

**Signs for the Second Coming of Christ. Pt. 1**  
**The Apostasy**  
**2 Thessalonians 2:1-3**

2 Thessalonians 2:1–12 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> 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. <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

<sup>5</sup> Do you not remember that when I was still with you I told you these things? <sup>6</sup> And now you know what is restraining, that he may be revealed in his own time. <sup>7</sup> For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. <sup>9</sup> The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, <sup>10</sup> and with

all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, <sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

## Introduction

Eschatology is theological term that refers to the study of last things.

The word arises from the Greek ἔσχατος *éschatos* meaning "last" and *-logy logia* meaning "the study of". Hence the study of last things. Like much of Theology, it includes large portions of Scripture in both the Old and New Testament.

It has been the subject of intense study by both the scholar and the layman thru the centuries... and rightly so. To study Eschatology, is in fact to study the Scripture.

For instance,

“Of the 404 verses in the book of Revelation, seemingly **278** of them make some allusion to the Old Testament. That is **68.8%** of the verses.

In fact, of the 39 Old Testament books, one writer has found that Revelation alludes to 24 of them.

Certainly then, by having a good knowledge of the Old Testament, and especially such books as Isaiah, Ezekiel, Daniel, and Zechariah, one likely will have an easier time understanding the book of Revelation.”<https://apologeticspress.org/revelation-and-the-old-testament-886/>

It is a huge study to undertake and can take a lifetime to come to a settle position on some passages.

The Study of apocalyptic literature, which is what Eschatology is, is not only difficult because of the vast amount of material you need to master, but then add to it dreams, visions, symbols, characters and beast rising out of the sea with seven heads and 10 horns and later seeing a harlot seated on the beast drunk with blood.

This among many is the reason that very capable and scholarly men of God, theologians and scholars alike have differed on the details of how all of this will work out and what each character and symbol really means.

What all conservative evangelical scholars and teachers agree on is that fact that Jesus is coming back to judge the living and the dead and resurrect the saved and the lost. One for eternal life and and the other for eternal damnation.

What hasn't helped especially in the last 50 years or so, is the rise of works like

The Late Great Planet Earth by Hal Lindsey, 10 million copies sold

Or

The "Left Behind" series,

16 bestselling religious novels by Tim LaHaye and Jerry B. Jenkins

Over 80 million copies sold.

To put that in perspective, there are about 20 million bibles sold each year in the United States.

These have been in my opinion one of the leading causes of confusion of how to handle and interpret Apocalyptic literature.

Over sensationalizing of the text and "Head line" interpretation or hypercontextualization of the Prophetic literature is dangerous.

We Americans have a tendency to think everything revolves around us and the that prophecy should always be sifted through the screen of the American World view.

You spend your time much wiser by just reading the Bible over and over and becoming very familiar with

the whole Bible than to read a few books that incorporate a lot of fiction into their story line to tell their story of prophecy.

So when you approach the study of Eschatology, it should be handled with a great deal of humility and precision.

Be clear on what is clear and leave room for movement on the things that are not.

Be willing to admit that you might not be the depository of all truth when it comes to eschatology.

And to be clear, The Bible is clear about what it needs to be clear about.

It is very clear that you are a sinner and rebel against God

It is very clear that you will die because of your sin

It is very clear that you will not be able to be good enough to get to heaven

It is very clear that Jesus came to take your punishment so you can be forgiven of your sins and God's Just wrath against you can be satisfied.

It is very clear, that you are saved by Grace alone thru faith alone, in Christ alone for the Glory of God alone.

It is also very clear that Jesus is coming back bodily and visibly in the sky to rescue his people and judge the world of ungodly... and to resurrect the dead and make a new heavens and new earth.

But sometimes, when it comes to prophecy, things are not always so clear.

In fact, the passage that we begin today and in the next few weeks is not as clear as I would like it to be.

There is information that Paul told the Thessalonians that he alludes to that he did not tell us. So it leaves us trying to discern what Paul meant by the little information he gives.

So with this said, we will do our best to be faithful to the text and teach what the Holy Spirit intended thru the Apostle Paul

## **Lesson**

- I. The Confusion Concerning the Coming of Christ
- II. The Correction Concerning the Coming of Christ.

### **I. The Confusion Concerning the Coming of Christ**

## 2 Thessalonians 2:1 (NKJV)

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 Thessalonians 2:1 (NASB95)

**1** Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,

2 Thessalonians 2:1 (AV)

<sup>1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

the use of the single article shows that the coming of the Lord (see the note on 1 Thess. 2:19) and the gathering of the saints are closely connected.

Indeed, they are two parts of one great event.

Morris, L. (1991). [The First and Second Epistles to the Thessalonians](#) (p. 213). Wm. B. Eerdmans Publishing Co.

we ask you, **2** 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.

**soon** shaken

that you not be quickly shaken

**ταχέως**<sup>a</sup>; **ταχινός**<sup>a</sup>, **ή, όν**; **τάχιον**: pertaining to a very short extent of time—‘quickly, hurriedly, swift, speedy.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 643). United Bible Societies.

## **shaken** in mind

**16.7 σεΐω<sup>a</sup>; σαλεύω<sup>a</sup>:** to cause something to move back and forth rapidly, often violently — ‘to shake.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 211). United Bible Societies.

**to be distressed ⇔ shake v.** — to be or become distressed, conceived of as shaking back and forth intensely.

This particular form of the word is used by Jesus in Matt 24:29 , Mark 13:25 and Luke 21:26  
Luke 21:26 (NKJV)

<sup>26</sup> **men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.**

**2** not to be soon shaken in mind or **troubled**

**θροέομαι:** to be in a state of fear associated with surprise — ‘to be startled.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 316). United Bible Societies.

This word is used only two other times in the New Testament. And it is used by Jesus in the Olivet



discourse on his teaching of his return. Where he says,

Matthew 24:6 (NKJV) and Mark 13:7

<sup>6</sup> **And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet.**

2 Thessalonians 2:2 (NKJV)

<sup>2</sup> 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.

εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.

either by spirit —

**διὰ πνεύματος.** most likely prophecy special revelation that was active at that time

or by word

**διὰ λόγου.** spoken word, or preaching or teaching

or by letter

**δι' ἐπιστολῆ.** written epistles or letters

v. 2 as if from us, as though the day of Christ **had**  
**come.**

Some manuscripts read the Day of the Lord and some read the Day of Christ. They are indistinguishable in the N.T. They are the same thing.

**had come.**

**to be the present v.** — to be or become the period of time that is happening now.

**67.41 ἐνίσταμαι<sup>b</sup>** (and perfect active): to be simultaneous with the time of the discourse— ‘present, to be present.’ ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ ‘in order to set us free from this present evil age’ Ga 1:4.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 633). United Bible Societies.

The Thessalonians believed they were in the Day of the Lord then, at that present moment. That means that the confusion would have been great. The intense persecution, along with some spreading misinformation, led them to believe that they had missed the gathering together, Rapture, and were in the middle of the wrath of God. Day of the Lord.

2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the

falling away comes first, and the man of sin is revealed, the son of perdition,

So very emphatically and clearly Paul says

Let no one **deceive** you by any means;

**deceive to deceive thoroughly** v. — to deceive in an exhaustive or pervasive manner.

ἐξαπατάω, Ep. iter. ἐξαπάτασκον *Ar.Pax*1070 (hexam.):—Pass., fut. -απατηθήσομαι *Pl.Grg.*499c; but -απατήσομαι in pass. sense, *X.An.*7.3.3:—*deceive* or *beguile, deceive thoroughly*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 586). Clarendon Press.

I think it's important to pause a minute and remind ourselves that Paul was very concerned that they had their eschatology correct. That the confusion came by misunderstanding the timing and the literal nature of His return. They had been misled lead to believe that they were currently living in the Day of the Lord. Which meant either they did not understand that the Lord had to come back bodily and visibly in the sky as they have been taught in the first letter to the Thessalonian church or that in

someway they had been taught that he had come. spiritually and not literally.

There was only one or two years between the writings of first and second Thessalonians. So that means it did not take very long for confusion and false teaching to creep in regarding eschatology. They have been taught very clearly by the apostle Paul even in the first letter. I no doubt clearly whenever he was present with them. But in one or two years they have been misled lead to believe that Jesus had already come back. And they were experiencing the day of the Lord.

### 2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

There are two main events that Paul talks about here that must happen before the Day of the Lord comes are the apostasy and the Man of Sin (Lawlessness).

I believe that these two are linked together as I will show later.

But this passage has been the subject of much debate because of the vague nature of it and the timing of it.

Some believe that this is past event and has already occurred and is a reference to the events surrounding the destruction of Jerusalem in 70 AD. Some say the man of Sin is Nero and the apostasy is the apostasy of the Jews away from the Gospel thru the Judiazers

While others believe that his is a reference to the rise of some Roman Generals and the succeeding emperors of Rome.

Still others say that this is the apostasy of the Roman Catholic church and the Man of sin is the Pope.

Our Confession of Faith, "The 1689 Second London Baptist Confession of Faith" even specifically states this.

Also the Westminster Confession of Faith says the same thing....That the man of sin is the Pope.

We will sort thru some of this is a later message but what I want to do this morning is to address what I believe to be 2 very important topics that I believe will help guide us thru the text.

1. Why I Believe this is a Future event yet to unfold.

## 2. What is the nature and scope of the Apostasy and its relation to the Man of Sin or Lawlessness

### Reasons I believe this is a Future Event

The Placement

The Parousia

The Parallel

The Participation

### **The Placement**

2 Thessalonians 2:1 (NKJV)

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 Thessalonians 1:7–10 (NKJV)

<sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

<sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from

the glory of His power, <sup>10</sup> when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

2 Thessalonians 2:8 (NKJV)

<sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the **brightness** of His coming.

**ἐπιφάνεια** [ἄ], ἡ, *appearance, coming into light or view, τῆς ἡμέρας day-break, dawn*, Plb.3.94.3; in war, *sudden appearance* of an enemy, Aen.Tact.31.8, Plb.1.54.2, Ascl.Tact.12.10 (pl.), Onos.22.3 (pl.).

**2.** esp. of deities appearing to a worshipper, *manifestation*, D.H.2.68, Plu.Them.30; *advent*, D.S.2.47; τὰς ὑπ' αὐτῆς (sc. Ἀρτέμιδος) γενομένας ἐναργεῖς ἐ. SIG867.35 (Ephesus, ii a.d.); *a manifestation* of divine power, τὰς ἐ. τᾶς Παρθένου Klio16.204 (Chersonesus, iii b.c.), cf. Lxx2Ma.15.27, D.S.1.25.

**3.** *the first coming* of Christ, 2Ep.Ti.1.10; *the second*, 1Ep.Ti.6.14, al.

2 Timothy 1:10 (NKJV)

<sup>10</sup> but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 669). Clarendon Press.

2 Timothy 1:10 (NKJV)

<sup>10</sup> but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,

1 Timothy 6:14 (NKJV)

<sup>14</sup> that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing,

2 Timothy 4:1 (NKJV)

I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

2 Timothy 4:8 (NKJV)



<sup>8</sup> Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Titus 2:13 (NKJV)

<sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

## **The Placement**

### **The Parousia**

1 Thessalonians 1:9–10 (NKJV)

<sup>9</sup> For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,  
<sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 2:19 (NKJV)

<sup>19</sup> For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?

1 Thessalonians 3:12–13 (NKJV)

<sup>12</sup> And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you, <sup>13</sup> so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

1 Thessalonians 4:15–17 (NKJV)

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

1 Thessalonians 5:23 (NKJV)

<sup>23</sup> Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

2 Thessalonians 1:7–8 (NKJV)

<sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His

mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

2 Thessalonians 1:9–10 (NKJV)

<sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, <sup>10</sup> when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

2 Thessalonians 2:1 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 Thessalonians 2:8 (NKJV)

<sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

The Placement

The Parousia

**The Parallel**

There is an amazing parallel of words used to refer to the coming of Christ and the coming of the Man of Sin.

### **revealed**

2 Thessalonians 1:7 (NKJV)

<sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is **revealed** from heaven with His mighty angels,

**28.38 ἀποκαλύπτω; ἀποκάλυψις, εως f:** (figurative extensions of meaning of ἀποκαλύπτω and ἀποκάλυψις ‘to uncover, to take out of hiding,’ not occurring in the NT) to cause something to be fully known—‘to reveal, to disclose, to make fully known, revelation.’

Louw, J. P., & Nida, E. A. (1996). In [\*Greek-English lexicon of the New Testament: based on semantic domains\*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 338). United Bible Societies.

2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is **revealed**, the son of perdition,

2 Thessalonians 2:6 (NKJV)

<sup>6</sup> And now you know what is restraining, that he may be **revealed** in his own time.

2 Thessalonians 2:8 (NKJV)

<sup>8</sup> And then the lawless one will be **revealed**, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

## **coming**

παρουσία (*parousia*). n. fem. **presence, arrival, advent.** *In the New Testament, it can refer to the future arrival and presence of Jesus at the end of the age.*

This word has a general sense of “presence” or “arrival” (i.e., becoming present

Austin, B. M. (2014). [Divine Presence](#). In D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Eds.), *Lexham Theological Wordbook*. Lexham Press.

2 Thessalonians 2:1 (NKJV)

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 Thessalonians 2:8 (NKJV)

<sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

2 Thessalonians 2:9 (NKJV)

<sup>9</sup> The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,

The Placement

The Parousia

The Parallel

### **The Participation**

The life and deceptive ministry and leadership of the Man of Sin does not occur until you are at the end. Within the lifespan of an adult man. The Man of Sin will be here on this planet when the Lord physically returns. That means he was not in the past but is either present here now if we are in the time of the Lord's Return or he is still yet in the future when the Lord returns.

He is a major player in the end time events. So much so, that Paul says, of the two signs he

mentions that are significant enough to get ones attention, the revealing of the man of sin is one of them.

## 2 Thessalonians 2:6–8 (NKJV)

<sup>6</sup> And now you know what is restraining, that he may be revealed in his own time. <sup>7</sup> For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

The Man of Sin, the Lawless one, is not revealed until the Restrainer stops restraining his appearance and then he appears or arrives at the time of the end. The Man of sin is a man and that means that Christ comes within the time frame of the adult life of the Man of Sin.

The point is that the Man of Sin has not been and will not be until you are at the season of the physical bodily return of Christ.

## The First Sign—Apostasy

2 Thessalonians 2:1–3 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> 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. <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless **the falling away** comes first, and the man of sin is revealed, the son of perdition,

**ἀποστασία**, ἡ, late form for ἀπόστασις, *defection, revolt*, v.l. in D.H.7.1, J. Vit.10, Plu. Galb.1; esp. in religious sense, *rebellion against God, apostasy*, LxxJo.22.22, 2Ep.Th.2.3.

**2.** *departure, disappearance*, Olymp.in Mete.320.2.

**3.** *distinguishing*, c. gen., in Cat.119.7.

**4.** *distance*, Archim.Aren.1.5.

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 218). Clarendon Press.

apostasía (from **868** /aphístēmi, "leave, depart," which is derived from **575** /apó, "away from" and **2476** /histēmi, "stand") – properly, departure (implying desertion); apostasy – literally, "a leaving, from a previous standing."



The only other time it is used in the N.T.

Acts 21:20–21 (NKJV)

<sup>20</sup> And when they heard *it*, they glorified the Lord. And they said to him, “You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law; <sup>21</sup> but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs.

Its use in the OT Septuagint?

Joshua 22:22–23 (NKJV)

<sup>22</sup> “The Lord God of gods, the Lord God of gods, He knows, and let Israel itself know—if *it is* in **rebellion**, or if in treachery against the Lord, do not save us this day. <sup>23</sup> If we have built ourselves an altar to turn from following the Lord, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the Lord Himself require *an account*.

**4777.** מֶרֶד **mered** (597d); from 4775; *rebellion, revolt*:—rebellion(1).

Thomas, R. L. (1998). In [New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition](#). Foundation Publications, Inc.

## 2 Chronicles 29:17–19 (NKJV)

<sup>17</sup> Now they began to sanctify on the first *day* of the first month, and on the eighth day of the month they came to the vestibule of the Lord. So they sanctified the house of the Lord in eight days, and on the sixteenth day of the first month they finished.

<sup>18</sup> Then they went in to King Hezekiah and said, “We have cleansed all the house of the Lord, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles.

<sup>19</sup> Moreover all the articles which King Ahaz in his reign had cast aside in his **transgression** we have prepared and sanctified; and there they *are*, before the altar of the Lord.”

**4604.** מַעַל **maal** (591b); from 4603; *an unfaithful or treacherous act*:—falsehood(1), treachery(2), trespass(1), trespass\*(1), unfaithful(3), unfaithful act(4), unfaithful deeds(1), unfaithfully(6), unfaithfulness(6), very unfaithful(1).

Thomas, R. L. (1998). In [New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition](#). Foundation Publications, Inc.

NASB translates it unfaithfulness. ESV translates it faithless

## Jeremiah 2:17–19 (NKJV)

- 17 Have you not brought this on yourself,  
 In that you have forsaken the Lord your God  
 When He led you in the way?  
 18 And now why take the road to Egypt,  
 To drink the waters of Sihor?  
 Or why take the road to Assyria,  
 To drink the waters of the River?  
 19 Your own wickedness will correct you,  
 And your **backslidings** will rebuke you.  
 Know therefore and see that *it is* an evil and bitter  
*thing*  
 That you have forsaken the Lord your God,  
 And the fear of Me *is* not in you,”  
 Says the Lord God of hosts.

4878. מְשׁוּבָה **meshubah** or

מְשׁוּבָה **meshubah** (1000b); from 7725; *turning back, apostasy*:—apostasies(3), apostasy(2), faithless(4), faithlessness(1), turning(1), waywardness

Thomas, R. L. (1998). In [New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition](#). Foundation Publications, Inc.

NASB and ESV translate the word apostasy and apostasies

## 2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless **the falling away** comes first, and the man of sin is revealed, the son of perdition,

What is unique about this text is the use of the definite article

η αποστασια

Its not a apostasy but rather “the” apostasy

We have always had apostasy. There have been many times even continuing today when men and women have apostatized.

Paul even says that the latter times will be characterized with apostasy.

1 Timothy 4:1 (NKJV)

**4** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

2 Timothy 3:1;5 (NKJV)

**3** But know this, that in the last days perilous times will come: ..... lovers of pleasure rather than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away!

## 2 Timothy 4:3–4 (NKJV)

<sup>3</sup> For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; <sup>4</sup> and they will turn *their* ears away from the truth, and be turned aside to fables.

Jesus referred to this in his parables of the kingdom in Matt 13 of the seed and soils

## Matthew 13:20–22 (NKJV)

<sup>20</sup> But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup> Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

Of the 4 soils the seed falls on, 3 are received but only one continues, and the other 2 are apostates. They heard the gospel, received the gospel, spent some length of time with the Gospel but afterward walked away....

## 1 John 2:18–19 (NKJV)

<sup>18</sup> Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

## 1 Timothy 1:19–20 (NKJV)

<sup>19</sup> having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, <sup>20</sup> of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

The point is that there have been and are and will be those who apostatize from the true faith. This will continue as long as we are on a cursed earth filled with sinners.

So why would Paul say that one of the signs or events that has to happen before the Day of the Lord and coming of Christ would be Apostasy.

For it to be a sign to get the attention of the church, it would have to be significant, noticeable, unprecedented.

I believe this is why Paul says  
2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come unless **the falling away** comes first, and the man of sin is revealed, the son of perdition,*

What is unique about this text is the use of the definite article

η αποστασια

Its not a apostasy but rather “the” apostasy

It's not just any apostasy or the repetitive apostasy of church history.

There is no doubt that we are living in very dark days regarding the life of the church.

Just strictly from a statistics view point, the trend has not been good for some time.

More young people are leaving the church than ever.

According to Lifeway and Ligonier, more and more believers are compromising the core essentials of their faith, Like Jesus is the only way to heaven or that you can be good enough to go to heaven.

Other troubling signs surround the entertainment driven culture of the church.

At the same time we are dumbing down doctrine and specific teaching on what we believe and why we believe it, the entertainment mentality in the local church regarding worship is astounding.

It has led the church to a place ripe for apostasy. But even with all of this, The apostasy that Paul is talking about is significant, sobering and large enough to be a sign to the church, not only in Thessalonica but to all the churches that would read it in the years to come.

In opposing those in Thessalonica who were claiming that “the day of the Lord” had already come Paul makes it clear that *that day would be marked by such outstanding happenings that there would be no danger of mistaking or disregarding its presence.*

Morris, L. (1991). [\*The First and Second Epistles to the Thessalonians\*](#) (p. 218). Wm. B. Eerdmans Publishing Co.

So for this to be an event that is significant enough to stand out as a major event to signal the return of Christ there are a number of things that have to be true about this Apostasy or “the” Apostasy.



1. It has to be large enough to stand out.
2. It has to be global in reach if the whole church is to know what Paul is referring to.
3. It has to be unique enough that it is different than regular expected periodic apostasies in the church
4. It has to be tied to the advent of the Man of Sin.

So what is it that could cause such a monumental event that would get the attention of all the church?

What pressure or event would spark a large departure from the visible church and its doctrinal distinctive?

What could cause enough people to want to leave the church and their professed faith and deny all that that makes one a Christian?

Lightfoot maintains that the word might apply to Christians or Jews, either of whom might be said to depart from God, but it can have no reference to Gentiles. Denney thinks that Paul is describing events in which the church is but a spectator, and that the term applies accordingly to the Jews. H. A. A. Kennedy says that the word "can only mean a revolt against God. Therefore it must take place among the people who acknowledge the true God, i.e., the Jews" (*St. Paul's Conception of the Last Things*, p. 218). Such views may be a little too confident. If the word means "rebellion" it may well apply to the rebellion of the creature against the Creator. It is thus not impossible to envisage its use with reference to others than Jews.

Morris, L. (1991). [The First and Second Epistles to the Thessalonians](#). Wm. B. Eerdmans Publishing Co.

Hebrews 3:12 (NKJV)

<sup>12</sup> Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;  
1 Timothy 4:1 (NKJV)

**4** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Similarly, part of the Jewish eschatological expectation was that before the end there would be apostasy against God (*1 Enoch* 93:9; 90:26; *4 Ezra* 5:1–13; *2 Bar.* 41:3; 42:4)

Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 307). W.B. Eerdmans Pub.; Apollos.

In the present verse, as in 1 Timothy 4:1, Paul explains that some form of “rebellion” is a sign of the last times. Similarly, part of the Jewish eschatological expectation was that before the end there would be apostasy against God (*1 Enoch* 93:9; 90:26; *4 Ezra* 5:1–13; *2 Bar.* 41:3; 42:4), a perspective that appears again in the teaching of Jesus (Matt. 24:11–13).  
Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 307). W.B. Eerdmans Pub.; Apollos.