

25 Q. Again, we read in Matt. 25 : 41, that the wicked during the judgment described in that chapter, are sent into "everlasting fire." This, too, is "*when* the Son of Man shall come in His glory," *v.* 31. Now, as this banishment into everlasting fire, in Matthew, and "being punished with everlasting destruction," in Thessalonians, both occur at the same time, will you be so kind as to state whether they are both the same thing? If not the same wherein do they differ? And are they both common to the same class of individuals? That is, can the same persons be punished with "everlasting destruction," and sent into "everlasting fire" also.

26 Q. And as these visitations must be pre-millennial, can the same persons be "punished with everlasting destruction again after the millennium? If not, can they be judged then?

27 Q. On the first evening of your meetings you were understood to say that the judgment of Matt. 25 : was a judgment of "nations, *as such*," including, of course, "all nations," (*v.* 32.) living on the earth at that time. The issue of this judgment is said to have

the Jews are a distinct people at that time, and have a special mission as is seen from Zech. 8 : 7, 8, 23. Beside there will be the outlying barbarous nations, from which God is now gathering the church, the bride of Christ, through the preaching of the gospel and the election of the Father and the calling of the Spirit. From these nations and the Jews, we may infer, that the millennial earth will be peopled, though we have no distinct revelation on this point in this age.

25 A. They do not differ, and certainly the same speech applies to both.

26 A. We have no evidence from Scripture, that they will be.

27 A. We find no evidence in Scripture, that the subjects of judicial dealing in the morning of the "day of the Lord" will appear again for judgment in the evening of that day.