

second text (Rom. ii. 16) says nothing about *Christians* at all; and that his third quotation, "*that day is, when*"—does not exist in Scripture; and that the passage in 2 Thes. i., which he quotes from, says nothing about our standing before the judgment seat then, but of *rest* recompensed to Christians in the day of the judgment of others!

No one supposes that "the saints shall judge the world" in the "*same sense*" as when God judges the secrets of the heart, so far as I know. But they shall "judge," for Scripture says so, and to this Rev. xx. 4 refers. As to the rest, what Mr. L. says is only his own confounding things that differ. Tyre and Sidon will not be judged at the time of which Jude, quoting Enoch, speaks; nor does he mean to say that the very individuals existing in his day would be judged then either. "These," spoken of by Jude, alas, still exist, and will be judged then surely.

As to the judgment of the great white throne, the passage itself limits it to the "dead" and not the living; and, there having been a resurrection of the saints a thousand years before, it manifestly does not include these. Thus there is no restricting or adding to God's word, but subjection to it, in so teaching. Moreover, the judgment of the "world" is not the judgment of Christians who are "not of the world." In Matt. x. 33 nothing is said about the time when; while Mark viii. 38 speaks only of those of whom he will be ashamed. "They also who pierced Him" are the *people* who did so (Israel, who had the chief guilt of it), and not the individuals, as a glance at Zechariah (xii. 12) will show; for they will mourn their sin and find cleansing from it, which Caiaphas will not (ch. xiii. 1). Did Mr. L. ever read this prophecy of Zechariah seriously?

Again Rev. xi. 15 is the anticipation of what is coming, nothing more. If it be, where is even Mr. L.'s millennium? Nor is the order one of time plainly. The "time" for all these things is the day of the Lord, and they will all take place on that day, but there is no further synchronism.

I might apply Mr. L.'s own language (p. 22) with great truth to this collection of texts on his part. I leave it, how-

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