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mentions it in Matthew--19, I believe it is. He mentions it there. Mark records Jesus' remarks on divorce and he doesn't put that exception on there. A lot of people read it in Mark and they don't see the exception and they say, "This is where I stand and I think if Jesus wanted to make an exception I think it would have been recorded here and He would have said it." Well, He didn't say it, and so they stand on that and they say, "There are no excuses, no grounds, no logical or proper grounds for divorce." We go over to Matthew 19, and there we see Jesus not only said that, but He said something else. He put another little statement, "except it be for fornication", where He did introduce a proper grounds for divorce. Now that certainly is, whether you agree with that interpretation, that is the reformed interpretation of the passage and that is the way we have to deal with these passages. You look in Luke and it says, "Watch, for ye know not the day nor the hour", and certainly you will say, "That looks like at any moment, at any time, at any age He may come." But then you go over and you read it in the light of the context of Matthew 24 or Mark 13, and you see, "No, we can't just take it that way. We have to look for a sign, and then we start our particular watching in the sense of keeping awake for we see that He may come at any moment then. Dr. MacRae. Yes. Well, then-- that's--I just want to get the position in mind now. Here are these eight, seven or eight, exhortations: "Watch, for ye know not the day nor the hour when the Son of man cometh." Well, if these refer--if this were the fourth motive for Christian living for all people at all times, then . If this is an exhortation to people to Christian living after the contract of nations, the last three and one-half years , then it applies only to people of that time and not to people of the long periods before, and that is-- I mean I don't see anything to contact to suggest that and I don't see why on earth He gives us those eight times when it only applies to people for perhaps only one-five-hundredth of the whole course of human history. Student--but don't speak of it as a long period, because nobody knew that it would be a long period. Christ knew that it would be a long period. Student: Yes.