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need a third argument?" But we've got it and it is stressed. I believe it is stressed more actually than the omniscience of God, that we are to enter into judgment and every idle word shall be judged. Well, now you might say, "We've got these three arguments and one is absolutely all we ever need, certainly there won't be a fourth argument." Well, maybe there won't, but we cannot say there won't. We have to see what the evidence is. One is plenty but we have two. Two is heaps, superfluity, but we have three. Now is there even a fourth argument? The question is, "What is the evidence?" Now is it the case that seven or so times (I forget whether it is six or eight, exactly, but a number of times) Christ gave an additional argument for Christian living, that the apostles and the Church following and the Church through all the ages, in addition to all these three other arguments should have a fourth argument for Christian living, that they were to watch because they didn't know when He was coming and that they were to be so, to so live that they would be ready at any instant at which He might come, and did He purposely keep from us the knowledge of the time of His coming in order that this might be an additional argument for Christian living? And that we might never know but what at the next instant He might come? Now, of course, if that is the case, then it would seem to be a strong argument that the rapture would be at least very early in the stages of His coming, that there would be nothing of which we could definitely say, "Well, now the rapture couldn't be until this happened." It would be an argument pretty strong for that I would think if that's the case, and so I would think that there is a strong enough presumptive argument from this that is rather necessary that we look at these passages and see, "Why did Christ put these passages in the Scripture?" Why did the Holy Spirit have Luke quote this statement in this particular context here? Is it an argument for Christian living? That's the first question. Is it an argument for Christian living? The second question is, "If it is an argument for Christian living, can it be