The Day of Christ

II Thessalonians 2:1 – *Now we beseech you, brethren, by **the coming of our Lord Jesus Christ, and by our gathering together unto him**,*

- **This is a reference to the Rapture.**

I Thessalonians 4:13-18 – *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **For the Lord himself shall descend from heaven** with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then **we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air**: and so shall we ever be with the Lord. Wherefore comfort one another with these words.*

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** is at hand.*

- **This is a reference to the time of judgment**, which begins with the seven-year tribulation period (Daniel's 70th week).
- "The expression, 'day of Christ,' occurs in the following passages: 1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16. **A.V. has 'day of Christ,' 2 Thes. 2:2, incorrectly, for 'day of the LORD' (Isa. 2:12; Rev. 19:11-21).** The 'day of Christ' relates wholly to the reward and blessing of saints at His coming, as 'day of the LORD' is connected with judgment (C. I. Scofield, *The Scofield Reference Bible*, 1945, p. 1212).
- The Wycliffe Bible – *that ye be not moved soon from your wit, neither be afeared [neither be aghast], neither by spirit, neither by word, neither by epistle as sent by us, as if the **day of the Lord** be nigh.*
- The Latin Vulgate of Jerome – *ut non cito moveamini a sensu neque terreamini neque per spiritum neque per sermonem neque per epistulam tamquam per nos quasi instet **dies Domini***
  (*That you be not easily moved from your sense nor be terrified, neither by spirit nor by word nor by epistle. as sent from us, as if **the day of the Lord** were at hand.*)
- Day of the Lord – Zechariah 14:1-4; Malachi 4:1-6

Some believers wondered whether they had missed the Rapture and were experiencing the Day of the LORD. Paul informed them that they could not be in the Day of the LORD because two major events of that "day" had not yet occurred: **the revelation of the man of**

sin and **the apostasy** (the general, grand departure of the whole visible church from the love of the truth). He pointed out that the antichrist would set himself up in the Temple at Jerusalem as an object of worship; since this had not happened, **they could not possibly be in the Day of the LORD.**

- Daniel 7:23-28; Daniel 9:27; Revelation 13:1-8
- "When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfillment. Daniel 9:27 deals with the last week. The 'he' of verse 27 is the 'prince that shall come' of verse 26, whose people destroyed the temple, A.D. 70. He is the same with the 'little horn' of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfill Dan. 12:11; II Thes. 2:3-4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the 'little horn' of Dan. 7 will run his awful course, intervenes this entire Church-age. Verse 27 deals with the last three and a half years of the seven, which are identical with the 'great tribulation' (Matthew 24: 15-28); 'time of trouble' (Dan. 12:1)" (C. I. Scofield, *The Scofield Reference Bible,* 1945, pp. 914, 915).

3 *Let no man deceive you by any means: for that day shall not come, except there come a* (the) ***falling away*** *first, and that man of sin be revealed, the son of perdition;*

- The Bishop's Bible – II Thessalonians 2:3 – *Don't let anyone deceive you in any way, for that day will not come until* ***<u>the</u> rebellion*** *occurs and the man of lawlessness is revealed, the man doomed to destruction.*
- The word rendered "falling away" (ἀποστασία apostasia, **apostasy**), is of so general a character, that it may be applied to any departure from the faith as it was received in the time of the apostles. It occurs in the New Testament only here and in Acts 21:21, where it is rendered "to forsake" - "thou teachest all the Jews which are among us to **forsake** Moses" - apostasy from Moses - ἀποστασίαν ἀπὸ Μωῦσέως apostasian apo Mōuseōs. In this case, it speaks of a departure from the Law (Moses) unto Grace (Paul), but, in II Thessalonians 2:3, it speaks of the departure from the love of the truth.

- II Thessalonians 2:10-12 – *And with all deceivableness of unrighteousness in them that perish; because* ***they received not the love of the truth****, that they might be saved. And for this cause God shall send them strong delusion,* ***that they should believe a lie****: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
- Benson Commentary –

"2 Thessalonians 2:3-4. *Let no man deceive you by any means* — By any of these ways fore-mentioned, or any other; for that day shall not come, unless a falling away, η αποστασια, **the** apostacy, come first — **The article here is emphatical, denoting both that this was to be a great apostacy, the apostacy, by way of eminence, (the general, grand departure of the whole visible church into idolatrous worship,) and that the Thessalonians had been already apprised of its coming.** Although the Greek word here used often signifies the rebellion of subjects against the supreme power of the country where they live, or the revolt of soldiers against their general, or the hostile separation of one part of a nation from another; yet in Scripture it commonly signifies a departure, either in whole or in part, from a religious faith or obedience formerly professed, Acts 21:21. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel."

There must be a distinction made between the "perilous times," mentioned in II Timothy chapter three and "<u>the</u> apostacy," referred to in II Thessalonians 2:3.

Perilous times occur during the church-age (II Timothy 3:14) while **the revelation of the man of sin and the apostacy** occur immediately after the Church is caught away. The man of sin must appear and nearly all of humanity believe his lies before it would be considered "the day of the LORD" (II Thessalonians 2:3). **"First" = before "that day," not before** "**that man of sin be revealed**"). The Church will already have been removed so we, as members of the body of Christ, should not be looking for apostacy as a sign of the nearness of the rapture, but for the rapture itself which is imminent!
Members of Christ's Body walk by faith and not by sight. The dispensation of the grace of God is not the sign age.

4 *Who opposeth and **exalteth himself above all that is called God,** or that is worshipped; so that he as God sitteth in the temple of God, **shewing himself that he is God.***

- Daniel 8:11 – *Yea, **he magnified himself even to the prince of the host**, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

- Isaiah 14:12-14 – *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High.***

5 *Remember ye not, that, when I was yet with you, **I told you these things**?*

- The use of the article in verse 3, "***the*** *apostasy*" (Greek), Erasmus remarks, "signifies that great and before-predicted apostasy." It is evidently emphatic, showing that there had been a reference to this before, or that they understood well that there was to be such an apostasy.

6 *And now ye know* ***what withholdeth*** *that* ***he*** *might be revealed in* ***his time****.*

- "what withholdeth" is the Holy Spirit which resides in us as members of the body of Christ.
- "he" is that man of sin; the son of perdition.
- "his time" is during Daniel's 70th week.

7 *For* ***the mystery of iniquity doth already work****: only* ***he who now letteth*** *will* ***let****, until he be* ***taken out of the way****.*

- I John 2:18 – *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*
- II John 7 – *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*
- I Timothy 4:1-2 – *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron.*
- "letteth" – The same Greek word translated with-holdeth or that which restrains, II Thessalonians 2:6. "Let" is old-English for hinder, prevent. Shakespeare:
  "What lets but one may enter?" (Two gentlemen of Verona, iii. 1). "I'll make a ghost of him that lets me." (Hamlet i. 4).
- The Holy Spirit's indwelling presence holds back (restrains) the power of lawlessness and antichrist's revealing. At a future time when God's people are caught away at the rapture, the unique role the Holy Spirit has played during the church age (the restrainer) will be removed, allowing the appearance of the antichrist.

The Day of the LORD

8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth,* ***and shall destroy with the brightness of his coming****:*

- "**The end of the times of the Gentiles will be when the Son of man comes in the time of Jacob's trouble. The Son of man will destroy the antichrist with the brightness of His coming.** The beast and the antichrist will be cast into the lake of fire. For Israel, the kingdom of God will be at hand. Israel will be restored to Divine favor to enjoy the kingdom blessings on earth promised Israel by Israel's prophets. The prophesied kingdom will be established on earth.

  This end time will not come during this present reign of grace. Prophecy concerning the end time is in connection with Israel's tribulation period, and the kingdom age will come after the Body of Christ has been completed and taken from the earth to appear with Christ in glory.

  The end of this present dispensation of grace is the end of an unprophesied, parenthetical period. The prophecies of Daniel and Ezekiel, concerning Gentile kings and Gentile nations, do not fit into this unprophesied, parenthetical period. Our duty, as Christians, is to tell other Christians this truth, in obeying Ephesians 3:9: 'And to make all men see what is the dispensation of the Secret, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ,' so they will no longer be children tossed to and fro.

  This is to continue to be God's program until the Body of Christ is full: 'Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ.' Ephesians 4:13" (Pastor J. C. O'Hair, *The Unsearchable Riches of Christ*, 1941, p. 72).