



2nd Epistle of Paul to Thessalonica

2 Thess 2:1-2 – The Rapture and The Day of The Lord, Part 1

- *2 Thessalonians 2:1,2 - Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ (ILG-Lord) had come.*
 - *Now brethren, notice what precedes this introduction and how this relates to the topic to be outlined in chapter 2.*
 - *1 Thess 1:11,12 - Therefore, we also pray always for you that our God would count you worthy of this calling and fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.*
 - *concerning the coming of our Lord Jesus Christ and our gathering together to Him*
 - In the original translation *we ask you* occurs at the end of verse 1 but here at the beginning and reads *we beseech (entreat) you (ye'all)*.



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- Do you think this order makes any difference?
- How should we interpret *coming (parousia)* and is this rapture and/or 2nd coming?
 - Thayer – ‘In the NT especially *indicates* the advent, i. e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God.’
 - » *Matt 24:3 - Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?”*
 - » *Matt 24:37 - “But as the days of Noah were, so also will the coming of the Son of Man be.*
 - » *1 Cor 15:23 - But each one in his own order: Christ the firstfruits, afterward **those who are Christ’s at His coming.***
 - » *1 Thess 2:19 - For what is our hope, or joy, or crown of rejoicing? **Is it not even you in the presence of our Lord Jesus Christ at His coming?***
 - » *1 Thess 4:15 - For this we say to you by the word of the Lord, that **we who are alive and remain until the coming of the Lord** will by no means precede those who are asleep.*
 - » *1 Thess 5:23 - Now may the God of peace Himself sanctify you completely; and **may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.***
 - » *2 Thess 2:8 - And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth **and destroy with the brightness of His coming.***



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- » *James 5:8 - You also be patient. Establish your hearts, for the coming of the Lord is at hand.*
- » *2 Peter 3:12 - looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?*
- » *1 John 2:28 - And now, little children, abide in Him, that when He appears, we may have confidence and **not be ashamed before Him at His coming.***

– *and our gathering together to (unto) Him*

- This means we're all in one place, as used only one other time - in Hebrews in terms of our being together today.
 - » *Heb 10:25 - not forsaking the **assembling of ourselves together**, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*
- And now it's in the air!
 - » *1 Thess 4:17 - Then we who are alive and remain shall be **caught up together with them in the clouds to meet the Lord in the air.** And thus we shall always be with the Lord.*

– *not to be soon shaken in mind or troubled*

- *Not to be soon shaken (agitated)* is passive tense – suggests hastily by something outside as on a boat in rough sea
 - *mind* - a particular mode of thinking and judging here being alarmed or frightened.



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» *Matt 24:6 - And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.*

- *either by spirit or by word or by letter as if from us,*
 - What is meant by being troubled *by spirit (pneuema)*?
 - Thayer – ‘one in whom a spirit (πνεῦμα) is manifest or embodied; hence, equivalent to actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is’
 - » *1 John 4:1,2 - Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God:*
 - What is meant here *by word (logos)*?
 - Better translated *through timely speech (ILG)*.
 - » From what source?
 - What is meant *by letter (epistolē) as if from us*?
 - But is it really *from us*, and if so, why should such a correspondence trouble them or us?
 - And let's notice the condition!
- *as though the day (hēmera) of Christ (ILG-Lord) had come.*
 - What *day of Christ (ILG-Lord)* is this?



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- Thayer – ‘the last day of the present age, **the day in which Christ will return from heaven**, raise the dead, hold the final judgment, and perfect his kingdom, the following expressions are used:
 - » Natural day, daytime vs. nighttime, 24-hour day, last day of the present age, time in general, i.e. days of our lives.
- *had come (enistēmi)* is perfect active and better translated *is at hand*
 - Blue Letter Bible perfect tense – “In Greek corresponds to the perfect tense in English and describes an action **which is viewed as having been completed in the past, once and for all, not needing to be repeated.** Jesus' last cry from the cross, TETELESTAI ("It is finished!") is a good example of the perfect tense used in this sense, namely "It [the atonement] has been accomplished, completely, once and for all time.”
 - How does this relate to what was happening in Thessalonica?
 - Constable – ‘The subject of verses 1-12 is "the day of the Lord" (v. 2). This day, as the Old Testament and the New Testament refer to it, includes the Tribulation, the Second Coming, the Millennium, and the great white throne judgment (cf. *Ps. 2:9; Isa. 11:1-12; 13; Joel 2; Amos 5:18; Zeph. 3:14-20; et al.*)’



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Keathley III – ‘Another problem is encountered if the *parousia* (2nd coming) that initiates the day of the Lord is considered event of Christ’s return to earth following the tribulation. If Paul had given oral or written instruction to this effect, the false claim that the day of the Lord was already present could hardly have alarmed these Christians. According to this scheme, the day of the Lord could not begin without Christ’s personal reappearance. His continued absence was obvious to all. Yet the claim was made and accepted to the extent that the church was troubled. This implies Paul had not taught that a one-phase *parousia* after the period of wrath will begin the day of the Lord. He had told them that the coming of the Lord to gather his saints into heaven would initiate both the tribulation and the day of the Lord. They were promised immediate “rest” (1:7) and glorification with Christ (1:10), not increased persecution.’

- Darby – ‘The apostle had already instructed the Thessalonians with regard to this wicked one, when at Thessalonica; and in the former epistle he had taught them concerning the rapture of the church. In order that the Lord



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should come in judgment, iniquity must have reached its height, and open opposition to God have been manifested. But the truth had another and more precious side: the saints were to be in the same position as Christ, to be gathered together unto Him, before He could manifest Himself in glory to those outside. But these truths require a more connected examination.'

- What Paul is implying here is that it is so immediately imminent, instant, or present, as to justify the neglect of everyday worldly duties and in verses 3 and 4, Paul will address the truth related to the *day of the Lord*.