

tion of Church, dispersion of Jews, present session at the right hand of His Father. So the Second Coming of the Lord embraces the "rapture of the Church," 1 Thess. 4: 14-18, the great tribulation, Matt. 24: 29; 2 Thess. 1: 7, revelation of the man of sin, 2 Thess. 2: 3-8; destruction of the wicked, 2 Thess. 1: 9; the glory of the saints, 2 Thess. 1: 10; the binding of Satan, Rev. 20: 2; the repentance of the Jews, Matt. 23: 39; the ingathering of the nations, Isa. 55: 5; the establishment of the Messianic kingdom in universal sway, Ps. 72: 11-17. These things cannot be done in a 24 hour day. They do not group and burst simultaneously on the earth any more than the successive events of the First Advent of our Lord.

22 Q. If the destruction in both cases is not the same, then will they both come upon the same individuals, or will each kind come upon a different class of individuals?

22 A. The destruction is the same in kind—the subjects are the wicked who come into judgment, both living and dead.

23 Q. Again, if the wicked, or "them that know not God and obey not the Gospel," are *everlastingly destroyed* "when the Lord cometh to be glorified in His saints," must they not be judged at this time? and if judged, must they not be raised? or will they be raised and judged more than a thousand years after they are everlastingly destroyed?

23 A. The living wicked are judged according to Matt. 25: 30; the wicked dead according to Rev. 20: 12.

24 Q. If it be said that this destruction "only embraces those who are alive at the Lord's coming, then, and in any case, by whom will the millennial earth be peopled, except by Christ and the immortal company? Can persons live in the flesh and propagate their species after being "punished with everlasting destruction from the presence of the Lord?"

24 A. Certainly not. It is evident from Scripture that the nations who are living on the earth at the time of the Lord's manifestation in Matthew 25: 30, include sheep and goats, and therefore in some sense are christianized, or conforming to the general requirements of christianity in outward form; as the expression "having the form of godliness, but not the power" shows. Again,