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wouldn't prove anything. Mr.---? (Student) I wouldn't say Paul was mistaken when he expected to be alive. It is a thing which is definitely told is not revealed, when He is coming. (Student) Yes. And of course there is this, too, to think of perhaps for a second--the purpose of it. The purpose is "that you shall not sorrow about the dead, even as those who have no hope," and therefore as a group of believers gather around the grave where a dead one has been buried, they do not say, "This one loses his chance to participate in the great event of the Lord's return". We who are alive and remain, so that if Christ should come in the very near future we will be among the number, we don't need to sorrow over them, nor the later ones need to sorrow over us, if we should be among the number who died prior to His coming. Mr.---, you had a question? (Student)

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(Student) Yes. But if the Lord came while he was living he would be one of the "we". (Student) Yes. I think though it is, I think the meaning of it is quite clear to us but I think it is a valuable warning from the verses, lest we dogmatically draw from an implication of the Scripture something which may not be taught as a fact of the Scripture and which may be only from an implication which is not a true implication of the Scripture. Mr.---? (Student) Of course, expecting the possibility is a thing which you wouldn't/sight get out of the verse, but which, in line with other verses, we have to say is the correct meaning of it. I am not so worried at this point about our missing the correct meaning of this as I am of our noting in it our danger in other passages of taking an implication without checking the implication with other passages and being sure we are right. Did he expect it as a fact, or expect it as a possibility? "We which are alive and remain". We know it must be he expected it as a possibility that he would be one of the number, rather