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terminology. Perhaps the thing is better said by saying there are two different principles involved. Take just the one principle. Is there a simultaneous judgment in which all individuals, not necessarily simultaneous, is there a judgment in which in the sense merely, that all who, that everybody receives the results of the deeds done in the body when God desires him to do so but there is no individual dealing with a person in order to say, "Here is your judgment point." There is the point in which the unbeliever is told, "You have sinned. You have disobeyed Christ. You have failed to accept Him. You have broken these commandments, you deserve this punishment." And one, two, three you go through individuals, while the believer would be told, "You have done a great work for God. You will receive great rewards!" Another is told, "You did what seemed like great works for God but it was largely from selfish motives. You don't receive nearly as much reward as the other one." The one question is, "Is the judgment a specific time at which specific individuals each have their particular time in which they are judged and judged in successive order, or is the judgment a time in which, simply a figurative term for the fact that God deals with us in accordance with our deserts?" You see that is one principle of distinction, and the other principle of distinction is, when it comes, if it is successive judgment of individuals are the individuals all mixed together or are there two distinct judgments, one of saved, one of lost? (Student) Yes. I took these two different principles and I put them together in such a way--I took first the idea, is everybody just treated according to their deserts and never minding whether the beginning of such treatment occurs at the same time or different times. Then I said, assuming that they are not treated according to their deserts but there is a specific time you'd call the judgment time, then is this a time at which individuals are taken one after the other regardless of whether they or lost or are all the saved taken <sup>ly</sup> successive and are the lost taken successively in the judgment. You see I divided them into three classes. Really it is