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of its phases, there is no reason to consider it to be so. Dr. MacRae: Well, that's an argument from--it's casting the burden of proof on someone else. Unless the Scripture says that it is secret, you can't say it is secret; unless the Scripture says it is open, you can't say it is open. Here it says that He comes on the clouds and all kindreds of the earth will wail. It doesn't say He comes on the clouds and all the Christians will lift up their heads and rejoice and say, "Welcome to --Mr. Horner: No, but it does say that every eye shall see Him and we've skipped over that. Dr. MacRae: Well, the Christians will all see Him whether they are with Him in the clouds or on the earth. won't they? They'll see Him in either case. Mr. Horner: You see, the impression that you get in this picture: You've been comparing the first coming with the second coming. There is a great contrast there. He came secretly the first time. He came through the virgin and He was born in the stable. The impression we get of His coming is that it is something glorious; it is something grand, something public, and unless we have any reason to think it is a secret thing, which we haven't found, why should we so regard it? Dr. MacRae: Well, unless we have reason. The first coming was public. He came to the temple. He drove out the money changers. He was transfigured, He was up in the clouds and the disciples saw Him. Great multitudes followed Him. The first coming had secret elements and it had public elements. There were both kinds of elements. What right do we have to assume one or the other unless--Mr. Horner: But it didn't have the glorious element. Only as a foreview. The transfiguration was a foreview of the glorious element in the second coming. Dr. MacRae: There are some people who say that it says that the law came by Moses, that grace and truth came by Jesus Christ; therefore Moses was all law and all the grace and truth was Christ, but others say we have the emphasis on the law with Moses; we have the emphasis on the grace and truth in Christ, but Moses declares grace and truth, there is much grace and truth in Moses and there is much law in Christ, that it is a difference which is not, which is a general emphasis rather than an exclusive difference and it certainly is true that