

11/23/25

The Day And Our Gathering To Christ
2Thess. 2:1-3

Paul has thanked God for the Thessalonians and encouraged them to rest with him in their sufferings because God would bring recompense on the wicked and glorify the godly.

Now in chapter two Paul deals with the heart of the epistle and purpose for the letter.

- * Some false teachers had taught them that the Day of the Lord had begun, as coming from Paul. vs. 1c-2
- 1. More specifically, this unique section provides us with information about the Man of Sin, found nowhere else in Scriptures. 2Thess. 2:1-12
- 2. This section is the most difficult of Paul's writings and therefore we must seek to understand it in light of what we do know by the full council of God's word.
- 3. Peter says in his day some men were twisting Paul's writings to their own destruction. 2Pet. 3:16
- 4. Apparently what is not so obvious to us in this chapter was very obviously clear and common knowledge to the Thessalonians.
- 5. Paul had gone into great detail about the study of end things, eschatology, in spite of his brief three week stay. 1Thess. 5:1; 2Thess. 2:5

We want to look at the correction Paul gave to the Thessalonians regarding false teaching about the Day

of the Lord, as a faithful teachers and spiritual father by a three-fold declaration. 2Thess. 2:1-3

- I. Paul reminded them about what they knew. vs. 1
- II. Paul reproved them for what they had believed. vs. 2
- III. Paul re-instructed them on what they had forgotten. vs. 3

I. **Paul reminded the Thessalonians about what they knew: the foundation to remember. vs. 1**

- A. The apostle Paul reminded the Thessalonians of the rapture, "Now, brethren, concerning the coming of our Lord Jesus Christ." vs. 1a-c
 - 1. Paul now changed his focus. vs. 1a-b
 - a. The word now "de" is the word "but", to indicate a contrast between what he has just stated and what he is about to say.
 - 1) He just said Christ would be glorified in His saints and they in Him at the Second Coming, as Jesus takes vengeance on all the ungodly that persecuted the saints. 2Thess. 1:5-10
 - 2) He just prayed they be counted worthy of that glory and Christ be glorified in them. 2Thess. 1:11-12
 - b. The ones addressed are the believers.
 - 1) The word brethren "adelphos" is those born of the same womb.

- 2) Those in the family of God and community of God's redeemed.
- 2. Paul now moved to talk about the rapture of the church, in view of the Second Coming.
vs. 1c
 - a. The word concerning "huper" could be translated, as touching or regarding the topic of the Coming that he had just spoken in vengeance on the ungodly.
 - * The word coming "parousia", means presence, advent or arrival, used as a technical term for a royal visit by a ruler of Rome or manifested deity.
 - b. The word is used for both the coming of Jesus for His church and the Second Coming, context is determines which it is.
Matt. 24:3; 1Cor. 15:23; 1Thess. 2:19; 3:13; 4:15; 5:23
 - c. Twice for the Antichrist. 2Thess. 2:8, 9
- 3. The First letter focused on the coming "parousia" of Jesus for His church at the rapture.
 - a. They had been waiting for God's Son from heaven who **would deliver them from the wrath to come.** 1Thess. 1:10
 - b. Paul had told them of his hope and joy with them at the coming "parousia" of the Lord. 1Thess. 2:19
 - c. Paul had expressed their perfection at His coming "parousia". 1Thess. 3:13

- d. Paul told them that their dead loved ones would return with Jesus at his coming "parousia". 1Thess. 4:14-15
- e. Paul prayed for their sanctification to be blameless at His coming "parousia".
1Thess. 5:23
- B. The apostle Paul reminded the Thessalonians about being ushered before Christ, "and our gathering together to Him, we ask you." ys. 1c-d
 - 1. Paul qualified the "parousia" of Jesus with "our gathering together to Him", the rapture.
 - a. The two nouns "coming and gathering together" are under one article viewing them under two complementary aspects.
 - b. They had been concerned over their dead loved ones, how they would be included at the Lord's return and Paul told them they wouldn't miss out on anything, they were with Jesus and would be returning with Jesus as the living saints would be caught up "harpazo". 1Thess. 4:14, 17
 - c. The phrase in our text, our gathering together, "episunaoge", identifies the same event of the rapture, "to meet their dead love ones in the clouds and to meet the Lord in the air." 1Thess. 4:14, 17
 - 1) The phrase gathering together means a gathering of saints, the church, as a corporate body for worship.

- 2) The phrase appears only one other time in the New Testament, as a strong rebuke to all who would forsake “the gathering together” of the saints in church. Heb. 10:25
- 3) A.T. Robertson discovered its use in the Island of Syme, off Caria, to mean “collection”.
- 4) They were now confused about their own gathering to be with Jesus, since someone had falsely taught, they were already in the Day of the Lord.

2. Paul had used a very specific word for being caught up. 1Thess. 4:17

- a. Remember the phrase caught up is “harpazo”, means to seize violently, suddenly to be carry off by force or claim for one’s self eagerly.
- 1) The word is synonymous with the word “rapture” of the Latin Vulgate.
- 2) The objection to the absence of the word “rapture” in Scripture is baseless and reveals ignorance.
- b. Remember that of the thirteen times the word “harpazo” appears in the New Testament, the meaning and the event taking place is that of a sudden jolting removal of something or person violently from one geographical place to another.

- 1) Such as in the Parable of the Sower, when the seed is **snatched away** up to air by the birds or Satan. Matt. 13:19
- 2) Philip is **caught away** translated from the desert to Azotus. Acts 8:39
- 3) Paul was **caught up** to the third heaven. 2Cor. 12:2

Illustration

How many Christians were soon shaken in mind and troubled by y2k in 1999 fearing computers would fail to rollover to the year 2000, believing all the horror stories of so called Christian teachers, who did irresponsible prophetic teaching by culture and newspaper theology, when the believer knows we are to occupy till He comes for us in the rapture!

* If we respond no different than the unbeliever, then we are no different, but just like them!

Application

1. The first time Jesus mentioned He would come back for His own was just before He went to the cross when He told His disciples He was leaving. Jn. 14:1-3

* “Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again and receive you to Myself**; that where I am, *there* you may be also.”

- a. The key is the statement, “I will come again to **receive you to Myself**, identifying the rapture of the church, the focus of First Thessalonians.
- b. The Second Coming involves the church coming back with Jesus to set up the Kingdom, which is the focus of Second Thessalonians and clearly distinguishing the rapture in verse 1-2.
- c. Things were going to get difficult and dangerous, yet Jesus told them they would be witnesses to Him, in Jerusalem, in all of Judea and Samaria, to the ends of the earth. Acts 1:8

2. The admonition by Luke is to not be left for the seven year Tribulation, Listen to him, “Watch therefore, and pray always that you may be counted worthy to **escape** all these things that will come to pass, and to stand before the Son of Man.” Lk. 21:36

- a. There is a strong movement in the Emergent Church Movement to discourage believers to study prophesy, Rick Warren said it is a waste of time, thank God he is retired. (Faith Undone, Roger Oakland)
- b. There is a strong attack against the teaching of the “rapture”, today calling us “escapist”, saying the Bible does not teach the rapture.
- c. We are the salt and light to a lost world til Jesus removes His church before the Tribulation and Great Tribulation. Matt. 5:13-14

3. There are two major false teachings we are warned about regarding the Coming of Jesus.

- a. The teaching that declares, “My Lord delays His coming” and “That day has come”.

- b. Both are deception. Matt. 24, Mk. 13, Lk. 21
- d. Hank Hanegraph, who took over for Dr. Walter Martin radio program in defense of the faith on June 1989 turned preterist, he believes the book of Revelation has already been fulfilled, the “watchdog became the dog”.
- e. The first words out of the mouth of Jesus in the Olivet discourse about His coming was, “Take heed that no man deceive you”. Matt. 24:4

4. The exhortation of Peter to the believer can be summed up in one phrase “Remember what you know” especially in regard to the Lord’s coming. 2Pet. 1:12, 15, 20; 3:1

* “Knowing this first: that scoffers will come in the last days, walking according to their own lust, and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. For they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world then existed perished, being flooded with water.” 2Pet. 3:3-6

Paul reminded the Thessalonians about what they knew, the foundation to remember!

II. Paul reproved the Thessalonians for what they had believed: The folly to reject. ys. 2

A. The apostle Paul reproved the Thessalonians for being so easily moved to discount what they

knew, “we ask you, not to be soon shaken in mind or troubled.” vs. 1d-2a

1. Paul described their immediate reaction to the false teaching that they were in the Day of the LORD.
 - a. He says, we ask “erotao”, it mens to urge affectionately and humbly to correct the false teaching. 1Thess. 4:1; 5:12
 - b. He described their reaction as being soon “takeos”, which denotes a hastily reaction without thinking it through.
 - c. He then described the effect as shaken “saluo”, meaning to waver, agitate, topple, a restless tossing and used of a ship not securely moored.
- 1) The aorist tense points to the initial shock and the passive voice to an outside voice! Edmond Hiebert
- 2) The word is used for John by Jesus, “Who did you go see, a reed shaken in the wind?” Matt. 11:7
- 3) The word is used by Peter at Pentecost for David, who would not be shaken because his Lord was at his right hand. Acts 2:25
- c. He described the activity as taking place in their mind.
 - 1) The word mind “nous”, referring to the reasoning aspect giving equilibrium of thought balance.

- 2) The word is found 24 times in the New Testament, all are used by Paul, except for three.
- 3) J.B. Phillips paraphrase reads, “Keep your heads and not be thrown off your balance.”
2. Paul described their continuous state of agitation since embracing the false teaching.
 - a. The Thessalonians were troubled “throeomai”, it comes from to wail.
 - 1) The idea is of an ongoing condition of a fragile stability, emotionally and mentally frightened.
 - 2) The present infinitive points to their continuing state of alarm.
 - b. The word is found only two other times in the New Testament, both by Jesus.
 - 1) “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.” Matt. 24:6
 - 2) “But when you hear of wars and rumors of wars, do not be **troubled**; for *such things* must happen, but the end *is* not yet.” Mk. 13:7
 - 3) All three are used regarding the end times and the Lord’s return!
- B. The apostle Paul reproved the Thessalonians for believing that the teaching was from them,

“either by spirit or by word or by letter, as if from us.” vs. 2b-c

1. Paul said they should not have been so soon shaken in mind or troubled, even if the revelation came by spirit. vs. 2b
 - a. The reference to spirit “pneuma”, is most likely indicating a prophetic utterance.
 - b. Someone could have spoke up in the midst of the congregation declaring “Thus says the Lord” to present it as authoritative and genuine from God.
 - c. Paul had already exhorted them to judge all things, rather than to simply refuse prophecy. 1Thess. 5:19-21
2. Paul said they should not have been so soon shaken in mind or troubled, even if the revelation came by word. vs. 2b
 - a. The reference to word “logos”, denotes the act of speaking, teaching or communicating the word of God.
 - b. There seemed to have been a group opposing sound doctrine, from whom they were to disfellowship. 2Thess. 3:14
3. Paul said they should not have been so soon shaken in mind or troubled, even if the revelation was by a letter. vs. 2b
 - a. The apostle wrote many letters to the various churches, as the need came.
 - b. Paul was known by many people.
4. Paul said they should not have believed the letter was from them, “as if from us.” vs. 2c

- a. The plural pronoun “us”, refers to Paul, Silas and Timothy, the three missionaries who had come to preach at Thessalonica.
- b. If it was a letter it contradicted what Paul had taught them about the coming of Jesus for His church first then the Day of the Lord would start. 1Thess. 4:14-5:11
- c. Someone could have written a letter in the apostle’s name, a forgery.
- d. Some say this is why he closes his letter as he does, “The salutation of Paul with my own hand, which is the sign in every epistle, so I write.” 2Thess. 3:17
 - 1) Satan can transform himself into an angel of light as well as his ministers. 2Cor. 11:14
 - 2) The proclamation of another gospel has the severest punishment, “anathama”, the strongest word in the Greek for damnation. Gal. 1:6-9
- C. The apostle Paul reproved the Thessalonians for believing that the Day of The Lord had come. vs. 2d

* “as though the day of Christ had come.”

 1. Paul had already told them the Day of The Lord would come as a thief in the night to unbelievers, not the believer. 1Thess. 5:1-4
 - a. The phrase had come “eniseimi”, in the perfect tense denotes present time.

- b. The rapture removes the church from the earth, she would have been raptured.
- c. The Day of the Lord takes place simultaneously with the rapture, starting the Tribulation period of Divine judgment. Is. 13; Joel 2; Amos 5:18

2. Paul also told them “that day” was the outpouring of God’s wrath on the world. 1Thess. 1:10; 5:4, 9-10; 2Thess. 2:3b

- a. The Day of The Lord is not determined by a local or national situation.
- b. The Day of the Lord is not determined by personal suffering.
- c. The Day of the Lord is determined by a world wide lawlessness and God’s wrath, such as never has been, said Jesus. Matt. 24:21
- d. The Day of the Lord is a period of time, encompassing many events, from the rapture to the New Heaven and earth.

3. The “day of Christ” is synonymous with the rapture and the “Day of the Lord”.

- a. The catching up of the saints in the air. 1Thess. 4:17
- b. Their gathering together to Jesus 2Thess. 2:1

Illustration

There was a young prophet sent by God to proclaim judgment on Jeroboam as he stood at the pagan alter and he was given specific instructions not to return to

same way or eat with anyone, but an old prophet came to the young man and told him that he was also a prophet as he and an angel had sent him to come to his house and eat. And as they were eating the spirit of God prophesied through the old prophet, that the young man would die and he was slain by a lion as he left, yet his donkey was not harmed. 1Kings 13
 * The young prophet knew what God had told him, yet he believed the words of the false prophet that contradicted the revelation of God!

Application

1. Whenever anyone teaches anything that contradicts or destroys what I know to be true and foundational to my faith in Scripture, I hang on to what I know is true.
 - a. The Law warned about false prophets and that God would be testing His people’s love for God by it. Deut. 13:1-3
 - b. The severity of attacking God’s word was under the penalty of death, the false prophet would be stoned, to deter others. Deut. 13:8-11
 - c. The believer is to be a good Berean. Acts 17:11; 1Jn. 4:1-3
2. Walk through your mind of all the deception that has come into the church in the last fifty years, to seduce believers to believe lies contrary to Scripture.
 - a. The shepherding doctrine to lord over people.
 - b. The positive confession, health and wealth and little god doctrines.
 - c. The signs and wonders movement that exalted experience, both spiritual and emotional as

valid and Scriptural, becoming very mystical, seeing “oras”, demonizing of Christians, even some teaching people to raise the dead!

- d. The Dominion or Kingdom theology that we the church are going to establish the Kingdom.
- e. The Replacement theology that the church is spiritual Israel and God is through with Israel.
- f. The Toronto Blessing, Bill Hybal and others.
- g. The Seeker Friendly Movement of Rick Warren.
- h. The Emergent Church Movement, that does not believe you can learn any objective truth from Scripture, denying the Inspiration of Scripture, hell, Post-Modernism, Mark Driscoll, Dug Padgett, etc.
- i. The New Apostolic Reformation, Pentecostalism on steroids to restore the lost offices in the church of apostles and prophets, Peter Wagner professor on Church Growth at Fuller Seminary was one of the main leaders for 30 years, also part of the signs and wonders of the late John Wimber of the Vineyard Church movement.

3. The believer is to weigh out the importance of doctrine, which cannot be compromised, the essential for salvation and holy living, as Paul told Timothy.

- a. “As I urged you when I went into Macedonia remain in Ephesus that you may charge some that they teach no other doctrine.” 1Tim. 1:3
- b. “Till I come, give attention to reading, to exhortation, to doctrine.” 1Tim. 4:13

- c. “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” 1Tim. 4:16
- d. “If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means *of* gain. From such withdraw yourself.” 1Tim. 6:3-5
- e. “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.” 2Tim. 4:3-5

4. Jeremiah lived among many false prophets of his day, but he did not remain silent.

- a. “How long will this be in the heart of the prophets who prophesy lies? Indeed they *are* prophets of the deceit of their own heart, who try to make My people forget My name by their dreams which everyone tells his neighbor, as

their fathers forgot My name for Baal. “The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What is the chaff to the wheat?” says the LORD. “Is not My word like a fire?” says the LORD, “And like a hammer *that breaks the rock in pieces?*” Jer. 23:26-29

b. “Therefore behold, I am against the prophets,” says the LORD, “who steal My words every one from his neighbor. “Behold, I am against the prophets,” says the LORD, “who use their tongues and say, ‘He says. ‘Behold, I am against those who prophesy false dreams,’ says the LORD, “and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all,” says the LORD.” Jer. 23:30-32

Paul reproved the Thessalonians for what they believed, the folly to reject!

III. Paul re-instructed the Thessalonians on what they had forgotten: The faithful word to receive. vs. 3

* Paul had taught them all this, “Do you not remember that when I was still with you I told you these things? vs. 5

A. The apostle Paul instructed the Thessalonians once again to watch for various means of deception, “Let no one deceive you by any means.” vs. 3a

1. Paul indicated the mode of deception.
 - a. The phrase no one “tis”, means a certain one, a person.
 - b. The instrument of deception is man.
2. Paul indicated the matter as deception.
 - a. The word deceive “exapateo”, means to beguile, seduce wholly, entirely.
 - 1) The word is used for a man deceiving himself. 1Cor. 3:18
 - 2) The word is used for Satan deceiving Eve. 2Cor. 11:3
 - b. The number of things that can deceive us are many.
 - 1) Sin nature can deceive us. Rom. 7:11
 - 2) Self can deceive us. 1Cor. 3:18
 - 3) Satan can deceive us. 2Cor. 11:3
 - 4) Sinful man can deceive us. Matt. 24:4
3. Paul indicated the method of deception, as “by any means”.
 - a. The phrase any means “tropos”, indicates different way, manners and fashions.
 - b. He already mention three possible ways.
 - 1) Be it by spirit, prophecy.
 - 2) Be it by word, teaching.
 - 3) Be it by letter or any other means.

B. The apostle Paul instructed the Thessalonians that two things had to occur for the Day of The Lord to start. vs. 3b-d

1. Paul stated, first there must be a particular departure from the faith, “for *that Day will not come* unless the falling away comes first.” vs. 3b
- a. The phrase the falling away “*apostasia*”, means defection from the truth, to forsake, to apostasy.
 - 1) The italicized words are supplied to indicate they are not in the original text, an honest footnote, but supplied focus on the subject at hand.
 - 2) The definite article is present; it isn’t speaking about another of the many rebellion that will occur from time to time in the latter times. 1Tim. 4:1-4; 2Tim. 3:1-9, 13; 4:3-5
 - 3) This is the only one of its kind, called by some “the great revolt”, “the rebellion or falling away”, a willful, deliberate defection and rejection of their faith in Christ.
 - 4) The word in classical Greek is used of political or military rebellion.
 - 5) The Old Testament LXX uses it of rebellion against God. Josh. 22:22; 2Chron. 29:19
 - 6) The phrase is found one other time in the New Testament, where Paul is

accused by the Jews of telling Jews to forsake the law of Moses. Acts 21:21

- b. The root word is “*aphistemi*”, meaning “to remove”, some say it could be referring equally to a departure or removal of the church from the earth, I don’t think so, it would be redundant, the word is never used for the rapture, only “*harpazo*” or “*espisunagogue*”. 1Thess. 4:17; 2Thess. 2:1c
 - 1) Though, the removal of the church is directly implied in verse 6-7.
 - 2) The church is raptured. Rev. 4-5
 - 3) The Antichrist appears on a white horse. Rev. 6
 - 4) I think that the falling away has begun, as we see so much Protestantism is apostate and will continue till reaching its full measure, then the removal of the church will complete this particular falling away.

* J. Vernon McGee died 2021, prior to his death he said, he believed we were in the period of this last falling away!
2. Paul stated, second there must be a particular man appear, “and the man of sin is revealed, the son of perdition.” vs. 3c-d
 - a. He is referred to as the man of the sin “*anthropos hamartia*”, depicting his character of lawlessness and rebellion in opposition to God.

- 1) The definite article again is present, distinguishing him from all others.
 - a) The word revealed “apokalupto” means to unveil, the same as for Jesus. 2Thess. 1:7
 - b) The tense is aorist, pointing to a definite time when the veil will be removed and emphatic!
 - c) Literally, “shall have been revealed”.
- 2) The implication is clear, if the “falling away”, has already began, where is the man of sin?
 - a) He appears as the result of the falling away. vs. 6-8
 - b) This means he will be on earth before he is revealed and possibly is alive today!
 - c) Both of these events are emphatic, each having its own verb before their subject, as well as both being in aorist tense. Lenski
- 3) The man of sin has many other titles and names throughout the Old and New Testament.
- 4) But the one that has stuck with him is the title “Antichrist” that is used by John. 1Jn. 2:18, 22; 4:3; 2Jn. 7
- b. He is also referred to the son of perdition “huios tes apoleia”, describing his destiny, doom and destruction, but not

extinction, spending all eternity in the Lake of Fire with false prophet and the devil. Matt. 25:41; Rev. 19:20; 20:10

- 1) This phrase is used to describe only two people.
 - a)) Judas Ischariot. Jn. 17:2
 - b)) The Antichrist in our text, but with the definite article again “the son of the perdition”.
- 2) Judas Ischariot was possessed by Satan. Lk. 22:3; Jn. 13:27
 - a)) Jesus was the epitome of the Incarnation of God.
 - b)) The Antichrist will be the epitome of demonic possession by Satan.

Illustration

If you are a parent, then you know how often and how many times you must re-instruct your children about things they seemed to have forgotten, reproofing and reminding them!

Application

1. Deception is natural for man, due to the condition of his heart. Jer. 17:9
 - a. Stick to the Scriptures, the mere truthful facts.
 - b. Don’t be deceived through newspaper theology.
 - c. Don’t be deceived by the ecumenical globalist church movement that are nothing but humanitarian groups, preaching no gospel!

2. The prophet Daniel clearly delineates the last week to be ushered in by the covenant made by Israel with the Antichrist. Dan. 9:27

- a. The first sixty-nine had a starting date, March 14, 445 B. C. to April 6, 32 A. D. Neh. 2
- b. 483 years to the day or 173,880 days, based on a 360 day Biblical calendar, not Gregorian.
- c. The seventieth week will result in the removal of the church. 2Thess. 2:7

3. The Day that brings the rapture of the church, will also bring in the “Day of the Lord”, His wrath upon the earth. 1Thess. 5:8

- a. The first three and a half years will be a time of false peace, known as Tribulation. 1Thess. 5:3
- b. The last three and a half years will be a time of God’s wrath, known as Great-Tribulation. 2Thess. 2:9-10

Paul re-instructed the Thessalonians on what they had forgotten, the faithful word to receive!

Conclusion

Paul corrected the Thessalonians regarding false teaching about the Day of The Lord as a spiritual father by three things.

- I.** Reminding them about what they knew, the foundation to remember!
- II.** Reproving them for what they had believed, the folly to reject!
- III.** Re-instructing them on what they had forgotten, the faithful words to receive!