

# Apostasia, “Falling Away” in 2<sup>nd</sup> Thess. 2:3

## 2 Thessalonians 2:2-7

### Defining the concept

Here in verses 1 through 4, we read about when Christ will return. And that it must come AFTER certain things. The first of which, we read, is “a falling away.”

**Literally, the word is apostasy.**

Apo- stasy

Apo, is a Greek \_\_\_\_\_.

A preposition is an article of language that defines location or direction of movement.

For instance, about, above, beyond, between, around, during, from, by, in, and into are all prepositions. I threw the ball INTO the cornfield. I sat DURING recess.

I fell \_\_\_\_\_.

It is the APO, \_\_\_\_\_—and STASIS, meaning to \_\_\_\_\_.

Thus, apo stasis—\_\_\_\_\_.

The point is, not just anyone can be described as apostasizing. It is, rightly, someone who \_\_\_\_\_

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## **Examples of Those Apostate Religions**

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However, Paul here is talking about an apostasia such as has not been experienced in \_\_\_\_\_.

THE apostasia comes at a time when God must:

intervene in \_\_\_\_\_ of the \_\_\_\_\_

and \_\_\_\_\_ of the \_\_\_\_\_.

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Does Paul indicate this element of apostasy is already at work?

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## **Iniquality**

Iniquality takes what is \_\_\_\_\_ and \_\_\_\_\_ it into something which is \_\_\_\_\_.

## **Examples of Iniquality**

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# Definition and Examples

Let's look at a dictionary definition of the term and a few prime examples of its usage in the Old and New Testaments.

In a well-known and established Bible-word dictionary, a lexicon, called Strong's, it defines this apostasia as: \_\_\_\_\_

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**Acts 21:21**) And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to **forsake** Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

Basically, what is being described here?

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Is no longer going to Church an act of apostasy?

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**But apostasia isn't just the abandonment of a good act.**

The closest related word to apostasia is apostasion, which is used three times in the New Testament, and each time, it refers to divorce.

We can understand this as: \_\_\_\_\_

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It's used in exactly the same way in [Matthew 5:31, 19:7](#), and [Mark 10:4](#).

## Most Significantly

What is the primary definition of apostasia? \_\_\_\_\_

What does it mean? \_\_\_\_\_

Is this used predominantly in any part of the Bible? \_\_\_\_\_

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In a Greek dictionary (LSJ), they add the essential Biblical concept of Apostasia—it is \_\_\_\_\_.

**[Joshua 22:22](#)** The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in **rebellion**, or if in transgression against the LORD, (save us not this day),<sup>1</sup> <sup>2</sup>

The complimentary Hebrew word is used here and in the Greek translation of the Old Testament; it is \_\_\_\_\_.

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<sup>1</sup> [Joshua 22:16](#)

<sup>16</sup> Thus saith the whole congregation of the LORD, What **trespass** [H604] is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might <sup>4</sup>rebel this day against the LORD?

<sup>2</sup> [Joshua 22:19](#)

<sup>19</sup> Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, <sup>5</sup>wherein the LORD's tabernacle dwelleth, and take possession among us: but **rebel** [H4775] not against the LORD, nor **rebel** [H4775] against us, in building you an altar beside the altar of the LORD our God.

Similarly, in **Jeremiah 2:19**, we read of \_\_\_\_\_ against God.

And the wicked King Ahaz, in **2<sup>nd</sup> Chronicles 29:19**, we read of his \_\_\_\_\_, which is from that same word, \_\_\_\_\_.

**Isaiah 30:1**) Woe to the **rebellious** children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

Apostasia is not only \_\_\_\_\_

and not just \_\_\_\_\_

But especially: \_\_\_\_\_  
\_\_\_\_\_.

## Various Translations:

ISV:

it will not come unless the rebellion takes place first

Peshitta:

that day shall not come, unless it is preceded by a rebellion

WEB

unless the rebellion comes first

## 2 Timothy 4:2-4 KJV

- 2) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- 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.

## 1 Timothy 4:1-2 KJV

- 1) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
- 2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;

This is incredibly serious this so-called “evangelical” Christianity that will depart from the faith—that’s apostasy! And it isn’t just forgetting what is good, \_\_\_\_\_

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How many times does the word apostasia or its related words appear in the Old Testament? \_\_\_\_\_

Thus, throughout the Old Testament period, \_\_\_\_\_

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In Ezekiel 8, Ezekiel is shown, by God, that women are weeping for Tammuz even in God's own Temple at Jerusalem! \_\_\_\_\_

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## **And the priests and the king are seen working together.**

In a series of Jeremiah passages (Jeremiah 26:1-16, 27:1-11, 28:1-13, Jeremiah 32:1-5) we see that the priests and the king and the people are very obviously not just ignoring God but working against Him!

Finally, in Hosea 2:16, we see that Yahweh complains against the jews because they are worshipping Yahweh but calling Him \_\_\_\_\_! (literally, “my Baal”!)

### **Hosea 2:16 KJV**

16) And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.

William Whitby [18<sup>th</sup> century English Theologian] . . . supposes that the apostasy would consist in a return from the Christian to the \_\_\_\_\_ by multitudes of professed converts. The “man of sin,” according to him, means the \_\_\_\_\_, so characterized on account of its eminent wickedness.<sup>3</sup>

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<sup>3</sup> Found in Albert Barnes Commentary in this 2 Thessalonians 2:3 location.

Johann Benjamin Koppe [1750-1791] refers . . . to the “man of sin” is the \_\_\_\_\_.<sup>4</sup>

In the Gnomon (a great Bible Commentary by Johann Albrecht Bengel, published in 1742), we find the following quote:

The mystery of this iniquity was then already working (comp. Deuteronomy 31:21; Deuteronomy 31:27), and was so concealed, that it crept in among men almost without themselves being conscious of it, and went on increasing for many ages. But even yet it is working, until the working of Satan shall bring forth the Iniquitous one himself (“that wicked”): 2 Thessalonians 2:9.

\_\_\_\_\_, infecting \_\_\_\_\_, is the fuel; the mystery of iniquity is the \_\_\_\_\_.

The Apostasia is \_\_\_\_\_.

Here's the point, Old Testament Israel is a microcosm for what it will be like in the whole world. It is the world in minniature.

Thus, as the nation, as a whole, went into apostasy, judgment came. So far, many small apostasias have occurred over different areas of the world and portions of Christianity.

Nevertheless, Christianity remains and the path of salvation is still taught clearly.

When these things fade, THE apostasia has come.

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<sup>4</sup> Found in Albert Barnes Commentary in this 2 Thessalonians 2:3 location.

# Can an apostate individual return to the faith?

Who are the two examples we used in the study?

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What are the two groups of primary passages for understanding these opposing examples?

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What is the fundamental difference between them?

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