

Two Spirits in the World

Part 3

The Man of Sin Revealed

II Thessalonians 2:3-12

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- I. Theme: Two Spirits in the World: Spirit of Christ and the spirit of antichrist.
- II. The Man of Sin Revealed: Antichrist.
 - a) The final act of the great falling away
 - b) The man of sin or aka “lawlessness”
 - c) The son of perdition aka “destruction”
 - d) “Son of perdition” is a Hebrew idiom: To be “the son” of another means you share a common nature. Can apply to both genders.
 - e) Contrast: I John 3:1-3 (AV). “Behold what manner of love the Father hath bestowed upon us that we should be called the **sons** of God. Therefore the world knoweth us not because it knew him not.” Christians share a common nature with their heavenly Father (see II Peter 1:4; II Corinthians 3:18). And “For as many as are led by the Spirit of God, these are the **sons** of God . . . For the earnest expectation of the creation eagerly waits for the revealing of the **sons** of God” (Romans 8:14, 19). **Sons** of God: “no male or female in Christ” Galatians 3:28) because “**sons**” is an idiom for inheritance—in this case the heirs of eternal life. Joint-heirs with Jesus.
 - f) BUT: Those seduced and led by the spirit of antichrist may be professing Christians, but share a common nature with the son of perdition—ultimately a spiritual in common with the devil himself (see John 8:37-44). In the end these professed believers sought to stone Jesus. *How we truly feel about Jesus is revealed in our understanding of the gospel and how we understand the gospel determines our understanding of the church.*

- III. A Closer Examination of this Man of Sin, the Son of Perdition.
- a) II Thess. 2: 3-12
 - b) **V. 4:** “Opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple, showing himself that he is God.” Verse should be read as a complete statement representing: *Self-deification; unrestrained evil; supreme authority—self-will run riot. Personification of unashamed rebellion.* Genesis 3:5 “You will be like God” (autonomous).
 - c) The full, unrestrained manifestation of that Christ-hating spirit which presently resides within all the unregenerate (I John 2:15-23; 3:24-4:6). See
 - d) Antichrist: “Anti” means against Christ, but can also mean another Christ. i.e., “Alter Christus” in the ordination rite of Catholic priests: Another Christ. Elevated clergy anywhere. Baptist “Under shepherds.” III John “Diotrephes.”
 - e) **V.5.** Paul’s common preaching, not a sideline issue. Not a point of future eschatology which is irrelevant in the present. The antichrist is an eschatological figure, with many “warm up acts” preceding him.
 - f) **V. 6-8:** The divine restraint presently in place, but which will be taken away. Difficult to know who or what for certain except the restraint is of God, and will be removed in God’s good time.
- IV. The Coming of the Lawless One
- a) **V.9-12:** Satanic power, signs, lying wonders, and unrighteous deception— not as important as knowing who will be seduced by them: “among those who perish, because they did not receive the love of the truth, that they might be saved.” Safeguard: *The love of the truth: Incarnate and written as illuminated by the Spirit of truth.* See also I Peter 1:3-12.
 - b)

- V. Judas the Prototype
- a) Appeared as a disciple for three years; only Jesus knew him to be a devil (John 6:70-71). The disciples, at the last supper, did not anticipate Judas to be the betrayer, but asked, “Surely, not I?” No one said, “I knew it! It’s Judas!” No one suspected Judas.
 - b) Treasurer John 12:4-7.
 - c) Herman Goering and the Fuhrer: A prototype of antichrist.¹
 - d) Blind allegiance to charismatic political and religious figures: “Warm up acts” for the main event to come. Beware. Be discerning. Avoid.
- VI. Coming Out of the Church of Antichrist
- a) II Timothy 3:1-5
 - b) Revelation 2:2, 9-11, 13-16, 20-26; 3:9,15-22.
 - c) Hebrews 13:13; II Corinthians 6:14-7:1; Revelation 18:1-24;

Final episode: Christ in you: Our Everlasting Consolation and Good Hope

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¹ See Ted Peters, *Sin: Radical Evil in Soul and Society* (Grand Rapids, MI:Eerdmans, 1994), p. 137.