

Corrections on the Day of the Lord, Pt. 2
2 Thessalonians 2:3-7

Introduction

Turn again to 2 Thessalonians. We will be continuing our study of chapter 2 this morning. Recall from our earlier studies in chapter 1 that Paul writes this letter in part to encourage them as they endured suffering from persecution and affliction due to their faith in the Lord Jesus. Paul begins by commending them for their perseverance and God's righteousness in judging of them to be worthy of His kingdom. He then continues on to remind them that when the Lord Jesus would be revealed (ἀποκάλυψις / apokalupsis) from heaven, they would be given relief while their persecutors would be afflicted by God as He dealt out retribution against those that do not know God (unbelieving Gentiles) and those that do not obey the gospel of the Lord Jesus (unbelieving Jews) culminating in the penalty of eternal destruction away from the presence of the Lord and from the glory of His power.

False Teachers and Doctrinal Error - 2 Thessalonians 2:2

It would seem that the persecution and affliction that they were already suffering was bad enough, but as we get into chapter 2, we find that added to their suffering was being "shaken in mind and disturbed" by false teachers. The devil is not compassionate, so he does not lessen his efforts to lead people astray because they are already suffering. The same is true of those that either follow Satan or are led astray by him. Job's friends may have meant well, but they ended up only adding to his suffering with their poor and often faulty advice. Whatever the intentions of the false teachers among the Thessalonians may have been, the effect of their false teaching was an increase in their suffering by adding mental anguish with their claims that they were already in the day of the Lord.

Lying about the source of the teaching is wicked in and of itself and is an obvious indication that the original intentions were also evil. However, keep in mind that such false doctrine can then be quickly spread by those who assume the original claims are true. The secondary false teacher may not know his doctrine is in error, and his intentions may not be nefarious. However, ignorance spread with good intentions still results in false doctrine as surely as those who did intentionally teach error. That is why there are so many warnings throughout scripture to be alert and guard yourself and others from doctrinal error by knowing the word of God and checking every teaching against it. Ephesians 4:11-16 makes it clear that one of the reasons God has established the church is so that we can all use our spiritual gifts to build one another up to maturity, and as that is done, then we can avoid being "*tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.*" The Thessalonians were still young in the faith, and this second chapter was meant to both comfort and correct them. The teaching that was disturbing them did not come from the Spirit or from Paul, Timothy or Silas. They had been listening to lies.

I am emphasizing this point about false doctrine and false teachers because the passage we will be studying today is interpreted very differently usually according to theological camps. By that I mean that the verses are interpreted to fit in with doctrine already believed instead of what the text may be actually stating. We know there is only one interpretation that is true, but which one? All current interpretations could be false, but they cannot all be true. It would be wrong to assume that an interpretation of this passage that is different from your preconceived theology is necessarily wrong or done with wicked intent. While the interpretation could be wrong and there are false teachers that do have evil motives, the truth or falsity of an interpretation needs to be evaluated based on what is actually in the text and related

passages and not by how well it fits what you want to believe. I say all of this in order to emphasize the need for humility so that the discussion of these texts will be a genuine quest to understand the mind of God being revealed instead of degenerating into the quest to “win” a debate. If the “winner” of a debate is wrong, then it only compounds the spread of error. I will do my best to be fair to other views even as I explain my conclusions as I have studied this passage.

As I pointed out last week, one of the reasons this passage causes confusion is that English translations have used only a couple of words to translate many different Greek words. The nuance of meanings is lost and things that should be distinguished from each other become jumbled together leading to confusion. Because of that I want to read through this passage translating it a little more literally and noting particular Greek words and grammar. Follow along in your own Bible and note the differences.

¹ 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 ² 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 - PFAI3S of ἐνίστημι / enistāmi). ³ 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 ἀποκαλύπτω / apokaluptō (is revealed - APSub3S), the son of the destruction, ⁴ 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. ⁵ Do you not remember that yet being with you this I was saying to you? ⁶ And you have known (PPfI2P1) the one now restraining him (PAPtcpSNt) so that he is ἀποκαλύπτω / apokaluptō (revealed - APInf) in his time ⁷ 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, ⁸ And then will be ἀποκαλύπτω / apokaluptō (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. ⁹ The παρουσία / parousia (appearance / presence) of whom is (PAI) in accordance with the Satan in all power and signs and lying wonders, ¹⁰ 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). ¹¹ And for this reason God sends (PAI) to them power of delusion so that they believe (AAInf) the lie, ¹² in order that they may be condemned (APSub3P1), all the ones not believing.”

That may have been a bit confusing, but we are going to examine each verse in detail to help make it more understandable.

Review - 2 Thessalonians 2:1-2

I will start with a quick review of the main points from last week’s study of verses 1-2 because they contain the reason Paul is writing and without a clear understanding of that the rest of the chapter will be confusing and easily misinterpreted.

The purpose of Paul’s writing was to remove the reason that they were shaken in mind and disturbed by correcting the erroneous doctrine that they were being taught. I pointed out the seriousness damage this false teaching was doing. Shaken in mind refers to being agitated, vacillating and upset in their thinking. It was tossing them to and fro like the waves of a stormy sea. The term and grammar for disturbed (θροέω / throeō) refers to being in a state of fear and troubled mind.

Why were they in this condition? Because they were being taught that they were already in the day of the Lord. English versions usually translate this as the “day of the Lord has come” or something similar, but this not the usual word for “come” (ἔρχομαι / erchomai). This is ἐνέστηκεν / enestāken which is the Perfect Active Indicative of ἐνίστημι / enistāmi, a compound word joining the preposition ἐν / en with the word for stand, so it means to “stand in.” The perfect tense indicates it is something that happened in

the past and continues in the present with the emphasis on the existing results of the past action. A better translation is that they were being wrongly taught that *“the day of the Lord is present,”* or more literally, they were told they were *“standing in”* the day of the Lord.

That may not seem like much of a difference from *“has come”* or similar translation to *“standing in it - is present,”* but Paul’s usage of this particular word means the difference is important. That will become more clear when we get to verse 3 in which this phrase is the unstated apodosis, but first it must be clearly understood why being in the day of the Lord would be so disturbing to them, and that is directly tied to their understanding of the rapture.

I made it an important point last week to tie Paul’s statement in verse 1 that he was writing *“with regard to the παρουσία / parousia (appearance / presence) of our Lord Jesus Christ and our gathering together to Him”* to his statement in 1 Thessalonians 4:15-18 in which he uses the same phrase, *“the παρουσία / parousia (appearance / presence) of the Lord,”* for the timing of the rapture when the saints, both dead and alive, will be transformed and caught up together to meet the Lord in the air. Paul’s use of *παρουσία / parousia* in connection with Jesus’ return is directly tied to the rapture. Here in 2 Thessalonians 2, the *παρουσία / parousia* of Jesus is directly linked to the day of the Lord. They were disturbed because if the day of the Lord was now present, then they either missed the rapture or had misunderstood Paul’s teaching about it, and that would be disturbing either way.

If they were in the day of the Lord, then Paul’s teaching about *“not being destined for wrath”* (1 Thess. 5:9) and Jesus *“who rescues us from the wrath to come”* (1 Thess. 1:10) must be narrowly applied and the promise of the rapture is not related to missing God’s wrath which will be poured out on the earth during the 70th week of the prophecy in Daniel 9, also known as the Tribulation period. They would be rescued from God’s direct wrath, but they would see and experience the wars, famines, earthquakes, lawlessness, and destruction of that time period spoken of by the prophets and Jesus. They were already suffering persecution and affliction at the hands of evil men and they would have to expect it to get worse. Obviously, that would be very disturbing.

It would be even more disturbing if they thought that being in the day of the Lord meant they had missed the rapture since that would also mean they had misunderstood the gospel and were not saved. They would have to grapple with how then to be saved while knowing that God’s wrath during the day of the Lord would also be directed at them as being among those that either did not know God or did not obey the gospel of the Lord Jesus (2 Thess. 1: 8-9).

To summarize, they were shaken and disturbed by false teachers that were claiming to have received knowledge from either the Spirit or a word or a letter from Paul, Silas or Timothy that they were in the day of the Lord. However Paul’s answer to them may be interpreted, it must be something that corrects the deceit and enables them to no longer be shaken or disturbed, and it must also be related to *“the παρουσία / parousia (presence / appearing) of the Lord of us, Jesus Christ, and our gathering together to Him.”*

Guarding Against Deception - 2 Thessalonians 2:3a

Paul begins verse three with the instruction that they were not to allow themselves to be deceived in any way, according to any manner. That is easier said than done because false teachers can be very deceptive using many means and methods to deceive people to believe false teaching which is why there are many warnings about it. The warning in Ephesians 4:14 includes *“trickery of men”* and *craftiness in deceitful scheming.* Colossians 2 warns about philosophy, traditionalism, asceticism, supernaturalism and mysticism. 2 Corinthians 4:2 warns about those who *“adulterate the word of God”* while 2 Peter 2 warns about the enticements of greed and sensuality. Those in Thessalonica made false claims of authority for their teaching as being by either the Spirit or by Paul or one of his missionary companions. That was enough to lead astray the Thessalonians believers who were young in the faith.

How do you overcome deceptive false teachers? Ultimately it always comes back to knowing the truth and following it. You have to become a student of the Scriptures yourself as Paul states in 2 Timothy 2:15 - *“Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.”* And as I mentioned earlier from Ephesians 4, you also need to be actively involved with other believers so that you can help each stand against false doctrine by the joint quest to know and apply God’s word. Let me emphasize that - it is a joint quest to know and apply God’s word. Those who are older in the faith telling those younger in the faith what to believe and do is only helpful if those who are older are also wise and humble in their own quest to grow in the grace and knowledge of our Lord. If those that are older are not actually mature in faith, then they will lead those younger astray into the same errors they have been following. Frankly, I strongly believe that is the major problem in most churches. Instead of going to the Scriptures to know what to believe and how to behave, people follow tradition and the example of others wrongly assuming them to be good role models. The issue of maturity is knowing and following what God has said and not how many years you have professed to be a Christian. If the person cannot demonstrate from God’s word why what they say is true, then they are not mature in the faith.

Here in 2 Thessalonians Paul makes his corrections by pointing back to truth. He pointed out in verse 2 that the claims were false that what was taught came from them - *“as if from us.”* In verse 3 he points out two critical events that mark being in the day of the Lord. If they have not occurred, then they are not in it. This was not new information for them for Paul specifically states in verse 5 that he had taught them about these things when he was with them. Paul points to truths they already knew in order to prove the teaching they had been receiving was false.

Whenever you are dealing with someone that is believing lies, you bring them back to truth by working from a starting point of what they already know is true. That is what Paul does here. That has become much more difficult in our post-modern society in which educated yet ignorant people will deny that truth can be knowable, but difficult is not impossible, and reality has a way of eventually moving people toward truth. Just as gravity moves people back to earth, proclaiming God’s word and leaving it in the hands of the Holy Spirit moves people toward truth even while they are fighting it.

The Unstated Apodosis - 2 Thessalonians 2:3b

I mentioned earlier that verse 3 has an unstated apodosis. What is that? An apodosis is the main clause of a conditional sentence and the protasis is the subordinate clause in a conditional sentence. A conditional sentence structure is “if this, then that.” The second sentence in verse 3 is a conditional one that literally translates as *“that if not it has come, the apostasy first, and he is revealed, the man of lawlessness, the son of perdition . . .”* This conditional sentence is only partially stated with the apodosis having to be supplied from what is stated in verse 2 as indicated in most of your English versions by the phrase that is in italics - *“it will not come”* (NASB), *“that day will not come”* (NKJV), *“that day will not come”* (ESV). The unstated apodosis is from the statement in verse 2 that the “day of the Lord ἐνέστηκεν / enestāken” - which I pointed out earlier is the perfect active indicative of ἐνίστημι / enistāmi which literally means “standing in.” Translating this word as “has come” confuses it with ἔρχομαι / erchomai used in verse 3 in connection with the apostasy. Again, it would be much better to distinguish between the two verbs by translating this as “is present” or “has arrived and is present” because the emphasis in the perfect tense is that the claim is that they were now in the day of the Lord.

That may seem like making a mountain out of a molehill, but it actually is very important which become more clear by these contrasting alternative translations of the end of verse 2 and verse 3. The NKJV has, *“as though the day of Christ had come. ³ 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 NASB, ESV and most other translations are similar. Here is an alternative translation emphasizing a more literal meaning of ἐνίστημι / enistāmi. *as that the day of the Lord is present. ³ Let no one deceive you in any manner,*

for [the day of the Lord is not present] if not the apostasy has come first and the man of lawlessness is revealed, the son of the destruction.”

Translating this to mean “the day of the Lord will not come unless the apostasy comes first” places the apostasy as an event that occurs prior to the arrival of the day of the Lord. Translating this as “the day of the Lord is not present if not the apostasy comes first” can still allow for the apostasy to be an event that occurs prior to the day of the Lord, but it also allows the apostasy to be the first event within the day of the Lord which is quickly followed by the revelation of the man of lawlessness. Paul gives us the needed clue about which idea is true in what he had previously taught them in 1 Thessalonians 5:2.

Like a Thief in the Night - 1 Thessalonians 5:2

Paul discusses the day of the Lord in 1 Thessalonians 5 stating in verse 2-3, “² For you yourselves know full well that the day of the Lord will come just like a thief in the night. ³ 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.” Paul did not pick the phrase “thief in the night” out of thin air. That was the phrase Jesus used in Matthew 24:42 to describe the uncertainty and suddenness of the coming of the Lord. The thief comes when it is not expected, which is a point Paul also emphasizes in 1 Thessalonians 5:3. Destruction comes upon them unexpectedly while they are saying “Peace and safety.” It comes upon them suddenly like labor pains for a woman with child. She may well know the time is getting close, but the labor pains hit suddenly.

If the apostasy and revelation of the man of lawlessness occur prior to the day of the Lord, then they serve as the warning that it is imminent. Remember that Paul has already tied the παρουσία / parousia, the appearing of the Lord and the rapture to the day of the Lord in both 1 Thessalonians 4 & 5 and here in 2 Thessalonians 2. How then could the coming of the Lord be like a thief in the night if a direct warning of it is given just prior to it? The answer is that it would not. If the apostasy and the revelation of the man of lawlessness are the first events within the day of the Lord, then the coming of the Lord would be like a thief in the night and they would also serve as direct announcements that you were now in the day of the Lord. That is Paul’s argument here in 2 Thessalonians. The claim that they are in the day of the Lord is false because the events that begin it have not occurred.

To use a sports analogy that came up in the Deeper in the Sermon discussion group last Monday, whatever ceremonies are done before a sports game indicate the game is about to start, but the game does not start until the whistle blows and the clock starts. If the apostasy is prior to the day of the Lord, then it would be like the ceremony before the game that warns it is about to start, but you are not actually in it. If the apostasy is the first event of the day of the Lord, it is like the actual first pitch or the whistle blowing and clock starting and you are in the game.

It is for these reasons that I believe that the apostasy is a first event within the day of the Lord, otherwise the apostasy could take place without actually being in the day of the Lord. The apostasy would be an indication that the day of the Lord was near, but not actually in it, which would be contrary to the meaning of the perfect active indicative of ἐνίστημι / enistāmi used in verse 2 and which serves as the unstated apodosis of the conditional sentence of verse 3.

The Apostasy - 2 Thessalonians 2:3b

Much debate is made about what exactly is the apostasy in verse 3. The English word apostasy used in many translations is simply a transliteration of the Greek noun ἀποστασία / apostasia. Other versions translate it as “rebellion” (ESV, Lexham, NIV) or “falling away” (KJV, NKJV, Young’s).

This noun only occurs twice in the New Testament. Here in 2 Thessalonians 2:3 and in Acts 21:21 in which James and the elders in Jerusalem recounted the slander against Paul that he was teaching the Jews to “forsake” (ἀποστασία / apostasia) Moses and not circumcise their children. It is also translated there as “turn away” (NIV) and “abandon” (Holman, Lexham). It occurs three times in the Septuagint for

three different Hebrew words. In Joshua 22:22 where it is translated as “rebellion” and distinguished from “breach of faith / unfaithful act.” In Jeremiah 2:19 it is used as an indictment of the wickedness of the people and translated as “apostasy” (NAS, ESV, Holman) and “backsliding” (NKJV, Darby, Young’s). It is used in 2 Chronicles 29:19 to describe King Ahaz’ discarding of the temple utensils as an act of “unfaithfulness” (NASB, Holman), “transgression” (NKJV, Darby), “faithless” (ESV), “trespass” (Young’s), “sinned” (Lexham). It is easily seen from these examples that the word can convey a wide range of similar meanings.

The word ἀποστασία / apostasia is a compound word using the preposition ἀπο / apo, joined with ἵστημι / histāmi, the word for stand. The preposition ἀπο / apo is used to convey a separation of some kind from one thing to another, either outward or inward bound, away from or coming from. This compound word then literally means away from standing and so is translated variously depending on the object of standing. Liddel & Scott define it primarily as “defection, revolt” and secondarily as “departure, disappearance.” In the first it is a departure from an idea, government or law and so is translated as

“forsake,” “abandon,” or “turn away,” in passages such as Acts 21:21 which speaks of a departure from the law of Moses or as “rebellion” in Joshua 22:22 in departing from following God.

We gain an additional sense of the word by looking at the usage of the verb form of the word, ἀφίστημι / ahistāmi, which is used 15 times in the New Testament on only three times is it related to a departure from faith (Luke 8:13; 1 Timothy 4:1 & Hebrews 3:12). The other uses include a departure from iniquity (2 Timothy 2:19), leaving the temple (Luke 2:37), that a messenger from Satan might leave Paul (2 Corinthians 12:5), an angel departing from Peter (Acts 12:10); of John Mark deserting Paul and Barnabas (Acts 15:38), and of Paul withdrawing from the Jews (Acts 19:9). The neuter form of the noun, ἀποστάσιον / apostasion, is the term used for a certificate of divorce (Matthew 5:31; 19:7; Mark 10:4), and a divorce is a departure of the spouses from one another.

Daniel Davey concluded in his study of this word group, *“It is with full assurance of proper exegetical study and with complete confidence in the original languages that the word meaning of ἀποστασία / apostasia is defined as departure.”* Paul Lee Tan agreed in his study of 1 Thessalonians 2:3 that *“The best translation of the word is “to depart.”* It is also interesting to note that six of the first seven English translations of the Bible translated ἀποστασία / apostasia in 1 Thessalonians 2:3 as “departure” or “departing” [Wycliffe (1384), Tyndale (1526), Coverdale (1535), Cranmer (1539), Breeches (1576), and Geneva (1608)] with Beza (1583) transliterating it. The Latin Vulgate translates it as discessio, meaning “departure.” It is not until the KJV in 1611 that it is translated as “falling away” without explanation.

The general meaning of ἀποστασία / apostasia is departure with the context determining from what the departure is taking place. It could be from the law, the word of God, the faith or from God since the noun and verbs forms are used in that way, but it could also be from something else metaphysical (iniquity) or physical (a person or place). What then is the ἀποστασία / apostasia in 2 Thessalonians 2:3?

Many commentators equate this with the departure from faith spoken of in 1 Timothy 4:1, *“But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,”* or Jesus’ statement in Matthew 24:7 *“At that time many will fall away (σκανδαλίζω / skandalizō) and will betray one another and hate one another. Many false prophets will arise and will mislead many.”* While that is a common view, it does not explain why Paul uses the article in 2 Thessalonians 2:3. It is “the apostasy” that comes first and not “an apostasy.” That is a crucial point that must be addressed.

Both of the passages already cited and all the others I could find related to false teachers, mockers and people being led astray in the last days only give generalities that all could be applied to the moment we are living in right now. Are there not right now many false teachers in the world and mockers who

deny the flood of Noah as 2 Peter says mark the last days? Are there not right now many who have fled from sound doctrine to find teachers that will tickle their ears with what they want to hear as warned about in 2 Timothy 4? What is the departure from the faith that is specific enough to mark it as “the apostasy” that will indicate that the day of the Lord has arrived and you are now in it? I have yet to see an adequate answer to that question if apostasy in this passage refers to a falling away from the faith. To what then is Paul referring to in telling the Thessalonians that they would know if the day of the Lord was present by whether the apostasy had come since it is first?

The ἀποστασία / apostasia - the departure - that occurs in the near context of verse 1 is the gathering together of the saints that occurs when the παρουσία / parousia - the appearing - of the Lord occurs and the rapture takes place which Paul had already taught them in 1 Thessalonians 4:15-17. The saints are not caught up and gathered together to meet the Lord in the air unless they also depart from this earth. That is a very specific event that would be properly designated as “the apostasy” and which would give clear distinction as to whether you were in the day of the Lord or not. That is the force of this conditional sentence in verse 3. If the apostasy has not come first, then you are not in the day of the Lord. That would be very comforting to the Thessalonians. The rapture had not occurred, so they had not missed it, and they were not in the day of the Lord.

As I explained earlier, the day of the Lord comes like a thief in the night when people are not ready or expecting it. That is the nature of the παρουσία / parousia - the appearing - of Christ for His church and the rapture that accompanies it. It is an event that cannot be ignored and will mark the start of a new dispensation - the day of the Lord.

We are about out of time today, so I will have to deal with the revelation of the man of lawlessness in the next sermon in this series. There are two possibilities to what Paul is referring and both are included in Daniel 9:27. There is the firm covenant that the prince who is to come will make at the beginning of the week and there is the abomination that makes desolate that occurs in the middle of that week.

Conclusions

I fully recognize that this has been a very technical sermon and may have been hard to follow. Be glad that I have only summarized much of the arguments that are made pro and con to the various interpretations without going into the tedious and sometime exhaustive nature of some of them.

There are a few things I hope you have gotten from this sermon even if you were not able to follow everything that I was talking about. First, you are not in the day of the Lord and you have not missed the rapture.

Second, Jesus is coming back from His church, so you have hope no matter how bad circumstance are presently or will get in the future. While there are some good items that pop up in the news such as the court case in California that has removed the restrictions that were placed on them, most of the headlines only continue to point to the rise of the wicked who have disconnected from reality and the increasing persecution of Jews and Christians. The promise of Jesus’ return transcends those natural fears so that you can be bold in faith and live for Him just as the Thessalonians did 19 ½ centuries ago.

Third, though it can take some hard work, it is possible to study and understand what God has revealed to us in the Scriptures. I can be confident while still gracious to those that hold to other interpretations even as we banter back and forth about the meaning of a particular text. The humble who share the quest to understand God’s revelation as He intended it are grateful for even the challenges to a current understanding because the mutual quest is to understand God, His will and revelation. To those who hold to other interpretations of this passage, I welcome your explanations of the questions raised in this sermon in the same way I hope you will consider the answers I have given to them.

Sermon Notes - May 16, 2021
Corrections on the Day of the Lord, Part 2 - 2 Thessalonians 2:3

Introduction

1 Thessalonians: Paul's concern for new believers who were _____ persecution & affliction

False Teachers and Doctrinal Error - 2 Thessalonians 2:2

Shaken in mind & disturbed by _____ doctrine

Lying is evil, but even otherwise good teachers can be led astray to repeat false _____

Many _____ about false teachers & false doctrine

There is only _____ correct interpretation, but what is it?

Truth is determined by the _____ & related Scriptures, not how it fits into preconceived theology

Translations can unintentionally _____ important nuances of meaning

Review - 2 Thessalonians 2:1-2

Paul is writing in order to _____ the reason they were "shaken in mind & disturbed"

They had been taught false doctrine that they were standing in (ἐνίστημι / enistāmi) the day of the Lord

The παρουσία / parousia (appearing) of Christ (2 Thess 2:2) is directly tied to the _____ (1 Thess. 4:15-18)

The παρουσία / parousia (appearing) of Christ is directly tied to the _____ of the Lord (2 Thess 2:2)

Being in the day of the Lord would be _____ even if "rescued from God's wrath" while in it

Being in the day of the Lord would be very disturbing if it meant they _____ the rapture

A proper interpretation must correct the deceit and enable them to no longer be shaken & _____

Guarding Against Deception - 2 Thessalonians 2:3a

Many _____ about deception of false teachers - Eph. 4:14; 2 Cor. 4:2; 2 Peter 2

Deception is overcome by knowing the _____ & following it (2 Tim. 2:15; Eph. 4:14).

A person can be "older in faith" yet still _____. Follow truth & wisdom, not age or position

Paul points them to truth - beginning with exposing the false claim as to the origin of the false teaching

Bring others back to truth by starting from what they already know is true

The Unstated Apodosis - 2 Thessalonians 2:3b

apodosis = the _____ clause of a conditional sentence (If . . . then . . .). Protasis is the subordinate clause

The apodosis of verse 3 is _____ from verse 2 - ἐνίστημι / enistāmi - standing in the day of the Lord

It should be "*the day of the Lord is not present,*" not "*the day of the Lord will not come*"

Is the apostasy _____ to the day of the Lord or the _____ event within the day of the Lord?

Like a Thief in the Night - 1 Thessalonians 5:2

Jesus used the phrase in Matthew 24:42 to describe the _____ & suddenness of the coming of the Lord

If the apostasy is prior to the day of the Lord, then it is as a warning of its imminence & therefore _____

If the apostasy is the first _____ of the day of the Lord, then it will come like a thief in the night
A pre-game ceremony warns the game is about to start. The whistle & clock start means you are ___ the game
The apostasy before the day of the Lord is _____ to the perfect active tense of ἐνίστημι / enistāmi

The Apostasy - 2 Thessalonians 2:3b

ἀποστασία / apostasia, occurs in 2 Thess. 2:3 & Acts 21:21, & LXX: Josh 22:22; Jer 2:19; 2 Chron. 29:19

ἀποστασία / apostasia = ἀπο / apo + ἵστημι / histāmi = away from (separation) + standing

Verb form (ἀφίστημι / ahistāmi) = departure with _____ determining from what: faith, law, person, place

Its meaning is “to depart” as translated in all _____ English versions until 1611, and in Latin Vulgate

Departure from faith? - 1 Timothy 4:1; Matthew 24:7

It is “_____ apostasy” not “an apostasy” - what specific departure from faith then marks the day of the Lord?

Near _____ - an apostasy occurs at the παρουσία / parousia of the Lord & the church is gathered together

The rapture requires a _____ from earth and gives a clear delineation of being in the day of the Lord

If apostasy = departure = rapture, then day of the Lord comes like a _____ at the παρουσία / parousia of Jesus

Conclusions

You are not in the day of the Lord and you have not missed the rapture.

Jesus is _____ back for His people - we have hope that transcends all current & future circumstances

With hard work the Scriptures can be _____ by those whose quest is to know God, His will & word

You can be confident, yet gracious, and in _____ learn even from those that challenge your interpretations

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 what that means and why believers do not need to be afraid of it.

THINK ABOUT IT – Questions to consider in understanding the sermon and its application. Summarize Paul’s purpose in writing 1 Thessalonians. Do those who teach false doctrine always know it is false? Explain. How do translations cause confusion about the meaning of a Scripture text? How is that confusion overcome? Why were the Thessalonians “shaken in mind & disturbed”? What is the actual meaning of ἐνίστημι / enistāmi (has come) in verse 2? What is the παρουσία / parousia of Christ (2 Thess. 2:1; 1 Thess. 4:15) and what events are associated with it? Why would it be disturbing to the Thessalonians to be “in the day of the Lord”? How do you guard yourself and others from the deceptions of false teachers? How do you deal with someone that is believing lies? What is an apodosis? What supplies the apodosis for verse 3? How does the translation of ἐνίστημι / enistāmi in verse 2 help determine the meaning of verse 3 and whether the apostasy occurs before the day of the Lord begins or is the first event within the day of the Lord? What is the significance of the day of the Lord coming like a “thief in the night” in understanding the timing of the apostasy in relationship to the day of the Lord? How is ἀποστασία / apostasia translated in its uses in the New Testament (2 Thess. 2:3; Acts 21:21) & LXX (Josh. 22:22; Jer. 2:19; 2 Chron. 29:19)? What is the actual root meaning of ἀποστασία / apostasia? How is the verb form translated in Luke 8:13; 1 Tim. 4:1; Heb. 3:12; 2 Tim. 2:19; Luke 2:37; 4:13; 13:27; 2 Cor. 12:5; Acts 12:10, 15:38; 19:9; 22:29. What is the significance of it being “the apostasy” instead of “an apostasy” in understanding its meaning? If the apostasy was a falling away from the faith, what apostasy would signify being in the day of the Lord? What departure is mentioned in the near context? If apostasy is a reference to the rapture, how would that signify being in the day of the Lord? How would that comfort the Thessalonians?