

R 4

a type of reward. It would be a type of reward that means most to a real person, and that for the wicked there are degrees of punishment and that the wicked has his day in court and his opportunity to be judged for every idle word and to have the books opened and to show where he stands. Well, now as to whether there is one general judgment in which you take righteous and wicked, righteous and wicked, all together, or whether there are two distinct judgments, the passage we were looking at last week about the rapture certainly seems to suggest that there are two rather than one, I would say. We noticed in that that the--we who live do not precede them that sleep. We noticed that in 1 Thessalonians 4, but that first the dead in Christ are raised and then ~~that~~ ~~they~~ together with us are caught up to meet the Lord in the clouds. Well, now, is it possible.

R 5

Now it is possible, to interpret that, meaning that the dead are raised and then there is a general judgment. It says here the dead in Christ are raised but that at the same time the dead in Christ are raised the wicked dead are raised, and then there is a general judgment in which each has his day in court, each of the righteous, and each of the wicked, and then that after all this judgment is over the wicked dead are cast into hell and then the righteous dead together with us who have been living at the time of the return of Christ are caught up into heaven; that the rapture comes after the whole judgment, but it was rather strongly felt by some of you that that was not a reasonable interpretation of the passage, that while the passage doesn't absolutely say that the rapture immediately follows the resurrection that it looks quite strongly in that direction, that there is at the resurrection an immediate division and between the saved and the lost and that the saved at the resurrection are immediately