

R 2

Him of the material placed in front of him very clearly and they, stating the judgment in a fair, true manner. Those things could be divided up in such a way as to not take such a terrific amount of time, and yet my question is, "Is the judgment an actual event which takes a definite amount of time, in which time individuals to some extent at least in successive order, have their day in court and receive their fate, or is it just like pressing a button and everybody knows instantly just what has happened. (Student) It is true we don't want to delve into the unknown but we want to find out what is unknown and what is known. If we can't tell, why--if we know we can't tell we have made a definite step forward, haven't we?

R 3

Yes, we don't want to read any conclusion into it at all. There might be a hundred other possibilities but if we, if there is a definite decision available, I think it makes a big difference with our whole idea on the whole situation. If there isn't, what else would make/ ^{a difference} on our idea of the whole situation? What can we know or what can't we know? Can we know that each one has his day in court or can we know that there is simply, each one receives the result of his deeds here without any specific day in court? Can we know that much? (Student) Well, of course, the difficulty is this. We have to do two things. We have to take a Scripture verse alone, say "What are the possibilities in this verse?" We also have to take the Scripture as a whole and say, "What does it teach as a whole?" Now the danger is that in taking it as a whole we ^{may} take it superficially and get possibilities that don't exist there at all. In taking any verse, what I always say is, "Make all the guesses you want to, but label them as guesses. Label them definitely," and it had been my impression that Christians pictured the judgment as each one coming up individually and receiving the judgment. That had been my impression before, but perhaps I am entirely wrong. Now is that