

nothing before the time, *until the Lord come*, who both will bring to life the hidden things of darkness and will make manifest the counsels of the hearts; and then shall *every man* have praise of God." Please explain this?

60 Q. Is there any authoritative distinction to be drawn between this passage and Rom. 2 : 16? In other words, When the Apostle in this place speaks of the Lord as "bringing to light the hidden things of darkness, and making manifest the counsels of the hearts," and in Rom. 2 : 16, about His "judging the secrets of man according to the gospel," does he mean the same thing, or different things? If the same, must not the judgment of every man either be pre-millennial, or the Advent post-millennial?

61 Q. In 2nd Peter, 3rd chapter, the Apostle is discussing the allegations of certain scoffers, to the effect that the Lord delayed His coming; and he incidentally introduces the destruction of the world by water in the past, and in the future by fire. In the midst of this discussion he avers that "the Lord is *not* slack concerning His promise as some men count slackness," by which he evidently means concerning His coming. He, then, immediately adds, "But the day of the Lord *will come* as a thief in the night, in which the heavens shall pass away with a great noise and the elements melt with fervent heat" etc. Does he here mean the same thing in point of time, as the Coming of the Lord, or does he introduce with a disjunctive conjunction, a second event more than a thousand years, distant?

60 A. Rom. 2 : 16 refers to judgment by Jesus Christ, according to the gospel preached by Paul, which has been quoted many times, as showing distinctly the order and method of judgment. There is *first*, a judgment of believers in their glorified bodies, as to their deeds done on earth professedly for Christ, and under His promise of gracious reward. Of this alone 1 Cor. 4 : 3-5 treats.

No—the Advent is pre-millennial—opening with the judgment of the living on the earth, and closing with judgment of the dead in resurrection.

61 A. In verse 8 of that chapter the apostle gives the time of that day. With the Lord the one day is as a thousand years with us. The scoffer says He will not come, and assigns *v.* 4, the permanence of all things since creation as a reason. In answer, the Lord shows the reason of His delay *v.* 9—and then confutes their reasoning, by declaring the change the purgation of fire will make. The disjunctive "but" of the verse 8, is against the sneer of the scoffer concerning God's promise in *v.* 4, and the disjunctive "but" of *v.* 10 is against their false security in *v.* 4. There is no suggestion as to the time of the day when the dissolution shall take place, except an analysis of verse 10, shows, that the day of the Lord will *begin suddenly* on the earth—"In the which," must indicate a continuance of time, and other passages in Rev. 20, instruct us that the event is final—and immediately pre-