

19 Q. The Apostle Paul in 2 Thess. 2: 1-2, plainly identifies the "Coming of the Lord" and the "day of Christ." Do you distinguish between the "day of Christ" and the "day of the Lord?" If so, on what ground? And if not, must not the "coming" and the "day of the Lord" be simultaneous?

20 Q. Is "the sudden destruction," mentioned in 1 Thess. 5: 3, as coming on the wicked, the same as the "everlasting destruction" mentioned in the next chapter (2 Thess. 1: 9.) If not, is it because the "sudden" destruction is not "everlasting," or because the "everlasting destruction" is not "sudden," or from what other reason?

21 Q. Observe, the "sudden destruction" is to take place in "the day of the Lord," and the "everlasting destruction" at the "coming of the Lord." If the destruction in both cases is the same, then, must not the "day of the Lord" and the "coming of the Lord" be the same thing?

place after He has taken His church to Himself. The context in connection with these terms is to determine their specific application.

19 A. No. The revised version translates the "day of the Lord," in this text, I think they mean the same event, viz, that described in Titus 2: 13 with some exactness and distinction. The idea of the anxious Thessalonians, seemed to be that in some way that *day was present*, and they had not realized the "*hope*" previously given. In Titus we find the distinction of the "blessed hope" and the "appearing in glory," made so that the one would be the "appearing" of the Lord in the "air" and the other "His appearing" in glory on the earth. And this latter idea in the "day of the Lord" or "of Christ," as well as in the "Coming" would not be developed, till the *man of sin* was revealed.

20 A. The "sudden destruction" refers to the surprise of the event upon the wicked. The "everlasting destruction" to its "duration."

21 A. The "coming of the Lord," as these several texts show, embraces several events successively in order of time. As the First Advent included in order, His recognition by the angels, by the Magi, His persecution by Herod, flight into Egypt, His marvellous youth, His subjection while at His trade, His manifestation in His ministry, His humiliation, trial, death, resurrection, ascension, gift of Holy Spirit, forma-