word Lord is used in

the Old Testament, the word in the original is Jehovah, or Yahweh. Is that the case in Psalm 110:1 for example?

5. Cannot a son bear his father's name without being identified completely, as one with his father?

6. Acts 15:14, states that God is taking out of the Gentiles "a people for his name." Does the fact that his name will rest upon those people constitute them part of the Godhead?

7. When Christ was expiring upon the cross he uttered the words,"My God, My God, why hast thou forsaken me." Why should he do this if he himself were God?

8. Mr. Lee stated last night that the son was worshipped as God. As the Father was in heaven, and the son, on earth, does that not teach two distinct and different Gods? In other words outright Polytheism!

9. If Christ were God, why did he need to pray for help?

10. Can we turn to a passage in the Bible where the Father prays to the son?

11. Mr. Lee said last night that the use of the personal pronoun 'us' in Genesis implied the existence of a plurality of persons in the Godhead. What then does the use of the singular pronoun signify as in such declarations as are found in Isaiah 46:9-11, where God speaks of himself as 'I' and 'me'?

They are the questions that we submit this evening.

THE LOGOS IN THE BEGINNING

We commence our exposition by directing your attention to John 1, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." Last night we were told that the word was Jesus Christ. This word, the word, "Logos", in the Greek, signifies the idea, or thought, or purpose. It is a word frequently used in the Scriptures. We believe that in the beginning was the purpose of God, was the declaration of God. We believe that the declaration "was with God", the declaration "was God", because that declaration represented God to mankind. They only knew God through that declaration, and it "was God" to the same extent as when Jesus Christ said, "this bread is my body." He meant it represented his body.

We read in verse 3, "all things were made by him, and without him was not anything made, that was made". And we firmly believe this; that all things came into existence through the purpose of God that was declared from the very beginning.

When we turn back the pages of God's word, we see the declaration of God pronouncing the time, that a son would be presented upon this earth. In Genesis 3:15, he is styled as the "seed of the woman". In Gen.22 he is described as, "the seed of Abraham", and Paul in Galatians 3:16, says that this seed is Jesus Christ. So that here we have the Lord Jesus Christ as "the seed of the woman", and as "the seed of Abraham". And nothing is said at that time, of this seed then being in existence. And we could ask the question, Is it possible, for the seed to come before that which produces it? If Jesus Christ is the "seed of the woman", if he is "the seed of Abraham", then he

was not in existence before Abraham.

THE SIGNIFICANCE OF THE DIVINE NAME

In Exodus 3, we have the declaration of the Divine name. Mr. Lee drew reference to this last evening. Moses, as he was about to be sent to Egypt, was told the Divine name. God said, as recorded in verse 14, "I am, that I am". Or as we have it in the margin of the Revised Version, "I will be whom I will be." The Divine name is compounded from a Hebrew verb, "EHYEH" and that Hebrew verb signifies "I will be". Nowhere in the Scriptures, except here is that verb rendered "I am". And Hebraists tell us that it should be rendered, "I will be", here. As a matter of fact, in this very same chapter, we have that verb used in verse 12. And Mr. Lee can check this with his Analytical Concordance if he desires. In verse 12, you have the same word as is rendered "I am", translated, "I will be".

The Divine name then, was, "I will be, whom I will be". It was as though God was proclaiming his purpose to reveal himself in a person, or persons, not then manifested. It is as though a father were saying he was going to develop a family. He was going to reveal himself in certain ones. And that is the purpose, and that is the significance of the Divine name, as proclaimed to Moses, at the bush.

A PROPHET LIKE UNTO MOSES

In Deuteronomy 18:18, God spake to Moses concerning this one who should come. Here we have a direct reference to the Lord Jesus Christ, and I want you to analyse this reference very carefully. Moses was told this, in Deut.18:18, "I will raise them up a prophet, from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them, all I shall command him." Now this is a reference to the Lord Jesus Christ. It's quoted by Peter in Acts 3:22, and applied to Jesus Christ. And here we have a direct prophecy relating to Jesus Christ. "I will raise them a prophet from among their brethren, like unto" you Moses; a prophet like unto you. Would Moses imagine that this was God? Would Moses imagine that this one was then living? Would not that negate this prophecy? "I will raise them up a prophet, from among their brethren, like unto thee, I will put my words into his mouth, and he shall speak all that I command him". There is no doubt about it, that God was looking forward to a son that was yet to be manifested; who was not manifested then. And as far as Moses was concerned, he had no understanding that this one was God, or that he was the eternal son, of an eternal Father; a contradiction in terms as we pointed out last evening.

THE SON OF DAVID

We turn the pages of God's word to 2 Samuel 7, and there we have the promise made to faithful David. We read in verse 12 that, "I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom". Would David imagine that this was God? Could David possibly imagine that God was speaking to him, of himself? God said, "I will set up thy seed after thee which shall proceed out of thy bowels". And in verse 14 God said, "I will be his father, he shall be my son". God doesn't say,"I am his father, he is my son", but he says, "I will be his father, he shall be my son, if he commit iniquity, I will chasten him with the rod of men". This was a promise concerning Jesus Christ, and certainly not relating to the second person of a Trinity.

David understood it as that. In Psalm 132, he spoke concerning this same, glorious promise, and he showed how he understood this promise, that God had made unto him. In Psa.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'". What would David understand by that, friends? Would he understand that the fruit of his body is God? Would he understand that the fruit of his body was then existing? This was a promise. And we can understand how David would understand that promise. "Of the fruit of thy body will I set upon thy throne".

That's how the disciples understood it. Because they quoted these very words and applied them to the Lord Jesus Christ. In Acts 2, in that wonderful discourse of Peter, he drew the attention of the Jewish people to the fact that they had crucified Jesus of Nazareth, "a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you". That language is clear. We know what it means. We do not make a mistake and say, well this Jesus of Nazareth, this man, is God. And so in the same chapter, in Acts 2:30, Peter says concerning David, "therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit upon his throne". That, says Peter, is how David understood the matter. That's howweas Christadelphians understand the matter. That of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne".

Mr. Lee says that Jesus Christ is sitting upon the throne of David at this present time. If that is true, the one sitting upon that throne is the fruit of David's loins, "according to the flesh" and not God. And if this is true, he can't be God, because it absolutely negates the possibility of David seeing him as God, and that is how David understood the matter.

In Zechariah 14, we were drawn there the other evening, by Mr. Lee; he wanted a reference to show that Jesus Christ would place his feet upon this earth. We quoted Zech.14, "his feet shall stand in that day upon the Mount of Olives". And then Mr. Lee said, 'this doesn't relate to Jesus Christ, it relates to Jehovah'. But last night he told us, from Matthew 3:3, that Jehovah was Jesus Christ. So we come back to this fact that here we have the feet of Jesus Christ standing upon the Mount of Olives. Mr. Lee himself being witness to this fact. I realise that the word there, is not the word, Jehovah, but the word, Yahweh. I realise that it is the Divine title, and we can show, and will show how that the Divine title can rest, not only on Jesus Christ, but on every one that follows God in truth, because he is "taking out of the Gentiles, a people for his name". And so in Zech.14:4, when we read that, "his feet shall stand in that day, upon the Mount of Olives" you can say it is Yahweh, if you like; you can say it is Jesus Christ - "his feet, in that day shall stand upon the Mount of Olives".

CHRIST'S BIRTH - FULFILMENT OF O.T. PROPHECY

And so we have all of these prophecies running right through the Old Testament Scriptures: the seed of the woman, that shall bruise the serpents head; the seed of Abraham, that shall inherit the land and the seed of David, that shall sit upon the throne. And we come to the glorious statement, found in Luke 1, and we find the fulfilment of these words, in verses 31-33. Speaking to Mary "Behold, thou shalt conceive in thy womb and shall bring forth a son, and shall call his name Jesus. He shall be great and shall be called" - not is called - "shall be called, the son of the highest, and the Lord God shall give unto him the throne of his father David,

and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end". Mary couldn't understand it, and the explanation was given her in verse 35, "the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. And because of that, "therefore also, that holy thing that shall be born of thee, shall be called the son of God". Not because he pre-existed, not because this was God, but because of the remarkable and miraculous manner of his birth, he shall be called the son of God.

And so in the New Testament, he is begotten son of God. He is "the word made flesh as we have it in John 1:14. He was the fulfilment of all the prophecies of the Old Testament; he was the law and the prophets walking in the midst of Israel. He was not God. And as we pointed out last evening, this same one, as we read in Luke 2:52, "increased in wisdom and stature and favour with God and man". And I ask you friends, if he is God, how can he increase in favour with himself? If he is God, how could he increase in wisdom? If he was God, if he was the pre-existent son of God, then he must have forgotten all of his former existence, he must have lost all identity with his former self, and he had to learn it all over again. So we are faced with the fact that this is a complete impossiblity.

THE LORD OUR GOD IS ONE LORD

And now let us listen to the Lord Jesus Christ himself, and let him tell us, from his own mouth, relating to the subject before us. In Mark 12 one of the scribes came to him, as recorded in verse 29, and asked him, "what was the greatest of all commandments". And Jesus said, "The first of all the commandments is, Hear, O Israel, the Lord, our God is one Lord". The scribe said to him, in verse 32; "Well Master, thou hast said the truth for there is one God, and none other than he, and to love him with all the heart and with all the understanding, and with all the soul, and with all the strength, is more than all burnt offerings and sacrifices. And we read that, "when Jesus saw that he answered discreetly, he said, 'Thou art not far from the kingdom of God'". Jesus endorsed that. Did that Jewish scribe go away from Jesus, imagining that Jesus was God? Of course not! He said, "Well, Master, thou hast said the truth". He didn't look upon him as God, he affirmed what Jesus said. "The Lord, our God is one Lord". And that is the affirmation of the Scriptures from Genesis to Revelation.

GOD IS GREATER THAN CHRIST

John 14, the Lord Jesus Christ again, spake in similar language concerning the unity of his Father. Where he says in verse 28, "My Father is greater than I". We have it in the glorious prayer of his to which we made reference last night; "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent". We have it in 1 Cor.8:6,7, where we read these words, "To us there is but one God, the Father, and one Lord Jesus Christ". We have it stated in 2 Cor.11:31 where we read of "The God and Father of our Lord Jesus Christ". We have it in Hebrews 1:9, where we read that "God even thy God", speaking of Jesus Christ, "hath anointed thee, with the oil of gladness above thy fellows". So if that was true, and he was part of the Trinity, then he is greater than the Father, because, the Father and the Holy Spirit would be his fellows, in the conception of the Trinity.

Now we come to the fact that the Lord Jesus Christ confessed, whilst on earth, that his knowledge was not the equal of his Father's. If

he was God, as we were told last night; if people came and worshipped him as God, as we were told last night, then the Lord Jesus Christ should have had all understanding and all knowledge. But he did not. And he confessed that he never had the same understanding and the same knowledge as his Father. In Mark 13:32, we have these words stated by the Lord Jesus Christ, when they came unto him and asked him certain questions, he said unto them, as recorded there; "Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the son, only the Father". "Of that day and hour knoweth no man", the angels don't know it; the son doesn't know it; only the Father knows it. So here we have the Lord Jesus Christ limited in knowledge, which would not be a possibility if he was God.

But it might be said, 'but that was whilst the Lord was on the earth, when he went into the heavens he had all knowledge'. Did he? In Revelation 1:1 we have the answer to that also. There we read, "The Revelation of Jesus Christ, which God gave unto him". And if God gave this revelation to Jesus Christ, obviously Jesus Christ did not have it before God gave it unto him. If God had to give him this understanding when he was in heaven, obviously the Lord Jesus Christ lacked the understanding that God had, and the revelation had to be given unto him. All these references show how completely that the Lord Jesus Christ was limited in the knowledge that the Father had. He was not on an equality with God.

CHRIST'S AUTHORITY GRANTED BY GOD

I refer you now to a statement found in John 10 to which Mr. Lee made reference, a few nights ago. In John 10:17,18, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, I lay it down myself. I have power to lay it down and I have power to take it again". Mr. Lee affirmed on three occasions that Jesus Christ had the power to raise himself from the grave. He did it on the authority of this verse. But that word "power", as his Analytical Concordance will show him signifies, "right","Lawful", "authority". It comes from a Greek verb which signifies, "it is lawful". And if you like to look at John 1:22, where we read; "He gave them power to become the sons of God". You will see in the margin, that it signifies "right or privelege". So he had the right or the privilege to lay down his life, and he had the right or the privilege to receive it again. And he says here: "this commandment, have I received from the Father". Showing quite clearly not only that Jesus Christ did not raise himself from the grave but he received that commandment from God.

CHRIST RAISED AND EXALTED BY GOD

And as for Jesus Christ raising himself from the grave in Acts 5:30,31, we have the apostle telling us, quite to the contrary. Mr. Lee said that he'd do this, or he did it, I'm not sure whether he said he did it or he could do it, but whether that is so or not, here we have the answer. In Acts 5:30, "the God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a saviour, to give repentance to Israel and forgiveness of sins." He was exalted to be a prince and a saviour, if he was God, how could he be exalted to that position? Exaltation would have meant nothing to him, not only meant nothing to him, he couldn't be exalted higher than he was. But here we are told God raised up Jesus Christ and that he "exalted him with

the right hand to be a prince and a saviour, to give repentance unto Israel and the forgiveness of sins". We have the same statement made in Acts 2:23, 24.

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Mr. Chairman, Mr. Mansfield, moderators, ladies and gentlemen, friends. I'm very happy again to stand before you, to defend God's word against error. Jesus said in John 8:32: "And ye shall know the truth and the truth shall make you free". That's all we want, the truth.

"The Bible teaches that there is only one person in the Godhead, the Father and that Jesus Christ became the son of God at his birth of Mary", is the proposition. And you have heard a lot of words tonight, concerning not this proposition primarily, but a proposition that we discussed a week ago. Mr. Mansfield, I know that he is hurting. He's hurting greatly or he wouldn't go back to a previous debate so much.

The reasons why Christ did not have his beginning in Bethlehem I mentioned last night and they have not been answered. He attempted to answer Micah 5:2, (before his birth, this was recorded) "and his goings forth were from everlasting". Mr. Mansfield said, this means (his goings forth) "genealogy". Well then, his genealogy was from everlasting, and as far as he could trace it, was down to Adam. That's as far as he could go. And do you know that you and I, could trace our genealogies, back to Adam, even though we couldn't trace them. Those goings forth have been from everlasting, if it be true of Jesus, why did he make that statement concerning Jesus, the one who was to be born in Bethlehem?

THE LOGOS IN THE BEGINNING

In John 1:1-3, he dealt with that tonight; we are going to look at that. He said, Mr. Lee evidently overlooked the 9th and 10th verses. Now I didn't overlook them. Maybe he didn't mean to say that. I used the 10th verse and simply left the 9th verse because of the limited time. But in John 1:1-3 he tells us tonight that Logos is simply, "a declaration". A declaration. He says, sure the declaration was with God in the beginning. Well I want us to read this closely. And I want us to also notice tonight that time and time again, as he did last night, more than he did previously, he is having to take words as they are given in these translations and tell you that they don't mean that, they mean something else, and then give you a marginal reading or some other reading, secondary, or something that he's found in some other authority. Now he says, that he was in the beginning with God, just as the bread is his body, so his word is him. And thus it was with him in the beginning.

Now let us notice this verse, "In the beginning was the declaration, and the declaration was with God, and the declaration was God". Mr. Mansfield are you ready to accept that. Don't tell us that this means "declaration". That is "the word " of God and "all things were made by him". By the "declaration"? "And without him was not anything made, that was made. In him was life". In whom? The declaration? "And the life was the light of men". And verse 14: "And the declaration was made flesh and dwelt among us". It was Jesus, the Christ, the son of the living God who dwelt among us and became

flesh. He was born of the virgin Mary, conceived of the Holy Spirit, Matt. 1:18-21. And John 1:14 therefore shows that this word became flesh. You can say it's the "declaration" all you want to. It says, the Scriptures say it is God, and it was with God in the beginning, and the two of them were together.

THE SEED OF ABRAHAM AND DAVID

He says it can't be before Abraham's seed because he is of the seed of Abraham. I would like for you to turn to Philippians 2, and just hold that place because you'll be seeing a lot of it tonight. I want you to listen to this, (we'll get to this, a little closer in a little while after some other things that he presented last night): "Let this mind be in you which was also in Christ Jesus", the 5th verse. So we'll be sure that we know what we are talking about - it's Christ. "Who being in the form of God, thought it not robbery to be equal with God". Alright, "who being in the form of God". Now that certainly is clear enough. He was in that, he was existing in the form of God, and he "thought it not robbery to be equal with God". 'He wasn't equal with God', Mr. Mansfield says, so how could he think it was robbery to be equal with him? But notice the 7th verse; "But made himself of no reputation", second, "took upon him the form of a servant", and third, "was made in the likeness of men". Certainly, "he took upon him, the seed of Abraham", Hebrews 2:16. The Scriptures plainly teach it. And so all of the smokescreen he threw up about it being, couldn't be after Abraham, because he was the seed of Abraham. Explains by referring to the margins.

He says he would raise up a prophet of the seed, Acts 3:22; still deals with the same thing. We agree with that. He raised up that prophet. And nearly 2,000 years ago he ascended to heaven to sit on the right hand of the throne of God and is now reigning.

2 Samuel 7:12, again he said, "Set up his seed". Would David imagine him to be God? I don't know whether he imagined him to be God or not. The question was later asked concerning this very thing, concerning the son of David. But I know this, that he said that: "My Lord said to my Lord", Psalm 110:1; that "Jehovah said unto my Lord, sit thou on my right hand".

I'll get to your questions in more detail as soon as I can get to them. The next speech as soon as I have time to answer them all. But that answers one.

No, "Lord" there was not the word "Jehovah", in the second instance. He refers to Psalm 132:11,12 about the seed, I believe. Well certainly we believe that the seed was born, we debated that the other day, and he knows it.

And so he gets on the kingdom debate. And Hebrews 4:12, came to my mind while he was talking and I'd like for you just to notice please. Hebrews 4:12; "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart". That's the reason Mr. Mansfield is going back to the kingdom debate. He didn't defend his teaching then and he can't defend this one, so he goes back there. And in Heb.4:12, we are told that the "word of God is sharp". In Acts 2:37, we are told the word of God pricked those people in their consciences and as many as "gladly received the word, were baptised", Acts 2:41. I just wished I could get Mr. Mansfield to gladly receive the word, like those people did.

THE DIVINE NAME

In Zechariah 14:1, he said, 'Lee said that it didn't relate to Jesus'. I didn't say that, Mr. Mansfield, I said, it didn't relate to a future time, and it is a figurative language. And I said last evening that Jehovah was a word, and that in that case included Jesus Christ. Jehovah without the son, is not complete. Jehovah without the Father, is not complete. The Lord is one God, that's the reason the plural word is used, in most cases showing "God". But Jehovah is simply a word that says, "the self-existent or eternal one", and he seems to refuse to pronounce that name. Jehovah is simply the translation and very much like the original but I can't find where it's from Yahweh. But whether it's Yahweh or not, I think we agree, that it is a great name, that was among the people.

He says, this doesn't mean anything. Said "a people for his name", was taken out; a people of another people. Does that mean that they were called Jehovah? Certainly not. He knows it too.

Seed of David, Abraham, again Luke 1:31,32. Certainly Jesus Christ was born of the seed of Abraham. Philippians 2:6-8 and Hebrews 2:16-17 tells us that plainly, and here in Luke 1:31,32. But I want you to also notice Matt.1:18. It says that Mary conceived of the Holy Ghost, the Holy Spirit. Now, I'd like to ask you a question. What is the difference between Christ and other men?

Mark 12:29, "one Lord", 1 Cor.8:6,7, "One Lord", 2 Cor.11:31, "God and Father". Good! Certainly we agree with that.

And then he goes ahead with a passage that I didn't catch, but he spoke of the anointing. And he says that if this is true (and it's about the anointing of the fellows) and he says if this is true, then the fellows must be in the Trinity. And so let's turn to Zechariah 13, that's a good book - Zechariah 13:7. We'll read verse 6 to be sure everybody understands: "And one shall say unto him, what are these wounds in thine hands? Then he shall answer 'Those with which I was wounded in the house of my friends'". Now the 7th: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts, smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones", also quoted in Matt.26:31. Yes, you're right, Mr. Mansfield, the Lord Jesus Christ is the fellow of God Almighty, the Jehovah. Yes they are one.

CHRIST RAISED HIMSELF

And he spoke of raising himself, and he goes over to Acts 2:32, 1 Cor.6:14 and many other passages where it says that God raised him from the dead, that his Father raised him from the dead. But I want to ask you a question Mr. Mansfield. Do you believe John 2:19-21 tells the truth? Jesus said, you "destroy this temple and in three days will I raise it up". Did Jesus know what he was talking about? He didn't say "I raised it up", but he said "I will raise it up". And so the Scriptures tell us that both the Father and the son was to raise him up. Mr. Mansfield is pitting Scripture against Scripture.

GOD AND CHRIST ARE ONE

I can also tell you in Genesis 1:1; John 1:1-3; first, the Father created, and then it says that the word which became flesh, which was the son of God, created. Deuteronomy 33:27 and Psalm 106:48; tells us the Father is

eternal. And then it says in Isaiah 9:6 and 1 John 1:2 that Christ was in the beginning; he is eternal; he is the everlasting father. So both of them were eternal. "The holy one of Israel", Isaiah 43:14, speaking of the Father. Now speaking of the son: "the holy one", Acts 2:27&31. "Almighty God", referring to the Father, Genesis 17:1. "Almighty God", referring to the son, Revelation 19:15,

I'd like to refer now back to some of the things, because we've taken care of all of the things he presented tonight, I believe up to this point. Now he spoke of Revelation of Jesus. He lacked understanding, he said this has to do with the wisdom. We'll get to that in just a moment. But outside of that everything, I have dealt with and shown how he is applying it or I can agree with him on some things. I like to agree where I can. I showed that in the beginning that Christ was with God, that he helped to create and therefore he could not have been born of Mary in Bethlehem and thus come into existence. He was born of Mary of Bethlehem yes, but not to come into existence for the first time.

Colossians 1:15,17, turn to that passage. Last evening Mr. Mansfield made a great play on certain things in that passage. I used it to show that he had "created all things that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things and by him all things consist". And so, he takes the 15th and 16th verses. First he talked about the first begotten, the first begotten of God. And he said that must mean that he was begotten, that he must have had a beginning some-where. Well, lets deal with that right quick. In Acts 13:33 (did not have time to get to that last night, though I was not obligated to do it because he was in the negative and he presented his affirmative arguments, instead of answering the ones that I presented): "God hath fulfilled", listen to him, "God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again". Now listen: "as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee". Now turn to Psalm 2:7 (he's quoting Psalms and he even tells us it's in the second Psalm, so there'll be no doubt about it): "I will declare the decree, the Lord hath said unto me, Thou art my son, this day have I begotten thee". Now when was that day? "and hath fulfilled the same unto us, their children, in that he hath raised up Jesus again as it is also written in the second Psalm: Thou art my son, this day have I begotten thee". The day that he raised him from the dead, is the day that he was talking about, when he was begotten or born of God.

I answered all the objections that he raised in Colossians 1 by John 1:1-3. "In the beginning was the word and the word was with God and the word was God, and the same was in the beginning with God, all things were made by him, without him was not anything made that was made". He says in verse 15 and 16, the "visible" and the "invisible" were the positions, the governments. And he uses Ephesians 1:3, and Ephesians 2:6, to show we are seated "in heavenly places". In Acts 3:21, we are told that Jesus was received up in the heavens until the "restitution of all things". I wonder, Mr. Mansfield, is this the one that you are talking about, this heavenly places that he created? He was received in heaven; you said that. Yes, I agree that it's the governments, the high positions, the heavenly places. No, he wouldn't agree with that, but that's what this says. It says that Jesus is seated in the heavens. But now in this passage it tells us plainly, that he created all things; that he made all things.

Now let's substitute "the heavenly places" in verse 16; "for by him were all things created that are in heavenly places and that are in heavenly places, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is before all things and by him all things consist". Well the times that we substituted were "heaven" and "earth, because he said these things that he created were the governments and the heavenly places. Well I know that heaven and earth doesn't mean that here, and so I have to substitute, as he suggested. But now, Paul wouldn't like that , I don't think, and he spoke by inspiration. He says "all things were created by him that are in heaven and that are in the earth, visible and invisible" - certainly it includes the dominions. Let me ask you something Mr. Mansfield, were there any of these rulers in existence before he was born of Mary? If he created them, he created them before he was born of Mary, didn't he? Thankyou Mr. Mansfield.

Colossians 1:16,17: "for by him were all things created that are in heaven, and that are in earth, visible and invisible, Whether they be dominions, or principalities or powers, all things were created by him and for him and he is before all things and by him all things consist". I never heard such an argument, he couldn't have been born because after all, we just can't understand.

Last night he says, Christ on the cross, existed before he was born, how could it be? Well read Philippians 2:6,7; "Who, being in the form of God, thought it not robbery to be equal with God but took upon himself, the form of a servant".

He says, 'How can the son be as old as the father?' Well, frankly we don't have to answer any such question as this. We don't have to figure out how God does things, and why he does them, but you know God doesn't have any age, his age is limitless. God who is immortal, dying upon the cross! He "took upon him the form of a servant..... and became obedient even unto the death, even the death of the cross", Phil.2:8. He spoke of this being contradictory and confusion. He said, Who can understand? Salvation depends upon understanding, I agree, but it also depends upon obedience. In 1 Cor.1:21-25 speaks of the wisdom of men, and Paul says, I preach not in the wisdom of men, and the wisdom of this world is nothing in the sight of God Almighty.

With human reasoning, the psuedo- scientist can decide that Christ could not have been born of a virgin, and I grant you that it is biologically impossible. But God made it possible by a miracle. It's certainly nothing in the ordinary but it was a miracle. He says Mr. Lee may have some system of genetics whereby he can do it. Now, that's what the pseudo- scientists say. They say,"I can't believe in it". Well, can you understand this, how the virgin birth came about? I hope you can. Human reasoning makes atheists. "There is no God' they say. By this appeal and the constant misuse of Scripture having to substitute words for those found in the version in use, doubt is cast upon God's Word. And I am sure that we can all find what God has to say in this book or any recognised translation.

THE TRINITY EXPLAINED

Now let me explain how one God is three persons, how three persons can be in one God. Turn to John 17 please (we have very little time left in this part of the speech). John 17:21, Jesus is praying to the Father before his crucifixion and he says, "Neither pray I for these alone but for them also which shall believe on me through their word". verse 21: "that they all may be one, as thou Father art in me and I in thee, that they also may be one

in us, that the world may believe that thou hast sent me, And the glory which thou gavest me I have given them, that they may be one, even as we are one." How were they one? They were not to be one in person, they were to be one in love, and work, and everything that they did. But not one in person. He says, "we are one Father, and youre in me and I'm in you." And he says, I pray that the apostles may be one. Now if the apostles can be one, if the disciples can be one, as Paul preached to the Corinthians; 1 Cor.1:10-13, then certainly we know and can understand how the son, and the Father can be one, and yet there be one God and yet, two, three persons counting the Holy Spirit - and certainly we must count him.

In Matt.19:6 we are told that Jesus giving the law of marriage says, in the beginning it was not so, that you should divorce. But then he says when they are married; "wherefore they are no more twain, (that is two), but one flesh." They're not the same person but they are one. And that doesn't mean the wife is the husband. Because if Mr. Mansfield wanted to be sure about that, why we could ask somebody to say, now they're one, you stick a pin in Mr. Mansfield and see if his wife hollers. (H.P.M. - "She will".) They must be one, just like God and Christ are one then, really.

You'll look in vain in the New Testament where those people that bowed down to him and revered him looked upon him as God, he says. Now listen John 1:1,14, I've already given it, many times; John 20:28, Thomas said "my Lord and my God"; 1 John 5:20, speaks of Jesus Christ as God; Titus 2:3, and Hebrews 1:8, even says that the Father is calling the son, of God, and Rev.19 :15. "Better look in vain?" But I found them! Now lets hear what he has to say. Read with me Heb.1:8, "But unto the son he saith, 'Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom'". And Mr. Mansfield, please do not mis-represent me anymore about the kingdom. Jesus Christ is reigning. I've stated he's reigning, and he'll reign until he comes again. Thank you very much.

Chairman - Just before proceeding I'd restate the proposition: "The Bible teaches that there is only one person in the Godhead, the Father and that Jesus Christ became the son of God at his birth of Mary". The remaining speeches are for 18 minutes and then for 8 minutes, and Mr. Mansfield will now resume.

SECOND SPEECH BY BROTHER H.P. MANSFIELD

Bro. H.P. Mansfield - My dear friends, Mr. Lee concludes his comments on a very strange note. He took us to John 17 and he read verse 21. He read these words, portion of which is a prayer of the Lord Jesus Christ in regard to certain believers: "That they may be one, as thou Father art in me and I in thee, that they also may be one in us." And he says that defines the Trinity. If that defines the Trinity, if that defines the unity between the Father and

the son, it means that every person that is saved, becomes part of the Trinity because they become one with God exactly as Jesus Christ is one with God. And instead of having, three in one, you've got ten thousand times ten thousand in one and that in fact is the truth. Because the Bible teaches, not God in a Trinity, but God in multiplicity. It teaches that God is extending his being that he might create a family of divine beings over whom the Lord Jesus Christ is chief.

Mr. Lee said, that I and my wife are one flesh and that defines the Trinity again. But we are two separate persons, we go each our separate ways. One has a certain authority that the other hasn't got, I can assure you. And therefore my dear friends, if that defines the Trinity we are back to Polytheism; we are back to "gods many"; we are back to Paganism. We are not back to one God. He does not believe what Jesus Christ said. Jesus Christ said, "the Lord thy God is one Lord". The scribe said, "that's true, Lord", he said, "there is only one Lord", and he said to him, "Well, Master, thou hast said the truth". And that scribe didn't think that he was God, nor did he think that he was the eternal son of God. The words are a contradiction, and Jesus Christ endorsed the words of that scribe. And therefore the Scriptures teach quite clearly, Mr. Lee being witness, that God is supreme, and all others are under him, and the Lord Jesus Christ is the captain of our salvation, as we have said it in the word.

When Christadelphians reject Trinitarianism they do not embrace Unitarianism. This views the Lord Jesus Christ as nothing more than a mere man. But there is something more than a mere man in one who under provocation as he endured manifested the character that he manifested. And that something more is told us in the word of truth. It's shown us in the begettal of the Lord Jesus Christ. It is demonstrated in the spirit that was poured out upon him. It shows us a man in whom God revealed himself, and therefore a man who conquered the flesh.

In John 7:16, the Lord Jesus Christ said, "My doctrine is not mine, but his that sent me". Now if Jesus Christ was God, wouldn't he say, 'this is my doctrine'. He disclaims the doctrine. He says it's God's doctrine. He says the deeds that he does are not his own will but the will of the Father. "Not my will", he said, "but thine be done". Is this God? Of course it is not God. The character that the Lord Jesus Christ revealed was the manifestation of the Father in the heavens, and we are told in Heb.5:7-9, that, "in the days of his flesh, when he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Though he were a son, yet learned he obedience" - God learnt obedience? "Though he were a son, yet learnt he obedience by the things that he suffered, and being made perfect became the author of eternal salvation, unto all them that love and obey him". And while you are in Hebrews, go to Hebrews 2 and read these wonderful words in verse 9, "...we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour that he, by the grace of God, should taste death for every man. For it became him.....(The "him" there is God.) "It became Him, (God) for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation, (the Lord Jesus Christ) perfect through suffering, for both he that sanctifieth, (Jesus Christ) and they who are sanctified, (his followers) are all of one, (one God),for which cause he is not ashamed to call them brethren." If Jesus is God, we are brothers with God, and here we have that statement.

And you can turn back to Romans 8:16-17 and here again you have the refutation of that which Mr. Lee has set before us, because we read there,

in verses 16, and 17, of Romans 8, that, "if we are the children of God, then we are heirs, heirs of God, then we are heirs, heirs of God, joint heirs with Christ". Now does not that set God above all of us, does that not set us with Jesus Christ, "the captain of our salvation". Do not we see the glorious picture of a divine family, with God Almighty above it all, the Father of us all, and the Lord Jesus Christ as our elder brother. Isn't it a glorious truth that he is calling us into such a family as that; into such a relationship as that. And as God was in Christ, and as Christ manifested God, so Christ must be in us and we must manifest him. As he manifested God to the world so we must manifest Christ to the world. And when we do that we glorify the Father in the heavens.

Mr. Lee referred once again to John 20:28. We dealt with this last evening,let us briefly deal with it again. In John 20:28, Thomas came to the Lord and he said unto him, "My Lord and my God." Thomas looked upon the risen Christ and addressed him as, "My Lord and my God." Mr. Lee feels that that makes Jesus Christ equal with God. In other words, we are going to take this reference of Thomas right out of its context; we are going to set it against a dozen other references, and we are going to set Paul against Christ, we are going to set Peter against Christ, we are going to set Scripture against itself. But as I pointed out last evening, the word "God" is used in many senses in the Word. The word, "God" is used for angels, it is used for magistrates, it is used for judges, it is used for mortal men. We have in Exodus 7:1 that Moses was made a God. We have in Exodus 4:16, that Moses was made a God. We have those words that we read this evening, God saying to Moses that, "the Lord thy God shall raise up a prophet from the midst of the people, like unto thee, to him will the people hearken." And he was made God. He wasn't made the second or the fourth person of the Trinity, but he was god nonetheless.

And back in John 10, as we pointed out last evening, the Jews deliberately, or if not deliberately, the Jews misunderstood, what the Lord said. The Jews said that Jesus "made himself God", see verse 33. They couldn't understand the words of Jesus Christ, and they said "you are making yourself God." Now Mr. Lee is in that position. He can't understand those words either and he makes him God. The Lord Jesus himself replied to the Jews and he pointed out that in the Jewish Scriptures, mortal men are called "god". And he says, "if they are called gods, and the Scripture cannot be broken, why do you say that I blaspheme because I said I am the son of God?" And in those words the Lord Jesus Christ set forever the Trinitarian controversy. He told the Jews they did not understand the deep things that he was setting before them, because they said, 'he makes himself God'.

We have been directed to Philippians 2. Let us look at it by all means. Mr. Lee says we shouldn't go to any other authority but the Authorised Version. I suppose that is why he has Strongs or Youngs Concordance with him on the table. But to Philippians 2, we have been directed several times. First of all , in Phil.2:6, we read that Jesus "..being in the form of God thought it not robbery to be equal with God." I pointed out that this is in the sense of manifestation. In verse 7, we read of "the form of a servant", and I pointed out that that doesn't mean of physical form, it means demeanour, it means manifestation. He manifested himself, humbled himself, as a servant. Now, he was in the form of God, he revealed himself as the manifestation of God. Mr. Lee says, 'where did he do that?' Well, let him turn to Matt.1 and at I think, about verse 23, and he'll get the answer, because in Matt.1:23, we read that, "a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, 'God with us',"

and so God was revealed in him. In 2 Corinthians 5:19, we read the words of Paul, that "God was in Christ reconciling the world to himself." There was the form of God, but though he was the manifestation of God, though he had all the authority, though he was Lord, in that sense, yet he humbled himself as a servant.

Now in verse 6, Mr. Lee is wanting an explanation of the words, "thought it not robbery to be equal with God." I do not know if I'm allowed to quote from the Revised Version, but if I am, I refer to the Revised Version margin where we read that: "he thought it not a thing to be grasped at, to be equal with God." Now here we have a beautiful truth expressed, because if you go to Genesis 3, you find how that Eve, and Adam, grasped at equality with God and therefore set in motion the sin that has so devastated the world ever since. The serpent said to them, "God doth know that in the day you eat thereof, your eyes shall be opened and ye shall be as gods knowing good and evil", and therefore she unlawfully grasped at that, and God recognised it because the Elohim said; "behold she is become as one of us, to know good and evil." She grasped at equality with God. Jesus Christ did not do that. Instead, he humbled himself as a servant and he was in the likeness of a man and humbling himself he became obedient "unto the death of the cross." And the apostle Paul says to us that we should manifest the same humility of mind as did the Lord Jesus Christ on that occasion.

I point out to you friends that Mr. Lee has not answered the questions submitted to him. He had time to do it; halfway through he says, "I've answered all the questions now I'll get onto something else". He could have answered those. If he had answered those, he would have given me an opportunity to deal with them, but I can't do it now in the summary.

He said that I'm reverting back to another debate. I'm not. The character of God demands that what God does he fulfils. We read concerning Almighty God that: "He keepeth covenant and mercy with them that trust in Him." And when I asked Mr. Lee a few nights back, 'Was Abraham ever given the land promised to him?" we never got an answer to that. Now, I want to know whether the character of God is such that he does not fulfil promises. And it has a very great bearing upon this subject that we are discussing this evening because the character of God comes into the matter, as much as anything else.

HIS GOINGS FORTH FROM OF OLD

In referring form Micah 5 he said that I related this to the genealogy of the Lord Jesus Christ. I didn't do anything of the kind. I referred to Strongs Analytical Concordance that gives the word as "origin". His "origin" is from everlasting. His "origin" is from God if you like it that way, because he is the son of God. But it doesn't mean that he was from everlasting. Mr. Lee has said "I can't understand it, I accept it as faith. I can't understand a son who is as old as his father". I can quite understand him saying "I can't understand it". I've got sons of my own and I can't understand it. But we do know this, that the Lord Jesus Christ said; "this is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent." So that the Lord Jesus Christ must have thought that we should understand the facts concerning him, and I can understand it.

THE ONLY BEGOTTEN SON OF GOD

I directed his attention last evening to John 3:16 and I do it again - that God sent forth "his only begotten son." Here we have a son that is begotten, therefore he had a beginning.

We were referred this evening to Psalm 2. I was staggered when I heard Mr. Lee refer to Psalm 2 because there we have the statement of Almighty God: "Thou art my son, this day have I begotten thee", and how that proves that the son is from eternity I just could not understand. But I was staggered at Psalm 2 being referred to because the verses go on to say: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession"; you'll break the nations "with a rod of iron"; you'll "dash them to pieces like a potter's vessel", and it calls upon the nations to: "kiss the son lest he be angry." And we were told a fortnight ago that Jesus Christ will never reign on earth! Now here we have the statement: "thou art my son, this day have I begotten thee.

Mr. Lee said also in relation to this matter quoting Acts 13, he said that this related,(I could not quite remember the idea that he had) this related to the eternal son and he wanted to know, I thought he meant, why the apostles should quote Psalm 2 , in this relationship. Well just have a look at it. In Acts 13:33, we read the apostles saying "God hath fulfilled ... unto us, their children, in that he raised up Jesus again, as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee'". It's dealing with the resurrection of Jesus Christ. Now you might ask, what has that got to do with the proclamation of Almighty God? Well in Romans 1:4, you have the answer. In Romans 1:4 we learn that "by the resurrection of Jesus Christ he was declared to be the son of God with power." Previously he was the son of God merely by birth of the virgin Mary. Now the power of Almighty God had moved to raise him from the dead, and he is known now, as the son of God "with power". Yet we have been told that he has been that for eternity. "This day have I begotten thee."

If we turn back to John 1, I would like to just make one or two comments upon the revelation there. I have dealt with the first three verses. In verse 3:"all things were made by him and without him was not anything made that was made". I believe that as it stands. Mr. Lee says, 'Why go to some other reference, why go and quote some other Bible?' Alright I read here, "in the beginning was the word", I don't read, "in the beginning was Jesus Christ". But Mr. Lee says, 'No you must read that as Jesus Christ. Now I would like to know what translation that I go to, to read that is Jesus Christ. I read: "in the beginning was the word". The word thundered out from the beginning; the word proclained a son would come. And that son came.

Mr. Lee said that David did not know, whether this was God or not. I say David did know. And I say it on the authority of the inspired word of God as recorded in Acts 2:30, where Peter says: "being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." David knew; he knew a little bit more than either Mr. Lee or me combined. He knew what God was saying to him, and he looked forward in anticipation to that time.

REPLY BY MR. D.E. LEE

Mr. D.E. Lee - Mr. Mansfield, you have constantly through these debates referred to things that I have said that I didn't say, and I have pointed them out, time and time again. And now you've said that I said we couldn't go to any other version but the King James. Mr. Mansfield, I didn't say any such thing. I said we could go to any of the recognised versions. But if you have to go to some version, and another version, and this and that one, and jump around to find the doctrine - and it's on the tapes, Mr. Mansfield. He says 'I do not know if I'm allowed to quote from the Revised Version'. I do not think that was very kind, and I do not believe it was meant to be very kind, but that's alright. A number of times he has said that I said something that I did not say and I pointed that out. I would please ask him to refrain. Jews didn't understand, he says, about Christ. No, they didn't, they rejected him completely, and now from the doctrine that you are teaching Mr. Mansfield I fear that you are.

In John 17:5, Jesus said that to "glorify thou me with the glory that thou hast, that I had with thee in the beginning." I do not mean by that statement Mr. Mansfield, I think you took exception to it, that you're rejecting him according to what you have taught. But according to what the Bible teaches you have rejected him. I believe that with all my heart or I wouldn't be debating it. John 17:5, "And now, O, father glorify thou me with thine own self with the glory which I had with thee before the world was." He wanted the glory back that he gave up when he became man and even the glory that he had "before the world was."

THE ELEVEN QUESTIONS ANSWERED

I want to get to these questions because he said, 'I had time to answer them and I didn't and he doesn't now have time to refer to them.' Mr. Mansfield, I did not have time to answer them. I didn't even get to all of the things that I had to say and I have them answered now if you want them.

1. Is it possible for God to lie? No.
2. If not will he give to Abraham the land he promised him for an everlasting possession? He's still on the other debate. Josh.21: 43-45 says, he did give it to him.
3. If there is a plurality of persons in the Godhead was God leading the Jewish people astray by proclaiming himself as the Holy one of Israel? I mentioned a while ago in Acts 2:27, and chapter 13 also, Jesus Christ is called the holy one, and he wasn't of Israel, Mr. Mansfield says he was, then who was he? Was he leading them astray? No!
4. You said last night, wherever the word, Lord is used in the Old Testament, the word in the original is Jehovah or Yahweh. Is that the case in Psalm 110:1 for example? And I answered you No!
5. Cannot a son bear his father's name without being identified completely as one with his father? Certainly. What does this

prove?

Back to 4. When it is sometimes the word, Lord or God, is trans- from the singular and I've never said otherwise, but most of the time it is from the plural. And if he has the plural meaning angels, then the angels created not Jesus Christ.

6. Acts 15:14 says that, "God has taken out of the Gentiles a people for his name". Does the fact that his name will rest upon those people constitute them part of the Godhead? No! It certainly isn't even on a parallel with Jesus Christ.

7. When Christ was expiring on the cross he uttered the words, "My God, My God, why hast thou forsaken me", why should he do so, if he were God? Because he had taken upon himself the form of a servant. Phil.2:6,8, "and became obedient unto death, even the death of the cross." He submitted himself into the hands of the Father to do everything that the Father asked him to do.

8. You stated last night that the son was worshipped as God. As the Father was in heaven, and the son on earth, does not that teach two distinct and different Gods. In other words outright Polytheism? Why I've answered that, time and time again that there are two persons in the Godhead and that proves it. One was in heaven. Let Jesus answer, he said, "I and the Father are one", John 10:30. The unity of the Father and the son requires that they be in each other and "thou in me and I in thee" John 17:21.

9. If Christ were God, why did he need to pray for help? Phil. 2:6,7. Read it. It simply says that "he became obedient unto death, even the death of the cross."

10. Can you turn to a passage in the Bible where the Father prays to the son? No! The Father didn't take on humanity, I never said he did, but the son did.

11. You said last night, that the use of the plural pronoun, "us", in Genesis implied the existence of a plurality of persons in the Godhead. - Doesn't only imply, it shows it because of John 1:1-3; and 1:14. What then does the use of the singular pronoun signify, as in such declarations as are found in Isa. 46:9-11? One God, well, the one God there is simply showing their unity. One means unity. They are united, and if Jesus could pray for unity John 17:21, certainly, we could have a word, that refers to God in the singular. When he said "Let us make man", or "I" do certain things then he is including all of those unless he is talking of the Father and the son especially in the New Testament. He said in John 3:16 "he sent", yes, that is true. John 6:33, & 48,62 I presented over and over again last evening, the manna from heaven. Mr. Mansfield said, 'it must have been a terrible cloud, that manna coming down here'. Jesus said "I am the true bread that came down from heaven." "What if you see the son of man ascend back into heaven as he came down." He went back as he came down. Friends, that's plain enough for anybody, yes, even Mr. Mansfield.

Psalm 2:7. He said 'I'm surprised that he introduced it', and he talked about it, and then Acts 13:33. If you just read it, it just simply says, "he is the first begotten from the dead." He says this is the fulfilment of it. As Psalm 2 says, that's all I said about it, and that's all that needs to be said about it. Just read it.

THE EXTENT OF CHRIST'S KNOWLEDGE

Now he said in John 3:31,32, Mark 13:32, I believe it was, the knowlege of Christ was limited, and he spoke of him having a power or right, a lawful right such as in Philippians, said he did have the right to do a certain thing but he couldn't do it. Now here he says that his knowledge was limited. Well now, in John 6:61 it says that "Christ knew in himself", "Christ knew in himself that his disciples murmured at it", he said unto them, "doth this offend you?" They didn't say anything; he said he knew in himself. Yes, his knowledge might have been limited, but it was because Philippians 2:7&8 tells us, that "he took on himself the form of a servant." But he knew more than his apostles knew. Disciples say, "we are sure that thou knowest all things," John 16:30.

He goes back to the argument he makes on, 'advanced in wisdom'. How could he advance in wisdom? He must have lost part of that knowledge and so on. Well in Hebrews 2:17: "In all things it behoved him to be made like unto his brethren." "In all things", yes, even that he be born and grow up in the wisdom and nurture and so on. Hebrews 4:15-16, He became a high priest only after he was tempted likewise as we, "yet without sin." Philippians 2:7, "he was made in the likeness of men" and certainly man usually grows in knowledge and wisdom.

"My God, My God, why hast thou forsaken me" - I've answered that. John 14:28, he says, "the Father is greater than I". How can there be equality if he is greater? Because, he was human as well as God. The word had become flesh, John 1:14, now he makes a play on that and says 'why it says, the word, well he's substituting Christ there and Christ became flesh - no I wasn't. I said in the beginning was the word and that word was Christ because John 1:14 says the word became flesh. Who was he talking about? Well all of us know that he was talking about Christ, because he was human too and this is not said of his incarnated state.

Philippians 2:6,7 "Who being in the form of God, thought it not robbery to be equal with God." His humility and his humanity does not disprove his deity.

I AND MY FATHER ARE ONE

Now let me turn to other things that he has said, and answer. He spoke of the one flesh, the husband and the wife. Well now Jesus made that statement, he said, that they are one flesh, I didn't, and he made light of it. He says the husband can go one way and I can go another. I didn't say Christ couldn't go one way, and God go another. You know, I just can't understand why he can't understand. It must be hard for him to understand because he can't understand, he says. But I want to know Mr. Mansfield, you and your wife, aren't you one? Jesus said you were if you're married. You're one, alright. He says, 'we go different ways, does that prove the Godhead'? Now I wasn't trying to prove the Godhead, simply illustrating, aren't you both, still human, are you still human? He may be afraid to answer that. He may be afraid to answer that but I'm sure that he would have to say under pressure from his wife that both of them are

human. (H.P.M. - She reckons I'm inhuman). Both of them are inhuman. Well now if they are, I just simply pointed out that Christ and the Father are one, and they can be one just as the disciples can be one with Christ and just as the man and wife can be one. But does that change them? If they are one, does that change them, from being God? Jesus Christ and the Father are one. And he wanted the disciples to be one also, and to be in him and the Father. But God is supreme, all others are under him. I agree with that, but 1 Cor.15:24-28 tells us that Jesus must reign until he puts all foes under his feet, and then he's going to give it back to the Father that he might be under him. Now, Jesus is exalted above the Father there. Does that make him supreme over the Father? Would God set a man over him? According to Mr. Mansfield he'd have to. What is Christ? And he says, it shows that he is a man. Moses was a man too and the spirit of God was upon him and there was no other man like him in the earth. Meekest above all; well now, if Jesus Christ is just a man how can we be in him and how can he be in us Mr. Mansfield? If he is just a man how can it be true? And you use Romans 8 to show it is true.

John 5:19, he referred to . Let's turn to that quickly. John 5:19, "Then answered Jesus and said unto them, 'Verily, verily I say unto you, the son can do nothing of himself, but what he seeth the Father do. For what thing soever he doeth, these also doeth the son likewise." The son had just as much power to do it as the Father, it seems to me, because whatever he did, why then he did it. Now in the 17th and 18th verses, let us go back and then read the 21st. "But Jesus answered them, "My Father worketh hitherto and I work." Therefore the Jews sought the more to kill him because he not only had broken the sabbath but said also that God was his father, making himself equal with God." That's the reason they were going to stone him. Jesus didn't deny that he was God. He didn't deny that he was divine; "for as the Father raiseth up the dead and quickeneth them, even so the son quickeneth whom he will." This shows the unity of the Godhead.

He spoke of Philippians as a "power right, lawful", he had the right, but he couldn't do it, he says, he couldn't grasp it.

In John 17:21 he says 'I said it defines the Trinity'. Everyone, saved becomes part of the Trinity; says there are ten thousand or some such word. God is a multiple. Well! Wonders never cease. He's been saying that God is one and now he says that God is a multiplicity.

Romans 8:16,17. Fine! "If we are sons then we are heirs and joint heirs with Christ." I have never denied it; I teach it, and I preach it. But the spirit of Christ is in us. How can he be in us if he is a man, I ask that, and now I would like to know. Examine it, think about it.

John 20:28, he said he dealt with it last night. Well, he talked about it last night but he didn't deal with it anymore than he did tonight. He mentioned it and said 'we must not take it out of its context' and then he jumped somewhere else. I can't understand that kind of thing. Context means that which it is within, and so let's read it in a context. Thomas says "My Lord and my god", and certainly Christ did not rebuke him. But Matthew 4:10 says that only God is to be worshipped. Certainly I know that Elohim and other terms are applied to God and translated Baal and other words. I've never said otherwise. Are you implying now, that when I say that Christ is called God that he is called Baal or an idol or something that he shouldn't be called? Jesus did not rebuke Thomas for calling

him God and I presented about six scriptures awhile ago to show from the New Testament that he was called God and he hasn't done anything with them. Jews didn't understand. No, they rejected Christ completely.

I've answered all of his objections I believe, I do not know of any that I have left out. But I asked him last evening a question; 'When was Christ rich?' And he said, 'he was rich in power and glory', and I did mention that he did not have any glory. I would like to correct that statemant. I did not mean to say, or I made the mistake of saying that he had no glory. Yes, he had some glory, but he was not rich in glory as he was before, and that is what I meant. I want that to go on record because I teach that Jesus had glory on the earth, but not the glory that he had with his Father. "Glorify thou me with the glory that I had before." Now, He didn't have that much or he wouldn't have been asking for it back. And he had put himself into the hands of his Father and thus his Father was going to take care of him.

Philippians 2:6,8 I'm sorry, I did forget this. It says; "Who being in the form of God". Now he says 'he wasn't really being, wasn't a being, in the form of God, he was just grasping'. Or maybe it was that he was not grasping. I'm not sure which way, but he used the word grasping. 'He wasn't grasping to be equal with God or he was.' Now he can correct me on that, but he was using the word grasping. Now look at it; "Who being in the form of God", second, "thought it not robbery to be equal with God." Yes, I can use the King James version, I can use the American version, and he knows that we have agreed on that. And in the King James it says "being" in the American it says, "who, the being", "the being in the form of God." And certainly we can-not say that he was not in the being of God, in the form of God. "..thought it not robbery to be equal with God but made himself of no reputation and took upon himself." Mr. Mansfield in his argument he substituted "manifest"..

Thank you very much.

FINAL SPEECH BY BROTHER H.P. MANSFIELD

Bro. H.P. Mansfield - The glorious truth of God's word is this, "There is one God, and one mediator between God and men, the man, Christ Jesus." This is spoken of the Lord in the heavens. "One mediator between God and men, the man, Christ Jesus." In relation to the position of the Lord Jesus Mr. Lee quoted again, 1 Cor.15. He has quoted this quite extensively, but we read in verse 28, that, "when all things shall be subdued under him, (the Lord Jesus Christ) then also shall the son, also, himself be subject under him that put all things under him that God may be all, and in all." So that the moment of the greatest triumph of the Lord Jesus Christ, when every enemy is crushed under his feet, he himself is made subject to God, that God may be triumphant over all creation, "that God may be all and in all." And that is the glorious truth of God's word.

In relation to the statement of John 1:14, "the word became flesh and dwelt among us" - what's it mean? The promises of God were ful-

filled in the person of the Lord Jesus Christ who walked the earth 1900 years ago. And in that person there was seen the fulfilment of all that God had promised in his glorious word.

And so summarising it: The Bible teaches, that God is all powerful; Jesus found need to seek strength in prayer. God only hath underived immortality; Jesus died. God was never in need of salvation; Jesus sought it. God does not grow weary; Jesus did. God does not need help; Jesus was strengthened. God does not lack knowledge; Jesus did. God cannot be seen; Jesus was and will be. God is one; Jesus is the son of God.

We also read that the Lord Jesus Christ is the begotten son of God; one of his most frequent titles is, "son of man"; he is the seed of Abraham, the seed of David. He acknowledges his followers as his brethren and co-heirs. He is the mediator between God and man. And finally we are warned, that,"this is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent"! And this means friends, that if you are interested in your personal salvation, if you value the friendship and communion of Christ, if you would truly worship the Father, you must lift yourself above sect or creed, you must rid yourself of the fallacy of Trinitarian theories and seek the God of Israel as he has revealed himself in the Word. All your service, all your labour, all your sacrifice is in vain without that.

And so the debates are over friends and it becomes merely a matter of summing up. It's been exciting for the audience, but it has been difficult and exacting work for the speakers upon the platform. We have fought hard, but I have tried to fight fairly. I've not consciously misrepresented Mr. Lee but in a fast moving debate like this, quite frequently one does not gain exactly what the other party is saying. It's not the atmosphere that I would voluntarily enter into, but having received the challenge we had to take it up.

To me there is no substitute for class study, no substitute for private study of the Word, and the debates though interesting and exciting do not establish very much unless we are prepared to go to the Word. And therefore friends we do earnestly suggest that you use your interest in these things, that you would seek God's Word. I've been pleased to meet Mr. Lee on this occasion, though I have hated to meet him under these circumstances and there is no hard feelings against Mr. Lee personally though I hate his doctrines. I would like him to go away from this debate feeling the same in regard to me. Not that he hates my doctrines, but that there is no hard feelings. I'd like him to have some personal memento from me of this occasion, and I hope that he would accept from me a book, entitled "Elpis Israel". This book is a standard work of Christadelphian teaching and I hope that Mr. Lee would accept it from me with the courtesies of one who has been pleased to meet him, under these circumstances. So that if you would accept it Mr. Lee we would be very happy for you to take it as a standard work of Christadelphian belief and you will find that this writer is far more logical than the fellow on the platform. You will find he doesn't contradict himself quite as much as I do. You will find this too, that he never misrepresents you, as I might have been tempted to do so. And I do hope that you find the reading of that book interesting and helpful.

As Christadelphians, friends, we direct your attention to Acts 17. I know this is additional matter, I hope that Mr. Lee will overlook it, it has got nothing ot do with the debate at all, it's merely an exhortation that we might take to our hearts. In verses 10-12 of Acts 17, when

the brethren, the Jews came to Berea they found that in Berea there were some that were more noble than those in Thessalonica "in that they received the word with all readiness of mind and searched the scriptures daily, whether those things be so. Therefore many of them believed, also of honourable women, which were Greeks and of men, not a few." Now there was a characteristic that is commended in the word, that they went to the Bible and searched these things for themselves, they didn't only listen to what Paul had to say, or what Apollos or Silas might have said, but they went to the word themselves and they studied that. They came to understand the word of God and they embraced it eagerly and that, dear friends is what we suggest to you at this moment, that you will turn to the word of God, that you will seek the things of God, because these are urgent matters, these are very urgent things. These are matters of life and death and as I said before, all your service to God is nothing unless it is done in truth.

You know there were two sons of Adam, Cain and Abel, both were worshippers, both desired to worship God. One worshipped God acceptably, the other was rejected and yet they were both anxious to worship God. One turned to hear what God required and he acted upon it, the other rejected what God required and he found death. And the warning of scripture is that we should seek him in truth. "This is life eternal, to know thee, the only true God and Jesus Christ whom thou hast sent." And we can know him, we can understand him, if we turn to the word, if we can see him as the Father, the Father who would reveal his power in us through his word. Who would call us through his son, to the kingdom that he will establish upon this earth. And if we will turn to the word in that fashion setting aside all creed, setting aside all sect and seek the word of God in truth prayerfully asking the divine blessing upon our search, I feel that that blessing will be received and we will grasp a clear concise understanding of the revelation of God in the Lord Jesus Christ. May God bless this debate to that extent. May he reveal some fruit to the glory of His name and may some be enlightened in these things, that they might seek him in truth,(I can finish the sentence) that they might seek him in truth as we find recorded in the 15th of Acts, "a people for his name."

FINAL SPEECH BY MR. D.E. LEE

Mr. D.E. Lee - Thankyou Mr. Mansfield, I too, have appreciated, everyone, and your attention for the most part, very kind and certainly we know, that you've come here for the purpose of learing what God has to say on these things. I've enjoyed discussing with Mr. Mansfield even though he has misrepresented me a few times. I perhaps have said things that he misunderstood but I certainly have not intended to. As far as the gift, Mr. Mansfield, I do appreciate it, but do you know, I guess it is one of the first gifts I have ever received that I'd have to say I hate. Because I too, hate the doctrine that you teach. In turn, I'll accept the gift but I'd like to present you with a gift, this is a Bible, a Bible, this is

what we believe, and this is what we teach. You'll also find that in the middle the Apocrapher or history, and the Catholics accept that, so if you want to pass it on to a Catholic it would be suitable.

Speaking of the humanity and the humility of Jesus, I did not finish that. I'd like to finish one or two things to completely answer every thing that he has presented and I have answered this,time and time again, but one other thing that I have not dealt with. He said last evening if we use the form of God, literal form, them make the form of a servant, literal form. In other words when we take Philippians 2:6, 7 if the form means a literal form of God, then it also means the literal form of a servant. I agree, that's right, he was in the literal form of God, and he was in the literal form of a servant when he came and humbled himself. He said he came to help Abraham and that it simply means he came down to grasp and take hold of man's hand and to help him, that is to save him.

And I mention now that he, God, raised the son, Acts 2:32, 1 Cor.6:14, Acts 5:30,31; which he introduced and also that Christ said he could raise himself, John 2:19,21; that the Father created, Gen.1:1, the son also is said to create, John 1:1-3 & 14; and that is Christ. And then the eternal, they're both eternal, Deut.33:27; Psalm 106:48; and Christ is eternal and everlasting, Isaiah 9:6, 1 John 1:2. The holy one of Israel, Isaiah 43:14; and the holy one Acts 2:27; and Almighty God, Gen.17:1 and Almighty God referring to Christ, Revelation 19:15. Now those terms can only be given to God and in each case they are given to the son as well as the Father.

In John 6 we have shown, that the manna came down from heaven, was to ascend back as it came. And so we know that Jesus Christ got tired and hungry and he died upon the cross Phil.2:6&8 tells us why. Why can't he understand it? Isaiah 45:9 says "woe unto him that striveth with his maker." Mr. Mansfield I believe a woe was pronounced upon you from this scripture for I believe that you have striven with your maker, Jesus Christ. You say that he did not create you, that he did not make man, he did not create man, but "let God be true and every man a liar", whether I tell the truth or Mr. Mansfield, let God be true, and God has spoken. In John, the second epistle verses 9-11; I would like to, in referring to this doctrine, since this came up, I hate the doctrine that Mr. Mansfield teaches, I do not hate him, I would do anything that I could to teach him, to save him. 2 John 9-11. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker with his evil deeds." I believe that Mr. Mansfield had referred to that in saying that he hated my doctrine and likewise I can not bid him God speed in that which he teaches. Therefore I'm sure at least in that respect we agree.

Let us turn our attention now to the things that we have presented again. In Gen.1:1, we are told, in the beginning God created the heavens and the earth. In John 1:1,2; we are told that the word was with God in the beginning, that it was God and that all things were created by him, in the 3rd verse, that word became flesh, the 14th verse. Therefore Jesus Christ and the Father both were in the creation. Mr. Mansfield says, "No, that that refers to the angels, that Elohim is

translated angels", never did come out and say that that was in Genesis 1 verse 1 except when I asked him the question that's the only answer that I could get, and I'm sure that if he believes that, then he believes that the angels helped in the creation.

I asked about the plural Gen.1:26; Gen.3:22; Gen.11:7; "Let us", do certain things, "in our image", now was that in the image of an angel? Certainly not. God created man in his image. But the word was in the plural in the original and it is translated God because God is made up of three persons, throughout the New Testament, throughout the Bible it shows that there are three persons in the Godhead. And Paul writes concerning it, Jesus spoke to his disciples and telling them that the Holy Spirit would be with them and all of these things to show that there were others in the Godhead and John 6 says (we have mentioned) shows that he came from the Father and that he is going to ascend back with the Father. That he could raise himself from the dead, that the Father raised him from the dead. It simply shows the unity in the Godhead, three persons in one.

Thank you, and we know that God has spoken and what he has spoken is true, and whatever we believe will determine our destiny. If we believe that Jesus Christ is the son of God, believe what the Bible has taught concerning that, then we can have eternal life, provided we obey him. But if we do not, if we reject him, and if we do not believe that he is the divine son of God I believe as the New Testament, as the Bible teaches that he is mighty God, he is Almighty God, the everlasting Father. Hebrews 1:8 as we pointed out says "thy throne O God", then I can assure you that God holds no promise for anyone if they reject the son. For when they reject the son, then they reject the Father for they are one. One does not work separate and apart from the other, one does not consist without the other and Jehovah, Jehovah and Elohim are one in the sense that it takes all three of the persons of the Godhead to make that one. Whether we can understand fully about that or not, matters not, as long as God says it and if God said for us to jump through that wall over there it would be up to us to go and jump and Him to make the hole. And God has told us certain things and it's up to us to believe and after that it's out of the hands of God unless we believe and then he will save and then only, will he save.

And so I thank you, and good day.

SUMMING UP BY THE CHAIRMAN

Chairman - Well friends, in regard to our debates, I think that I can say this, that this is possibly the largest audience we've had, tonight or very close to it. But whether that is so or not, what has been abundantly evident is the very keen interest which each one of you have had in the matters presented. There can be absolutely no doubt that the matters have been presented without fear or favour. Even if without compliment. But the speakers, I believe, have appreciated the mettle of each other, they have striven to present the matter as each one honestly and conscientiously believes it.

There are no judges of these debates but they are presented, I believe I speak for the committee arranging them on both sides they have been presented that your understanding of the Bible might be furthered. That is the object, or has been the object of these debates. And I think both speakers will join me in that wish, that you all will go to the scriptures, that you'll make it your bounden duty to search the scriptures. Mr. Lee said in his concluding remarks "what we believe will determine our destiny." Mr. Mansfield agreed when he said "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." He appealed to you friends to know him, Mr. Lee joins him in saying "what we believe will determine our destiny." Therefore the honest and conscientious appeal of each speaker to you joins, in that you should take the Bible and search it for yourselves.

I think I should mention here that the meeting places, Mr. Lee has been representing the Church of Christ from 79 Melville St., South Plympton, in these debates, and their meetings are held on Sunday evenings at 7 o'clock and Tuesday evenings at 7.30. He assures me that anybody who cares to come will be welcome.

On the other hand, the Christadelphians of Adelaide are located at the Temple, 105 Halifax St.; in Pulsford Rd., Prospect; in Woodville - Bower St., Woodville; (corner of Bower St. and Aberfeldy Ave.) and at Cumberland on the Goodwood R. Those 4 centres the meetings are held on Sunday evenings at 7 o'clock and there also you have an invitation to attend.

Now friends, these matters have been placed before you as I said and no quarter has been given by either speaker. They have put their utmost into it. Now with the speakers there have also been the moderators. Mr. Russel with Mr. Mansfield and Mr. Mormeno with Mr. Lee previously it was Mr. Flaxman who has returned to Sydney. Now I think Ladies and Gentlemen, that we can appreciate the work that these people have put into this matter. As Mr. Mansfield said, it has not been as much worry to you as those on the platform. Well, you are here to benefit by what has been done. So let it be the prayer of everyone of us in this hall tonight, that we will go to the word of God, that we will prayerfully, seek it's teaching, and may it be, that salvation shall be the lot of all who approach God in sincerity and truth. I think the speakers will say, Amen to that.

Would the attendants for the literature rack kindly move out now.

If you'll kindly rise friends we will engage in our private devotions. (Silence for a long period). Thank you very much Ladies and Gentlemen.

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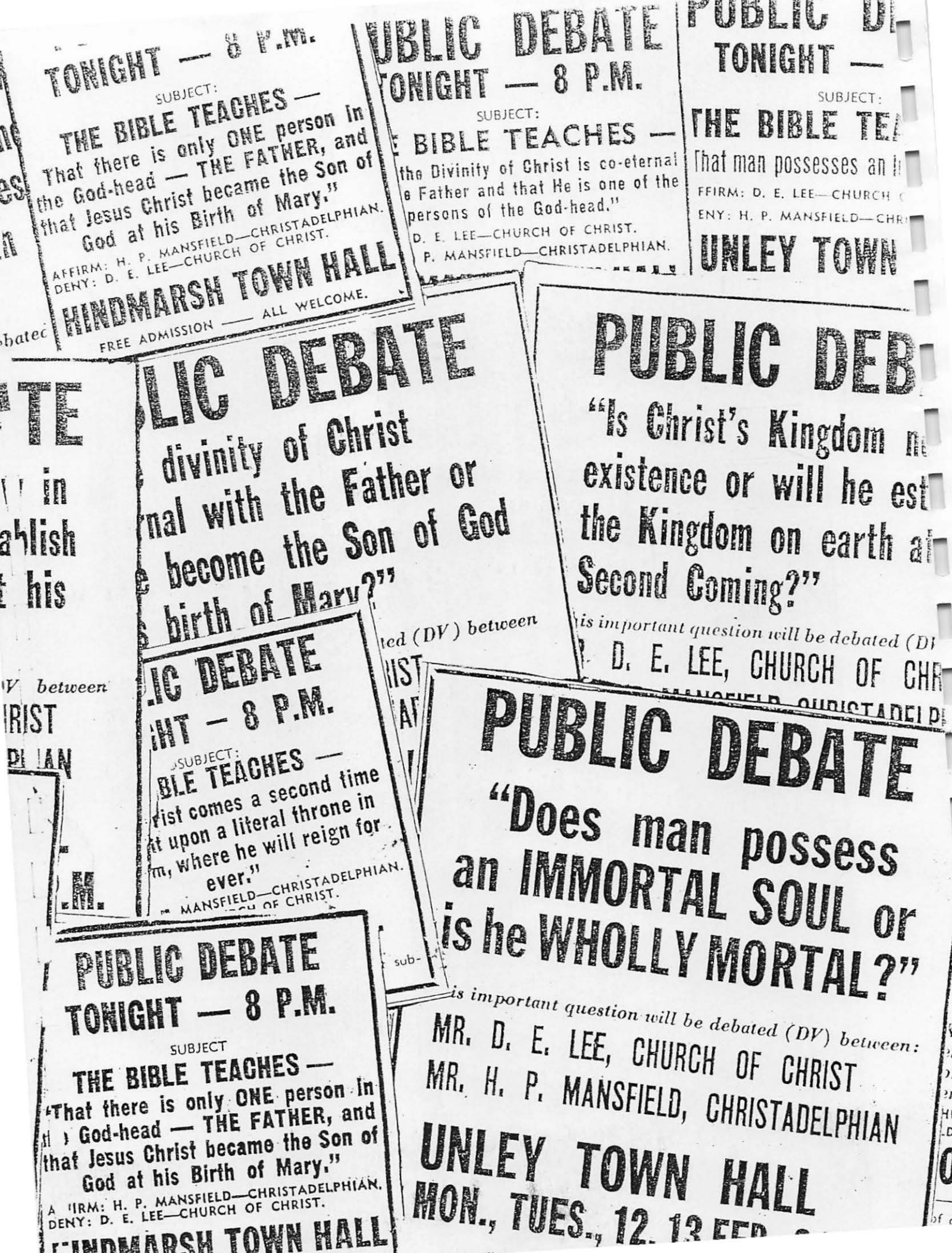
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EVERTON PARK 4053



TONIGHT — 8 P.M.

SUBJECT:

THE BIBLE TEACHES —

That there is only ONE person in the God-head — THE FATHER, and that Jesus Christ became the Son of God at his Birth of Mary."

AFFIRM: H. P. MANSFIELD—CHRISTADELPHIAN.
DENY: D. E. LEE—CHURCH OF CHRIST.

HINDMARSH TOWN HALL

FREE ADMISSION — ALL WELCOME.

UBLIC DEBATE
ONIGHT — 8 P.M.

SUBJECT:

BIBLE TEACHES —

the Divinity of Christ is co-eternal
e Father and that He is one of the
persons of the God-head."

D. E. LEE—CHURCH OF CHRIST.
P. MANSFIELD—CHRISTADELPHIAN.

PUBLIC DE
TONIGHT —

SUBJECT:

THE BIBLE TE

That man possesses an i

FFIRM: D. E. LEE—CHURCH
ENY: H. P. MANSFIELD—CHR

UNLEY TOWN

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LIC DEBATE
divinity of Christ
nal with the Father or
become the Son of God
birth of Mary?"

ted (DV) between
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PUBLIC DEB
"Is Christ's Kingdom n
existence or will he est
the Kingdom on earth a
Second Coming?"

is important question will be debated (D
D. E. LEE, CHURCH OF CHR

IC DEBATE
HT — 8 P.M.

SUBJECT:
BLE TEACHES —
rist comes a second time
t upon a literal throne in
m, where he will reign for
ever."
MANSFIELD—CHRISTADELPHIAN.
OF CHRIST.

PUBLIC DEBATE
"Does man possess
an IMMORTAL SOUL or
is he WHOLLY MORTAL?"

is important question will be debated (DV) between:
MR. D. E. LEE, CHURCH OF CHRIST
MR. H. P. MANSFIELD, CHRISTADELPHIAN

UNLEY TOWN HALL
MON., TUES., 12, 13 FEB

PUBLIC DEBATE
TONIGHT — 8 P.M.

SUBJECT
THE BIBLE TEACHES —
That there is only ONE person in
God-head — THE FATHER, and
that Jesus Christ became the Son of
God at his Birth of Mary."

A IRM: H. P. MANSFIELD—CHRISTADELPHIAN.
DENY: D. E. LEE—CHURCH OF CHRIST.

INDMARSH TOWN HALL