

II Thess 2:

Ms 1

Ἐρωτῶμεν = ask, request, pray

παρουσίας = presence, arrival - a technical term w/ reference to the visit of a king or some other official, a royal visit; presence

ἐπισυναγωγῆς - gathering (collecting) together, assembling

① Paul had spoken a good deal about the second coming during his mission at Thessalonica, but it is clear that not all his teaching had been grasped. New comments went astray in some points in this important, but intricate, subject.

Our big difficulty in interpreting what he says is the fact that it is a supplement to his oral preaching.

Paul begins, not by participating, but by making request of his friends.

The subject of the request is twofold, but the coming of the Lord & the gathering

by the saints are regarded as closely
connected, as the use of a single article shows.
They are two parts of one great event. (2)

Coming = note on I Thers. 2:19; this is the
just ~~occurrence~~ occurrence (in I Thers. 2:19) in Greek
literature of this important word. Its basic
meaning is simply "presence". This gives rise
to the sense of "coming to be present", "arrival".

As distinct from other words for the
Second Coming, Milhigan maintains that it
"lays stress on the 'presence' of the Lord w/
His people, which, while existing now, will
only at the return be completely realized."

The "gathering together" is the "muster"
(moffatt) of the saints. This may well have
been something of a technical term.

Notice the significance of "unto Him."
It is not simply that the saints meet one
another: they meet their Lord & remain w/
Him forever. (N. J. C.)

② The Apostle passes to the main theme of the Epistle

Gathering together : refers to the "rapture" of the saints into the air to meet & to be forever w/ the Lord.

The article appears before Parousia & is not repeated before episunagoge, indicating that these are complementary ~~to~~ elements in one event.

unto him . X is the divinely-appointed center of gathering whether of local companies of believers during this age or of all that are His of every age at His Parousia.

③ In 1 Thess 4:13-5:12 Paul comforts his readers; here Paul corrects them. (Time)

This request deals w/ the Lord's Parousia, in particular w/ the great moment when we shall be gathered to gather unto him as has already been set forth in 1 Thess 4:17. (Lendli)

④ Information (by way of correction) concerning the approach of the day of the Lord: at its convenient + accompanying circumstances. ④

But - passing from those things which he ~~prays~~ prays for them, to those which he prays of them. (Alford)

⑤ By - ἠπείρ - more correctly, touching.

Gathering - only here + Heb. 10:25. The verb form is used of the Lord's gathering together his elect at his coming - See Matt 24:31; Mark 13:27. (Vincent)

⑥

Always, it would seem, there have been Americans who have let their imagination rather than their reason dictate their understanding of the Parousia.

Paul appeals for them to ~~be~~ retain their mental equilibrium. He employs two expressions for the kind of weakness he wants them to avoid.

First: be not shaken - This directs attention to the possibility of being caught up by a sudden excitement.

~~Quickly~~ Soon has ~~no~~ reference to quality of action, its force is "hastily" "hastily" "precipitately." The verb is in the Aorist, which points rather to a sudden action than one that is continuous. It is a verb which is often used of literal shaking, the motion produced by wind & wave, & especially violent motion. Its use of a ship ~~driven~~ driven from its mooring shows us the kind of thing Paul has in mind. He is thinking of people who lack a secure anchorage, & are ~~readily~~ readily tossed here & there.

Mind = the whole mental ~~balance~~ balance of man.

(7)

Paul is urging them in the first instance to that stability, which will enable them to withstand any sudden shock or discovery. Men taken up w/ advent speculations may easily take an unbalanced interest in the latest idea.

The second weakness is that of "being troubled." This time the verb is in the present & denotes a continuing state. It describes a state of "jumpiness," or of worry. Just as some are easily thrown off balance, so others ~~are~~ can fall into a state of constant fretting.

Day of hour at hand. The verb does not really mean "to be at hand," but rather "to be present,"

Obviously the hour had not returned in the full sense described in 1 Thess. But the day of the Lord was a complex idea. It included w/in it quite a number of events, as we see from the various passages that refer to it. To say that the Day of the Lord had come did not mean that it was completed, & that all the glorious events associated w/ it had ~~occurred~~ occurred. But they thought the day had dawned.

(N. J. C.)

② The afflictions they were enduring were not evidence that the day of the Lord had set in. ⑤

Soon - hastily, responding readily to an impression w/out waiting to consider.

Mind - Believers are not to be controlled by the emotions, whether of dread or desire, but by the mind, enlightened by the revelation of the mind of D.

Shaken, Troubled - The difference between "shaken" & "troubled" seems to be that the former refers to the shock sustained, the latter to the consequent disturbance. (Vine)

③ These excited people were convinced that the "day of the Lord" (That is, of his return for judgment & of the signs which would immediately precede that arrival) was here already. A few more days, weeks, or months at the most, & Jesus himself would make his appearance upon the clouds of heaven. His "day" had ~~arrived~~ arrived. (Hendriksen)

④ when the Thessalonians first heard the cry ^⑦ that the day of the Lord is already present, this came as a shock to the mind, then left them in the greatest mental agitation. Note that Xians are to keep their heads against error & fanatic notions; they are to use their "mind". The truth of D is sane & never unbalances the mind.

The commentators seem to assume that "the day of the Lord" & "the Parousia" are practically identical, which is not the case. The Day is a wider term. When the apostle describes this day he does not mean a day of 24 hrs. but a timeless day when the clock of time has ceased to run, when time is no more.

In Paul's answer to the Thessalonians he says nothing about "the day" but confines his answer to the "Parousia" alone.
(Linski)

⑤ The final period had already begun, & the Thessalonians were probably referred to their sufferings as a proof of this.
(EGT)

(8)
⑥ The teaching of the Apostles was, & of the Holy Spirit in all ages has been, that the day of the Lord is at hand. (Alford)

⑦ The Day of the Lord is the period of time predicted in the Scripture when God will deal directly w/ human sin. It includes the tribulation time preceding the second advent of X as well as the whole millennial reign of X. It will culminate in the judgment of the white throne. The Day of the Lord is therefore an extended period of time lasting over 1000 years. (Walwood)

[The press. believed Xians would be on the earth during The Day of the Lord. ~~that~~ this is not the error Paul corrects. The error he corrects is the belief that The Day of the Lord had already dawned. The very

verse 3

9

• ἐξαπατήσῃ - deceive - (Soulter)

~~intensive~~
- signifies to beguile thoroughly,
to deceive wholly,
(Vine)

ἡ ἀποστασία - a revolting, revolt,
especially religious apostasy,
(Soulter)
- a depiction - (Vine)

ἀπωλείας - destruction, ruin, loss.

① Deceive: the verb is a compound, the thought being that to be taken in by the kind of thing he has outlined is not only to be deceived, but to be badly deceived, the addition of "in any wise" extends the possible ways of bringing about the deception.

Now we come to the great fact which proves conclusively that the Day of the Lord has not yet arrived. That day will not come about until the "falling away" takes place, & a certain figure, "the man of sin" has made his appearance. Since ~~not~~ neither is yet in evidence, the Day of the Lord cannot have

possibly come. There is some difficulty (10)
about our understanding of both these
expressions, what is beyond doubt is that
Paul expected his allusion to be so clear to
the Thessalonians that they would see
the folly of their error & return to sanity.

Falling away = signifies rebellion. It is
used of political rebellions & military rebellions.
The characteristic thought of the Bible is that of
rules. It includes the idea of forsaking
one's former allegiance; setting oneself in
opposition to God.

Neil speaks of "a widespread & ~~the~~ violent
defiance of the authority of God." It is the
supreme effort of Satan & his minions to
which the Word of God directs us. (Matt 24:10-12)

Paul does not speak of "a" rebellion, as
he introduces the topic for the first time, but
of "the" rebellion, i.e., the well-known
rebellion, the one about which we had
already instructed them.

(NJC)

② the first thing on the program is the arrival of the apostasy + the revelation of the man of the lawlessness. The article designates these two as being the only ones of their kind, + v. 5 indicates that Paul had mentioned this apostasy + this man of sin when they first worked in Thessalonice. ⑪

The fact that this apostasy will occur in the Xian church is beyond question; it would otherwise not be an "apostasy." The man of sin will be its head.

(Lanski)

③ a departure in a doctrinal sense.
2 Tim. 3:13; 2 Tim. 4:3-4.

The Scriptures predict that before this time of judgment can come, there must come first a turning away from true faith in O on the part of the professing church.

To a certain degree, apostasy is already here.

(Walvoord)

① During the old dispensation the predicted
final apostasy had been foreshadowed again &
again by defection of Israel from the living
D. (12)

Just like the first coming of X was preceded
by a period of apostasy, so also the second
coming will not occur until a similar
apostasy has taken place. In this case,
however, the apostasy will be a falling
away from (yes, & open rebellion against) the
D who climaxed his love by a deed of
infinite sacrifice in the interest of
sinners.

The passage w/ reference to the
coming apostasy by no means teaches that
those who are D's genuine children will
"fall away from grace."

But it does mean that the faith of
the fathers — a faith to which the children adhere
for a while in a merely formal way — will
finally be abandoned altogether by many of
the children. In that sense the apostasy
will be very real, indeed.

It will be a defection on the
part of those who have been reached by the
gospel (cf I Peter 4:17; Ezek. 9:6), & it will be

on a large scale: many, many... matt
24:10-13.

The use of the term apostasy here in
II Thess 2:3 w/ an accompanying adjective
points to the fact that, by + large, the visible
Church will forsake the true faith,
(Pentecost)

[Soil is already being prepared for this]

⑤ apostasias, occurs in LXX of Josh 22:22,
"rebellion," 2 Chron. 29:19, "trespassed,"
Jer 2:19, "forsaken." In Josh 22:23 it is
defined as a "turning away from following
Jehovah," & in Heb 3:12 as "falling away
from the living God;" cf. the defection of Israel
in the wilderness, Acts 7:39-41.

The article may have a double purpose:
① to indicate that this apostasy would not be
an isolated case, the defection of individuals,
as in Acts 20:30, Rom 16:17, 18. 1 Cor 16:22, but
a movement of a more general character
than any that preceded it; &
② that it had been the subject of
a former oral communication v. 5.

② It is quite plain from the whole passage,
& especially from v. 12 f., that the Apostle is
contemplating a series of events in which the
Church has no part but as a spectator -
(EB)

14