

R 2

we've had before, one of close association with the Lord and of constant intercourse with him in a way even transcending the privilege which Christians have in this life while He is spiritually with us. So shall we ever be with the Lord. He gives us that declaration, many details of which we don't fully understand. We look elsewhere in the Scripture and we can't look and say, "Is it this way or is it that?" We look and say, "Is there light upon it? whether it is this way or whether it is that." And this we know. We shall ever be with the Lord, as we have been raised to newness of life, the dead raised and altogether been raptured to meet the Lord in the sky. Now as to when that happens, of course, we have to look for evidence elsewhere. Just as in this case we have to look for evidence elsewhere to see which of the two possibilities it is and I believe we find in the New Testament quite clear evidence that what is suggested here by the "many days" is elaborated and shown to be actually a thousand years. Now I think perhaps we can turn from Isaiah for the time being again to the consideration of the problems which will relate to further parts in Isaiah here. this problem of the time of the rapture, and I want to remind you again in connection with it of what I think of tremendous importance in this as in all such studies of avoiding the attitude that there is some scholar or some teacher or group has held some particular view and therefore we are for it or therefore we are against it. We want to ask, "What does the Scripture say on this particular point? and does it say, and if it says, then what is the thing that it says?" I feel that there is too much heat generated in subjects that often relate only to matters of curiosity. I personally very much deprecate the idea of having people arrayed against each other as to whether they are or I think it is very interesting to know anything we can about the human soul, but whether God has revealed to us whether it is divisible into two parts or three parts or five parts or ten parts, or is one indivisible whole, if we find evidence it is interesting. If we don't find evidence we don't know, but however much we know there will be far more to learn, we can be sure of that, when