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He should keep them many days in prison before He punishes them. Why doesn't He punish them immediately? Of course, you can understand how the United States should seize men in Germany in 1945, or 44 I guess--no, 45, in the spring of '45, and should get around to trying the last of the high Nazis this last month. You can readily understand why they would be kept in prison for three years, for four years before they were tried and executed because there were so many others who might affect our lives. Thus when the Thessalonian Christians began to be distressed about the people who died, they said, "they're dead and gone. They won't have the joy of greeting the Lord. They will not take part in the blessed occasion of greeting the Lord when He sets up His kingdom and the apostle Paul in those sections of Germany that it didn't give to Russia immediately after wrote and he said, "Do not sorrow over those who have died. The Lord is going to resurrect them out of the same privileges that we who live will have, but, it seem more reasonable to think that the Lord would begin to reign immediately after they were shut up in the prison but as between the two you cannot decide. Here are two possibilities. Which is true?" And there is no sense in arguing vehemently about it until you get evidence, and then you get evidence in the New Testament which seems to fit together very definitely with the statement here that they are shut up in the pit and the Lord reigns in Mount Zion, gloriously before His elders during that period of many, many days in which they are there, before they are released for a little season, and then given one more chance thus to prove the infirmity and weakness of the natural human heart even under conditions where everything external is such as makes for goodness rather than for badness, but even as to those circumstances there are those who do not turn to Christ and do not receive salvation from Him, and consequently there is a purpose in God's release of Satan for a little season, as we are taught in the New Testament. That, of course, brings up a point that we have stressed a little bit, which I think is very vital, that the Scripture is a practical book which is given to us for practical purposes, not as simply to satisfy curiosity. There are many details of future history as there are many details of human psychology or details of aspects of great doctrines, which are not revealed