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deal with all of us as individuals at the same time, because He does that in answering our prayer. We talk to Him as though we were talking personally to Him and as though He were paying attention to nobody else, and yet at the very same moment He is listening to the prayers of saints all over the world, and I think the Lord could do the same thing at the judgment seat, and so far as the marriage supper is concerned, I doubt if He has to have any table set up. I think it is a way of describing the wedding. In the orient, the marriage supper was the wedding. That was the sign that the bride and groom were united in marriage. That was the way they did it. They just went to the bridegroom's house, a few of them had this supper, and then they proceeded to live together. Dr. MacRae--You mean they didn't have others there? Student--Yes, there were others there, but I mean the supper and the wedding were synonymous. They were simultaneous. They were the same thing, and it seems to me that the marriage supper of the Lamb is the rapture. That's my point.

Dr. Mac-Rae--Is the rapture. Student--Yes. When the Lord comes for His bride there is the marriage supper. We don't have to sit around tables and eat, but we do have spiritual feasts there, of all the saints with Christ, and that doesn't take long, either, so that neither the judgment seat of Christ, which would take place very shortly after, nor the marriage supper. I would say the marriage supper is first, when we come to be with Christ, and then right then He does judge the saints, and then He comes with them to bring the judgment on the world after that. Dr. MacRae--Oh, you mean the

marriage supper. Student--Yes. Well, we'd better move the rapture over a little bit, one more room on the left side. Put the rapture over nearer the middle or the end of the week

Dr. MacRae--And then after the rapture--you say the rapture is the marriage supper. After the rapture you have the marriage supper followed by the rewarding of the saints and then. In the Book of Daniel there are certain days mentioned which we are to consider comes to the one thousand so many days and then there 's going to be another little period