

1/2//00

2Thessalonians 2:1-8a

The constant attack against God's word through false doctrine is an never ending thing.

The apostle Peter tells us in his second epistle, by way of commentary that Paul's epistles were already being twisted. 2Pet. 3:16

It should be no surprise when Paul tells us that false teaching had entered Thessalonica. 2Thess. 2:2

Paul had gone into great detail about the study of end things (eschatology) in spite of his brief three week stay. 1Thess. 5:1; 2Thess. 2:5

And apparently, what is not so obvious to us in this chapter was very clear and common knowledge to the Thessalonians.

Chapter two is the heart of the epistle, in fact the primary purpose for the writing.

The section is unique in that some of what he shares about the antichrist is found no where else in scripture.

1. Remember that First Thessalonians was written to share Christ's return "for" his saints.

2. And Second Thessalonians was written to clear up the confusion of the Day of the Lord and when Christ comes to the earth "with" his saints. Paul has told them in chapter one, to rest with him in their sufferings, for God would recompense the wicked and that Christ would be glorified in his saints. 2Thess. 1:7-10

Now in chapter two Paul is going to clear up the mix-up that had occurred by some false prophecy, teaching or forged letter.

There are three things that must be distinguished.

1. The catching up of the saints. 2Thess. 2:1, 6-7, rapture
2. The revelation of the antichrist. 2Thess. 2:3-5, 8a
3. The return of Christ to the earth. 2Thess. 2:8b

2:1-2 The exhortation regarding the false teaching.

2:1 The relation between the Lord's coming and the rapture.

- 1) Paul begs and entreat them as his brethren in distress and anxiety.
- 2) Paul ties both events to deal with their relationship.
 - a) They knew as fact already that they would be raptured. 1Thess. 4:17

- b) Jesus did the same thing to His disciples, prior to going to the cross. Jn. 14:1-3
- c) The phrase “gathering together” is found two times in the New Testament.
- d) As the gathering of saints as a corporate body. Heb. 10:25
* A.T. Robertson, discovered it's used in the Island of Syme, off Caria, to mean “collection:.”

2:2 The reproof for believing the lie.

- 1) It is a mild reproof but a reproof never the less, for they knew better.
- 2) The condition is described by the command to stop what they were yielding to.
 - a) They allowed themselves to be soon shaken in mind.
 - b) The manner was soon, meaning hastily.
 - c) The affect was that of being shaken, being moved.
* It is used of a ship driven from its mooring or a reed by the wind.
- 3) The place was their mind “nous”, their intellect imbalance caused them to be “troubled”, to vacillate emotionally, making them unstable and thrown into confusion.

- * Troubled “throeo”, a continuous state of nervousness
- 4) The proclamation could of come in three ways.
 - a) By spirit, prophecy. 1Thess. 1:18-20
 - b) By word, teaching or communication.
 - c) By letter.
* As from them, forged in Paul’s name. 2Thess. 3:17
- 5) The content was about the day of Christ.
 - a) Many believe it should read “The Day of the Lord”.
 - b) That it had come and they were presently in it.
 - c) The Day of the Lord is initiated by the gathering of the saints the rapture or the Day of Christ.

2:3-4 **The correction regarding the false teaching.**

2:3 The imperatives necessary.

- 1) Paul says, “Let no man deceive by any means.”
 - a) He clearly tells them they have been deceived, even as Eve had been seduce by Satan. 2Cor. 11:3
 - b) He warns of the various methods deception can come, by any means.

- 2) Paul says, let me give to you two things that are absolutely necessary for that day to take place.
- a) The falling away must come first.
- 1)) The phrase appears only two times in the New Testament.
 - 2)) The other is found in Acts, accusing Paul of teaching Jews to apostasy from Moses. Acts 21:21
 - 3)) The article is found, which make this falling away a very specific one, in fact the ultimate and last falling away from the faith, will bring in the day of the Lord, coinciding with the rapture.
* Distinct from the seasonal and periodic departures from the faith. 1Tim. 4:1-3; 2Tim. 3:1-9; 4:3
 - 4)) Some say that the phrase could equally mean a departure or removal of the church from the earth.
 - a)) The root word being, “aphistemi”, to remove.
 - b)) The double intention could be possible but not necessary.
- b) The man of sin is revealed.
- 1)) The unveiling of this man is the result of “the falling away” and the commencing of the Day of the

Lord, not a requirement for the Day. 2Thess. 2:6-8a

- 2)) The title is the “man of sin” is “the lawless man” and identifies his character.
- a)) There are many antichrists. 1Jn. 2:18; 4:3
 - b)) The prefix “anti” has a two-fold meaning and application, instead and against, respectively exercise in the two divisions of the seven years of Tribulation.
 - c)) The fact that he was not present, confirmed the day of the Lord had not arrived.
- 3)) The title “Son of perdition” identified his destiny, the loss of well being.
- a)) It is used of Judas Iscariot. Jn. 17:12
* He became the instruments of Satan by his spirit. 2Thess. 2:9
 - b)) It is used of the Antichrist, who is the incarnation of Satan. Rev. ?
- 2:4** The activities of the lawless man.
- 1) He opposes and exalts himself above all, true and false, that is called God or that is worshipped.
 - a) He will be contrary and object to every devotion to God or what is called God.

- * Though the falling away has taken place, he perpetuates it, in the worship of himself!
- b) He will place himself above all, demanding worship by all.
 - * Paul uses the same word, “above measure”. 2Cor. 12:7
- 2) He will sit in the temple of God, showing himself to be God.
 - a) It precludes that a third temple will be built. Rev. 11:1-2
 - b) It will take place in the middle of the seven years, at the three and a half year mark, lasting 42 months. Matt. 24:15
 - 1)) There are seven years left, the seventieth week of Daniel, one week, he will break the covenant in the middle. Dan. 9:27
 - 2)) The sixty-nine weeks of Daniel have been fulfilled, 483 years to the day.
 - c) It will mandate the mark of the image or beast, on the right hand or the forehead. Rev. 13:4, 14-18
 - 1)) Lucifer's threats of being worshipped are recorded for us in Isaiah and the temptation of Jesus. Is. 14:12-15; Matt. 4:9
 - 2)) He will have a false prophet. Rev. 13:11; 16:13; 19:20; 20:10

- d) There have been many foreshadows as Antiochus Epiphany but culminate in the Antichrist, Jesus made this very clear. Dan. 8:11
 - 1)) Caius Caligula attempted to set up an image in 40 A.D.
 - 2)) I come in my Father's name, you received me not... Jn. 5:43

2:5-8a The proper understanding between the present and the future.

- 2:5** The apostle was not telling them anything new.
- 1) They were very familiar with the details. 1Thess. 1:10; 5:1-3, 9
 - * The word “told” is in the imperfect tense, indicating that on different occasion he told them, not just once!
 - 2) The false teaching contradicted God's word.
 - 3) The removal of the church was necessary.
 - 4) The lawless one will then be revealed.
- 2:6** The restraining agent at the present.
- 1) They knew what was restraining.
 - a) The phrase “what was restraining” is in the neuter “katecho” and means to hold down or back.

- b) This verse and the previous one are a mild reproof to them, almost to say, “What were you thinking”.
- 2) They knew that what was restraining would be present only till the time for the Antichrist to appear.
 - a) In his own time “kairos”, season or period of space in time, “The Day of the Lord”. 1Thess. 5:1
 - b) The antichrist, lawless one will be revealed “appokalupto” or unveiled. 2:3, 6, 8
* Apokalupsis” for Jesus. 2Thess. 1:7
 - c) Same word is used for the birth of Jesus, “the fullness of time”. Gal. 4:4

2:7 The difference between the present and future lawlessness.

- 1) The mystery of lawlessness is already at work in the world in power.
 - a) It has been working and is working in at the present, in part. 1Jn. 2:18, 22
 - b) It is working in the present, progressing to the full completion, he will come in his own name and be received. Jn. 5:43
* The definite article accompanies mystery of lawlessness, it is not mere disorder as unusual!
- 2) The restraining power will be removed and then the mystery “mysterion”, that

which was previously hidden, will be revealed a person, the lawless man. vs. 3-4, 6

- a) He who is taken out of the way is the same as the restrainer in verse six.
 - 1)) Now the masculine is used for the restrainer.
 - 2)) The word taken is in the aorist tense, indicating a definite event!
- b) The restrainer that will be removed is not the Holy Spirit, for the Holy Spirit will be working mightily in the hearts of people in salvation, during the last seven years.
- c) The only thing that is consistent with what Paul has been telling the Thessalonians is the “church”, the gathering of he saints to Christ, “harpozo”. 1Thess. 4:17; 2Thess. 2:1
- d) The Holy Spirit is working through the church, super-naturally, she is the witness of Christ on the earth to protest and object to the evil of man.
- e) Once the church is removed there will be no witness of Christ initially but he Holy Spirit will begin to deal with the hearts of men and women, in the time of wrath, against he supper-natural spirit of Satan.
- f) The neuter is argued against to represent the Holy Spirit but why, did

not Jesus teach this was the function of the Holy Spirit, through the church? Jn. 14:26; 15:26; 16:13, 14; Acts 1:8
 * My Spirit shall not always strive...
Gen. 6:3

2:8a The sum total of the matter.

- 1) And then, emphatic, and only then shall the lawless one be revealed, for the cue for his being revealed is the departure of the church.
- 2) This verse will clear up any confusion of verse three, before he appears something has to be removed, namely the church.