

R 4

seem to me that that surely sounds on the face of it like an argument to the apostle Paul that all through his life a fourth argument for his zeal

is to be that he doesn't know but what Christ is going to come right at that time. In an hour when you think not. That is to say that this is all something that is going to happen after some other thing happens, that you are going to be able to recognize, and therefore you know it can't come today, you know it can't come tomorrow, you know it is at least some time off, leaves us without any point in the context whatever, or any reason for a particular thing to have been given here. Now there may be a way around that but I don't know what it is. I am interested to see what we can say about it, but it seems to me that this argues very, very strongly that the coming of Christ to His believers is the first event in the complex of foreseeable events, predicted events, that we can't say, "It can't happen until something else happens." Else the whole argument moves .(Student)

I think Mr. Horner is very right to call our attention to the fact that the first sense of a passage may prove wrong. We must never say, "This is a clear, obvious first sense and therefore it must be right. We must investigate it." And another passage may show us that of the various possibilities of interpretation of a passage the obvious one is not the correct one. I think that is a very vital principle for us to maintain. You cannot say, "It seems obviously that way, it must be." We must say, "What is the evidence?" in every case, and I certainly don't think we should reach a point of conclusion from this passage by any means, ~~from-just~~ ^{certainly not} this one alone, but I think we must recognize, as Mr. Horner says, this passage on the plain face of it seems to say that Christ may come at any time, and what I think is more vital than what it seems to say as to future events is the purpose of it, that at the first impression of it it seems to give, as an argument for keeping your heart in heaven instead of on earth, and an argument