

tribulation." In Romans the characters who are visited with "indignation and wrath, tribulation and anguish" are "those who do not obey the truth, but obey unrighteousness." In Thessalonians they are such as "know not God and obey not the gospel." Have you any doubt that Paul in these two passages describes the same characters and the same event?

46 Q. The judgment in Romans is said to be "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." In Thessalonians it is "when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that *obey not the gospel*." Now, if these events and characters are not the same, what event involving the "taking vengeance on the disobedient," and their "everlasting destruction," will take place before the millennium, so nearly akin to that of the judgment of Romans 2, on the supposition that *it* is after the millennium? Do you hold to a *pre* and *post*-millennial judgment of wicked persons, apart from the judgment of nations, "*as such*" described in Matt. 25? If not, is the judgment of 2 Thess. 1: 7-9, and Jude vs. 14, 15, the same thing as the judgment of Matthew? They are all said to be at the Lord's coming?

47 Q. Mr. Parsons in his Tract on the "TWO RESURRECTIONS," represents the judgment of 2 Cor. 5: 10, as a judgment of believers only, to take place in "the air" during the rapture of the saints, "for the purpose of bestowing the promised rewards and honors of grace." So, also, the author of "The Four Judgments." If this be so, why should the apostle immediately add, in v. 11, "Knowing therefore the

46 A. This is repetition of the same thing, several times already answered. The judgment of nations in their individual characters is pre-millennial, and includes only persons alive in the flesh. Matt. 25: 32. The judgment of all the wicked dead is post-millennial, and includes none alive in the flesh, so far as the word of God speaks concerning it. Rev. 20: 5, f.c., 12, 13.

47 A. The word "terror" here does not mean *fright*, but anxiety. This anxiety was not respecting his *person*, but his *works*. This judgment of his and of all believer's works—was subjecting them to a standard or test—in the decision. His anxiety was, as ours should be—that when he had preached to others, and laboured to present them in completeness before the Lord—lest he should fail to meet the *test* applied in