

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**  
**INFINITIVE (VERBAL NOUN)**

**MOOD**  
**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish

**VOICE**  
**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject involved in action

The Vocabulary Box lists Greek words that appear in this section of 2 Thessalonians.

**VOCABULARY**

ἐπιστολή, ἡ  
ἐπισυναγωγή, ἡ  
ἡμέρα, ἡ  
θροέω  
θροεῖσθαι  
Ἰησοῦς, ὁ  
κύριος, ὁ  
λόγος, ὁ  
νοῦς, ὁ  
παρουσία, ἡ  
πνεῦμα, τό  
σαλεύω  
σαλευθῆναι  
ταχέως  
Χριστός, ὁ

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

This right-hand box provides extra info on grammatical and other topics.

**THE FLEXIBLE PARTICLE δὲ**

The usually postpositive particle δὲ generally can be translated with *and* or *but*. However, it is used to connect one clause to another while expressing either simple continuation or contrast. Therefore, the reader must observe whether the context warrants translating with *and*, *so*, *and now*, etc., or with *but*, *but now*, *on the other hand*, etc. The combination δὲ καί is emphatic, and can be translated *but also* or *but even*. How shall we interpret the δὲ of 2 Thessalonians 2.1?

This box is a place to write down insights that emerged from our discussion of the passage.

**PRACTICAL APPLICATION & OTHER NOTES**

<b>Oxytones</b> ἀδελφοί αὐτόν	<b>Paroxytones</b> παρουσίας κυρίου ταχέως μήτε λόγου ἡμέρα	<b>Proparoxytones</b> πνεύματος ἐνέστηκεν	<b>Barytones</b> παρουσίας κυρίου ταχέως λόγου πνεύματος ἐνέστηκεν
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**A logic puzzle for you:** What do the red head-words to the left mean? Analyze the similarities and difference among the words listed in the various columns to figure it out!

# THE DAY OF THE LORD IN THE NEW TESTAMENT

GNT: 2 THESSALONIANS 2, LESSON 1B

What do we learn about the Day of the LORD in the following passages?

Matthew 10.15

The Day of the LORD is a day of judgment, both at its beginning and at its close (assuming it is equivalent to the 1,000 years). Hence, Amos warned sinners that for them the Yom YHVH would be “darkness and not light” (Amos 5.18). It is most interesting that in this saying of Jesus, the judgment is corporate, applying to the whole people of a gospel-rejecting city.

Luke 17.26-32

The Day of the LORD will be a day of sudden destruction as in the days of Noah, and in the days of Lot. It will also be a day of leaving goods behind in order to flee the place of destruction.

Romans 2.1-11

The Day of the LORD will be a day of wrath and of revelation of the righteous judgment of God. Both righteous and wicked will receive their rewards in that Day.

1 Corinthians 1.4-8

The Day of the LORD will be a “the day of our Lord Jesus Christ.” For those of us who have received the grace of God given us in Christ Jesus, the Day, i.e., the revelation of our Lord Jesus Christ, is something to await eagerly. For us it *will be* a day of light, not darkness.

2 Corinthians 1.12-14

In “the day of our Lord Jesus,” we will take pride in those who discipled us, and in those whom we discipled and who remained faithful. Note also that the Day of our Lord Jesus is related to “the end,” namely the end of this present age.

Ephesians 4.30

The Day of the LORD is not just a day of judgment and sudden destruction; it is the day of redemption. For the Jewish believer, as for us Gentile believers, this means the return of our earthly sovereignty!

Philippians 2.14-16

The Day of the LORD is “the day of our Lord Jesus Christ,” “the day of redemption,” and in this passage, “the day of Christ,” i.e., the Day of Messiah. We hope with Paul that in that Day we will be able to glory in the fact that our work now was not in vain, but that our disciples will have held fast “the word of life.”

1 Thessalonians 5.2-11

The Day of the LORD will arrive unexpectedly for those who are in spiritual darkness, and for them it will be a day of wrath. But for us who are day people, that Day will bring the culmination of our salvation.

**GNT: 2 THESSALONIANS 2, LESSON 2**  
**2 THESSALONIANS 2.3-5**

Roderick Graciano  
 Timothy Ministries  
 2018

**PERSON & NUMBER**

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1st	I	We, Us
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**TYPICAL AKTIONSSART**      **TENSE FORMS**

Durative	<b>Present</b>
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Punctiliar	<b>Aorist</b>
Durative	<b>Imperfect</b>
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**INFINITIVE (VERBAL NOUN)**

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**VOICE**

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**VOCABULARY**

ἄνθρωπος, ὁ  
 ἀνομία, ἡ  
 ἀντίκειμαι  
 ἀντικείμενος  
 ἀποστασία, ἡ  
 ἀπώλεια, ἡ  
 ἐξαπατάω  
 ἐξαπατήση  
 ἔρχομαι  
 ἔλθη  
 θεός, ὁ  
 καθίζω  
 καθίσαι  
 μνημονεύω  
 μνημονεύετε  
 ναός, ὁ

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**CHAPTERS AND VERSES?**

Ancient biblical manuscripts (mss) did not separate words and sentences by spaces, and used almost no punctuation until the 6th or 7th century. By the 4th century, chapter numbers began appearing in the margins of mss, but they were not yet standardized. Our modern numerical notation of chapters and verses is generally attributed to Robert Stephen's 1545 edition of the Latin Vulgate.

How do we know that the second chapter of 2Th begins where it should in our current editions of the NT? There are ample internal clues: (A) The first word of 2Th 2.1 is one Paul uses to begin new sections (1Th 4.1; 5.12); (B) The word δὲ often introduces a new subject; (C) Paul often uses the word *brothers* (ἀδελφοί) to start a new section.

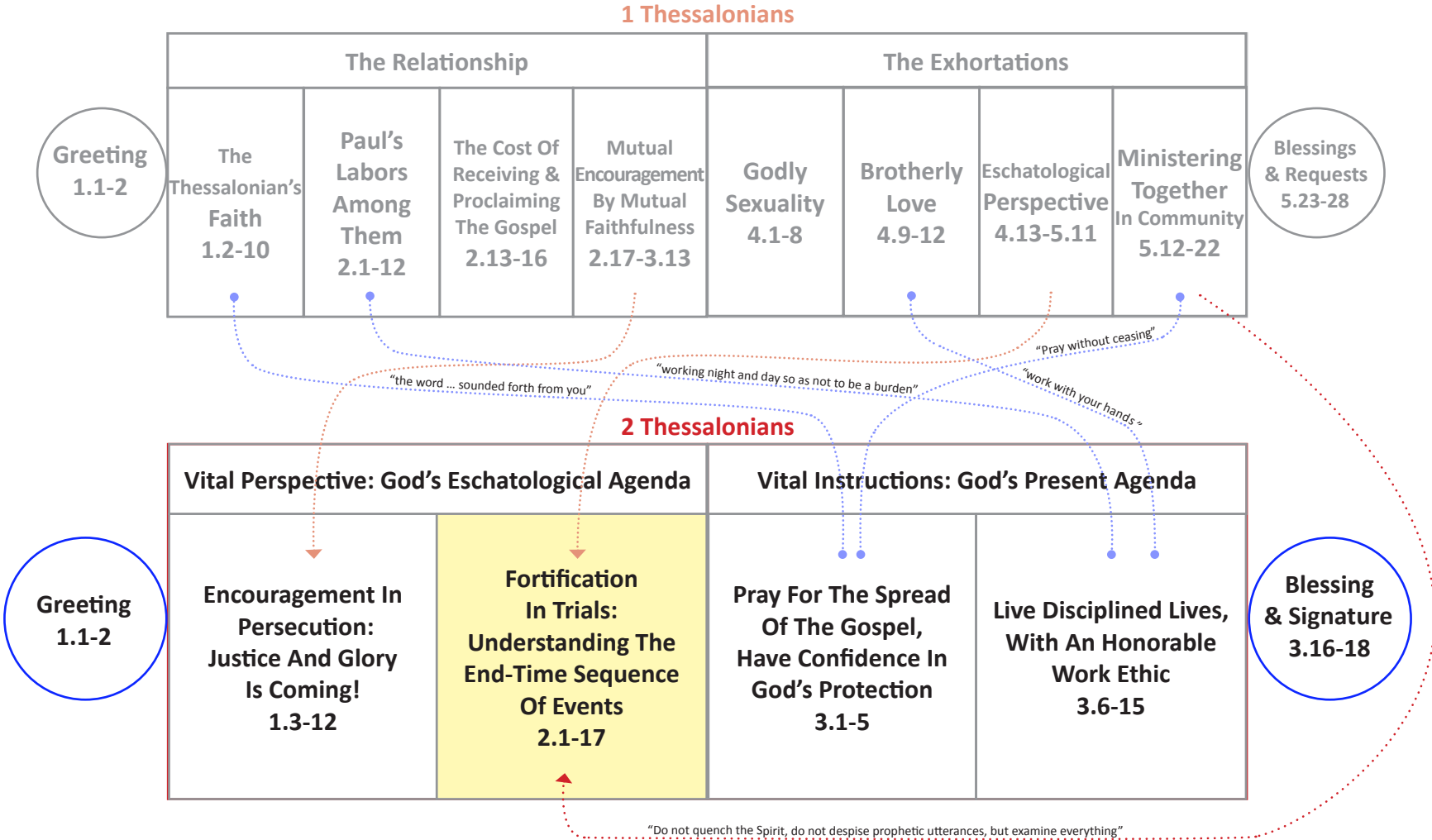
**PRACTICAL APPLICATION & OTHER NOTES**

**Learn Koine Greek phrases:**

μή τις ὑμᾶς ἐξαπατήση = "Don't let anyone deceive you (pl.)."  
 εἶλατο ὑμᾶς ὁ θεός = "God has chosen you (pl.)."  
 ἐκάλεσεν ὑμᾶς = "He called you (pl.)."

# THE STRUCTURES OF 1 & 2 THESSALONIANS

As we focus our attention upon the individual words and verses of the second chapter of 2 Thessalonians, we must not forget the larger context of the epistle, including its relationship to 1 Thessalonians. We will not arrive at a solid understanding of any verse of Scripture if we don't first get a sense of how that verse fits in the larger narrative of its book of the Bible. We do well, therefore, to find or create an outline of the book from which we are studying a passage, and keep that outline close by, so as to remain aware of how each verse fits within the structure of the whole!



**GNT: 2 THESSALONIANS 2, LESSON 3**  
**2 THESSALONIANS 2.6-8**

Roderick Graciano  
 Timothy Ministries  
 2018

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**VOCABULARY**

ἀποκαλύπτω  
 ἀποκαλυφθῆναι  
 ἀποκαλυφθήσεται  
 ἄρτι  
 γίνομαι  
 γένηται  
 ἐπιφάνεια, ἡ  
 ἤδη  
 καιρός, ὁ  
 καταργέω  
 καταργήσει  
 κατέχω  
 κατέχον  
 μέσος, ἡ  
 μυστήριον, τό  
 νῦν

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

**THE APOSTASY**

An apostasy (ἀποστασία) is a defection from the faith, or a defiance of [divine] authority. Paul's use of the definite article in 2Th 2.3 implies a *known* defection that would come. Paul speaks of the apostasy again in 1Ti 4.1-3, using the verb form of the word, ἀφίστημι, and placing the event in the "later" or "last" time, καιρός, [of crisis].

Paul's words seem to point back to those of Jesus in Mat 24.9-13. Christ's words, in turn, may point back to those of Daniel. Dan 8.25 describes Antichrist's success at deception, and Dan 11.36-39 (from which passage Paul takes material for 2Th 2), describes how Antichrist will bribe people to acknowledge him. Apostasy has occurred throughout the centuries, but it appears that *the* apostasy will occur in connection with the "man of lawlessness."

**PRACTICAL APPLICATION & OTHER NOTES**

Since the attempt of Antiochus Epiphanes to enforce an apostasy of the Jews (1Ma 2.15), the idea of a final wicked generation or apostasy "became a fixed element in [Jewish] apocalyptic tradition (cf. Jub 23.14 ff; 4Ez 5.1 ff. ...)." — James Everett Frame, *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians*, International Critical Commentary, (New York: C. Scribner's Sons, 1912) p. 251.

## WORD STUDY: παρουσία

In the NT, *παρουσία* has a general and a technical meaning: in general it means **presence** or **arrival**; in its technical use, it refers to the **second coming of Jesus** (Mat 24.7; 1Co 15.23; 1Th 4.15; 2Th 2.1; Jam 5.7; 2Pe 3.4; 1Jo 2.28; etc.). At first glance, it seems natural to me that the word *παρουσία* would be built from the preposition *παρά*, *with* or *beside*, and *ουσία*, *one's own substance* or *essence*. However, linguists tell us that instead the word is built from *παρά* and *εἰμί*, perhaps from the latter word's dative participle, *ὄντι*, *being* (see TDNT, vol. 5, p. 859). Either way, the biblical meaning of *παρουσία* would seem to derive from the idea of someone's *being present really and substantially*. This inference is strengthened by the use of *ἀπουσία* to mean *absence* (see 2Co 13.10; Phil 2.12): it's *presence* and *absence* that are contrasted by these words, not *visibility* and *invisibility*. I belabour this point to discourage any belief that *παρουσία* might refer to some non-physical, "spiritual" presence. The *παρουσία* of Jesus most certainly **did not** occur in some invisible and mystical way in AD 70; His second coming will be a bodily one, as was His departure (Act 1.11).

As to the first-century connotations of *παρουσία*, [William Barclay](#) shared this fascinating perspective:

In the papyri and in Hellenistic Greek *parousia* is the technical word for the ar-

rival of an emperor, a king, a governor or famous person into a town or province. For such a visit preparations have to be made. Taxes are imposed, for instance, to present the king with a golden crown.... Always the coming of the king demands that all things must be ready.

Further, one of the commonest things is that provinces dated a new era from the *parousia* of the emperor. Cos dated a new era from the *parousia* of Gaius Caesar in A.D. 4, as did Greece from the *parousia* of Hadrian in A.D. 124. A new section of time emerged with the coming of the king.

Another common practice was to strike new coins to commemorate the visitation of the king.... When Nero visited Corinth coins were struck to commemorate his *adventus*, advent, which is the Latin equivalent of the Greek *parousia*. It was as if with the coming of the king a new set of values had emerged.

*Parousia* is sometimes used of the 'invasion' of a province by a general. It is so used of the invasion of Asia by Mithradates. It describes the entrance on the scene of a new and conquering power.

Lastly, *parousia* is used of the visitation of a god. It is used, for instance, of the visit of the god to a sufferer, who was healed, in the temple of Aesculapius, the god of healing. On the political side, the *parousia* of the king or governor or emperor was often an occasion when pe-

titions were presented and wrongs were righted. The word describes a healing and a correcting visitation.

This last use of *παρουσία* in connection with "the visitation of a god," may seem to open the door to the idea of a mystical coming, but this idea is foreign to the Bible: In every biblical text that provides relevant information, the *παρουσία* is physical (1Co 16.17; 2Co 7.6-7), and visible (Mat 24.27; 2Co 10.10; 2Th 2.8; 1Jo 2.28; cf. 1Jo 3.2). We should also note that the *παρουσία* of our Lord involves *all* His people being gathered to Him and coming with Him (1Th 3.13; 2Th 2.1), and our standing *in His presence* (1Th 2.19). Furthermore, we should remember Christ's warning in the Olivet Discourse: In answer to the disciples question about His *παρουσία* (Mat 24.3), Jesus said, "For many will come in My name, saying, 'I am the Christ,' and will mislead many." This would have been the perfect opportunity for Jesus to explain, "But don't believe them, because my coming will be spiritual and invisible!" (cf. the Lord's clarification about the coming of the kingdom of God in Luk 17.20-21). However, since all understood that Christ's *παρουσία* would be bodily, physical and visible, His warning about false messiah's claiming to be His physical reappearance was apropos.

Jesus is really coming, and will be truly, physically, present with us, hallelujah!

**GNT: 2 THESSALONIANS 2, LESSON 4**  
**2 THESSALONIANS 2.9-12**

Roderick Graciano  
 Timothy Ministries  
 2018

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**TYPICAL AKTIONSAART**      **TENSE FORMS**

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**INFINITIVE (VERBAL NOUN)** ←

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**VOCABULARY**

ἀγάπη, ἡ  
 ἀδικία, ἡ  
 ἀλήθεια, ἡ  
 ἀπόλλυμι  
 ἀπολλυμένοις  
 κρίνω  
 κριθῶσιν  
 πέμπω  
 πέμπει  
 πιστεύω  
 πιστεῦσαι  
 πλάνη, ἡ  
 σημεῖον, τό  
 σώζω  
 σωθῆναι  
 ψεῦδος, τό

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

**THE EIGHT KINDS OF ARTICLES**

See [pp. B-11 to B-14](#) for information on these different uses of the definite article:

1. Simple Identification
2. Anaphoric
3. Well Known
4. Kataphoric
5. Deictic
6. Par Excellence
7. Monadic
8. Abstract

Identify as many of the articles as you can in our current passage!

**PRACTICAL APPLICATION & OTHER NOTES**

Idiom note: ἀντί + ὧν = ἀνθ' ὧν, meaning, *in return of which*, or *in place of which* = *because*.



## DIFFERING VIEWS OF ANTICHRIST & HIS RESTRAINER

Adapted from Kim Riddlebarger's *The Man Of Sin*, Baker, 2006.

Group	Time Of Appearance	Distinctive Ideas
<b>Church Fathers</b> (Irenaeus, Hippolytus)	Many antichrists will appear, but the Antichrist is yet future (cf. 1Jo 2.18).	Antichrist will be an apostate Jew and false Messiah. He will appear after the fall of the Roman Empire in a rebuilt temple in Jerusalem.
<b>Dispensationalism</b> (John Walvoord, Hal Lindsey, Tim LaHaye)	Many antichrists will appear, but the Antichrist is yet future (cf. 1Jo 2.18).	Antichrist is presently <b>restrained by the Holy Spirit</b> , but he will appear during the 70th week of Daniel (see Dan 9.24-27), after the rapture. He will make a treaty with Israel at the beginning of the seven-year tribulation period. He will reveal his true identity in a rebuilt temple in Jerusalem, and break the treaty.
<b>Historicism</b> (Reformers, Westminster Confession of Faith)	Antichrist is the current pope, or the papacy as an office.	The temple mentioned by Paul in 2Th 2.4 is the church. The harlot Babylon (Rev 17) is the Roman Catholic Church. Antichrist is <b>restrained by the preaching of the gospel</b> .
<b>Preterism</b> (B. B. Warfield, Ken Gentry)	Many antichrists (false teachers) present throughout the course of this age. The beast of Rev 13 was Nero and the Book of Revelation depicts events of the first century, mostly already fulfilled.	Jesus Christ returned in judgment upon Israel in AD 70, closing the end of the Jewish age. Paul's reference to the temple in 2Th 2.4 is to the Jerusalem temple that was destroyed in AD 70. Antichrist was <b>restrained by the Jewish commonwealth or the Roman Empire</b> .
<b>Reformed Amillennialism</b> (Geerhardus Vos, Anthony Hoekema)	Many antichrists (false teachers) appear throughout the course of this age. A final Antichrist is yet to come in the form of state-sponsored heresy and the persecution of the church.	The temple of 2Th 2.4 is the church, not the Jerusalem temple. Antichrist's appearance is tied to a time of great apostasy. [Here, Riddlebarger refers us to Rev 20.1-10.] The Antichrist phenomenon is <b>restrained by the angel of Revelation, the providence of God, or the preaching of the gospel</b> .



**GNT: 2 THESSALONIANS 2, LESSON 5**  
**2 THESSALONIANS 2.13-15**

Roderick Graciano  
 Timothy Ministries  
 2018

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**VOCABULARY**

ἀγαπάω  
 ἠγαπημένοι  
 ἀγιασμός, ὁ  
 διδάσκω  
 ἐδιδάχθητε  
 εὐχαριστέω  
 εὐχαριστεῖν  
 κρατέω  
 κρατεῖτε  
 παράδοσις, ἡ  
 περιποίησις, ἡ  
 πίστις, ἡ  
 στήκω  
 στήκετε  
 ὀφείλω  
 ὀφείλομεν

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**THE SEMITIC "SON OF" IDIOM**

Examples of this familiar idiom include:

- Son of Aaron: 11Q19 35.5
- Daughter of Abraham: Luk 13.16
- Son of Belial: 1Sa 25.17
- Son of David: Mat 9.27
- Son of death: 1Sa 20.31; 2Sa 12.5; Act 25.11 (HNT), *Acts And Martyrdom Of The Holy Apostle Andrew* ("Listen, O son of death and chaff made ready for eternal burnings ...")
- Son of the devil: Joh 8.44; Act 13.10
- Son of Encouragement: Act 4.36
- Son of God, son of the Most High: 4Q 246
- Son of hell: Mat 23.15
- Son of the law: 2Bar 46.4
- Sons of light: 1Th 5.5
- Son of man: Num 23.19; 1En 46.2, etc.
- Son of perdition: Joh 17.12; 2Th 2.3
- Son of a slave woman (Esau): Gen 21.10
- Son of the wise: Isa 19.11; 4Q 163

**PRACTICAL APPLICATION & OTHER NOTES**

# END-TIME HARMONY: DANIEL, JESUS AND PAUL

## GNT: 2 THESSALONIANS 2, LESSON 5 B

Adapted from Kim Riddlebarger's *The Man Of Sin*, Baker, 2006.

Event	Daniel	Jesus	Paul
<b>Warning Against Deception</b>	Dan 8.25: Deceit will prosper under the "Little Horn." 11.32: He will corrupt by "smooth words."	Mat 24.4-5, 11, 24: "See to it that no one misleads you.... false prophets ... will mislead many"	2Th 2.1-4: "Let no one in any way deceive you...."
<b>Apostasy</b>	Dan 11.39: Antichrist will honor "those who acknowledge him...."	Mat 24.10-12: "... many will fall away ... most people's love will grow cold."	2Th 2.3: "... the apostasy comes first...."
<b>Lawlessness</b>	Dan 11.36: Antichrist "will do as he pleases...."	Mat 24.12: "Because lawlessness is increased ...."	2Th 2.3, 7-8: "... the man of lawlessness ... the mystery of lawlessness is already at work...."
<b>Antichrist Exalts Himself</b>	Dan 11.36: Antichrist "will exalt ... himself above every god and speak ... against the God of gods...."		2Th 2.4: "... who opposes and exalts himself above every so-called god or object of worship ...."
<b>Abomination In Temple</b>	Dan 11.31: "Forces from him will ... desecrate the sanctuary ... and they will set up the abomination of desolation."	Mat 24.15: "... when you see the Abomination of Desolation ... standing in the holy place ...."	2Th 2.3-4: "the man of lawlessness ... takes his seat in the temple of God, displaying himself as being God."
<b>Satanic Signs And False Wonders Deceiving Those Who Perish</b>	Dan 8.25: "... through his shrewdness he will cause deceit to succeed ... and he will destroy many while they are at ease."	Mat 24.24: "... false Christs ... will show great signs and wonders, so as to mislead, if possible, even the elect."	2Th 2.9-10: "... coming ... with all power and signs and false wonders, and with all deception for those who perish ...."
<b>Antichrist Destroyed By Christ's Coming</b>	Dan 8.25: "He will even oppose the Prince of Princes, but he will be broken without human agency."		2Th 2.8: "... whom the Lord will slay ... by the appearance of His coming...."

**GNT: 2 THESSALONIANS 2, LESSON 6**  
**2 THESSALONIANS 2.16-17**

Roderick Graciano  
 Timothy Ministries  
 2018

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**VOCABULARY**

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 αἰώνιος  
 δίδωμι  
 δούς  
 ἐλπίς, ἡ  
 ἔργον, τό  
 καρδία, ἡ  
 παρακαλέω  
 παρακαλέσαι  
 παράκλησις, ἡ  
 στηρίζω  
 στηρίξαι  
 χάρις, ἡ

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ἀποκάλυψις **AND** ἀποκαλύπτω

The unveiling (verb ἀποκαλύπτω, 2Th 2.3,6,8) of Antichrist on earth contrasts sharply with the unveiling (noun ἀποκάλυψις, 2Th 1.7) of the Lord Jesus from heaven. Paul wanted his readers to understand that the “coming out” of the man of lawlessness would be a **competitive unveiling**, in which Antichrist would mimic the coming of Jesus (2Th 2.4) so as to deceive, if possible, the very elect (Mar 13.21-22).

In the end, however, the unveiling of the man of lawlessness will be an unveiling of shame. In the OT prophets, the verb ἀποκαλύπτω is often used of God unveiling his power (Isa 52.10) and righteousness (Isa 56.1), as it is in Paul’s writings (Rom 1.17-18; 2.5; cf. 1Pe 4.13). However, the prophets also use the word in reference to the uncovering of the spiritual nakedness of sinners and corrupt nations (Hos 2.12; 7.1; Nah 3.5; Isa 47.2; Jer 13.26; Eze 16.36-37). So, while Antichrist pretends to unveil his deity, the Lord Jesus will come and uncover the lawless man’s shame.

**PRACTICAL APPLICATION & OTHER NOTES**

## “LET NO ONE DECEIVE YOU”: THE CALL TO DISCERNMENT

Two exhortations complement one another in the New Testament: **Don't be deceived** and **Be discerning!** The two exhortations imply a real and present danger. There is a power intent upon deceiving God's people. Therefore,

**Jesus warned** against:

- False prophets and false sheep (Mat 7.15-20)
- Many who will mislead, even false Christs (Mat 24.4-5, 11, 24)

**Peter warned** against:

- False teachers (2Pe 2.1-3)

**John warned** against:

- False spirits/False prophets (1Jo 4.1)

**Paul warned** against:

- False apostles (2Co 11.13-15)
- False spirits (1Ti 4.1)
- False teachers (2Ti 4.3-4)
- False doctrines, even doctrines of demons (2Th 2.1-4; 1Ti 4.1)

The danger of deception is also underscored by the many New Testament **words expressing kinds of deceit and deceivers:**

- *πλανάω*, wander, go astray (Mat 24.4)
- *ἀπάτη*, trick, fraud, deceit (2Th 2.10)
- *ἐξαπατάω*, beguile (2Co 11.3)
- *φρεναπάτης*, soul-deceiver (Tit 1.10)
- *δόλος*, bait, trick, treachery (Mar 7.22)
- *μεθοδεία*, scheming, craftiness (Eph 6.11)
- *γόης*, sorcerer, swindler, cheat (2Ti 3.13)
- *παραλογίζομαι*, cheat keeping accounts, defraud (Col 2.4)

- *δελεάζω*, lure with bait, entice (2Pe 2.18)
- *πανουργία*, readiness to do anything, craftiness (2Co 11.3)

The antidote to deceit and deceivers is given by **words expressing discerning and discernment:**

- *ἀνακρίνω*, question, examine (Act 17.11)
- *διακρίνω*, differentiate, distinguish (Mat 16.3)
- *διακρίνω*, ability to distinguish and evaluate (Heb 5.14)
- *δοκιμάζω*, test, examine (1Jo 4.1)
- *κριτικός*, able to judge and discern (Heb 4.12)

So, in the light of Scripture's warnings and exhortations against deception, we do well to remember that the Lord's teaching, "Judge not, that you be not judged" (Mat 7.1), *is not* encouragement to tolerate sin or distortions of the truth. Instead, Jesus warns us not to condemn others as if we ourselves were their judge and jury. Jesus used the verb *κρίνω*, which in other contexts has a positive connotation. The word means *to take various factors into account and make an assessment*. Thus, Paul made a judgment that Lydia was faithful to the Lord (Act 16.15). Paul could also take into account the teaching of the prophets and his own life experience and come to a conclusion (judgment) that Christ died for all and that we participate in that death (2Co 5.14). The point is that **we must make judgements**, only we must not condemn unbelievers (for failing to act like those who are regenerate). Nor should we condemn those in the church who sin, but we must corporately judge whether the sinner should be disciplined as an incentive toward repentance (1Co 5.9-13).