that which the Apostle proclaims in the Galatians?”  
 That is true, as long as the dispensation lasts: as  
long as the churches are recognized, as long as the lamps  
are tended by the Priest in the heavenly sanctuary.  
“If any preach any other gospel *unto you*, than that ye  
received, let him be accursed” (Gal. i. 8).  
 “For the hour of his judgment is come.”  
 This is not true, while the Gospel of the grace of God  
goes forth with His sanction. “Now is the *accepted  
time, now* is the *day of salvation*.” Jesus at Nazareth  
tells us that He came to herald “the *acceptable year*  
of the Lord.” Isa. lxi. 1; Luke iv. 17-19.  
 But that is now past: and next comes, both in the  
prophet’s words, and answerably in fact, “THE DAY  
OF VENGEANCE OF OUR GOD” (Isa. lxi. 2).  
 It was the proclamation of this word, while the  
Gospel lasted, which produced such dismay at Thessalonica among the saints who feared God. A forged letter  
had taught them, that “the Day of the Lord”—the  
great and *very terrible*—“had set in” (*Greek*). Some  
one had by his calculations arrived at the same idea  
(λόγου). It had been further backed by the utterance  
of a false spirit. 2 Thess. ii. 2. Believers were troubled. Paul comforts them, by telling them that it  
was not true. The hope of the watchful saint is, that  
he shall be taken to the presence of Jesus, ere that  
awful day set in. At length it has begun. And now  
fear is the appropriate temper of men; as before peace,  
love, and joy were the suited answer to the grace of  
the Gospel.  
 We may gather from the angel’s calls that men in  
general believe either that there is no God or that He  
does not concern Himself with the deeds of men. The  
angel, therefore, declares that earth has a Creator, an  
intelligent and holy ruler, who is about to smite sin  
with destruction.