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also, not a day for determining whether he is saved or lost, but a day for determining the degrees of reward which he gets, but the primary application of these words is not to the Christian, the primary application of them is to the wicked dead. They are preceded by the words, "Oh, generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man evil things, but I say to you that every idle word that men shall speak," they don't think we can say this is talking about the wicked and we could apply it by analogy to the righteous. I think he is talking about everybody, but I think He is talking in the first instance to the wicked. I think it is directly to the wicked but I think we can give it a 10 that it definitely includes the righteous as well as the wicked. Does everybody agree on that? Well, doesn't this passage look pretty definitely in the direction of something of a day in court? Something of a judgment, both for righteous and for wicked, whether it is the same time or different times? Mr. Gustafson?

(Student) That is a very interesting point. Mr. Cassel? (Student) Well, if we have a day in court, if it isn't just to raise to this or that, if there is a chance to show and for you to give your excuses and get the books open and the facts presented and give an account of your idle words, both for the righteous and for the wicked, why if there is such a chance, it would seem to me that the purpose and basis of the judgment of the righteous and the wicked is rather different. The righteous is saved simply because he is in the book of life, and there would be no particular--he does not come into judgment, we read, while the other, we read he is condemned already. There is a difference which, whether they all come and one has his day in court, the righteous and then the wicked and then a righteous and then a wicked, or whether are two judgments, I don't think the particular verses we looked at would prove, but they don't prove there would have