

The Expanded Translation of 2 Thessalonians 2:1–12¹

2 Thessalonians 2:1 - Now we urgently request you, fellow believers, with regard to the coming of our Lord Jesus Christ [the Rapture] and our gathering together around Him [resurrection of “the dead in Christ” and “those who are alive and remain” (1 Thessalonians 4:16c–17a)],

v. 2 - that you be not easily shaken in mind or disturbed, neither by a spirit [demon influence], nor by a message [false doctrine] nor by a letter [false corrigendum] as if from us, alleging that the day of the Lord² [Κύριος (*Kúrios*):³ 2d Advent] is near.

The King James Version translates the Latin Vulgate’s text, “day of Christ,” which refers to the Rapture:

v. 2 - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ [Χρίστος (*Christos*)] is at hand. (KJV)

NOTE:

Translators of the King James Version, also known as the Authorized Version, relied on the Latin translation called the Received Text (*Textus Receptus*):

The use the translators made of available sources was not faultless. They took as their basic New Testament text an edition by Theodore Bèza, Calvin’s successor at Geneva. This book, known later as the Received Text, contained a late Greek manuscript with a Latin translation and was believed to be the most reliable text available. In fact it was marred by scribal errors, additions, and omissions which had accrued over the centuries. Bèza was not sufficiently critical of his source. (p. 116)

¹ The following translation is the result of a detailed exegesis of this paragraph, “The Day of the Lord and the Man of Lawlessness” (CR14-132–CR14-192).

² The King James Bible has the word “Christ” which is incorrect. The word Χρίστος (*Christos*) indicates that the Rapture is near. The word in the Greek text is Κύριος (*Kúrios*) which instead indicates that the Second Advent is near. This means that the false corrigendum asserts that Thessalonian believers are living in the Tribulation.

³ The following Greek editions of the New Testament contain the phrase, ἡ ἡμέρα τοῦ κυρίου (*hē hēmera tou kuríou*), translated in each, “the day of the Lord,” i.e., the Rapture: (1) Kurt Aland, Matthew Black, Carlo M. Martini, et al., eds., *The Greek New Testament*, 3d ed. (Stuttgart, Ger.: United Bible Society, 1983), 715, (2) Barbara Aland, Kurt Aland, Johannes Karavidopoulos, et al., eds., *The Greek New Testament*, 4th rev. ed. (Stuttgart, Ger.: Deutsche Bibelgesellschaft, 1994), 708, and (3) Michael H. Burer, W. Hall Harris III, and Daniel B. Wallace, *New English Translation Novum Testamentum Graece: Nestle-Aland*, 27th ed. (Dallas: NET Bible Press, 2003), 539.

The King James Version was, thus, very far from being the last word on the translation of Scripture into the English vernacular. It was very much a book of its time—a magnificent achievement but not without its faults; a rendition of a timeless text but one coloured by the issues and controversies of the day. Any attempt to take it “out of history” and elevate it to a position above criticism and contradiction does no favours to either it or the religion of English-speaking Christians.⁴ (p. 117)

2 Thessalonians 2:3 - Let no one deceive you according to any rhetorical method, for that day [**the 2d Advent**] shall not come until after the Rapture [**ἀποστασία (apostasía): “departure”**] occurs first, and the man of lawlessness [**Beast-Dictator**] will then [**post Rapture**] start the process of having his identity revealed, the son of destruction.

v. 4 - The Lucifer-indwelt Beast-Dictator opposes God and exalts himself above every so-called god or object of worship, with the result that he symbolically takes his seat in the Holy of Holies of the temple of God in the form of a self-commissioned statue, asserting that he himself is God.

v. 5 - Do you not remember what you previously understood, that while I was last with you I was teaching you these doctrines [**1 Thessalonians 4:13–18**]?⁵

v. 6 - And now you know what thing [**singular neuter of the article τό (tó): the power of the Holy Spirit**] restrains [**under rules of engagement**⁶] him [**Lucifer**] now [**Church Age**] so that he will be revealed in his dispensation [**Tribulation**].

v. 7 - For the mystery of lawlessness [**mystery doctrines of the Church Age related to satanic strategies**] is already operational. Only He Who restrains [**κατέχω (katéchō): the Holy Spirit suppresses or hinders**] will continue that ministry of restraint until He is taken out of the way [**at the Rapture**].

⁴ Derek Wilson, *The Peoples' Bible: The Remarkable History of the King James Version* (Oxford, Eng.: Lion Hudson, 2011), 116, 117.

⁵ Here Paul concludes his review of several doctrines for the believers at Thessalonica. He next elaborates on the subject of the man of lawlessness.

⁶ “Restrain: to prevent from doing; to limit, restrict, or keep under control; to limit the force, effect, development, or full exercise of; suggests holding back by force from acting or going to extremes” (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. “restrain”).

2 Thessalonians 2:8 - At that time [international notoriety], the lawless one [Beast-Dictator] will be revealed [post Rapture] (Whom the Lord will later annihilate with the breath of His mouth [virtuous violence]. In fact, He shall neutralize him by means of the sudden appearance of His Second Advent.)⁷;

v. 9 - whose presence [the Beast-Dictator's] in history shall be according to the modus operandi of Satan with all power and by means of extra natural phenomena and pseudo wonders through propaganda,

v. 10 - and by means of all delusion [ἀπάτη (apátē): verbal trickery by rhetorical veils] of unrighteousness [ablative of source of ἀδικία (adikía): antonym of righteousness] to those who are being led astray, deprived, ruined, destroyed among those that perish utterly [ἀπόλλυμι (apóllumi): eternal death], because they have not received the love of the truth [idiom for positive response to the gospel] so as to be saved [σώζω (sózō): deliverance from Torments and the lake of fire].

v. 11 - And so for this reason [the verdict of verses 8–10], God shall send them the modus operandi of delusion [apátē: see v.10] with the result that they might believe the lie [imposition of the sin unto death],

v. 12 - in order that they all may be judged [κρίνω (krínō): condemnation of the wicked by divine judgment] who did not believe [μή πιστεύω (mé pisteúō): in Christ] the truth [ἀλήθεια (alétheia): the truth pertinent to the gospel (see v. 10)], but took pleasure [εὐδοκέω (eudokéō): delight in lust-pattern functions] in wickedness [ἀδικία (adikía): in opposition to divine righteousness]. (EXT)

⁷ The two sentences indicated in blue are in a parenthesis where Paul jumps to the Second Advent with a prophecy about the execution of the Beast-Dictator by the virtuous violence of the Lord Jesus Christ. The sentence that begins verse 8 is resumed in verse 9 and is completed in verse 10.