

terror of the Lord we persuade Men?" And why should he state in the preceding verse 9, "Wherefore we labor that, whether present or absent, we may be *accepted* of him?" Is it not the "terror" of being *rejected* in the judgment of which he speaks? And if none but believers are admitted to that judgment, how can this be true of them?

48 Q. Again, may I ask, if this judgment of believers is to take place before Christ's coming, and to consist only of persons previously "raised," and "changed," and taken up "to meet the Lord in the air," how can those righteous "nations, as such," mentioned in Matt. 25 : and all whom Mr. Parsons says will be "saved" during the millennium "appear before this judgment seat of Christ to receive the things done in the body?" If not "possible *then* is it true even of *believers* that they 'must all appear,' etc.?"

49 Q. When we read in Matt. 16 : 27, that "the Son of Man shall come in the glory of the Father with His angels, and *then* he shall reward *every man* according to his works," does He mean the same as the apostle Paul means in Rom. 2 : 6, "who will render to *every man* according to his deeds?" If so, then must not the general judgment take place at the time of Christ's coming? In the one passage it is when the Lord comes, and in the other "in *the day* when God shall judge the secrets of men by Jesus Christ."

50 Q. When Paul says, 2 Tim. 4 : 1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing," &c., who does he mean? If the general judgment does not take place

the judicial scrutiny, to all he had done. The word in the Greek means "not approved"—which is rendered "castaway" in 1 Cor. 9 : 27, and the whole connection, in both cases, refers to the attainment of prize or reward in the life race for the crown. This is entirely different from *salvation*, which a believer has absolutely for nothing from Christ and that before he starts in the race.

48 A. The bride of Christ, the Church, will be manifested *with Him* when He appears in glory. Col. 3 : 4. 1 John 3 : 2. All after that will not be of the bride. We have no revelation concerning them, except of nations saved on the earth. We should ever remember that the ages past, and this age, have had revelations at the commencement specially referring to the details of the age.

49 A. Paul in Rom. 2 : 6 uses language which aptly applies to all the requirements of judgments revealed in the Bible, whether of works or of persons. It is true if used—of the scrutiny at the *judgment seat*—of the assize at the *throne of glory*, and at the *great white throne*. A *general* judgment no more requires a *simultaneous* judgment, than a general Resurrection—requires a simultaneous Resurrection.

50 A. He will do what the passage distinctly implies, in accord with the direct assertion of other scriptures. He will judge the "quick" or living, at His manifestation in glory, and the "dead" at the completion of His Kingdom,