



Clanking Chains Addendum: Exegetical Difficulties in 2 Thessalonians 2:2-3: The Problem of “Days” in Verse 2

I. The Problem of “Days” in Verse 2:

In our study of *The Clanking Chains* we inspired a question in paragraph 8, “Lucifer’s Global Conspiracy: Its Aspirations & Its Failure.” The purpose of that paragraph was to clarify comments made about a global conspiracy and to establish they do not refer to human efforts and organizations that appear in every generation of history. Human conspiracies that aspire for global perfection always imagine an utopian future when all men will be equal, Bambi’s mother is revived, and there’ll be bluebirds over the white cliffs of Dover.

No human global conspiracy can succeed because the intellect and organizational skills for such a prodigious undertaking are not up to the challenge. Lucifer, however, does operate a global conspiracy and has done so since Genesis 3. It has been unabated, it continues at full force, and is invisible, made evident only by one’s ability to identify its manifestations through the lens of Bible doctrine.

It is comforting for the believer to know that even though Lucifer has the intelligence, the organizational skills, and the motivation to pull it off, he will not be successful. His efforts toward centralizing global power under his supervision are evident in the Church Age but they will fail. His efforts to do so in the Tribulation will intensify and gain momentum but these too shall fail. His failure in the Church Age is because of the restraining ministry of the Holy Spirit. His failure in the Tribulation will be because of the Second Advent of Jesus Christ. We have examined the biblical revelation of these facts from 2 Thessalonians 2:1-8 but in so doing a few questions arose regarding my exegesis of the passage and we will now take time to answer them.

First of all we have to get our vocabulary straight—our English vocabulary. The Bible has no vocabulary problem. It is immutable and unchanging and thus provides the absolute and unalterable data that we need in order to understand God’s message to mankind. However, for non-Greek-speaking individuals—and by that I mean non Koine Greek—there are various versions of the Bible in an abundance of languages. When translating from the original manuscripts there are inevitably problems in the transfer from one language to another. Such is the case with the English translations of 2 Thessalonians. We shall attempt to straiten this out. We begin with:

2 Thessalonians 2:2 - [KJV] 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 had come.

Paul’s purpose for writing this paragraph was to explain the details about the timing of the Rapture of the church and of the Second Advent. False teachers had come into the church at Thessalonica and taught a false doctrine and attributed it to Paul. They told the church Paul’s earlier teachings were in error, Paul had discovered this, and had made corrections to his earlier epistle in a revised edition.

The false corrigendum revealed that the Tribulation had already begun and the Second Advent was near at hand. This meant that what Paul had taught about the Rapture in 1 Thessalonians was in error necessitating the revised edition. The false teachers claimed to have this corrected version and were therefore making this information known to the members of the church.

This form of false teaching continues down to this day. There are three schools of thought regarding the timing of the Rapture causing great confusion. The three are called (1) Pre-Tribulation Rapture: the resurrection of the church terminates the Church Age and ushers in the dispensation of the Tribulation; (2) Mid-Tribulation Rapture which occurs three and one half years into the Tribulation; and (3) the Post-Tribulation Rapture which occurs at the Second Advent.

The theology of Grace Doctrine Church subscribes to the doctrine of the Pre-Tribulation Rapture. There are a number of passages we reference in support of this belief but they are not germane to our subject. However, you must assume from the outset of this study that we are approaching 2 Thessalonians 2 from this viewpoint.



A problem in the King James Version's translation occurs in verse two and leads to a great deal of confusion. This verse ends with the phrase "that the day of Christ had come."

The Greek word for "Christ" is **Χριστός, Christos**. However, the word found in 2 Thessalonians 2:2 is **Κύριος, Kurios** which means "Lord."

These terms are technically different. The "day of Christ" refers to an instant of time at the Rapture of the church. The term is found in Philippians 1:6, 10, 2:16 and the event is described in 1 Corinthians 15:50-57 and 1 Thessalonians 4:13-18.

The "day of the Lord" includes the Tribulation, Second Advent, and Millennium, totaling 1007 years. It is also used for any portion of this period, the context dictating how long. Isaiah 2:12, 13:6; Joel 1:15, 2:1; Zechariah 14:1; 1 Thessalonians 5:2-3; 2 Thessalonians 2:2; and 2 Peter 3:10.

In the context of 2 Thessalonians 2, the phrase "day of the Lord" refers to the Tribulation with emphasis on the Second Advent." Now let's clear up the problem of the King James Version's faulty translation.

First the vocabulary:

- 1- **Χριστός, Christos** is translated into the English by the proper noun "Christ."
- 2- **Κύριος, Kurios** is translated into the English by the proper noun "Lord."
- 3- The "day of Christ" refers to the Rapture.
- 4- The "day of the Lord" refers to the Tribulation.

The phrase found in the Greek of 2 Thessalonians 2:2 is:

Greek:	ἡ	ἡμέρα	τοῦ	Κυρίου
Transliteration:	<i>hē</i>	<i>hēmera</i>	<i>tou</i>	<i>Kuriou</i>
English:	the	day	of the	Lord

The phrase found in the English of the King James Version

King James:	the	day	of	Christ
-------------	------------	------------	-----------	---------------

The phrase required in the Greek for such a translation would be:

Greek:	ἡ	ἡμέρα	τοῦ	Χριστοῦ
Transliteration:	<i>hē</i>	<i>hēmera</i>	<i>tou</i>	<i>Christou</i>

The King James Version's translation causes a problem because it has Paul telling these believers not to be mentally distressed because the "day of Christ," or the Rapture, is at hand. He had already taught the doctrine of the imminency of the Rapture in 1 Thessalonians 1:10 and 4:15, 17 as something they should look forward to with great anticipation.

It would make no sense for Paul to turn around and tell them in 2 Thessalonians 2:2 that they were not to be "shaken in mind, or be troubled that the 'day of Christ' [or the Rapture] is at hand."

What Paul really alerts them to is that because the Rapture is imminent they have no reason to be "shaken in mind, or be troubled that the 'day of the Lord' [or the Tribulation] is at hand." It is true that if the Rapture is imminent then the "day of the Lord" is imminent by application. But the good news is that before the Tribulation can occur the Rapture has to occur first:



1 Thessalonians 4:16 - For the Lord Himself will descend from heaven with a loud command, with the voice of the archangel [**Gabriel**], and with the trumpet of God [**signal for the congregation to assemble**]; and the dead in Christ shall rise first [**the physically dead in resurrection bodies**]

v. 17 - And then we who are living and remain on earth [**the physically alive shall be transformed into resurrection bodies**] shall be caught up together [ἁρπάζω, *harpazō*: to take away suddenly; Latin: *raptus*: to carry off; i.e., English: “Rapture,” to be carried away] with them in the clouds to meet the Lord in the air and so we shall always be with the Lord.

The imminency of the Rapture is clearly stated in this passages as well as 1 Corinthians 15:50-57. The fact that it must occur before the Tribulation begins is made clear in the Greek of 2 Thessalonians 2:3. However, its clarity is not evident in the English translations and thus became the source of the question from our earlier study.