

The Book of 2Thessalonians

150222-1 2Thessalonians Series, 2, 1-12-CThurman

Chapter one began with the salutation of Paul, Silas, and Timotheus. (vss. 1, 2) They were *bound* to thank God for the Thessalonian's exceeding growth in faith, and abounding of love for one another. (vs.3) They gloried to the other churches for their patience and faith through all that they were suffering for Christ's sake. (vs.4) This was an evidence of the righteous judgment of God that they might be counted worthy of the kingdom of God. (vs.5) This righteous judgment is twofold: those troubling the saints shall receive their recompense; and to all the saints who are troubled, they shall receive their rest *when* Jesus comes. No more trial, but absolute liberty from the world's troubles; no more conflict in flesh or spirit, eased from trouble; the persecutor is gone! (vss.6, 7) The coming of the Lord is briefly described as an eternal destruction of all who are unfamiliar with the God of this Bible; who have rejected the gospel of Jesus Christ. And it is the time that Christ shall be glorified in His saints and admired in all those that believe. (vs. 10) The prayers of Paul, Silas, and Timotheus were that God would count them worthy of this calling to Christ's suffering. (11) And finally, that the name of Christ might be glorified by them according to the *grace of God*. Not walking in our own strength, not relying on our own mind, not going it in our own way, but according to ... grace.

The truth of Christ's future coming to relieve the sufferings of his own and take vengeance on those troubling them is the main topic of chapter one. So until then, the saints are to live worthily of their calling *according to the grace of our God and our Lord Jesus Christ*. This is the closing thought of chapter one, but as we enter into the next chapter we learn that some of the Thessalonians, most, and likely all, have an error in their understanding that affects *how* they walk. To continue in this error would be for them to walk unworthily of their calling and has far reaching consequences. This error must be corrected. By this epistle [*The Interpreter's Bible*, vol. 11, p.325 '...they will be restored to quiet mind and orderly and fruitful living.']

There are four points that we have in this chapter:

1. The suddenness, not immediacy, and order of Christ's coming. (1, 2, 8)
2. The preceding revelation of the Man of sin. (3-9)
3. The delusion of them not chosen to salvation. (10-15)

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4. The comfort of the saints. (16, 17)

Saints of God, I need to tear you down before I can build you up. Are you ready for this? First, there is not mention of the Holy Spirit working to restrain the man of sin. The supposition or imposition of the Holy Spirit in this text is not Biblical exegesis at all, it is eisegesis. We are not allowed to add thoughts of our own to the text of Scripture. We must allow the Scripture to speak for itself.

Second, the doctrine of the rapture is a great error that has ill affected the walk of many Christians. Doctrine does matter. We need to know the truth. Knowing the truth will result in a better walk and it will instill in us a proper attitude of *watchfulness* for the day of Christ. Now, please do not be discouraged at me for making my bold denial of a very beloved doctrine of many. Hey, I've been there. I know what it is like to have to rethink all that we have ever thought was correct. But sometimes we have learned things wrong. That is why we must learn to read the Scripture as if it is new to us, and pray the Lord would be pleased to open our understanding to the precious truths contained in it. So, now that your spiritual radar is at in full alert, let us read this text before us today and try to glean from it the truth of God's Word. And let us be willing to lay aside the errors of man's thinking if we find that we have been led astray. I can tell you this, we are always better for believing the truth though it hurts much in the beginning.

Chapter 2

The suddenness, not immediacy, and order of Christ's coming. (1, 2, 8)

ὑπὲρ, in behalf of, concerning

1 ¶ Now we beseech you, brethren, by

παρουσίας ἐπισυναγωγῆς ἐπ'
the coming of our Lord Jesus Christ, and by our gathering together unto him,

1 Ἐρωτῶμεν δὲ ὑμᾶς ἀδελφοί ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν

ἐπισυναγωγῆς, gen sing of the root ἐπισυναγωγή, ἐπι + συναγωγή

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Notice that the coming of our Lord Jesus and our gathering together unto him are simultaneous, as we saw in the first epistle to the Thessalonians. (cf. 1Thes.4.14-17) So we are assured of the fact that when Christ comes we will know it. We won't be wondering about it. We won't be searching for Him somewhere in this or that place. (Mt.24.23-27) Our gathering together unto Him is a work of the sovereign God for His people. He shall do it! We shall be *snatched up* (ἀρπαγησόμεθα 1st p pl, 2 fut, pass.) to (εἰς) meet him in the air just as He has promised in His Word. (cf. 1Thessalonians Series, 1Thes.4.17 *shall be caught up*, p.138)

ταχέως σαλευθῆναι
2 That ye **be not** soon shaken (Ye are not to be stirred)

soon, ταχέως, adverb, KJV *quickly 2, hastily 1, shortly 4, soon 2, suddenly 1.*

shaken, σαλευθῆναι, aor, infin, **pass** of σαλεύω, KJV *to be shaken, to be moved, to be stirred.*

*Ac 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be **moved σαλευθω** ...*

*Ac 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and **stirred up σαλευοντες** the people.*

The only other place where σαλευθῆναι is used:

*Ac 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were **shaken σαλευθῆναι**: and immediately all the doors were opened, and every one's bands were loosed.*

ἀπὸ τοῦ νοῦς
in mind (from the mind; the mental state),

μήτε θροεῖσθαι
*or **be troubled**, (or to be troubled ... still concerns the *mind*)*

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troubled, θροεῖσθαι, pres, infin, **pass** of θροέομαι, used only three times in the N.T. and always translated *troubled*; twice as an imperative passive, *be not troubled* (Mt.24.6; Mk.13.7 both apocalyptic texts), and this once as an infinitive passive *to be troubled*; Mt.24.6; Mk.13.7 **concern the terrible things that must come to pass during the time just preceding the coming of Jesus Christ.**

*Mt 24:6 And ye shall hear of wars and rumours of wars: see that ye **be not troubled** θροεισθε: for all these things must come to pass, but the end is not yet.*

*Mr 13:7 And when ye shall hear of wars and rumours of wars, **be ye not troubled** θροεισθε: for such things must needs be; but the end shall not be yet.*

There are yet worse things, hard things, that must come to pass!

μήτε διὰ πνεύματος μήτε διὰ λόγου μητὲ δι' ἐπιστολῆς ὡς δι' ἡμῶν
neither by spirit, nor by word, nor by letter as from us,

ὡς ὅτι ἡ ἡμέρα τοῦ Χριστοῦ² ἐνέστηκεν¹
as that the day of Christ is at hand.

ἐνέστηκεν, perf indic of ἐνίστημι, ἐν + ἵστημι, stands by.

Let nothing dissuade you from the truth of God's Word.

*Wuest, 'what he [referring to Paul] denies is, that it is so *immediately imminent*, or *present*, as to justify the neglect of every-day duties.'*

2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μήτε θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μητὲ δι' ἐπιστολῆς ὡς δι' ἡμῶν ὡς ὅτι ἐνέστηκεν¹ ἡ ἡμέρα τοῦ Χριστοῦ²

The Thessalonians were not to *become suddenly shaken or troubled in their minds*, so that they do not *stand fast* in the Word of God and keeping the ordinances, whether or not the day of Christ was at hand. (cf.

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vs.15) The truth of the matter is that we should never be moved by anything so that we fail to keep the Word of God or his ordinances. Perhaps a paraphrase of verses 1 and 2 could read: We beseech you, whether or not the day of Christ is at hand, not to be suddenly shaken in mind or troubled in spirit. One thing that we can be sure of is this: the Lord's coming is not said to be *soon*, but rather *sure* (He. 10.37; 2Pe.3.8, 9) and *sudden*. (Mt.24.27, 44; Mt.25.13; 1Thes.5.4)

Spurgeon's Devotional Bible, p. 722, 'Paul's first letter to the Thessalonians was misunderstood, and he therefore wrote them a second time. They had come to believe that the Lord would appear at once, whereas **all that Paul had stated was, that the Lord would certainly come, that the time was unrevealed, and that, therefore, they should live in daily watchfulness.** He here corrects their wrong impressions.' (bolding added)

The preceding revelation of the Man of sin. (3-9)

3 ¶ *Let no man deceive you*

The verb is an aorist subjunctive. Or perhaps it could be stated like this: 'No one should deceive you ...'

ἐξαπατήση, aor, subj act of ἐξαπατάω, ἐξ + ἀπατάω to deceive;

Wuest, 'Better *beguile*; since the word means not only *making a false impression*, but *actually leading astray*.'

κατὰ μηδένα τρόπον

by any means: (τρόπον, KJV *manner, means, way, conversation*, He.13.5)

κατὰ μηδένα, μηδέ-είς, KJV nine times, *Lk. 3.14; 10.4; Acts 9.7; 1Thes.3.3; Tit.3.2 no man; Acts 10.28 not any; 24.23 none; 2Thes.2.3 any.*

What means are there that may be used to *deceive* the saints? Biblically, there are at least these four errors:

1. That Christ's coming is past. (2Ti.2.18 ...*the resurrection is past already*...)
2. That Christ is come (present). (Mt.24.26 *Behold, he is in the ...*)

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3. That you must be alive when Jesus comes. (1Thes.3.13)
4. That Christ's coming is immediate or imminent. (2Thes.2.1, 2)
5. That Christ is not coming at all. (2Pe.3.4 *Where is the promise of His coming?*)

ὅτι

A.T. Robertson, the Greek ὅτι, 'hoti is causal, **because**, but the verb is understood.' (bolding added)

... for that day shall not come,

What day is this, but the day of Christ's coming? If there is any question about the validity of these *italicized* words belonging in the text, read it without them. We still come to the very same conclusion. However, this keeps before us the continuity of the thought, which is the coming of the day of Christ (*that day*).

The entire clause is added to the text to supply the proper meaning of the Greek; *Wuest*, such ellipsis are common in Paul.

A. T. Robertson, *Word Pictures*, 'The second coming not only is not "imminent," but will not take place before certain important things take place ...'

The New Bible Commentary: Revised, p.1161, '... a distinction should be made between suddenness and immediacy. Paul's words about the suddenness of Christ's return in 1 Thessalonians had been interpreted to imply its immediacy, and this made it necessary to point out that a number of things must happen first.'

Clearly this is in reference to the day of our Lord Jesus Christ's coming. The first letter speaks of the coming of the day of the LORD as a *thief in the night*. That never meant that Christ's coming was imminent, as some of the Thessalonians may have extrapolated from that text. It simply means that we know not the day of his coming; that Christ's day will be as unexpected

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and sudden as it would be for us that a thief would come to our house to break in and steal.

Mt 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Mk.13.28 ¶ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

*33 Take ye heed, watch and pray: for ye know not **when** the time is. (What does this teach us? Always live ready for the coming of our Lord Jesus Christ.) The tardy workman, the unready workman, the irresponsible workman, the absent workman won't receive a reward.*

ἐὰν μὴ
except

ἐὰν μὴ literally translated **means if not**. Robert Young's Concordance to the Bible records that this Greek phrase is translated *if not 15, if no 1, except 33, but 3*. There is some discrepancy in his reckoning as the Greek phrase only shows 48 times in the N.T. by a search of the OnlineBible.

ἔλθῃ ἡ ἀποστασία πρῶτον
there come a falling away first,

The coming of our Lord from glory to gather his people is preceded by an apostasy. This apostasy can mean both an apostasy of the world from the God of the Bible, and of the saints from the truth that is in the true churches. We do see both in the Scriptures.

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Of the world:

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

*2Ti.3.1 ¶ This know also, that **in the last days perilous times shall come.***

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

...

*13 But **evil men and seducers shall wax worse and worse, deceiving, and being deceived.***

*2Pe 2:2 And **many shall follow their pernicious ways;** by reason of whom the way of truth shall be evil spoken of.*

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts ...

Jude 4 ... denying the Lord God, and our Lord Jesus Christ.

*Re 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all **the world wondered after the beast.***

Of the saints:

*Mt 24:12 And because iniquity shall abound, the **love of many shall wax cold.***

Ac 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

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30 *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

2Ti 4:3 *For the **time will come when they will not endure sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;*

4 *And they shall turn away their ears from the truth, **and shall be turned unto fables.***

*John Trapp, p.632, 'an apostasy, viz of people from the truth, when **the whole world** went a wondering and a wandering after the beast, Rev. xiii.3.'*

*The Interpreter's Bible, vol. 11, p. 327, '**The rebellion** (this referring to the Gr. apostasy) is, **strictly speaking, within the church, but the outcome affects the world outside**; and evil becomes blatant and dominant in the whole of the inhabited world.'*

In Acts 19.9 we see that Paul caused the saints at Ephesus to *fall away* from, not the truth, but from error by withdrawing them from those who rejected and blasphemed the gospel of Jesus Christ. (cf. to the Acts study)

καὶ ²ὁ ἄνθρωπος τῆς ἁμαρτίας
and that man of sin

Barnes, vol.12, p.80, 'This is a Hebraism, meaning a man of eminent wickedness; one distinguished for depravity ...'

Systematic Theology, Augustus H. Strong, p.1008, '3. The precursors of Christ's coming. (b) There will be a corresponding development of evil, either extensive or intensive, whose true character shall be manifest not only in deceiving many professed followers of Christ and in persecuting true believers, but in constituting a personal Antichrist as its representative and object of worship.'

¹ἀποκαλυφθῆ
be revealed,

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ἀποκαλυφθῆ; 3rd p s, aor 1, subj, pass of ἀποκαλύπτω; ἀπό since, of, from, forth + καλύπτω KJV *cover, hide*. (see below, the aorist subjunctive being **for futurity**).

Concerning ἀποκαλυφθῆ and the aorist, subjunctive, passive verb:
A Manual Grammar of the Greek New Testament, Dana & Mantey, p.170,
‘ii. There is likely close relationship between the subjunctive and the future indicative. “It is quite probable that the future indicative is just a variation of the aorist subjunctive” (R. 924) In the earliest Greek which we have the subjunctive and future indicative are used interchangeably. ... The idea of futurity is almost invariably connected with the subjunctive, but while inevitable in the very nature of the case (for contingency naturally involves relative futurity), it is not the primary and fundamental idea.

ἀποκαλυφθῆ is used only one other time:

*1Co 14:30 If any thing **be revealed** ἀποκαλυφθῆ to another [prophet] that sitteth by, let the first [prophet] hold his peace. (in other words, **if** there shall be revealed)*

ὁ υἱὸς τῆς ἀπωλείας
the son of perdition;

ἀπωλείας, perdition;

ὁ υἱὸς τῆς ἀπωλείας is the only other place this is found:

*Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but **the son of perdition** (ὁ υἱὸς τῆς ἀπωλείας); that the scripture might be fulfilled.*

3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῆ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας

Antichrists and false teachers, as Judas, also called the *son of perdition* (Jn.17.12), and this man, are all *vessels of wrath fitted to destruction* (Ro.9.22), and are *made to be taken and destroyed*. (2Pe.2.12) And all of those who follow their deceitful ways are destroyed as well.

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The Antichrist (beast) and the false prophet destroyed:

*Re 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.***

All without Christ shall be destroyed:

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

So, after this general *apostacy* there *shall be revealed* (aor. pass, subj w/the Gr. 'ean' *if*, for futurity) the Man of sin, the son of perdition.

The words *be revealed*, or *shall be revealed* (futurity) **marks the beginning of the man of sin's deception**. This is further explained in the following verses. It is out of the question that this refers to Titus who shall come into Jerusalem in A.D. 70 to destroy it. The man of sin, Antichrist, is beyond this time. (cf. 1Jn.2.18 *that Antichrist shall come*; Re.17.14; 19.19-21)

Matthew Henry's Commentary, vol. 9, p.81, '...antichrist would take his rise from this general apostasy. The apostle **afterwards** speaks of the revelation of that wicked one (v.8), intimating the discovery which should be made of his wickedness, in order to his ruin ...' (bolding added)

Terms which we assign to Biblical truths sometimes need careful consideration. The term *imminent* applied to the coming of Christ must be defined by the word of God. I believe in the imminent coming of Christ, but that is subject to the successive order of events which God has revealed in His word. In other words, the imminent coming of Christ, by the 2Thessalonian text is contingent to the imminent coming of the man of sin. God has ordered it so that the coming of Christ cannot precede the coming of the man of sin. It is true to say that the coming of the man of sin has been imminent since Christ's ascension. The apostle John said as much.

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1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

In every age since Satan has had his man ready to come on the scene to do his dreadful work. How many times through history have we seen men that fit so much of what we understand the man of sin to be. Even in our day Christians point to this or that man and say that he could be the one. The coming of the man of sin is imminent. And after his coming is the coming of our Lord Jesus Christ and our gathering together unto Him. That is to properly define what imminent means. So as imminent as the coming of the man of sin so is the coming of our Lord Jesus Christ.

4 Who (the man of sin; the son of perdition) opposeth

ἀντικείμενος, nom masc pres of ἀντίκειμαι; ; ἀντί against, contrast + κείμεναι to be laid or set; this one is **set against**.

and exalteth himself

ὑπεραιρόμενος, part, pass, pres of ὑπεραίρω; ὑπερ above + ἄρω KJV to take away, bear up, to remove, put away; 2Co.12.7 should be exalted above measure is translated from the same Gr. root in the pres. subj. pass.

above ἐπὶ all that is called

λεγόμενον; acc sing masc, part, pres, pass of λέγω; is found 10 times in the N.T., KJV named 1, called 9.

God, or that is worshipped; (Or, devoted to God)

σέβασμα; only other place found is in Acts 17.23;;

Ac 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

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This one exalts himself over all this is attributed to God, as well as devoted to God.

so that he as God sitteth in εἰς the temple ναὸν

temple ναὸν: temple is used of the temple in Jerusalem (Mt.23.16), our bodies (1Co.6.19), or of the little shrines made by craftsmen to their gods (Acts 19.24), and to the N.T. church (1Co.3.16).

This does not state in clear terms what this temple is. Some say it is the church. Yes, the church is sometimes called a temple. (1Co.3.16, 17; 2Co.6.16; Eph.2.21) Others say that it is the Temple in Jerusalem. It could be another temple raised up. The point of this is, that whatever this temple is this man shall raise himself up in it and proclaim himself God.

καθίσαι, aor 1, infin of καθίζω, to sit.

of God, shewing

ἀποδεικνύντα, of ἀποδείκνυμι; ἀπό forth + δείκνυμι to show; KJV Acts 2.22 *a man **approved** of God; Acts 25.7 against Paul, which they could not **prove**; 1Co.4.9 that God hath **set forth** us the apostles; even sending forth.*

himself that he is God.

4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς Θεὸν καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός

5 Remember ye not, that, when I was yet with (among, πρὸς) you, I told you these things?

5 Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν

κατέχον

*6 And now ye know **what** withholdeth (stays or retains, vs. 7 **the day of Christ?**)*

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Κατέχον; acc sing neut, part pres, act of κατέχω; κατά + ἔχω; *holds down or back; KJV seize, stayed, keep, take, made toward, who hold, were held, possessed, possessing, who letteth, retained, hold fast.*

John Gill's Exposition of the Old and New Testaments, vol. 9, p. 257, '... answers to the Hebrew word קָצַע, to keep back or restrain ...'

The statement is not concerning **who**, but **what**. **Now you know what withholdeth ...** Or, Now you know *the thing that is restraining, holding back the day of Christ's coming.*

εἰς ἀποκαλυφθῆναι
*that he (that is, son of perdition) **might** be revealed*

εἰς son of perdition ἀποκαλυφθῆναι; aor 1, infin, pass
Or, for he *to be revealed.*

... what withholdeth (stays Christ's day) that he (the antecedent is *man* or *son*, vs. 3, which agrees both in gender and number, Gr. Machen, p.47, Lesson 97, #3 [Antichrist]) ~~might~~ be revealed ἀποκαλυφθῆναι in his time. (season) Or literally, what withholdeth **until** he be revealed in his season.

ἀποκαλυφθῆναι; aor 1, infin, pass of ἀποκαλύπτω; ἀπό + καλύπτω;

*Ro 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall **be revealed** ἀποκαλυφθῆναι in us.*

*Ga 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards **be revealed** ἀποκαλυφθῆναι.*

*1Pe 1:5 Who are kept by the power of God through faith unto salvation ready **to be revealed** ἀποκαλυφθῆναι in the last time.*

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The error of a possible rapture at this time has done much to lull many believers into a false sense of security and unpreparedness. While I do agree that after the man of sin has been allowed to do his dastardly work the few saints are living in that day shall be caught up in the air, but the rapture doctrine leads false comforts the believer into think that he shall not see Antichrist. That is a lie. And the problem with believing a lie is that those who do so are going to be caught unaware.

(Now, I suppose those hard brethren who sit in judgment and denounce all of the churches that have erred in Arminian doctrine as false churches and false brethren, even some calling these dear saints of God antichrists, have an issue here to chew on for a while. Their error of the rapture is seriously standing against the truth of the Word of God. I'd say it is as equal an error as Arminianism. But for either error I'd not denounce the true churches of Jesus Christ. Never do these errors among the true churches warrant calling them false teachers and antichrists. God forbid. Oh how we need more grace and love for the people of God!)

Mr 13:34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

We read of books when the time shall come that there will be unmanned cars and airlines because of the sudden rapture of the Christian. We hear of Christians who have run up financial debt in hopes of not having to repay what they have borrowed because they shall be raptured *early*. Christians have not planned for the future because they bank on Christ's coming before they reach their *golden years*. There was a popular series of books and movies on the subject titled *Left Behind*. But brethren, by the Word of God, just reading this text, and there are others as well that speak to the

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same truth, tells us that it is not as they say it will be. Let's read this as it is written and leave off the introduction of anything that is not in this text and see what it teaches.

ἐν τῷ ἑαυτοῦ καιρῷ
in his time. (season, or opportunity)

ὁ καὶ νῦν τὸ κατέχον οἶδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ

Many different interpretation of this text (I list nine different authorities below, but they all agree on this one point ... that the Antichrist is the one being *hindered*. But that is not what the text states.): **Holy Spirit/supernatural power, civil power and/or personal authority:**

Systematic Theology, Lewis Sperry Chafer, vol.6, p.86, 'The Restrainer will go on restraining until He, the Restrainer, is taken out of the way. Then shall "that Wicked" one be revealed, and not before. But who is the Restrainer? ...That the Restrainer is accomplishing a stupendous, supernatural task classes Him at once as one of the Godhead Three; and since the Holy Spirit is the active agency of the Trinity in the world throughout this age, it is a well-established conclusion that the Restrainer is the Holy Spirit of God.'

Or, that the restraining is some civil power of Paul's day:
J-F-B, vol.3 'p.473, 'The *hindering* power mean-while restrains its full manifestation: when that shall be removed, this shall take place.'

The Layman's Bible Commentary, vol. 23, p.45, 'He [Antichrist, my insert] has not been made manifest because there is some power that is restraining him. Some interpreters have felt that Paul referred to the Roman Empire, which at this time was protecting him. A few think that Paul's ministry to the Gentiles is the restraining power. Others think that the reference is to some **supernatural power**.'

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Interpreter's Bible, vol. 11, p.328, 'The Thessalonian disciples **know** not only that **the man of lawlessness** is being restrained **now**, but also **know what is restraining him**. In vs. 6 the "restrainer" is referred to in the neuter gender; in vs. 7, in the masculine gender. Thus it is something which can be thought of both as an abstract force and a personal figure—probably two phases of the same power and authority. If the restraining power may be conceived either as impersonal or personal, **it was probably an authority or an institution which could be regarded as embodied in a personal agent**. ...But for the time being there is a restraining power holding this lawless power or energy in check. This is to continue for a limited time—**until he is out of the way**.'

The New Bible Commentary: Revised, p. 1163, 'What is restraining him [Antichrist, my insert] **is impersonal here, but personal in v. 7**; this throws light on the meaning. The apostle is intentionally vague in writing this, but he appears to have been more explicit in his oral teaching at Thessalonica. This supports the views that the Roman empire is the restraining agency, since it may be considered either as an impersonal power, or as embodied personally in the emperor. **...even less plausible is the suggestion that the Holy Spirit is intended ...**' (bolding added)

Albert Barnes, vol. 12, p.76, '(c) There was a restraint then exercised which prevented the development of the great apostasy.'

ibid., The reference is to something that then operated to *constrain* or *hold back* the obvious tendency of things, **so that the "man of sin" should not at once appear**, or so that things should not soon so develop themselves as to give rise to this antichristian power. There were causes at work even then, which *would* ultimately lead to this... (bolding added)

'*That he might be revealed in his time*. The most natural interpretation is that which **refers it to civil power**, meaning that there was something in the form of the existing administration which

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would prevent this development until that restraint should be removed.

'...The meaning is, that there was then a restraint operating which would prevent the development **of this antichristian power until the proper time...**' (bolding added)

Matthew Henry's Commentary, vol. 9, p. 83, 'Concerning this [the rise of antichrist, my insert] we are to observe two things:—(1.) There was something that hindered or withheld, or *let, until it was taken away.*'

John Gill's Exposition of the Old and New Testaments, vol. 9, p. 257, 'And now ye know what withholdeth, &c.] Or hinders the revelation of the man of sin, or antichrist

The man of sin has a time, a due time. It cannot be otherwise because God has ordered it so. The coming of Jesus Christ cannot precede the coming of the Antichrist. God's word is true!

τῆς ἀνομίας

7 For the mystery of iniquity (lawlessness; iniquity, Mt.23.28; Tit.2.14)

ἐνεργεῖται, 3rd p sing pres, ind, mid

doth already work:

doth work, ενεργεῖται, 3rd p sing pres, ind, mid of ἐνεργέω; ενεργεῖται only 3 times in the N.T., 1Co.4.12 so then death **works**; 1Thes.2.13 the word of God, which **effectually worketh** also in you.

μόνον ὁ ἄρτι κατέχων
only he who now letteth

Verse 6 κατέχων, here κατέχων, withholdeth, retains, stays ... What? Not who. He who now restrains, holds back the day of Christ's coming!

(words implied by the texts) ἕως γένηται ἐκ μέσου (among, midst)
will let, until he be taken out of the way.

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Meaning the time that he should be removed. Antichrist must be allowed to do his whole work, then, and only then, shall he be taken out of the way, or removed ... at or by the coming of Christ ... which is described immediately below. Again, that which restrains the coming of the day of Christ will do so until the [time] that the man of sin should be removed! In other words, antichrist would continue to do his evil work unless Jesus come to remove him.

A Body of doctrinal and Practical Divinity, John Gill, p.450, 'The first step towards the increase and enlargement of Christ's kingdom, will be the destruction of antichrist ...' (And most interpreters agree with this even though they arrive at this from a totally different angle.)

7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται

ἄρτι, now or from this point, hence, here, of this present

ἕως, until

γένηται, (3rd p s, aor 2 subj of γίνομαι)

Every way that the KJV translates this: *grow, have, be, is made, may be, be, was, fulfilled, be done, being, shall be performed, art made, should be come to pass, is come to pass, which is become, may become, be married, might become, might have, be taken*)

ἐκ μέσου:

Or, out of among, out of the midst, taken from the midst. (KJV, six times *from among*)

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way (ἐκ τοῦ μέσου, or literally, from the midst), nailing it to his cross ...

8 *And then shall that Wicked (Lawless, Rule-less) be revealed,*

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ἀποκαλυφθήσεται, 3rd p s, fut, ind pass of ἀποκαλύπτω; found three times in the N.T.;

*Mt 10:26 Fear them not therefore: for there is nothing covered, that shall not **be revealed** αποκαλυφθησεται; and hid, that shall not be known.*

*Lu 12:2 For there is nothing covered, that **shall not be revealed** αποκαλυφθησεται; neither hid, that shall not be known.*

Not in his beginning (vs.3), but for who he is in his ending. The world shall be deceived and overtaken by this wicked one. But he shall be revealed for who he is, and then shall Christ come.

The world shall have been duped, deceived:

Lu 21:35 For as a snare shall it come on all them that dwell on the face of the whole earth.

Mt 24:37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

whom the Lord shall consume with the spirit of his mouth, and shall destroy with

τῆς ἐπιφανείας τῆς παρουσίας αὐτοῦ
the brightness of his coming: (Related to His coming ἐπιφανεία marks the singularity of His *appearance*.)

Some will deny that Jesus is coming back to this earth one day. This vivid description will not allow that error to stand. It is the *brightness* of his

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coming. This speaks of the overt, obvious personal display of His personal coming to this globe again.

How little is our faith sometimes! Since our Lord came personally to us before, *took upon him the form of a servant and made in the likeness of men* (Phl.2.7), came to His own the King (Mt. 2.2; 27.11, 29, 37), yet died for the sins of His people first; should He not also come again and rule this earth as King of kings and Lord of lords? (Re.19.16) This is all very plainly stated in the Word of God, and logical to the spiritually minded. But amazingly, this doctrine of Christ's glorious coming does not factor into the theology of many religionists. (2Co.11.3)

ἐπιφανεία, dative sing of *ἐπιφάνεια*,

1Ti.6.13 ¶ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

*14 That thou keep this commandment without spot, unrebukeable, until the **appearing ἐπιφανείας** of our Lord Jesus Christ:*

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ...

2Ti.1.9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

*10 But is now made manifest by the **appearing ἐπιφανείας** of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel ...*

Tit. 2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

*13 Looking for that blessed hope, and the glorious **appearing ἐπιφάνειαν** of the great God and our Saviour Jesus Christ;*

In this man of sin's revelation is his destruction.

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8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει
9 *Even him, whose coming is after the working of Satan with all power*

δυνάμει, dat sing of δύναμις; δυνάμεως is found 21 times in the N.T. and is translated *power 18, might 1, mighty 1, abundance 1*; the root is used four times in the Thessalonian letters (1Thes.1.5; 2Thes.1.7, 11, **2.9**); the power, force, influence.

καὶ σημεῖοις καὶ τέρασιν ψεύδους
and signs and lying wonders, (the wonders of a lie)

τέρασιν, dat pl of τέρας, which is always translated with the English word *wonder/s*; these are deceitful, false astonishments, marvels. They are not real or genuine.

ψεύδους, gen sing of ψεῦδος; always singular and translated with the English word *lie*.

9 οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημεῖοις καὶ τέρασιν ψεύδους

The delusion of them not chosen to salvation. (10-15) (This point will be continued in the next lesson)

καὶ ἐν πάσῃ ἀπάτῃ (vs.3) τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις
10 *And with all deceivableness of unrighteousness in them that perish;*

ἀπολλυμένοις, dat pl, masc, part, pres, mid, pass of ἀπόλλυμι; ἀπό since, forth + ὄλλυμι LXX Pn.1.32 *ruin*; **So**, in them that are being ruined.

LXX,Pn.1.32 For because they wronged the simple, they shall be slain; and an inquisition shall ruin ὀλεῖ the ungodly.

(as an antithesis to the fact ... because)

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because they received not the love of the truth, that εἰς they might be saved.

ἀνθ for ἀντὶ ᾧν, on which account; Lk.1.20; 19.44; Acts 12.23; 2Thes.2.10, *because*; Lk.12.3, *therefore*.

σωθῆναι, aor 1, infin, pass of σώζω; KJV *be saved, to be healed, to be saved*.

10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις ἀνθ ᾧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς

καὶ διὰ πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης
11 *And for this cause God shall send them strong delusion,*

πλάνης, gen sing, KJV *error, deception, delusion*.

ἐνέργειαν, acc sing of ἐνέργεια; **cf. 9**; effect; KJV *effectual working (Eph.3.7), working (Eph.1.19), operation (Col.2.12)*

εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει
that they should believe a lie: (Or, for to believe a lie.)

πιστεῦσαι; aor 1 infin of πιστεύω, to believe; to believe;

ψεύδει, dat sing of ψεῦδος

Ro 1:25 Who changed the truth of God into (or with) a lie ἐν τῷ ψευδεῖ, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

11 καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει

ἵνα κριθῶσιν
12 *That they all might be damned who believed not the truth,*

κριθῶσιν; 3rd p pl, aor 1, subj, pass of κρίνω;

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Only other place where this tense of κριθῶσιν is used:

*1Pe 4:6 For for this cause was the gospel preached also to them that are dead, that they **might be judged** κριθῶσιν according to men in the flesh, but live according to God in the spirit.*

All were condemned already, but this proves the truth of their condition.

πιστεύσαντες, nom pl, masc, part, aor 1, KJV *believe, hast believed, since [ye] believed, after that [ye] believed, **which have believed.***

ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ
but had pleasure in unrighteousness.

εὐδοκήσαντες; nom pl, masc, part, aor 1 of εὐδοκέω; εὖ well + δοκέω to think. This particular verb tense is only used here.

12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ

13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ...

I'd like to close with this thought today: It is not so for those who have believed in Jesus Christ to the saving of the soul. The saints of God shall not be deceived by this man. They'll know who he is and know what he is about to do. But we know this: our Lord Jesus' coming is soon to follow on this man of sin's heels. We shall see Him! While all the world wonders after this man, we still wait and look for the Savior. And He shall come! All the dead in Christ shall then rise first, and we which are alive and remain unto the coming of the Lord shall be caught up together with them in the air. That is the promise of God to His people. Believe the truth! Do you know Christ Jesus died for you? He came from glory, sent from the Father, to redeem us from our sin-fallen state, and reconcile us to God. That is what His death was for. Do you know this for yourself? If so, and you've never said so, do so today. Repent of your sins to God, make that profession of your faith before the saints of God, follow Him in baptism, and walk with Him in this

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N.T. church until that day come of the first resurrection come. (edits 201231-3,CAT)