

Corrections on the Day of the Lord, Pt. 3  
2 Thessalonians 2:3-4

### Introduction

It is hot today, but I am glad we are able to be back outside this week so that those of you who are still under draconian restrictions from your school or work can join us in person. Though my own preference is to be inside where everyone is able to worship together in one group, our commitment remains to maximize the number of people who are here on the property so that fellowship is promoted. While the sermon is a central aspect of our worship service, it is only a part of it and not all of it. The worship and ministry that comes through corporate singing, prayer and praise as well as personal interaction are also imperative. Though being separated into those who are inside and those who are outside, at least you can talk with each other before and after the service which enables you to practice the one another commands and build each other up on the faith. And while we are grateful for technology that allows those that cannot be here physically to take part remotely, we full recognize that makes personal ministry to you and from you much more difficult.

To those that are still fearful of COVID, let me quickly say again what I have been saying for over a year. It is not and has not been something to be feared the way our government and society has reacted. Taking proper precautions as you would to prevent any disease is judicious, but yielding to the spirit of fear that has gripped much of our society results in paranoia. As someone that had a bad case of it, we can help you overcome and recover from it fairly quickly if you contact Diane or I when you start getting symptoms. That said, it means the so called vaccine - actually experimental interventional medical products - are not needed and especially since the long term effects are unknown. The risks do not outweigh the benefits despite how much they are being pushed by both those making a lot of money off of them and the scientifically ignorant - and yes, that includes people with science degrees that have turned their backs on actual science to embrace politically correct science fiction.

I hate to have to even mention these things, but I believe I would be remiss in my pastoral duties if I did not continually point to truth in a society filled with deceptions and lies emanating from the highest levels of government, medical bureaucrats and businesses, and news agencies. Truth is not determined by position of power, influence, vote or even education. It is determined by God and reality both of which eventually assert themselves even upon those who deny them in favor of their desired beliefs.

Turn again to 2 Thessalonians 2 where we will again be looking at Paul's correction of the doctrine being taught to them by false teachers as he points out the truth of simple reality. Those teachers were liars and their doctrine was false because the events required for it to be true had not yet happened.

### Review - 2 Thessalonians 2:1-2

I am going to once again read through this passage translating it a little more literally and pointing out particular Greek words and grammar. This will be different from most English translations which use the same English word for different Greek words. Follow along in your own Bible and note the differences.

<sup>1</sup> Now we request of you, brethren, concerning the παρουσία / parousia (presence / appearing) of the Lord of us, Jesus Christ, and our gathering together to Him<sup>2</sup> that you not be quickly shaken from the mind nor to be troubled neither by a spirit, nor by a word, nor by a letter as if by us, as that the day of the Lord ἐνέστηκεν / enestāken (has arrived and is present - ΠΑΙΣ of ἐνίστημι / enistāmi).<sup>3</sup> Let no one deceive you in any manner, for [it has not arrived and is present] if not the apostasy ἔλθῃ / elthā

(has come - AASub3S of ἔρχομαι / erchomai) first and the man of lawlessness ἀποκαλύφθῃ / apokaluphthā (is revealed - APSub3S), the son of the destruction, <sup>4</sup> the one in opposition and exalting himself above all being called god or object of worship, so that in the temple of God he sits down publically showing himself that he is God. <sup>5</sup> Do you not remember that yet being with you this I was saying to you? <sup>6</sup> And you have known (PPfI2P1) the one now restraining him (PAPtcpSNt) so that he is ἀποκαλύφθῆναι / apokaluphthānai (revealed - APInf) in his time <sup>7</sup> for the mystery of lawlessness is already working (PMI2S), only he who is restraining (PAPtcpSM) at this moment until he goes (AMSub3S) out of the midst, <sup>8</sup> And then will be ἀποκαλυφθήηται / apokaluphthāetai (revealed - FPI3S) the lawless one whom the Lord will execute (FAI3S) by the spirit of the mouth of him and he will cause him to cease (FAI3S) by the ἐπιφάνεια / epiphania (glorious manifestation) of the παρουσία / parousia (appearance / presence) of Him. <sup>9</sup> The παρουσία / parousia (appearance / presence) of whom is (PAI) in accordance with the Satan in all power and signs and lying wonders, <sup>10</sup> and in all deception of unrighteousness to those perishing (PMPtcpPIM), because they did not accept (AMI3P1) the love of the truth so that they be saved (AAInf). <sup>11</sup> And for this reason God sends (PAI) to them power of delusion so that they believe (AAInf) the lie, <sup>12</sup> in order that they may be condemned (APSub3P1), all the ones not believing.”

I know that may have been a bit confusing, but that is why we have been taking our time to examine each verse in detail to help make it more understandable.

I am going to quickly review verses 1-3. This will be a little more extensive than I might otherwise make since people have told me the two earlier sermons were a little confusing and they would appreciate a simplified explanation.

**Paul’s Request.** Verse 1 begins with Paul making a request of them that they not be shaken in mind or disturbed due to a false teaching presented as if coming from the Spirit or from them that they were already in the day of the Lord. This false teaching was causing them to be agitated, vacillating and upset in their thinking and be in a state of fear with a troubled mind.

I made a strong emphasis in my first sermon on this passage that Paul’s emphasis here is that they were being taught that they were in the day of the Lord. That may seem minor comparing it to the more common translations “*the day of the Lord has come*” since if it had come then they would be in it and if it had not come they would not be in it. But that is the proper meaning of the Greek word here (ἐνίστημι / enistāmi) which means literally means to “stand in.” This becomes important since it is the unstated apodosis in verse 3 which I talked about extensively in my second sermon on this passage.

Paul begins verse three with the instruction that they were not to allow themselves to be deceived in any way, according to any manner. He then makes a conditional sentence - if this, then that - but the main clause of this conditional sentence, the apodosis, is not stated. It is supplied from verse 2. Most translators place it in italics so that you can identify what they are adding so that the sentence make sense in English. This is where translating the end of verse two as “is present” or “has come” makes a huge difference. Why? Because if it is as is commonly translated “*the day of the Lord will not come*” it means that at least the first of the two events Paul describes in verse 3, the apostasy, must precede the arrival of the day of the Lord and is not actually part of it. If the concept of ἐνίστημι / enistāmi, is more literally translated as “standing in,” or “is present,” then the apostasy can precede the day of the Lord, or very significantly, it could be the first event of the day of the Lord which is then followed by the revelation of the man of sin. More on that in a few minutes.

**The παρουσία / parousia.** I also made a strong emphasis that in verse 1 Paul ties “*the παρουσία / parousia (appearance / presence) of our Lord Jesus Christ and our gathering together to Him*” to the day of the Lord and that this is also tied directly back to 1 Thessalonians 4:15-18 in which he uses the same phrase. That is the passage that describes the rapture of the church which takes place at the παρουσία / parousia (appearance / presence) when “*the Lord Himself will descend from heaven with a*

*shout, with the voice of the archangel and with the trumpet of God.”* The dead in Christ rise first and then those who are alive and remain are caught up (raptured) together with them in the clouds to meet the Lord in the air to ever be with Him. This is the same event as “*our gathering together to Him*” in 2 Thessalonians 2:1. While *παρουσία* / *parousia* is used in other contexts to describe other events, in these two passages it is directly tied to the rapture and so speaks of the same event. This event is not the second coming in which Jesus’ will physically descend onto the Mount of Olives which will then split in two (Zechariah 14:4). That will occur at the end of the seventieth week of Daniel’s prophecy known as the Tribulation period which lasts seven years.

Please note that grammatically this phrase is not needed for the sentence contained in verses 1 & 2 to make sense and be substantial. Why does Paul include this additional detail which is tied within the sentence directly to the day of the Lord? That is an important question that helps explain what Paul is talking about in verse 3. It is not an extraneous tidbit of unrelated information. Whatever interpretation is given to this passage must answer that question.

**The Day of the Lord.** Paul did not want the Thessalonians to be deceived any longer by the false doctrine they had been taught. Deception is removed when truth is brought to light for it exposes the lie. Paul proves that they are not in the day of the Lord by pointing to two events that mark the day of the Lord in such a significant way that their presence or absence demonstrates the truth one way or the other. If they have occurred, then you are in the day of the Lord. If they have not occurred, then you are not in the day of the Lord. Before those two events can be considered, the day of the Lord needs to be identified.

I have posted an extensive chart concerning the day of the Lord before and I have posted that again <https://gracebibleny.org/wp-content/uploads/2020/12/Day-of-the-Lord-Chart.pdf> and also put hard copies in the back of the church. The chart clearly demonstrates the phrase, day of the Lord, is used in many different ways depending on the passage. It could refer to a particular day that is now in past history (Ezekiel 13:5), or to an unspecified amount of time in the future stretching into eternity (Joel 3:14-21), or to something with both near and future fulfillments (Zephaniah 1:7-18). The key to identifying any particular day of the Lord is its context of usage. What then is the day of the Lord for Paul here?

The reference in 2 Thessalonians 2:5 to Paul’s teaching them earlier about “these things” ties this passage directly to his earlier usage in 1 Thessalonians 5. What then do we know from these contexts about what Paul is referring to as the day of the Lord?

1) 2 Thessalonians 2:1-2. It is tied to the “*the παρουσία / parousia (appearance / presence) of our Lord Jesus Christ and our gathering together to Him.*”

2) 1 Thessalonians 5:2-3. *It will come just like a thief in the night.*

<sup>3</sup>*While they are saying, “Peace and safety!” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.*

3) 1 Thessalonians 5:4. Believers are not in darkness, so it will not overtake them like a thief.

4) 1 Thessalonians 5:9-10. <sup>9</sup> “*For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,*

<sup>10</sup> *who died for us, so that whether we are awake or asleep, we will live together with Him.*”

5) 2 Thessalonians 2:3. It is present if the apostasy has occurred and the man of lawlessness has been revealed.

Whatever interpretation is given to this passage, it must incorporate these elements concerning the day of the Lord. To summarize, it is tied to the rapture. It comes suddenly and unexpectedly bringing destruction to the ungodly, but not so for believers who will instead obtain salvation from wrath whether they are currently alive or dead (asleep in Jesus). The two significant events of the apostasy and the revelation of the man of lawlessness will occur just prior to it or as the opening events of it.

**The Apostasy.** I spent a lot of time in my second sermon dealing with the Greek word ἀποστασία / apostasia translated as “rebellion” (ESV, Lexham, NIV) or “falling away” (KJV, NKJV, Young’s), but is best transliterated as in the NASB as apostasy so that you figure out for yourself what it actually means in this context. This is a compound word using the preposition ἀπο / apo, which refers to a separation of some kind, joined with στάσις / stasis which arises from the verb root, ἵστημι / histāmi, which is the word for stand. So its root meaning is to “stand separate from.” Liddel & Scott define it primarily as “defection, revolt” and secondarily as “departure, disappearance.” It is context that determines what is being rebelled against or departed from. In 23 uses of the word group in the New Testament and the LXX, it is used in relationship to a metaphysical sense 8 times including not only rebellion or departure from God, the Law or faith, but also departure from iniquity, and 14 times it is used with reference to something physical. What does it mean here? Is this a physical or metaphysical departure?

If it is a departure from God, His word, or the faith, as this is often interpreted, then it would match the verb’s usage in 1 Timothy 4:1, <sup>1</sup> “*But the Spirit explicitly says that in later times some will fall away (ἀφίστημι / ahistāmi), from the faith, paying attention to deceitful spirits and doctrines of demons, <sup>2</sup> by means of the hypocrisy of liars seared in their own conscience as with a branding iron, <sup>3</sup> men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. <sup>4</sup> For everything created by God is good, and nothing is to be rejected if it is received with gratitude; <sup>5</sup> for it is sanctified by means of the word of God and prayer.*” However, the text in 2 Thess 2:3 is “the apostasy” and not “an apostasy,” and it occurs “first.” It is the starting point of a sequence of events. It cannot be an apostasy that occurs when the abomination of desolation is set up since that would follow and not precede it. This apostasy is a particular event that Paul could point out to the Thessalonians that they would recognize as marking whether they were in the day of the Lord or not. There is nothing in 1 Timothy 4:1-5 that would distinguish the apostasy in it from current or historic apostasy, which makes sense since the “last days” referred to in it is the present church age.

In addition, no other passage including Matthew 24 gives a definitive description of what the apostasy will be as opposed to just an increase in apostasy. Matthew 24:8 notes that after the “*beginning of birth pangs*” described in the first 7 verses, that “*many will fall away,*” but it uses a different word, σκάνδαλον / skandalon, which means “to stumble.” It continues on to describe people betraying and hating one another, the rise of many false prophets misleading many and the increase of lawlessness leading to most people’s love growing cold. Matthew 24:5-14 parallels the description given in Revelation 6. All of this precedes the abomination of desolation, but at what point will it be known that this is “the apostasy” Paul is talking about here in 2 Thessalonians? I have heard these passages cited since I was a young boy as evidence we are in that period or at least very close to it which demonstrates the ambiguous nature it. If the stumbling / “falling away” in Matthew 24:10 is the apostasy Paul is referencing, then that creates some interesting requirements.

First, the apostasy would not be a clearly defined event. Instead, it will be only a time of increased apostasy surrounded by other signs Paul does not mention and definitively distinguished only when the abomination of desolation occurs. If that is the case, it seems superfluous for Paul to even mention it since the abomination of desolation is the clear event that marks them in being in day of the Lord or not.

Second, this would require the day of the Lord to begin at or just after the abomination of desolation which occurs in the middle of the seventieth week of Daniel’s prophecy. That removes the first half of that period as part of the day of the Lord and makes it only the last half. While Jesus calls the last half the “great tribulation” in Matthew 24:21, He also states in Matthew 24:9 that the first half includes “tribulation.” Splitting the day of the Lord in this manner does not match the descriptions given in the Jewish prophecies concerning it in Zephaniah 3:8-13; Haggai 2:6-23 and Zechariah 14:1-10.

Third, related to this, Matthew 24:5-14 parallels the seal judgments of Revelation 6 which occur as Jesus opens each successive seal which includes death by sword, famine, pestilence and wild beasts. In passages such as Ezekiel 14:21 God states those are his “four severe judgments” with Leviticus 26:22-

26; Deuteronomy 28:21-26; Jeremiah 15:2-4; 16:4-5 and Ezekiel 15:12-17 giving similar descriptions. The seal judgments are part of God's wrath which is already present, not future, as stated in Revelation 6:17 regarding the sixth seal. How then are the seal judgments not part of the day of the Lord? And what comfort is given to the Thessalonians if Paul is telling them that what he meant in telling them earlier that they were not destined for the wrath to come means they will experience the first 3 ½ years of the tribulation period, but just not the last half which is worse.

Fourth, also related to this, it nullifies the doctrine of the imminent return of Christ. You end up anticipating and looking for the appearance of the anti-Christ and the abomination of desolation instead of Jesus. That ignores the multiplicity of verses throughout the New Testament that state the Lord is near (Phil. 4:5; James 5:9; etc.), that Jesus is coming quickly (Revelation 22:20) and to eagerly await Him (1 Cor. 1:7; Phil. 3:20; Heb. 9:28; Jude 21; etc.).

Fifth, the day of the Lord would not come suddenly and unexpectedly like a thief since multiple signs are given before hand as detailed in Matthew 24:5-10, and the end of the Tribulation when the Lord physically returns to set up His kingdom can be calculated from the day the abomination of desolation takes place.

The text better supports the apostasy being the departure of the saints in the rapture when Jesus appears and believers are gathered to Him. That fits the meaning of the word, the context of the παρουσία / parousia - appearing - of the Lord for His church in verse 1, and is a specific definitive event the Thessalonians could recognize in determining whether they were in the day of the Lord or not since it is the first event within it. Since they had not departed this earth in the rapture, they were not in the day of the Lord, and that would remove the cause for being shaken in mind and troubled. It also allows the entire seven years of tribulation to be part of the day of the Lord in harmony with the Hebrew prophecies, maintains the "thief in the night" characteristics of unexpected suddenness of its arrival, and supports the imminence of the Lord's appearing to gather His church.

### **The Revelation of the Man of Lawlessness - 2 Thessalonians 2:3**

The text states that the apostasy comes first. Next in the sequence, "*and the man of lawlessness ἀποκαλύφθῆ / apokaluphthā (is revealed - APSUB3S), the son of the destruction.*" Verse 4-12 continues on to give further description of what he will do and the future events that will take place in relationship to him.

There is a textual question with some of your versions reading "man of sin" instead of "man of lawlessness." Textual and internal evidence favors it being "man of lawlessness" but it must be kept in mind from 1 John 3:4, "*Everyone who practices sin also practices lawlessness; and sin is lawlessness.*" This is a man who is characterized by living apart from God's laws and that is sin. He is also called the "son of destruction" which means he is also characterized as someone that causes the destruction / ruin of persons, objects and institutions. That description fits his actions perfectly.

We get our introduction to this man in the prophecies of Daniel. In Daniel 9:24-27 the angel Gabriel reveals to Daniel the prophecy of the 70 weeks (sevens) of years concerning the Jewish nation and Jerusalem which would "*finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.*" Verse 25 concerns the return and restoration of the exiles back to Jerusalem and its rebuilding. Verse 26 concerns the coming of the Messiah and His being cut off and Jerusalem being destroyed by the "*people of the prince who is to come.*" Verse 27 states, "*And he [the prince to come] will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.*"

2 Thessalonians 2:3 states that this man of lawlessness will be ἀποκαλύφθῆ / apokaluphthā - revealed. It is something that was hidden that becomes known. There are two points within this prophecy

at which this man becomes identified. The first is the covenant that he, "*the prince to come*," makes with "*the many*," which are the Jews - "*your people and your holy city*" in vs. 24. Whatever else this firm covenant entails, it ensures safety for the Jewish people and their sacrificial system in the Temple. You cannot stop sacrifices that are not taking place, and the Jews cannot make sacrifices outside the temple. That means the Temple will have to be rebuilt and the sacrifices resumed. At present, though the nation of Israel is back in Jerusalem, it actually does not control the temple mount and no temple will be built there unless something radical happens. They simply do not want to start a religious war with the Muslims by rebuilding the temple. However, they have already prepared to construct it when the opportunity presents itself. If this does not happen sooner, then the covenant with this future prince will enable them to do that. The world leader that enables that to happen will be immediately identified according to Daniel's prophecy as this man. What will follow him is destruction.

The other point at which this man will be identified as this man of lawlessness is when he sets up the abomination of desolation spoken of in Daniel 9, 11, 12, Matthew 24, Mark 13 and 2 Thessalonians 2. This event is when he stops the sacrifice in the temple and blasphemes setting himself up as a god to be worshiped. A quick look at some of the things said about this "*prince to come*" in Daniel explains his character as a man of lawlessness and a son of destruction. I will not have time to review all of them much less go into detail, but here is a brief synopsis.

He is the "little horn" in Daniel 7 that arises that makes great boasts that arises out of a ten nation confederacy and subdues three of the kings and speaks out against the Most High and has power for a time, times and half a time - 3 ½ years. He and his actions are described in detail in Daniel 11:36-45. He is a man that will "*exalt and magnify himself above every god*," "*speak monstrous things against the God of gods*," "*show no regard for the gods of his fathers*," for "*the desire of women*," or for "*any god*," and he will "*magnify himself above them all*" and "*honor a god of fortresses*." He is the "*beast out of the sea*" of Revelation 13 that blasphemes God and what is associated with Him and he makes war against the saints. It is given to him to "*prosper until the indignation is finished, for that which is decreed will be done*." The purpose of that indignation, and please understand that the indignation here is that of God, is described in Daniel 12:10-11, "*Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.*"<sup>11</sup> "*From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.*"

In favor of the abomination of desolation being the revelation of the man of lawlessness is the immediate context which describes that event in some detail in verse 4. It would be very definitive and would also coordinate with Matthew 24. However, that also becomes its weakness as I detailed earlier for it shifts both events which demonstrate whether you are in the day of the Lord are not to the middle of the Tribulation period. The characteristic of the day of the Lord being sudden and unexpected like a thief in the night is lost along with imminence and much of the comfort of the promise to be rescued from the wrath to come since you would have to go through at least half of the tribulation. In addition, he would have already become known by the firm covenant he made with Israel 3 ½ years earlier.

In favor of this occurring when the firm covenant is made is that the verb here is an aorist passive subjunctive. This is an action in which the man of lawlessness is passive. His action of making a covenant with Israel passively reveals his identity as the man of lawlessness. In the abomination of desolation he is actively blaspheming declaring himself to be god and his actions of lawless and destruction began before that, so his character was not hidden prior to the event. In addition, if this revelation of the man of lawlessness is when the firm covenant is made with Israel, then it is at the start of the seventieth week for it is the event that marks the start of that week. Paul's description of the characteristics of the day of the Lord as imminent are preserved as well as comfort that Thessalonians were not destined for God's wrath and would be preserved from it for they would not be part of the day of the Lord.

In the next sermon we will examine the additional details in 2 Thessalonians 2 and explain the restrainer, the mystery of lawlessness and the reason that God sends a deluding influence upon those who will be part of the day of the Lord.

### **Summary**

While the study of eschatology is confusing since it is trying to discern from many different books and passages what will take place in the future, it is not impossible to figure out a sequencing of events that makes sense of what is revealed in the Scriptures. And while there are many interpretations in the attempt to make sense of what is written in God's word, the interpretation most likely to be true will be faithful to the texts - the meanings of the words, the grammar, how it would have been understood by those to whom it was written, and consistent with the other passages dealing with the same subject. It will address the questions raised in study of the texts. I will be gracious to those that have other views, for again, understanding what God has said will happen in the future is difficult and it is easy to become confused. At the same time, I believe what I have been teaching you concerning what Paul has written here in 2 Thessalonians 2 meets the criteria.

To summarize what we have studied so far: Paul requests the Thessalonians not to be shaken in mind or disturbed by the false teaching they have received from those pretending to get their doctrine from the Spirit or from Paul, Silas or Timothy as if they were already in the day of the Lord. In regards to the appearance of the Lord Jesus Christ and our gathering together to Him, they are not to be deceived for they are not in the day of the Lord unless the rapture, their departure from this earth to meet the Lord in the air, has taken place first followed by the revelation of the man of lawlessness, the son of destruction described in Daniel's prophecies when he makes a firm covenant with Israel. Neither of those events have happened, so they are not in the day of the Lord.

The same promises apply to all who have Jesus Christ as their Lord and Savior. You are not destined for the wrath to come. You will be rescued from it by Jesus. No matter how bad your personal circumstances may become due to slander and persecution by the ungodly of the righteous, just like the Thessalonians, you can take courage for Jesus has overcome the world and is with you always. You will be given relief when Jesus appears and His saints are raptured. It will only be those who are left that will experience the wrath of God poured out during the day of the Lord - the Tribulation period.

## Introduction

### Review - 2 Thessalonians 2:1-2

**Paul's Request** - do not be shaken in mind or \_\_\_\_\_

\_\_\_\_\_ teachers were leading them to believe they were in the day of the Lord (ἐνίστημι / enistāmi - stand in)

The day of the Lord being \_\_\_\_\_ is the unstated apodosis of the conditional sentence of verse 3

The apostasy is either just prior to or is the \_\_\_\_\_ event within the day of the Lord

**The παρουσία / parousia** - the \_\_\_\_\_ of the Lord Jesus Christ to gather His church - 1 Thess. 4:15-18

The **parousia** is not the 2<sup>nd</sup> coming of Christ when He physically descends to the Mt of \_\_\_\_\_ (Zech 14:4)

Paul's reference to Jesus' **parousia** & the gathering of the saints in vs. 1 is not \_\_\_\_\_ - why is it there?

**The Day of the Lord** - Paul will point to two \_\_\_\_\_ that will demonstrate whether it is present or not

There are many varied uses of the phrase, \_\_\_\_\_ of the Lord, (see chart) - Paul's usage includes these elements

1) It is linked to the **parousia** of Jesus & our \_\_\_\_\_ together to Him (2 Thessalonians 2:1)

2) It will come like a \_\_\_\_\_ in the night - suddenly & unexpected (1 Thessalonians 5:2-3)

3) Believers will not be \_\_\_\_\_ by it (1 Thessalonians 5:4)

4) Believers are not destined for God's \_\_\_\_\_ that is part of it whether dead or alive (1 Thessalonians 5:9-10)

5) It is present if the apostasy has occurred \_\_\_\_\_ & the man of lawlessness is revealed - (1 Thessalonians 2:3)

**The Apostasy** = ἀπο / apo + στάσις / stasis (from ἵστημι / histāmi) = stand \_\_\_\_\_ from : revolt / depart

If a departure from God, His word or faith, word meaning matches 1 Timothy 4:1-5.

But it is "\_\_\_\_\_ apostasy" & 1 Tim. 4:1-5 is not definitive event to mark being in the day of the Lord

Matthew 24:10 - "fall away" is from σκάνδαλον / skandalon (\_\_\_\_\_ ) and is part of the "birth pangs"

If a reference to Matthew 24, then: 1) it is not a \_\_\_\_\_ defined event & Paul's mention of it is superfluous

2) The day of the Lord would have to \_\_\_\_\_ at or just prior to the abomination of desolation

3) Matt. 24:5-14 parallels Rev. 6 - & the seal judgments are part of God's \_\_\_\_\_ (Ezk 14:21; Rev. 6:17).

Comfort in the promise to be rescued from God's wrath is diminished - you will go through \_\_\_\_\_ years of it

4) The doctrine of the imminent return of Christ is \_\_\_\_\_ - look for the revelation of antichrist first

5) The day of the Lord does not come suddenly & unexpectedly like a \_\_\_\_\_ - there are many clear warnings

Apostasy = \_\_\_\_\_ at the **parousia** of Jesus is definitive & matches the near context & maintains imminence

## The Revelation of the Man of Lawlessness - 2 Thessalonians 2:3

The apostasy is the \_\_\_\_ event, then the revelation (ἀποκαλύφθη / apokaluphthā) of the man of lawlessness  
Man of lawlessness / sin (see 1 Jn 3:4), son of destruction describe his character and \_\_\_\_\_ him

The prophecy of Daniel 9:27 marks two \_\_\_\_\_ that will distinguish him:

A) The “prince to come” who makes a “firm \_\_\_\_\_” with the Jewish people -

B) The \_\_\_\_\_ of desolation - stop the sacrifices & exalts himself to be god (Dan. 9,11,12; Mt. 24)

He is the “little horn” of Daniel 7 and is he and his actions are described in detail in Daniel 11:36-45

He is the “beast out of the sea” in Rev. 13. He is used by \_\_\_\_\_ to complete the indignation (Dan. 12:10-11)

Pro it being the abomination of desolation: its \_\_\_\_\_ in 2 Thess. 2:4, it being definitive, & Matt. 24

Con: \*it forces the day of the Lord to begin the \_\_\_\_\_ of the Tribulation with all that view’s weaknesses

Pro it being the firm covenant: \*It matches the \_\_\_\_\_ - passive tense. \*It is the exposure of what was  
previously hidden. \*It \_\_\_\_\_ thief characteristics & imminence. \*It comforts the Thessalonians

### Summary

The study of eschatology is \_\_\_\_\_ - so be humble & gracious to those with other views

Paul comforts them by proving they could not be in the day of the Lord for neither the apostasy (\_\_\_\_\_) nor the revelation of the man of lawlessness had occurred.

The same promises made to the Thessalonians also apply to us - we can take \_\_\_\_\_ even when persecuted

**KIDS KORNER** – Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help. Young Children – draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children – count how many times the day of the Lord is mentioned. Talk with your parents about why the promise of the rapture would have comforted the Thessalonians & present Christians.

**THINK ABOUT IT** – Questions to consider in understanding the sermon and its application. What determines what is true? What factors make most English translations of 2 Thess. 2 confusing? What is Paul’s request in 2 Thess. 2:1-2? What is the difference and importance of translating the end of verse 2 as either “the day of the has come” or “the day of the Lord is present.” Which has the better grammatical / lexical support? Why is it important to translate παρουσία / parousia as either “appear” or “presence” instead of “coming”? Why does Paul mention the παρουσία / parousia of Jesus and our gathering together to Him in verse 1? What is the day of the Lord? How does Paul use it in his letters to the Thessalonians - what elements belong to it in them? What is the root meaning of the word, apostasy (ἀποστασία / apostasia)? Explain. What factors favor the apostasy being a departure from faith? What factors disfavor that view? What factors favor the apostasy being a description of the rapture? What factors disfavor that view? What is the meaning of the word, revelation, (ἀποκαλύπτω / apokaluptō)? Who is the man of lawlessness, the son of destruction? What do we know about him from the prophecies in Daniel 7, 9, 11 & 12; Matthew 24, Mark 13 and the book of Revelation? Daniel 9:27 gives two possible actions by this man which will reveal him. What factors favor it being the abomination of desolation? What factors detract from it being that? What factors favor it being the firm covenant made with Israel? What factors disfavor that? Why is the study of eschatology difficult? Why should we be gracious and humble with others even if they hold a different view from us on the fine points of eschatology? Write out in your own words your understanding of 2 Thessalonians 2:1-3 incorporating what you have learned from your own study of it.