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TERMINOLOGICAL DICHOTOMY IN THE ESCHATOLOGICAL CONCEPTION OF THE LETTERS TO THE THESSALONIANS

This article deals with two issues concerning the Letters to the Thessalonians that are still the subject of intense debate among exegetes, namely the relation between the eschatology of 1 Thess 4, 13–5, 11 and 2 Thess 2, 1-12 and the use of two terms defining the events of the end of times.

The issue of relation between the eschatology of 1 Thess and 2 Thess underlies the negation of the authenticity of 2 Thess. The ongoing discussion assumes the existence of eschatology in both letters. In the first part of this paper, we will question methodologically the validity of this statement¹.

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¹ Some basic works concerning the problem: J. A. B a i l e y, *Who Wrote 2 Thessalonians?*, NTS 25 (2):1978/1979, p. 131-145; M. B e d n a r z, *1-2 List do Tesaloniczan*, Częstochowa 2007; W. H. B u r k e e n, *The Parousia of Christ in the Thessalonians Correspondence*, Aberdeen 1979; R. F. C o l l i n s, *Letters that Paul did not Write: The Epistle to the Hebrews and the Pauline Pseudepigrapha*, Good News Studies, Wilmington 1988; K. P. D o n f r i e d, *Paul, Thessalonica and Early Christianity*, London–New York 2002; Ch. H. G i b l i n, *The Threat to Faith. An Exegetical and Theological Re-examination of 2 Thessalonians 2*, Rome 1967; L. H a r t m a n, *The Eschatology of 2 Thessalonians as Included in a Communication*, w: R. F. Collins (ed.), *The Thessalonian Correspondence*, Leuven 1990, p. 470-485; H. K o e s t e r, *From Paul's Eschatology to the Apocalyptic Schemata of 2 Thessalonians*, w: R. F. Collins (ed.), *The Thessalonian Correspondence*, Leuven 1990, p. 441-458; A. L. M o o r e, *The Parousia in The New Testament*, Leiden 1966; C. R. N i c h o l l, *From Hope to Despair in Thessalonica. Situating 1 and 2 Thessalonians*, Cambridge 2004; J. P l e v n i k, *Paul and the Parousia. An Exegetical and Theological Investigation*, Peabody 1997; R. R o m a n i u k, *Problem Pawłowego autorstwa 2 Tes*, RTK 21(1)1974, p. 75-83; J. S t ę p i e ń, *Autentyczność Listów do Tesaloniczan*, CT 34:1963, p. 91-182; W. T r i l l i n g, *Untersuchungen zum zweiten Thessalonischerbrief*, Leipzig 1972.

Both the term *Parousia* and *the day of the Lord* in 1-2 Thess refer to eschatological events, but they present them in a slightly different way. This prompts us to ask a question about the nature of these differences: do they refer only to terminology, with the cultural and social context taken into account, or are the meanings diversified according to the author intention? In the second case, it will be necessary to explore the reasons of this differentiation.

I. GENERAL ESCHATOLOGY IN 1-2 THESS

The definition of terms *eschatology* and *apocalypticism* and the determination of their mutual relation in 1-2 Thess still remains disputable. This leads to confusion in the interpretation of eschatological fragments of both letters. In the first place, however, it is necessary to establish the kind of relation between eschatological and apocalyptic material occurring in 1 Thess and similar material occurring in 2 Thess, because the solution of this problem will influence the validity of the analysis of meanings of terms *Parousia* and *the day of the Lord* on the basis of information contained in both Letters. If the relation of conformity, unity, dependence or complement is ascertained, it will be possible to speak of Paul understanding of these terms. However, if the relation of opposition is ascertained, it will only be possible to speak of differences in the understanding of these terms by two different authors.

a) Necessary terminological arrangements. Before starting our analysis of eschatological and apocalyptic motifs of the Letters to the Thessalonians, we must present our understanding of terms *apocalypticism* and *eschatology*. Furthermore, it will be necessary to establish relations between eschatology and eschatological motifs and between apocalypticism and apocalyptic motifs. By defining basic terms, we will be able to classify in a systematic manner the material dispersed in different parts of 1-2 Thess.

From among many definitions of eschatology, the most relevant one due to its general nature seems to be the definition presented by D. Aune:

The term eschatology, deriving from the Greek adjective *eschatos*², was created by theologians at the beginning of the 19th century in order to define the part of systematic theology that refers to Christian faith in the matters of death, life after death, judgement and resurrection. Today this term is used essentially with regard to the entire set of convictions and conceptions concerning the end of history and

² G. Kittel, ἔσχατος, in: TDNT, vol. II, p. 697-698.

transformation of the world, which are mainly characteristic of the early period of Judaism, the early period of Christianity and for Islam. The central point of these convictions is judgement for the sinful and salvation for the righteous³.

According to this definition, eschatology stands for a comprehensive group of fundamental issues concerning end times. This means that the existence of only one or two issues within the limits of eschatological conceptions (e.g. resurrection or judgement) will not be classified by us as eschatology, but as a group of eschatological motifs. Only the sum of basic eschatological motifs creates eschatology.

However, before suggesting which of the motifs occurring in 1-2 Thess should be regarded as basic, we will explain what we understand as an *eschatological motif*. This term stands for a single conception regarding end times, which presents an overview of one of the events that are indispensable for the existence of eschatology. An eschatological motif is an event of the end of times that must be presented and specified more thoroughly through the use of numerous apocalyptic motifs. Therefore, an eschatological motif is the element being described, whereas an apocalyptic motif is used for describing eschatological elements.

In the Letters to the Thessalonians we can distinguish the following eschatological motifs:

- dualism (this motif divides the world and mankind into two opposite groups and determines the different fate of each group);
- times and seasons (i.e. *prodromes* (harbingers)⁴, which means events happening before the Parousia, which are discussed particularly in 2 Thess 2, 1-12);
- *Parousia* and *the day of the Lord* (two terms defining the end of times that are the subject of research in this article);
- resurrection of bodies (the basic motif of the New Testament eschatology, which is based on faith in the resurrection of Christ);
- judgement (a characteristic motif in the conception of the day of the Lord, which is omitted in the conception of the Parousia);
- salvation (this motif is the aim of the day of the Lord and the Parousia).

³ D. E. A u n e, *Early Christian Eschatology*, in: ABD, vol. II, p. 594. See: J. G. K l a u s n e r, E. D a v i s, *Eschatology*, EJ vol. 6, Jerusalem 1971, col. 860-880.

⁴ *Prodromes* (harbingers) (Greek πρόδρομος). This noun was formed from the verb προτερέχω – „precede in the course (of events)”. See: A. J a n k o w s k i, *Eschatologia Nowego Testamentu*, Kraków 2007, p. 35-115.

The aforementioned eschatological motifs are the foundation of the New Testament eschatology and are described by numerous apocalyptic motifs.

The definition of the term *apocalypticism* presents numerous difficulties and is the subject of continuous debate⁵. We can distinguish two basic trends in the understanding of this term⁶. The first trend is the understanding of apocalypticism as a literary genre characterised by the revelation of future things concerning particularly the end of times. In literary terms, apocalypticism announces a radical change of the present by foretelling future events. The second trend interprets apocalypticism as a theological concept. This concept is the eschatological perspective where the conviction of God omnipotence towards human history plays a dominant role⁷. The authors attribute to themselves the ability to penetrate God's mysteries, which allows them to explain, present and describe events connected with end times. In this sense, apocalypticism should be understood as a branch of eschatology⁸. This understanding will be adopted by us in the further part of this paper.

Under the expression *apocalyptic motifs* we mean conceptions and pictures used for describing or explaining eschatological motifs. This means, for instance, that in order to describe the eschatological motif of *Parousia*, Paul used apocalyptic motifs such as the order, the voice of an archangel, the sound of a trumpet, coming down from heaven, etc. Therefore, an apocalyptic motif is not an independent eschatological conception, but only a constituent defining a certain eschatological motif.

⁵ The history of interpretation of this term is thoroughly discussed and presented in: R. E. S t u r m, *Defining the Word „Apocalyptic”. A Problem in Biblical Criticism*, in: J. M a r c u s, M. L. S o a r d s (eds), *Apocalyptic and the New Testament. Essays in Honor of J. L. Martyn*, JSNT Sup 24, Sheffield 1989, p. 9-48.

⁶ The term *apocalypse* derives from the Greek noun ἀποκάλυψις – *discovery* and the verb ἀποκαλύπτω – *I discover*, which had no religious meaning in classical literature. They acquired this meaning only in Judaistic literature and their religious meaning was taken over by the New Testament terminology. In the New Testament, the noun ἀποκάλυψις refers to the following three events: revelation of the supernatural mystery of God (Luke 2, 32; Rom 16, 25, Gal 1, 12); revelation of charism and prophecy (1 Cor 14, 6); eschatological revelation (Rom 8, 9; 1 Cor 1, 7; 2 Thess 2, 7).

⁷ The term *apocalyptic eschatology* is used very often with reference to Paul's letters. See: M. C. D e B o e r, *Paul and Apocalyptic Eschatology*, in: J. J. C o l l i n s, *The Encyclopedia of Apocalypticism*, vol. I, New York–London 2000, p. 348; P. O' C a l l a g h a n, *The Christological Assimilation of the Apocalypse*, Dublin 2004, p. 63-102.

⁸ R. E. S t u r m, *Defining the Word „Apocalyptic”. A Problem in Biblical Criticism*, in: J. M a r c u s, M. L. S o a r d s (eds), *Apocalyptic and the New Testament. Essays in Honor of J. L. Martyn*, JSNT Sup 24, Sheffield 1989, p. 26.

The fragments of the Letters to the Thessalonians discussed by us (1 Thess 4, 13–5, 11; 2 Thess 2, 1-12) contain the following apocalyptic motifs: coming down from heaven, the order, the voice of an archangel, the sound of God trumpet, the cloud, being caught up in the air, surprise, gathering round Him, apostasy, the man of lawlessness and his annihilation, the restrainer, the mystery of lawlessness, the activity of Satan, equality of the living and the dead, living with God, annihilation, wrath, deception, staying alert and preparation. These twenty apocalyptic motifs were used for the description and more precise definition of six eschatological motifs.

b) 1 Thess 4, 13–5, 11 as a comprehensive eschatological picture. The common assumption for the eschatology of the Letters to the Thessalonians is the conviction that eschatology exists in these Letters. Depending on the opinion about the authenticity of 2 Thess, exegetes think that either both Letters contain one Paul eschatology (authors opting for authenticity), or 1 Thess contains Paul eschatology, whereas 2 Thess contains the eschatology of someone other than Paul. Supporters of both trends are convinced about the existence of eschatology both in 1 Thess and in 2 Thess⁹. The following analysis forms an attempt to check the validity of this axiom. Assuming the aforementioned differentiation between eschatology and eschatological motifs and between apocalypticism and apocalyptic motifs, we will now compare basic eschatological motifs used by the author in 1 Thess and 2 Thess.

Motif of dualism. In the context of events of the end of the world, the consequence of cosmological dualism is the existence of the world of saved people and the world of condemned people. This division is the result of fair judgement, which sanctions the actual situation that existed on earth. According to this judgement, those who belong to sons of light and sons of the day will live in the world of saved people because of their faith and good conduct, whereas sons of darkness and sons of the night will live in the place of condemnation because of their lack of faith and wrong conduct. Such reasoning was undoubtedly the basis for giving very strong emphasis to dualism both in 1 Thess 4, 13–5, 11 and in 2 Thess 2, 1-12¹⁰. In his first Letter to the commune in Thessalonica, Paul consciously contrasts Christians with non-Christians by pointing out the diametrical difference between them, which results from adherence to Christ, and the consequence of this adherence, i.e. the way of life

⁹ See: B. W i d ł a, *Nowe spojrzenie na autentyczność 2 Tes*, SVT 14:1976, p. 227-232.

¹⁰ See: P. F. M. F o n t a i n e, *The Light and The Dark. A Cultural History of Dualism*, vol. VII, Amsterdam 1992, p. 129-244.

that is entirely different from the non-Christian one (1 Thess 5, 5-8). The result of these differences, both with regard to faith and attitude, is the ultimate fate of each group determined by them (1 Thess 5, 9-10)¹¹. In the entire fragment 1 Thess 4, 13–5, 11 the apostle focuses his attention mainly on Christians. Non-Christians are not the main subject of Paul interest, being mentioned only in the context of comparison of attitudes of Christians and non-Christians. However, both groups are present and their different positions are clearly determined. To sum up, the motif of dualism in 1 Thess is shown clearly and completely (i.e. both sides are presented).

Motif of „times and seasons”. The phrase *times and seasons* defines all events preceding the coming of the Lord (*prodromes*, or harbingers)¹². In 1 Thess the apostle devotes five lines to this eschatological motif (5, 1-4. 8). They contain three basic statements concerning times and moments. The first statement is the apostle conviction that his addressees know so much about everything connected with the coming of the Lord that no additional explanations are required (5, 1). The second statement is Paul confidence that his addressees know perfectly that the Lord will come suddenly like a thief in the night (5, 2). The third statement should rather be regarded as the apostle instruction and does not contain any references to the previous knowledge of this fact among the Thessalonians (5, 4. 8)¹³. This instruction refers to the surprise to be caused by the coming of the day of the Lord. The apostle is convinced that the day of the Lord will not surprise Christians, because they are sons of light (verse 4), therefore they are prepared (verse 8). In this way, according to the apostle, surprise and the sudden coming of the Lord depends on faith in Christ and on preparation for this event. The day of the Lord will come like a thief in the night, but it will not surprise Christians, because they belong to Christ, who will deliver them from wrath (1 Thess 4, 16-17). This day will come as a surprise only for non-Christians, who do not believe in Christ¹⁴. This differentiation is

¹¹ R. L. T h o m a s, *1, 2 Thessalonians*, in: F. E. G a e b e l e i n (ed.), *EBC*, vol. XI, Grand Rapids 1978, p. 280-287.

¹² The most strongly emphasised motifs of the period preceding the coming of the day of the Lord are suppression and numerous natural and supernatural cataclysms. In 2 Thess 2, 1-12 special stress is laid on motifs of apostasy and deception. In 2 Thess 1, 5-10 the apostle mentions also persecutions as a sign of the coming judgement.

¹³ In our opinion, this argument confirms the hypothesis that the aim of the instruction presented in 1 Thess 5, 1-11, is to convince the addressees that the day of the Lord will not surprise them.

¹⁴ See: I. H. M a r s h a l l, *1 and 2 Thessalonians*, New Century Bible Commentary, London 1983, p. 136.

essential for the proper understanding of the entire fragment 1 Thess 5, 1-11 and its interpretation as a doctrine concerning faith and preparation rather than an instruction on the sudden coming of the day of the Lord.

Motif of *Parousia* or *the day of the Lord*. These motifs are the subject-matter of this paper, therefore they will not be discussed at this point, but in the second part of the paper.

Motif of resurrection of bodies. Resurrection is the basic eschatological motif in the New Testament theology and the main element of Paul kerygma¹⁵. The apostle started the whole fragment 1 Thess 4, 13–5, 11 from the presentation of this motif, devoting four verses to it (4, 13-16). The basis for all considerations of the apostle is the resurrection of the Lord (4, 14). Faith in the resurrection of Christ is a requirement for the resurrection of all Christians (4, 16). Resurrection is the act of God performed by Christ. In 1 Thess it refers only to believers¹⁶. However, resurrection is not the aim, but only the first effect of the coming of Christ. It will precede the salvation of both living and dead Christians.

Motif of judgement. The term *judgement* does not occur in 1 Thess 4, 13–5, 11. Issues connected with the idea of judgement are not considered by the apostle. This results from the assumption of the author, who focuses on the fate of Christians on the day of *Parousia* in the fragment under discussion. The conception of *Parousia* presented by Paul in 1 Thess does not relate the idea of judgement to Christians. This does not mean, however, that this motif is completely absent from this fragment. We can find here two nouns: ὄλεθρος – *destruction* and ὀργή – *wrath*, which are synonyms of the term κρίσις – *judgement* in the context of *the day of the Lord*. Both of these nouns appear in connection with the destination of non-Christians (5, 3. 9). Although they are only mentioned, not discussed thoroughly, the author uses them to indicate precisely the destination of non-Christians. Failure to use these terms with regard to Christians is intentional on the part of the author, who repeatedly underlines the difference between the two groups.

Motif of salvation. The motif of salvation appears for the first time in 1 Thess 4, 17, when the apostle announces to Christians that they will be

¹⁵ J. S t e p i e Ń, *Teologia św. Pawła*, Warsaw 1979 p. 207; A. J. M. W e d d e r b u r n, *Beyond Resurrection*, Peabody 1999, p. 103-121; M. D e m u r a, *The Biblical Tradition of Resurrection in Early Christianity*, "Annual of The Japanese Biblical Institute" 25/26: 1999/2000, p. 135-151.

¹⁶ J. S t e p i e Ń, *Teologia*, p. 209; C. F. D. M o u l e, *St Paul and Dualism: The Pauline Conception of Resurrection*, NTS 12:1965/1966, p. 109.

caught up by Christ and will remain with Him for ever. Although the term *σῶτηρία* does not occur there, the whole context suggests the saving act of Christ. All actions (such as *Parousia* or resurrection presented in 1 Thess 4, 13-18) are focused on one aim, i.e. the salvation of Christians understood as deliverance from God's wrath¹⁷. The second fragment where the motif of salvation appears is 1 Thess 5, 9-10, where the apostle says that Christians are not destined for God wrath, but to gain salvation through Jesus Christ. This fragment justifies the fact of associating salvation with the idea of deliverance from God's wrath during the judgement¹⁸.

This short analysis of eschatological motifs in 1 Thess 4, 13-5, 11 allows us to state that five out of the six motifs were clearly emphasised and discussed in a relatively extensive manner (dualism, times and moments, *Parousia*; resurrection; salvation). Only one motif (judgement) is not broadly covered, although it is indirectly mentioned. Considering the fact that this motif is connected more strongly with the idea of *day of the Lord* than with the idea of *Parousia* prevailing in 1 Thess 4, 13-5, 11, the lack of reflections on this motif is determined by the context of the entire fragment¹⁹. Considering the fact that 1 Thess 4, 13-5, 11 is a part of *probatio* (1 Thess 4, 1-5, 22) comprising admonitions and that it contains all eschatological motifs, the predominant majority of which is discussed more extensively, we can assert that this fragment contains eschatology in the strict sense of the word²⁰.

c) 2 Thess 2, 1-12 as an apocalyptic appendix to 1 Thess 4, 13-5, 11

Motif of dualism. The question of dualism in 2 Thess looks different than in 1 Thess. Although the dualistic conception underlies the apocalyptic picture contrasting the man of lawlessness with Jesus or relations between the man of lawlessness and the restrainer, the direct comparison of both groups is absent in 2 Thess. While in 1 Thess 5, 5-8, Christians are directly contrasted with non-Christians, in 2 Thess 2, 10-12 the author presents only non-Christians. They are presented in the same negative light as in 1 Thess 5, 5-

¹⁷ See: F. F. Bruce, *1&2 Thessalonians*, WBC, vol. 45, Nashville 1982, p. 103.

¹⁸ This statement is opposed to the view of Ch. VanLandingham, who thinks that in 1 Thess Paul associates the moral attitude of the Thessalonians with the result of the last judgement. It assumes the possibility of condemnation of Christians for moral reasons (Ch. VanLandingham, *Judgment & Justification in Early Judaism and the Apostle Paul*, Peabody 2006, p. 181).

¹⁹ See: J. M. Court, *Paul and the Apocalyptic Pattern*, in: M. D. Hooker, S. G. Wilson, *Paul and Paulinism. Essays in Honour of C. K. Berrett*, London 1982, p. 57-66.

²⁰ J. Plevník, *Paul's Eschatology*, "Toronto Journal of Theology" 6(1):1990, p. 86-99.

8, but in 2 Thess 2, 10-12 the author focuses exclusively on non-Christians. In this fragment, as well as in the entire pericope 2 Thess 2, 1-12, Christians are not mentioned at all, because they have accepted Christ and are destined for salvation²¹. It is highly probable that shifting the focus of interest to non-Christians results from the context of the entire fragment, which refers to negative aspects (apostasy, deception, annihilation) of the pre-Parousia period called *times and seasons*. We can ascertain that, although dualism in 2 Thess underlies the conceptions presented in 2 Thess 2, 1-12, it is not the direct subject of consideration and, in comparison to 1 Thess 5, 5-8, was reduced to the one-sided presentation of non-Christians.

Motif of “times and seasons”. In 2 Thess the author devotes half of the fragment 2, 1-12 (2, 3-4. 6-7. 9-10) to events preceding *the day of the Lord*. The amount of space used for the discussion of this motif indicates that it is the central point and aim of 2 Thess 2. The mentioned verses concern signs that will occur before *the day of the Lord* comes. These signs include: apostasy, appearance of the man of lawlessness, deception, restraining. All of them are apocalyptic motifs (*prodromes* or harbingers), by means of which the author presents the period of events preceding *the day of the Lord*. In this interpretation, these fragments form an explanation of what Paul defined as „times and seasons” in 1 Thess 5, 1 and what he regarded as unnecessary to explain at the time of writing of 1 Thess. The motive for writing the Letter was the dissemination of a false doctrine in the commune, which stated that *the day of the Lord* had allegedly come. As a result, some members of the commune were visited and intimidated (2, 2). The false doctrine disseminated in Thessalonica referred to *the day of the Lord*, i.e. it announced that the day of judgement and punishment had already come. Going by the doctrine presented in 1 Thess, Thessalonians expected *Parousia* rather than *the day of the Lord*. For Christians in Thessalonica, the false doctrine of actual coming of *the day of the Lord*, which was unlawfully authenticated by the apostle’s authority, contradicted the apostle’s doctrine of *Parousia* and restored the conviction that both non-Christians and Christians are subject to God’s wrath

²¹ 2 Thess 2, 1-3. 5 are the only fragments of the pericope where Christians are mentioned. However, they do not contrast Christians with non-Christians, but indicate the former as the addressees of the admonition and instruction. The primary intention of the apostle is not to stress differences between both groups, as in the case of 1 Thess 4, 13–5, 11, but to convince Christians of the falsity of the rumour that the day of the Lord has already come. For this purpose, the apostle indicates also the fact of deceiving the man of lawlessness and the fate awaiting those who succumb to such deception. Such negative motivation was probably aimed at preventing the acceptance of the false argument by the Thessalonians.

on the day of judgement. Under such circumstances, the apostle wrote 2 Thess in order to prove the falsity of the circulating announcement that *the day of the Lord* had already come. This assumption is proved by the central position of 2 Thess 2, 1-12 in the construction of the entire Letter and the polemic tone of the Letter with some elements of persuasion²².

Before the apostle went on to provide arguments for his thesis, he indicated precisely that the doctrine of *Parousia* and gathering around Christ is invariably valid and forms the basis for further argumentation (2, 1)²³. Attempting to prove the falsity of the circulating thesis, Paul could use arguments relating only to the period preceding *the day of the Lord*, because it was the only unquestioned motif of Paul eschatology presented in 1 Thess. The apostle could not use the motif of dualism, because it assumed that the fate of Christians and non-Christians is different, and according to the false doctrine the fate of both groups would be the same. He could not use the motifs of salvation and resurrection of bodies, either, because persecutions experienced by the commune and arguments of the false doctrine contradicted the optimism of Paul doctrines from the first letter. Also the motif of judgement could not be used in argumentation, because it did not refer directly to Christians in the teaching of 1 Thess. Writing about pre-Parousia period in 1 Thess 5, 1-4, 8, the apostle focused on the motif of surprise (with regard to non-Christians) and preparation (with regard to Christians). What was defined as appropriate times and moments in 1 Thess 5, 1, refers also to signs preceding *Parousia*²⁴. However, this subject was not elaborated upon by the apostle, because he stated that it was not necessary to write to the Thessalonians about it. The next verse (1 Thess 5, 2) allows us to conclude that the reason for not writing about signs by Paul is the knowledge of this subject among the Thessalonians. This assumption seems to be confirmed also by the content of 2 Thess 2, 5. The apostle might have overestimated the Thessalonians knowledge in 1 Thess 5, 1-2²⁵. It is possible that the problem which inspired Paul to write 2 Thess compelled him to repeat and recall the

²² B. W i t h e r i n g t o n III, *1 and 2 Thessalonians. A Socio-Rhetorical Commentary*, Grand Rapids-Cambridge 2006, p. 29-36.

²³ A. J. M a l h e r b e, *The Letters to the Thessalonians*, The Anchor Bible, New York 2000, p. 427-434.

²⁴ F. F. B r u c e, *1 & 2 Thessalonians*, p. 109.

²⁵ K. G r a y s t o n, *The Letters of Paul to the Philippians and to the Thessalonians*, Cambridge 1967, p. 98-100.

doctrine already communicated to the Thessalonians (2 Thess 2, 5-6)²⁶. In 2 Thess 2, 1-12 Paul actually develops only one eschatological motif – *times and seasons*. The discussion of this motif occupies one half of the fragment 2 Thess 2, 1-12. In order to present the eschatological motif of *times and seasons*, Paul uses apocalyptic motifs such as apostasy, the man of lawlessness, restraining, the activity of Satan, or deception. The appropriate juxtaposition and discussion of these motifs is aimed at supporting the thesis that *the day of the Lord* has not come yet. The instrumental treatment of eschatological motifs in 2 Thess 2 is a consequence of the reason for which this Letter was written and the purpose which this Letter was supposed to serve. The existing situation in the commune was not conducive to praises, courtesy or the comprehensive presentation of eschatology. The problem that occurred in the commune had to be solved by the apostle, therefore the entire conception of 2 Thess was subordinated to this aim. It must be noted that, when speaking of events concerning *the day of the Lord* (2 Thess 2, 3b-12), the apostle relates them exclusively to non-Christians. This may suggest that at the time of writing the Letters to the Thessalonians the apostle made a clear differentiation between the idea of *the day of the Lord* referring to non-Christians and the idea of *Parousia* concerning Christians.

Motif of resurrection of bodies. In 2 Thess 2 the motif of resurrection is absent. There is no reference or suggestion concerning resurrection. The reason of this absence can be attributed to the nature of the entire fragment 2 Thess 2, 1-12, which is basically assumed as a development of the eschatological motif of times and moments. As a result of this assumption, other motifs are only briefly mentioned or omitted. The absence of the motif of resurrection in 2 Thess together with the presence of this motif in 1 Thess stimulates reflections on the nature of the content of 2 Thess 2, 1-12. Can we call it eschatology, or only a development of one of the eschatological motifs?

Motif of judgement. In 2 Thess the term *judgement* occurs only once in 1, 5²⁷, referring to Christians who will be saved during it. It is the only place in the Letters to the Thessalonians where the term *judgement* was used favourably with reference to Christians²⁸, whereas the verb *judge* occurs

²⁶ B. W i t h e r i n g t o n III, *1 and 2 Thessalonians*, p. 220.

²⁷ See: J. D. G. D u n n, *The Theology of Paul the Apostle*, Michigan 1998, p. 298-305.

²⁸ The issue of judgement, which also applies to Christians, appears in the context of persecutions experienced by the commune from non-Christians (2 Thess 1, 4-10). These persecutions are perceived by the apostle as signs preceding the day of judgement and the coming of the day of the Lord. The verdict of judgement to be pronounced is already known and

only once in 2 Thess in the fragment discussed by us (2, 12) and refers to the conduct of non-Christians. Beside this verb there are three other verbs: *kill*, *destroy*, *annihilate*, which are synonyms defining judgement in the context of *the day of the Lord*. They occur only in the aforementioned fragment and refer to the man of lawlessness and to non-Christians. Neither the previously discussed nouns in 1 Thess 4, 13–5, 11, nor the aforementioned verbs in 2 Thess 2 are used towards Christians. The verbs used in 2 Thess 2 in order to specify actions connected with the idea of judgement are aimed at defining the reality that awaits the man of lawlessness and non-Christians. In both Letters, the motif of judgment is not the subject of any special instructions or explanations of the apostle, although it is strongly accented with regard to non-Christians and the man of lawlessness.

Motif of salvation. In 2 Thess 2 the motif of salvation is mentioned only twice. The first mentioning occurs in 2, 1, where, together with the motif of *Parousia*, it constitutes a reference to 1 Thess 4, 13–5, 11. In this way both motifs form the background of reflections prevailing in 2 Thess 2. The expression of us being gathered together to Him refers to the salvation of Christians about which the apostle spoke in 1 Thess²⁹. The second mentioning of the motif of salvation occurs in 2, 10 and refers to non-Christians. Here it was used in a negative way to indicate the reality that non-Christians will not reach³⁰. In both cases the motif of salvation is indicated, even though it is not discussed in detail.

In 2 Thess 2, from among six eschatological motifs, only one is described more extensively (times and moments)³¹. The description of this motif takes up one half of the pericope, which reflects the significance of this matter for the author. The motif of dualism was also discussed more extensively to

corresponds to the dualistic assumptions of the author. Christians will be saved, whereas non-Christians will be condemned. F. F. Bruce asserts that this fragment does not present Paul's specific doctrine, but communicates views that were rooted in the early Christian period and later developed in Christian tradition (F. F. Bruce, *1&2 Thessalonians*, p. 148). This fragment allows us to assert that the omission of the term *judgement* with regard to Christians in two primary texts (1 Thess 4, 13–5, 11 and 2 Thess 2, 1–12) does not mean that this motif is completely eliminated from Paul's eschatological conception.

²⁹ E. J. Richard, *First and Second Thessalonians*, Sacra Pagina Series, vol. 11, Collegeville 1995, p. 323–324.

³⁰ B. Witherington III, *1 and 2 Thessalonians*, p. 224–226.

³¹ In order to define events preceding the Parousia, A. Jankowski uses the term *prodromes* (harbingers). This term was formed from the Greek noun προτρέω – *precede in the course (of events)* (A. Jankowski, *Eschatologia*, p. 42).

some extent, but only with regard to one group non-Christians (2, 10-12). Other motifs (*the day of the Lord*; judgement; salvation) are only briefly mentioned, which suggests that the author did not intend to present eschatology as a whole. One motif (resurrection) was not discussed or even mentioned in 2 Thess 2. The absence of this motif of fundamental importance for the New Testament eschatology is an argument for the thesis that the intention of the author of 2 Thess 2 was not to present eschatology as a whole. On the basis of the above assumptions, we can assert that 2 Thess 2 does not contain eschatology, but only a group of eschatological motifs that are only briefly mentioned, with the exception of times and moments. In this connection, it can be regarded as a sort of appendix to 1 Thess 4, 13–5, 11. Relations between eschatological and apocalyptic motifs of 1 Thess and 2 Thess should, therefore, be treated as complementary (the relation of complement).

II. ARE *PAROUSIA* AND *THE DAY OF THE LORD* ONE AND THE SAME REALITY?

The answer to such a question seems to be obvious and unequivocal, and the question itself may even be surprising. However, there are two reasons for which this question should be treated seriously and followed by further analyses before we provide an affirmative or negative answer. It is because seeking an answer to this question may help us to notice intended differences in the understanding and use of both terms, which cannot be brought down only to social and cultural circumstances in Thessalonica. The second reason is the introduction of the term *Parousia* only in 1-2 Thess as a technical term referring to the reality which was called *the day of the Lord* already in the Old Testament³². It is, therefore, necessary to analyse the meaning, context and method of use of both of these terms.

a) Connections of the conception of the end of times with the motif of dualism. Both terms define events of the end of times, however, each presents them differently. Furthermore, each term refers to the different addressee and is used in a specific context. It is, therefore, reasonable to assert that

³² The only exception is 1 Cor 15, 23. See: A. R o b e r t s o n, *A Critical and Exegetical Commentary on the First Epistle of the St. Paul to the Corinthians*², ICC, New York 1929, p. 354; A. C. T h i s e l t o n, *The First Epistle to the Corinthians*, NIGTC, Michigan-Cambridge 2000, p. 1229 n.

cosmological dualism dividing people and heavenly beings into sons of light and sons of darkness is reflected also in terminology³³.

The term *Parousia* appears seven times in 1-2 Thess, referring to Christ six times and constituting a technical term that defines His coming at the end of times (1 Thess 2, 19; 3, 13; 4, 15; 5, 23; 2 Thess 2, 1. 8)³⁴. It is always connected with the day of glory and ultimate victory. This day is awaited by Christians with hope, because they put their entire hope in Christ and His coming. It must be stressed that this term does not occur in the context of non-Christians. The problem remaining to be solved is the use of this term with regard to the man of lawlessness in 2 Thess 2, 9. We can suppose that this term was not used here in its technical sense, therefore the presence of the term in its verbal sense (2, 9) directly near the term in its technical sense (2, 8) can be even more surprising. This may result from the fact that the man of lawlessness is presented in 2 Thess 2, 1-12, as the Antichrist, whose activity is strikingly similar to actions of Christ; however, the former lead to deception and death, not to life.

The term *the day of the Lord* appears four times in 1-2 Thess (1 Thess 5, 2. 4; 2 Thess 1, 10; 2, 2). In 1 Thess this term indicates the event of the end of times as surprising and sudden reality. In this Letter, *the day of the Lord* is not the reality that man awaits and puts his hopes in. This term is used by Paul in the negative sense. This can be seen even more sharply in 2 Thess, where this term appears in the context of judgement and punishment administered to non-believers (1, 10) and persecutions experienced by Christians and interpreted in terms of punishment (2, 2).

The use of this term in 1 Thess 5, 4 refers to the reality which does not concern Christians, therefore we should assume that also in 1 Thess 5, 2 this term means rather the general and common conviction that was accepted by Christians in Thessalonica. Therefore, it was necessary to introduce a new term which would carry a specifically Christian meaning based on the hope put in the resurrected Christ. This term assumed that those who believe in Christ belong to Him and will be saved by Him, i.e. delivered from God wrath, on the day of last judgement. In 2 Thess. the term *the day of the Lord*

³³ In the Letters to the Thessalonians the dualistic conception assumes the form of contrasting Christians with non-Christians.

³⁴ This term refers only once to *the man of lawlessness* in 2 Thess 2, 9. Apart from the Letters to the Thessalonians, this term occurs seven times in Paul's letters, referring only once to Christ (1 Cor 15, 23). In other cases it refers to people and does not function as a technical term.

appears twice (2 Thess 1, 10; 2, 2), always in the context of judgement and punishment. This can be seen clearly in particular in 2 Thess 1, 10, where the appearance of the Lord (ἀποκαλύψει) is connected with judgement and punishment for non-Christians (2, 7-9) and the recognition of Christians as people worthy of the kingdom of God.

Both terms refer to the same event, but it is not identical for Christians and non-Christians. This difference seems to have been indicated by the author through the very use of these terms. This allows us to assert that the introduction of the term *Parousia* by Paul was his deliberate intention motivated by his separate, specifically Christian perception of events of the end of times rather than by social and cultural circumstances.

b) the term *day of the Lord* as a conception taken over from the Hebrew Bible. Paul uses the term ἡ ἡμέρα τοῦ κυρίου – *the day of the Lord*, which is used in LXX for translating the Old Testament expression יְהוָה יִבְרַח ³⁵. Both in the Old Testament and in LXX it appears in a number of versions: *the great day of the Lord* – Zeph 1, 14; *the day of the Lord's wrath* – Zeph 2, 3; Esdr 22, 24; *the day of judgement* – Isa 34, 8; *the day of vengeance* – Isa 61, 2; *the day of your power* Ps 110, 3; *on this day* Isa 4, 2). They indicate the exceptional nature of the day when God intervenes in the matters of the world. This intervention contains the aspect of omnipotent power of God, judgement and salvation. The motifs that appear in their context include wrath, punishment, reward, possession and God rule³⁶.

In the pre-prophet period this term referred to the awaiting of God intervention in defence of Israel³⁷. From the times of the prophet Amos it becomes a technical term used for defining the coming of the Lord on the day of last judgement, although sometimes it refers to a specific historical event, too. Depending on the historical situation of Israel and in the course of development of the prophetic stream, the meaning of this term evolved from its perception as the day of wrath and punishment for the sinful and salvation and blessing for the righteous, originally only with regard to Israel (Amos 5, 18-20; 9, 8-11)³⁸, later also with regard to pagans (Isa 19, 1-18. 21 n; Zeph

³⁵ G. D e e l i n g, ἡμέρα, in: TDNT, vol. III, p. 459-460; H. S c h l i e r, *Der Apostel und Seine Gemeinde. Auslegung des Ersten Briefes und die Thessalonicher*, Freiburg–Basel–Wien 1972, p. 85; W. T r i l l i n g, ἡμέρα, in: EDNT, vol. II, col. 296-302.

³⁶ P. B r i k s, *Koniec świata czy apokatastaza? Pozytywne aspekty koncepcji eschatologicznych w Biblii Hebrajskiej*, Warsaw 2004, p. 98-119; J. P l e v n i k, *Paul and the Parousia. An Exegetical and Theological Investigation*, Peabody 1997, p. 13.

³⁷ G. V o n R a d, *The Origin of the Concept of the Day Yahweh*, JSS 4:1959, p. 97-108.

³⁸ See. Mic 2, 7; Isa 1, 26; 5, 19; Jer 5, 12 n; 30, 8-11; Esdr 7, 7.

3, 9 n) and all creatures (Isa 2, 2-4; 11, 6-9) to the perception of *the day of the Lord* in messianic categories (Dan 7, 13-28; 12, 1-12)³⁹. The term *day of the Lord* is, therefore, a technical term taken over by Paul from the Old Testament tradition. Like in the case of the Old Testament, it assumes different versions in Paul letters (Phil 1, 6. 10; 2, 16)⁴⁰, but always in the eschatological context, whether in its negative or positive aspects. In the Letters to the Thessalonians it appears four times (of which three times in the discussed pericopes), always as a technical term standing for the day of judgement. Paul assumes that the meaning of the term *day of the Lord* is known to his addressees (1 Thess 5, 2. 4; 2 Thess 2, 2).

In the opinion of A. J. Malherbe in 1 Thess 5, 2, the Old Testament term *the day of Yahweh* was used for the first time in the New Testament directly with regard to Jesus as *the day of the Lord*⁴¹. This means that the day of the Lord understood as the day of judgement is tantamount to Christ *Parousia*. In such case, the coming of the Lord would be the day of judgement for Paul. Such understanding of the term *day of the Lord* seems to contradict the intention of the apostle, who deliberately introduces the new term *Parousia* in all texts referring to Christians. It is worth noticing that Paul uses the term *day of the Lord* in the context of admonitions, instructions and moral commands (1 Thess 5, 1-11), but uses it in the positive sense only towards non-Christians. The sense of this term that applies to Christians is only negative (1 Thess 5, 4 indicates the reality that does not concern them). The term *Parousia*⁴², which seems to be used by the apostle in a slightly different context than the term *day of the Lord*⁴³, is used towards Christians in the positive sense. The use of different terms in various contexts by the apostle suggests that the semantics of these terms is not identical.

³⁹ Detailed studies of this topic in Polish: P. B r i k s, *Koniec świata*, Warsaw 2004; S. L e m p a, *Dzień Pana w Piśmie Świętym. Geneza i ewolucja semantyczna formuł "jôm Jhwh" i "hemera (tou) Kyriou"*, (mps BKUL), Lublin 1977; R. R u b i n k i e w i c z, *Biblia a odkupienie*, Lublin 2000; L. S t a c h o w i a k, *Dzień Jahwe*, EK, vol. IV, Lublin 1985, col. 590 n.; J. S. S y n o w i e c, *Oto twój król przychodzi. Mesjasz w pismach Starego Przymierza*, Kraków 1992. For foreign literature, See: P. B r i k s, *Koniec świata*, p. 515-541.

⁴⁰ See. Rom 2, 5; in 2 Cor 6, 2; in 2 Tim 1, 12. 18; 4, 8.

⁴¹ A. J. M a l h e r b e, *The Letters*, p. 291.

⁴² With the exception of 2 Thess 2, 9, where this term refers to the man of lawlessness.

⁴³ The term *Parousia* does not appear in 1 Thess 5, 1-11; nor does the term *day of the Lord* appear in 1 Thess 4, 13-18. Some exegetes regard 1 Thess 5, 1-11 as an interpolation. See: G. F r i e d r i c h, *1 Thessalonicher 5, 1-11, der apologetische Einschub eines Späteren*, ZTK 70:1973, p. 288-315.

c) The term *Parousia* as an attempt of Christian interpretation of events of the end of times. The primary meaning of the term ἡ παρουσία indicates the active presence of a person or thing⁴⁴. This term means also: *coming, arrival, appearance*⁴⁵. In the Hellenistic period it was used to indicate a visit of the ruler or a high-level official. A visit of the ruler was a great event for which careful preparations were made and which was usually commemorated by producing occasional coins or starting to count a new era⁴⁶. Because of the tendency of the ancient world to ascribe divine attributes to rulers, the originally secular sense of the term could have assumed a religious meaning⁴⁷. In its wider sense, this term referred to deities, usually in the context of support given by deities and their effective presence (other than physical) during divinations or mysteries. In this sense, it had also a sacred meaning in Hellenism. In Greek philosophy, this term always appeared in its secular sense (by Plato and stoics). However, in the reflections of neo-Platonians on reason and its relation to justice, the term *Parousia* appears in its sacred sense. The noun ἡ παρουσία (*arrival, presence*) does not have its equivalent in Hebrew. In LXX it appears only 5 times only in Greek manuscripts and always in its secular sense. In the New Testament the term ἡ παρουσία appears 24 times, including 14 times in the letters of Paul the Apostle, 4 times in Mt, 3 times in 2 Pet (1, 16; 3, 4, 12), once in 1 John (2, 28) and twice in the Letter of James (5, 7, 8)⁴⁸.

In the Letters to the Thessalonians this term occurs 7 times, including 6 references to Christ and one reference to the man of lawlessness. The term itself was undoubtedly taken over by Paul from Greek culture, but the sense in which he uses it is ambiguous. Apart from the Letters to the Thessalonians, the term *Parousia* is used by Paul only once in the religious sense as

⁴⁴ A. O e p k e, παρουσία, in: TDNT, vol. V, p. 858-71; W. R a d l, παρουσία, in: EDNT, vol. III, col. 98-101.

⁴⁵ παρουσία, in: R. P o p o w s k i, *Wielki słownik*, p. 471n; J. R. H a r r i s o n, *Paul and The Imperial Gospel at Thessalonica*, JNST 25 (1):2002, p. 82-83; R. H. M o u n c e, *Pauline Eschatology and the Apocalypse*, EvQ 46:1974, p. 164.

⁴⁶ J. R. H a r r i s o n, *Paul and The Imperial Gospel at Thessalonica*, JNST 25 (1):2002, p. 82-84; J. S t e p i e Ń, *Listy do Tesaloniczan i Pasterskie. Wstęp – Przekład z oryginału – Komentarz*, Poznań–Warsaw 1979, p. 245.

⁴⁷ F. F. B r u c e, *1&2 Thessalonians*, p. 57.

⁴⁸ Although the term *Parousia* does not occur in other writings of the New Testament (there are other terms, which are used also by Paul interchangeably with the notion *Parousia*, e.g.: ἡμέρα κυρίου; ἀποκάλυψις), thoughts concerning the *Parousia* are present in them (Mt 24; Lu 21). See: M. B e d n a r z, *1-2 List do Tesaloniczan*, Częstochowa 2007, p. 690-694.

His coming (1 Cor 15, 23) and six times in the secular sense as someone coming or presence. In the Letters to the Thessalonians the situation is reverse, because the term *Parousia* appears six times in the technical sense with regard to the coming of the Lord and only once in the secular sense in order to indicate the coming of an unrighteous man. In other writings of the New Testament this term is used only in its sacred sense. There is a question whether the term *parousia* was only a part of Paul's ordinary vocabulary, with its meaning depending on the context, or it was a technical term with a strictly specified religious idea⁴⁹.

According to many authors, in writings of the New Testament the term *παρουσία* was a technical term used for designating the coming of Jesus in the glory of Messiah for the completion of history through judgement and eternal reign of God⁵⁰. On the other hand, some authors think that this term is not used in Paul's letters as a technical term indicating only the coming of Jesus⁵¹. There is no question that Paul was the first person who used the term *παρουσία* in the context of the coming of the Lord. The term *ἡ παρουσία* seems to have been a part of the apostle's ordinary vocabulary without having any specific connotations. However, when accompanied by the expression *Our Lord, His, Christ* or *Our Lord Jesus Christ*, it became a constituent of the technical expression *coming of our Lord* or similar expressions. In this form it assumes an eschatological meaning, indicating the coming of the Lord in glory and being related in terms of meaning to another expression used by Paul *the day of the Lord*⁵². At the same time, it is impossible to indicate the source from which Paul could take over the existing technical term. We should rather assume that the use of this Greek term by Paul in the Letters to the Thessalonians influenced its use as a technical term in later writings

⁴⁹ J. P l e v n i k, *Paul*, p. 4 n.

⁵⁰ J. E. F r a m e, *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians*, ICC, Edinburgh 1912, p. 123; A. O e p k e, *παρουσία*, p. 870 n.; J. S t e p i e Ń, *Listy do Tesaloniczan*, p. 245; Ch. A. W a n a m a k e r, *The Epistles to the Thessalonians. A Commentary on the Greek Text*, NIGTC, Grand Rapids 1990, p. 125.

⁵¹ H. K o e s t e r, *From Paul's Eschatology to the Apocalyptic Schemata of 2 Thessalonians*, in: R. F. Collins (ed.) *The Thessalonian Correspondence*, Leuven 1990, pp. 441-458; E. P e t e r s o n, *Die Einholung des Kyrios (1Thess 4, 17)*, ZST 7: 1929/1930, p. 682-702; J. P l e v n i k, *Paul*, p. 4-10.

⁵² R. H. G u n d r y, *The Hellenization of Dominical Tradition and Christianization of Jewish Tradition in the Eschatology of 1-2 Thessalonians*, NTS 33:1987, p. 169; O. D. V e n a, *The Parousia and Its Readings. The Development of the Eschatological Consciousness in the Writings of the New Testament*, SBL. MS 27:2001, p. 116.

of the New Testament. However, the precise identification of this process is impossible. The same applies to reasons for which Paul used the Greek term παρουσία for the existing and already known idea of coming of the Lord⁵³. It seems probable that Paul decided to use this term, which was associated with the holiday, splendour, manifestation of power and joy rather than with the day of annihilation and judgement, due to social circumstances in the commune and the nature of topic being raised (particularly in 1 Thess 4, 13-18). It is also possible that the apostle used the concept different than *the day of the Lord* consciously in order to emphasise the difference between the Christian and Judaistic conception of the end of times.

d) Supposed reasons of terminological dichotomy in 1-2 Thess. The terms *Parousia* and *day of the Lord* appear in 1-2 Thess close to each other. In 1 Thess, where the conception of the end of times understood as *Parousia* is rather prevalent, there is also the Old Testament conception of *the day of the Lord*. The term *Parousia* occurs also in 2 Thess, where apocalyptic events of the end of times conform to the conception of *the day of the Lord*. Consequently, the problem of the double eschatological terminology with different meanings which refers to the same reality of the end of times involves the need to indicate the reasons for which the author introduces a new term while still using the old one.

The commonly accepted statement that the use of the Hellenistic term *Parousia* resulted from the situation of the commune in Thessalonica is unconvincing. It assumes that the Christian conception of the end of times is based only on selective treatment of the idea of *the day of the Lord* furnished with the Hellenistic term *Parousia*. The intention of the author seems to be not only to provide a temporary solution for the problems of the commune by indicating the “optimistic” version of *the day of the Lord*, but to present a new Christian viewpoint regarding the end of times. There is no doubt that, in order to create this conception, the author used a large number of eschatological and apocalyptic motifs occurring in the Old Testament conception of *the day of the Lord*. The motifs taken over and added by him created a new quality, because they focused on the person of Christ, His death, resurrection, ascension and the announcement of His coming in glory. The hope put in Christ is the foundation for the Christian view of the world, including matters concerning its end. The fact of raising Jesus from the dead is the foundation

⁵³ E. B e s t, *The First and Second Epistles to the Thessalonians*, Blacks New Testament Commentary, Peabody 2003, p. 359-71; B. R i g a u x, *Saint Paul: Les Épitres aux Thessaloniens*, EtB, Paris 1956, p. 196-208.

of hope for those who believe in Him. The history of the world will be concluded by the coming of Christ, which will fulfil the hopes of believers. The axis of the universe for Christians is Jesus Christ, therefore the relation with Him assumes fundamental importance.

The relation between man and Christ is established through the act of faith in Him (1 Thess 4, 14). Faith connects man with Christ and guarantees resurrection and living with Him in the future (1 Thess 4, 17). It is worth noting that the issue of resurrection in 1 Thess applies only to those who died in Christ (the resurrection of non-Christians is not mentioned at all). The hope associated with the coming of Christ refers to future matters, but faith in Him influences the everyday life of a Christian (1 Thess 5, 4-5), which can develop only thanks to God's will (1 Thess 5, 8-10). The fate of Christians is inseparably connected with Christ, therefore the hope of salvation becomes almost a certainty (1 Thess 4, 16-18; 2 Thess 1, 5-6; 2, 14). The relation of Christians with Christ encompasses both the living and the dead (1 Thess 4, 15), between whom there is no difference in terms of category or time.

In the conception of the world presented in 1-2 Thess, the ultimate fate of the world has been put in the hands of Christ. His coming is unknown, but, in contrast with non-Christians (1 Thess 5, 3), Christians will be prepared for it (1 Thess 5, 4). Christ coming in glory will protect Christians from God's wrath, which means condemnation (1 Thess 4, 16-17; 2 Thess 1, 5-10). It is Christ who will authoritatively defeat the *man of lawlessness* and put an end to his activity on earth (2 Thess 2, 8). He will sit in judgement over all who did not believe in Him (2 Thess 2, 9-11) and opposed His followers (2 Thess 1, 6).

The aforementioned reasons allow us to suppose that the motive for introduction of the term *Parousia* with its new meaning into eschatological reflections should be sought in the Christian hope, which makes human fate dependent on man's relation with Christ. In the conception of *the day of the Lord*, salvation depended on compliance with the Law and fulfilment of numerous orders and prohibitions. Paul rejected this way of salvation, because he considered it impossible to comply with all commandments of the Law (Rom 3, 20) and chose the way of faith (Rom 1, 17). This is why, in the conception of *Parousia* presented in 1-2 Thess, the motif of salvation is not combined with religious and ethical requirements. Salvation depends on faith in Christ, and the term *Parousia* was probably supposed to emphasise such perception of salvation. Thus, on the basis of 1-2 Thess, we can draw the conclusion that the day of last judgement for those who put their hope in all kinds of human perfection (this attitude is represented by the conviction of the possi-

bility to fulfil the Law) will be different from the day of last judgement for those who put their entire hope in Christ.

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DYCHOTOMIA TERMINOLOGICZNA W ESCHATOLOGII LISTÓW DO TESALONICZAN

S t r e s z c z e n i e

Niniejszy artykuł, bazując na analizie dwóch tekstów z Listów do Tesaloniczan (1 Tes 4, 13–5, 11; 2 Tes 2, 1-12), dokonuje próby wyjaśnienia przyczyn i celu występowania w 1-2 Tes dwóch terminów („paruzja”; „dzień Pański”) określających koniec czasów. Termin „paruzja” dominuje w 1 Tes, natomiast wyrażenie „dzień Pański” w 2 Tes. Dla osiągnięcia zamierzonego celu w części pierwszej artykułu dokonano analizy motywów eschatologicznych i apokaliptycznych występujących w tych fragmentach. Klasyfikacja, systematyzacja i analiza tych motywów pozwoliła wykazać, że eschatologia w ścisłym tego słowa znaczeniu występuje jedynie w 1 Tes 4, 13–5, 11. W przypadku 2 Tes 2, 1-12 mamy do czynienia jedynie z apokaliptycznym apendyksem dotyczącym motywu eschatologicznego „czasy i pory”. Wniosek ten pozwolił nam traktować materiał eschatologiczny 1-2 Tes jako jednorodny, czyli pochodzący od tego samego autora. Dzięki temu możemy szukać przyczyn i celu użycia przez apostoła Pawła dwóch odmiennych wyrażen. Wniosek, do jakiego doprowadzają analizy dokonane w części drugiej artykułu, zawrzeć można w stwierdzeniu, że chociaż koniec świata jest jedną rzeczywistością dla wszystkich ludzi i całego stworzenia, to jednak dla chrześcijan będzie miał on znamiona paruzji, czyli radosnego przyjścia w chwale Jezusa Chrystusa, podczas gdy dla niechrześcijan będzie miał on wymiar „dnia Pańskiego”, czyli sprawiedliwego sądu i kary.

Key words: Parousia; the day of the Lord, eschatology; Thessalonians Letters; resurrection.

Słowa kluczowe: paruzja, dzień Pański, eschatologia, Listy do Tesaloniczan, zmartwychwstanie.