



PATRISTIC PRE-TRIB RESEARCH UPDATE

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HIGHLIGHTS



- Found six more pretrib passages in **Eusebius**, total of nine
 - well-known scholar in 4th cent, amillennial, followed allegorical method
 - examine two new discoveries which I didn't present last year
 - further evidence that amill and pretrib were distinct issues in the early church
- Found potential resolution to the **Irenaeus** conundrum
 - born c. 130, died c. 202; bishop of Lugdunum, now Lyons in Southern France
 - his supposed post-tribulation rapture passage (5.26.1) isn't what it seems
- Found strong opposition to pretrib rapture in **Macarius**
 - Coptic monk (300-390), amillennial, followed allegorical method
 - examine his rejection of the rapture and post-trib explanation of 1 Thess. 4:13-18

FRAGMENTS IN LUKE, LUKE 18:1-8



- The saying «when the Son of man comes, shall he find faith on earth» reveals a lapse of faith, when no faithful man shall be found, or perhaps somewhere a few scarce ones in the time of his second theophany. For the world shall meet with a great test in the season of apostasy, in which the faithful man will scarcely be found. **Suddenly, there shall not even be one, because some have been taken, and the others left behind**, delivered to the eagles. **In this way**, there shall be a lapse of faith among mankind, **thereafter** he shall take revenge for his saints which had been killed by the ungodly. ~ Eusebius
- Order = sudden snatching of the godly (ungodly left), apostasy, judgment.

GENERAL ELEMENTARY INTRODUCTION, POINT 31

- **WHEN** he has finished his spiritual temple of rational and soulish stones, that is his church, the Lord himself shall come, even the GOD Word, and with him the angel of the covenant, to the manifested temple. **THEN**, foreannouncing the things of his second coming, the Word says to the sinners, «Behold the Lord Almighty comes, and who shall endure the day of his entrance? Who shall stand in his appearance?». ~ Eusebius
- Church completed. The Lord comes to his church. Then judgment announced.

IRENÆUS' POST-TRIB RAPTURE CONUNDRUM *AGAINST HERESIES*, 5.26.1

- “The ten horns ... are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour with the beast. These have a united purpose, and give their strength and power to the beast. ... And they shall destroy Babylon, and burn her with fire, and give their kingdom to the beast, and **persecute the Church.**”
- Looks like the church suffering under the antichrist.

IRENÆUS' ECCLESIOLOGY AND ESCHATOLOGY



- USE OF TERM "CHURCH" — **all the seed of Abraham**, both physical and spiritual, (5.32.2, 5.34.1). Includes OT saints in the resurrection, NT saints, and tribulation saints. Term is generic like saint or believer. Not equivalent to dispensational "church."
- PRETRIBULATION RAPTURE — **suddenly caught up**, then tribulation (5.29.1); translation to Paradise like Enoch where they stay until the end of the age (5.5.1)
- TWO CLASSES OF CHURCH SAINTS — **those caught up** to paradise prior to the tribulation (5.29.1, 5.5.1) and **those in the flesh** at 2nd coming who endured the tribulation (5.35.1); this = church-age believers and tribulation believers.
- CONCLUSION — the "church" in the tribulation in 5.26.1 must be the tribulation "church" after the rapture of the church "church"

APOCRITICUS, 4.2.5 & 4.12.5



- **The saying** “men shall be **raptured to the air** at some point” is rightfully regarded as **utter nonsense** ...the statement that the apostle made about clouds concerns angels. The explanation is laid down in the Gospel where it says, “when the son of man comes in his glory, he shall send his angels to the four corners of the world and gather his elect from one end of earth to the other end.”
~ Macarius

- c. 300-391, Coptic monk in Egypt
- “The saying” implies that talk about and teaching on the rapture was common.
- Macarius regarded the teaching of the “rapture to the air” to stay there as nonsense.
- He taught that the clouds are the angels gathering men at the second coming.



APOSTASIA IN 2 THESS 2:3— RAPTURE OR APOSTASY?

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MISUNDERSTANDING OF THE CONTROVERSY



THE EVIDENCE
POINTS TO THE
RAPTURE



THE
EVIDENCE
POINTS TO
APOSTASY



SAME PILE OF EVIDENCE



DIFFERENT CONCLUSIONS



CORRECT UNDERSTANDING OF THE CONTROVERSY

THE EVIDENCE
POINTS TO THE
RAPTURE

SELECTIVE USE
OF THE EVIDENCE



ROBUST
EXAMINATION
OF THE EVIDENCE



THE
EVIDENCE
POINTS TO
APOSTASY



SIX MAIN ARGUMENTS FOR THE RAPTURE VIEW

- meaning argument — *apostasia* means “departure” not “apostasy”
- translation argument — early versions have “departure”; KJV & Rheims defiled
- theological argument — sense of apostasy theologically impossible
- grammatical argument — def. article says *apostasia* can't refer to apostasy
- exegetical argument — *apostasia* in vs 3 parallel to removal restrainer vss 6-7
- contextual argument — apostasy not found in context of 2 Thess 2:3
 - time constraints → only covering first two arguments



Apostasia
means
departure

ARGUMENT #1

THE **MEANING** ARGUMENT

MAIN POINTS OF THE **MEANING** ARGUMENT

- *apostasia* doesn't mean "apostasy" or "falling away"
- *apostasia* means "departure" (abstract or literal)
- *apostasia* can refer to physical departure of human beings
- *apostasia* in 2 Thess 2:3 best understood as physical departure

EVIDENCE FOR APOSTASIA MEANING "DEPARTURE"

- LEXICON ENTRY

- Liddell & Scott 2nd entry gives "departure" as a meaning for *apostasia*
- if *apostasia* can mean "departure", it can mean physical departure

- MEANING OF COGNATE

- *apostasia* is the noun form of the verb *aphistemi*
- *aphistemi* is used regularly for physical departure of human beings
- if *aphistemi* can be used for physical departure, then so can *apostasia*

EXAMINATION OF LEXICON EVIDENCE

- 2ND ENTRY IN LIDDELL & SCOTT
 - 2. *departure, disappearance*, Olymp. in Mete. 320.2.
 - fleshed = Olympiadorus in In Aristotelis meteora commentaria 320.2
 - English = Olympiadorus in Commentary on Aristotle's Meteorology
- OBSERVATIONS
 - Olympiadorus **6th cent scientist**, wrote commentaries on Aristotle & Plato
 - reference in **scientific context**, effect of heat and cold on solids and liquids
 - *apostasias* = evaporation of liquids, **unrelated to physical departure of humans**
 - regardless of sense, several centuries **too late to illuminate NT usage**

LIDDELL & SCOTT 1ST ENTRY

- 1ST ENTRY

“**defection, revolt**, legal sense in Dionysius Halicarnassis *Roman Antiquities* 7.1, Josephus *Life* 10, Plutarch *Lives Galba* 1; **especially** in religious sense, **rebellion against God, apostasy**, LXX Joshua 22:22, 2 Thessalonians 2:3.”

- OBSERVATIONS

- **defection, revolt, rebellion, apostasy** cited as 1st def., implies historical precedence
- states **rebellion against God, apostasy** more common than political sense
- 2 Thessalonians 2:3 is cited as an example of **apostasy**.

- INCONGRUITY

- Claim *apostasia* means “departure” not “apostasy”
- quote Liddell & Scott for “departure” AND ignore Liddell & Scott for “apostasy”?

THE *APHISTEMI* ARGUMENT FOR “DEPARTURE”

- *apostasia* is the noun form of the verb *aphistemi* “depart”
- *apostasia* is used 2 X in NT for departure from the faith
- *aphistemi* is used 15 X in NT
 - 3 X for departure from the faith
 - 12 X for physical departure
- IF *aphistemi* is used for physical departure, THEN *apostasia* can be too

APHISTEMI ARGUMENT = COGNATE FALLACY

- D. A. Carson comments, "One of the most enduring of errors, the root fallacy presupposes that every word actually has a meaning bound up with its shape or components." *Exegetical Fallacies*, Baker, 1984, p. 26.
- common error is to import the meaning of a verb into a cognate noun
- claim ἀπόστολος (apostle) means "sent one" because ἀποστέλλω (send)
 - but semantic footprint of NT "apostle" is smaller than "sent one"
 - twelve specific men, specific calling, specific tasks, specific gifts

COGNATE FALLACY ILLUSTRATED IN ENGLISH

- verb *desert* = “abandon”
- noun *desert* = “desolate, dry place”
- verb *refuse* = “decline, reject”
- noun *refuse* = “garbage”
- verb *overlook* = “fail to notice”
- noun *overlook* = “vantage point with great view”

COGNATE FALLACY — APOSTASIS FAMILY

- *apostasia* belongs to the *apostasis* family
- *apostasis* family
 - tight-knit family of cognates derived from *aphistemi*
 - semantic range significantly smaller than *aphistemi*
- *apostasis* family revolves around rebellion, apostasy, scient. senses
- seven nouns, one adjective, two verbs, one gerund, one adverb

APOSTASIS FAMILY NOUNS



- *apostasis* = rebellion, apostasy — also common scient. and tech. senses
- *apostasia* = rebellion, apostasy — also rare scient. and tech. senses
- *apostatēs* = rebel, apostate, deserter, runaway
- *apostasion* = divorce
- *apostatis* (rare) = sedition, apostasy — (only in Apocrypha, Cyril of Alex.)
- *apostatesis* (rare) = rebellion — (only in Xenophon's Cyropaedia)
- *apostasēs* = rebellion, apostasy — (Doric and Aeolic form of apostasis)

OTHER *APOSTASIS* FAMILY WORDS

- the adjective is *apostatikos* = rebellious
- the adverb is *apostatikōs* = rebelliously
- the gerund is *apostateon* = rebelling
- the 1st verb is *apostateō* = rebel
- the 2nd verb is *apostasiazō* = cause to rebel

RELATIONSHIP BETWEEN *APOSTASIA* AND *APHISTEMI*

- *apostasia* and *aphistemi* are cognates with very different semantic ranges
- *aphistemi* used for departure in broad range of senses incl. physical
- *apostasia*
 - — primarily used for rebellion and apostasy
 - — occasionally used in scien. & tech. senses (normally *apostasis*)
 - — never used for physical departure
- *apostasia* is not the noun form of *aphistemi* “depart”
- *apostasia* is the noun form of *apostateō* “rebel, apostatize”



KOINE USAGE OF *APOSTASIA*

- from first use in Archimedes c. 250 BC to late Koine AD 500
— appears 283 times in extant literature
- never used of physical departure of humans from point A to point B
- 1X in Archimedes in scientific sense of *distance* — (normally *apostasis*)
- 13X in Galen in medical sense of *abscess* — (normally *apostasis*)
- 10X in legal sense of *divorce* — (normally *apostasion*)
- 1X in 4th cent in Evagrius in sense of *repentance* — (1st positive connotation)
- 26X in sense of political *sedition* or *rebellion*
- 232X in sense of religious *apostasy*

LHG HERMENEUTIC ON APOSTASIA



- LHG hermeneutic
 - no NT word can bear a sense not common in Koine
 - clarification → theological NT words have **elevated** senses
- 2 Thessalonians 2:3 — options for the meaning of *apostasia*:
 - Rare scien., med., or legal senses? Nope. They don't suit context.
 - Moral sense of repentance? Nope. Too late and doesn't fit context.
 - Physical departure? Nope. Never existed. Not attested.
- — Left with two choices: political rebellion or apostasy from God.
- Choosing between the two:
 - as simple probability, 90% chance that apostasy is correct (232 to 26)
 - context heavily favors apostasy over political rebellion

NEGATIVE CONNOTATIONS OF *APOSTASIA*

- *apostasia* bears an overwhelmingly negative connotation
- this stands in stark contrast to positive connotation of the rapture
- 1st and only neutral connotation is *distance* in Archimedes c. 250 BC
- 1st positive connotation is *repentance* in Evagrius late 4th cent.
- every other instance for over 600 years was negative
- abscess, divorce, rebellion, and apostasy are all negative

REFLEXIVE CONNOTATIONS OF *APOSTASIA*



- *apostasia* bears a reflexive connotation
 - separating oneself from another
 - stands in stark contrast to the passive connotation of the rapture
- reflexive connotations
 - abscess = a sore festering and separating from healthy tissue
 - divorce = person intentionally and legally separating from spouse
 - rebellion = men separating from their government or leadership
 - apostasy = men separating from God, walking away from light

ROOT MEANING OF APOSTASIA

- root sense of *apostasia* is “**off-standing**” not “departure”
 - *apo* = “off, away” AND *stasia* = “standing”
- focus of the word is on **the fact**, not **the process**
- senses:
 - *distance* = how far away something is off-standing
 - *abscess* = off-standing sore in or on the body
 - *divorce* = permanent off-standing (separation) from one’s spouse
 - political *rebellion* = off-standing from one’s government or former allies
 - religious *apostasy* = off-standing from God

DERIVING THE MEANING OF *APOSTASIA*

- HOW do we derive the meaning of *apostasia*?
 - not from 2nd entry in Liddell & Scott — too late, unrelated context
 - not from semantic footprint of *aphistemi* — root & cognate fallacy
- HOW do we derive the meaning of *apostasia*?
 - FROM ITS USAGE PRIOR TO PAUL PENNING THESSALONIAN LETTERS
 - 1X unrelated scientific sense of *distance*
 - 3X political *sedition*
 - 3X religious *apostasy* in Septuagint (heavily influenced NT)
 - 2X religious *apostasy* in Jewish literature (molded Jewish mind)

APOSTASIA USAGE PRIOR TO 2 THESSALONIANS

- 2 Chron. 29:19 — Ahaz's apostasy, sacrificed to gods of Damascus
- Josh. 22:22 — feared apostasy of trans-Jordanian tribes, altar of witness
- Jer. 2:19 — Israel's apostasy, nation forsook the Lord for idolatry
- 1 Macc. 2:15 — Antiochus Epiphanes forced Jews to sacrifice to Zeus
- Jubilees frag. z — Nimrod led world in rebellion, building tower

- Notice — Antiochus Epiphanes and Nimrod are types of the antichrist
- Notice — pattern of association with idolatry and pagan sacrifice
- Perhaps *apostasia* in time of antichrist is apostasy after all?

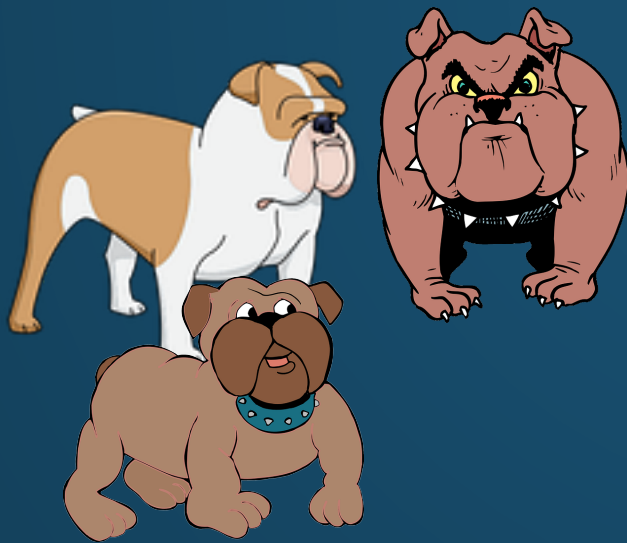
KOINE USAGE IS “UNRELATED CONTEXT”?

- some muzzle testimony of Koine usage with claim of “unrelated context”
 - insist we can’t get meaning of *apostasia* from Koine usage of *apostasia*
 - insist we ought to get meaning only from context of 2 Thess 2:3
- BUT there is inconsistency here
 - the same folks don’t limit themselves to context 2 Thess 2:3 for meaning
 - they appeal to early Byzantine usage cited in Liddell & Scott
 - they appeal to NT usage of *aphistemi* (a different word altogether)

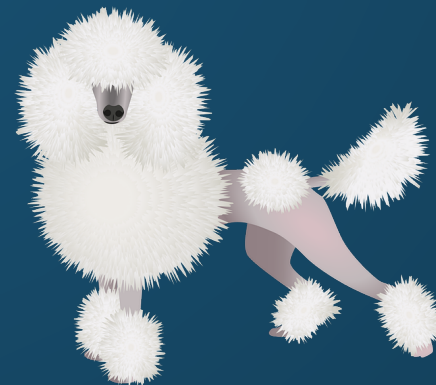
UNRELATED BULLDOGS



That puffball is not a bulldog. This is what bulldogs look like.



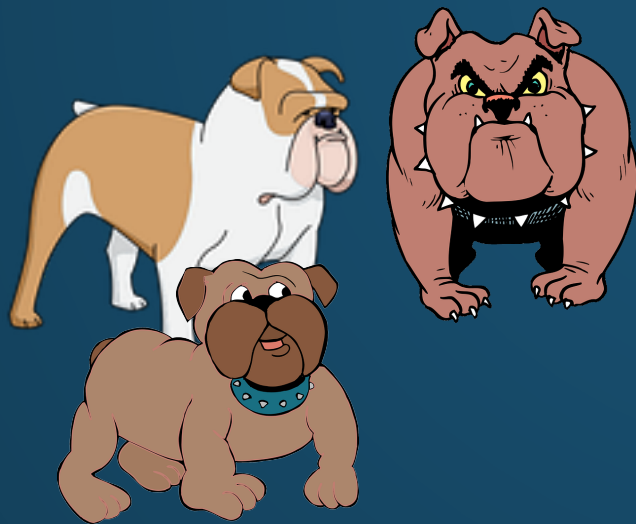
Don't judge my bulldog by unrelated bulldogs!



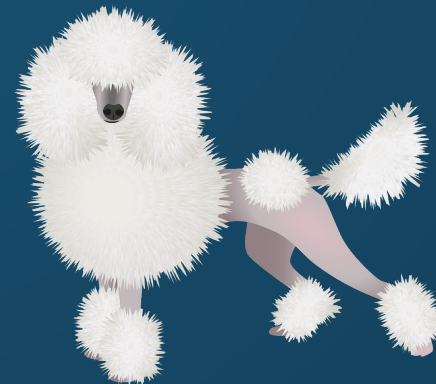
UNRELATED APOSTASIAS



That puffball is not an apostasia. This is what apostasias look like.



Don't judge my apostasia by unrelated apostasias!



All the early translations feature "departure."



ARGUMENT #2

THE **TRANSLATION** ARGUMENT

THE **TRANSLATION** ARGUMENT, PART 1

- The Greek words *apostasia* “departure” and *ekpipto* “falling away” are distinct concepts with no overlap.
- “Departure” is the only correct translation of *apostasia*.
- Translating *apostasia* by “apostasy” or “falling away” is wrong.

THE **TRANSLATION** ARGUMENT, PART 2

- the early English translations translated *apostasia* by “departure,” and the translators intended to convey physical departure
- the long history of “departure” translation was first polluted by the Catholic Church with the Rheims translation in 1582 which featured “revolt”
- KJV was first Protestant Bible to embrace the Catholic pollution with the erroneous translation “falling away”
- Beza fueled the translation fiasco by transliterating *apostasia* rather than translating it, introducing the English word “apostasy”
- translating *apostasia* by “departure” traces back to Jerome’s Latin Vulgate which featured the rendering *discessio*

THE TRANSLATION ARGUMENT IS A MIRAGE



- the argument looks good at first
- it has convinced many to wander off the beaten path
- BUT the argument is a mirage
- not one of its points is true



APOSTASIA AND EKPIPTO IN KOINE



- Cyril of Alexandria, *Commentary on the Twelve Prophets*, Hosea 6:7. — “Since like the first man—Adam, that is—they slipped into **apostasy**, they too, will be completely **fallen away** from the one able to bless them.”
- Procopius of Gaza, *Commentary on Isaiah*, (Migne 87.2). — “Or concerning those who have truly **fallen** from life. The demons for example through their **apostasy**.”
- Eusebius, *Commentary on Psalms*, 18:17 (LXX 17:18) — “When I was ... enduring a great fall, lest after my sin I **fall away** into absolute **apostasy**, he offered support to me.”
- OBSERVATIONS
 - **apostasia** “apostasy” and **ekpipto** “falling away” are synonyms
 - while “falling away” is a paraphrastic translation of *apostasia*, it is not inaccurate

MISLEADING LIST OF ENGLISH VERSIONS

- The list of versions commonly cited as proof of the departure theory is: Wycliffe (1384), Tyndale (1526), Coverdale (1535), Cranmer (1539), Breeches (1576), Beza (1583), and Geneva (1608).
- But this list contains errors and misleading information.
 - Breeches Bible = Geneva Bible with a typo
 - Beza Bible = Geneva NT with Beza's notes
 - Wycliffe does not belong on this list
- This list only has four distinct translations with “departure”

WYCLIFFE WRONGLY CLAIMED

- Wycliffe testimony
 - Wycliffe 1380 = "for but **discencioun** come first"
 - Wycliffe 1382 = "for no but **departying away** (or **dissencioun**) shall come first"
 - Wycliffe 1388 = "For but **dissencioun** come first"
 - "dissension" is the oldest and most common reading
 - 1382 text treats "departing away" and "dissension" as synonyms
- Oxford English Dictionary
 - dissencioun = dissension, disagreement ... produces strife or contention
- Wycliffe sources are trusted, definitive
 - *The English Hexapla*, 1841
 - Forshall and Madden's Wycliffe Bible, Oxford edition, 1850

NON-DEPARTURE READING PRIOR TO WYCLIFFE

- *Cursor Mundi* (*The Runner of the World*), c. 1300 — “First there shall be **dissension** ere [before] the antichrist shall come.”
- *Cursor Mundi* was a poem of nearly 30,000 lines that told the history of redemption from creation to the day of judgment.
- NOTICE — the translation “dissension” existed in English nearly a century before Wycliffe’s translation was executed.

DEFINITION OF “DEPARTURE” IN MIDDLE ENGLISH

- Middle English — 1100 to 1500
- Lexicons
 - *Concise Dictionary of Middle English* — division
 - *Oxford English Dictionary* — separation, severance, parting (this sense was obsolete at the time OED was published)
 - *Online Etymology Dictionary* — going away, deviation, turning away
- Notes
 - most common ME sense was *breach of relationship*
 - the sense of *breach of relationship* endured deep into the 1600s

INTRODUCTIONS TO 2 THESS IN EARLY BIBLES

- Geneva 1560, 1569 — “before that day there shulde be a **falling away** from true religion, even by a great parte of the worlde.”
- proof that **falling away** and **departure** were synonyms
- proof that the translators and editors of the Geneva Bible intended to convey the idea of **falling away** or **apostasy** with “departure”

PREFACES TO 2 THESS 2 IN EARLY BIBLES

- Matthews 1537, Great Bible 1540, Tyndale/Matthews 1551, Geneva 1557, 1560, 1569, Bishop's 1568 — “the daye of the Lorde shall not come tyll **the departing from the fayth** come fyrst”
- Geneva/Thomson NT 1595 (aka Beza NT) — “the day of the Lord shall not come, till there be **a departure from the faith**”
- proof that **falling away** and **departure** were synonyms
- proof that the translators and editors intended to convey the idea of **falling away** or **apostasy** with “departure”

MARGINAL NOTES IN EARLY ENGLISH BIBLES

linked to “departing come first”

- Coverdale 1535, 1553, Bishop’s 1568 — referenced with Dan 9e (9:25-27), which presents **the antichrist**, AND with 1 Tim 4a (4:1-6) “in the last days some shall **depart from the faith**”
- Great Bible (aka Cranmer’s) 1540, Tyndale/Matthews 1551 — references Dan 9g (9:25-27), which presents **the antichrist**
- Geneva/Thomson NT 1595 — gives the note “that wicked man shall sit ... and many shall **fall away** from God to him

EARLY GERMAN VERSIONS — MENTEL

- Mentel Bible (20 eds. 1466-1518) — “wann es kum sum ersten **misshellung**” (“unless the **dissension** come first”)
- Misshellung = modern Mißheligkeit “disagreement, dissension”
- Misshellung — used in Middle Ages in sense of “revolt,” especially with regard to the peasant uprisings

EARLY GERMAN VERSIONS — LUTHER



- Luther Bible 1529 — “Denn er kommt nicht, es sei den, das zuvor der **Abfalle** kome” (“for that day shall not come, unless the **falling away** come before”)
- Abfall = falling off, falling away, defection, secession, revolt, rebellion
- Luther is likely the true source of “falling away” in the KJV

EARLY GERMAN VERSIONS — WULFILA

- Wulfila or Gothic, c. 350 — “unte niba qimip **afstass** faurþis” (rough literal = “until except come **turning away** before”)
- *A Comparative Glossary of the Gothic Language* — “Afstass: standing off, falling off, falling away”
- Wulfila’s *turning away* or *falling away* precedes Jerome’s Latin Vulgate by 50 years

LATIN LEXICONS ON *DISCESSIO*

- *Cassel's Latin Dictionary* — (1) going separate ways, separation, division; (2) going away, departure.
- *Lewis and Short* — (2) going away, departure: [A] **very rarely** in general, [B] in particular: 1. political division, 2. separation, schism in the church. 2 Thess. 2:3 listed as example of the latter.
- *Oxford Latin Dict.* --- 1) going away, withdrawal. 2) division. 3) schism, separation.
- CONCLUSION
 - Sense of physical departure was rare.
 - Sense of political or religious departure was common.

JEROME ON *DISCESSIO*

- In his *Collected Letters*, #121 (Letter to Algasium), Jerome says, answering a question on 2 Thess 2:3, “For he [Paul] says that unless the **dissension [discessio]**, which is called ἀποστασία, comes first, so that all the nations who are subject to the Roman authority **withdraw** from them; and he will be revealed, that is, manifested, whom all the words of the prophets announced beforehand, the man of sin.”
- In Jerome’s mind **apostasia and discessio** signified a **dissension** in the Roman empire which would see the subject nations **withdraw** from Rome.
- Jerome, like many early fathers, held that Rome was the restrainer. Rome fracturing was the removal of the restrainer. After the removal, the antichrist would be revealed.

KJV NOT FIRST PROTESTANT NON-DEPARTURE READING

- Bishop's Bible (1568) — “excepte ther come a **fallying away** first”
- Geneva Bible (1560, 1569) — explained *apostasia* as a “**falling away** from true religion” in the Introduction to 2 Thessalonians
- Geneva/Thomson Bible (1595) — explained *apostasia* as “many shall **fall away** from God to [the antichrist]” in a footnote on 2 Thess 2:3.
- Calvin, *Commentary on Thessalonians* (1550) — “The day of Christ will not come, until the world has **fallen into** apostasy.”
- Luther Bible (1529) — “Es sei den, das zuvor der **Abfalle** kome,” that is, “unless the **falling away** come before.”

BEZA DIDN'T COIN THE WORD "APOSTASY"

- Beza's translation work
 - He didn't do an **English translation**; Beza Bible is Geneva with his notes.
 - His **Latin translation** (5 major eds. 1556-1598) features *defectio*.
 - His **Latin notes** don't offer *apostasia* as transliteration or translation.
 - The revision of Olivetan's **French version** changed *departement* to *revolte*.
- Impossible that Beza is source of transliteration *apostasia* or English word *apostasy*
 - *apostasie* French 1305, *apostasy* Wycliffe late 1300s, *apostasia* Latin 4th cent
- Beza's role
 - Not the source of **word** *apostasy*, **transliteration** *apostasia*, **concept** of *apostasy*.
 - Leader in non-departure (non dissension) translations in Latin and French

WHY WAS “DEPARTURE” REPLACED?

- One — the meaning of **departure** had shifted from “dissension” to “physical departure” making it an ambiguous translation at best
- Two — the Reformation attention to the Scriptures had determined that the term **departure (dissension)** was not strong enough to convey the truth of 2 Thess 2:3.
- They turned to terms like *revolt*, *rebellion*, and *apostasy* to convey the magnitude and the boldfaced wickedness of the end-times departure from God.

THERE NEVER WAS A PHYSICAL-DEPARTURE TRADITION

- Non-*departure* translations date back to 1300 in English
- *Departure* in English versions meant “dissension, falling away”
- Jerome meant “rebellion” with the translation *discessio*
- German had “falling away, turning away” readings back to 350
- *Departure* was a subset of the *apostasy/rebellion* tradition

NO FATHER MENTIONED PHYSICAL DEPARTURE

- No father taught, opposed, or mentioned the sense of physical departure when addressing *apostasia* in 2 Thessalonians 2:3.
- The fathers universally understood and taught either **political rebellion** or **religious apostasy**.
- The apostasy was seen in connection with the antichrist. He would lead the world in rebellion against God.

WELL ... THAT'S A WRAP!



INVESTIGATION METHODOLOGY



- *sola scriptura* is the heart cry of the Reformation
- But this vital investigation principle needs a corollary
 - *sola facta et omnia facta*
 - only the facts and all the facts
- partial investigation undermines objective investigation

“It is a capital mistake to theorize before you have all the evidence.”
~ Sherlock Holmes



CONCLUSION

- We covered two of my six arguments that address the meaning of *apostasia* in 2 Thess 2:3
- We examined the MEANING argument
 - *apostasia* never meant physical departure in Koine Greek
 - *apostasia* meant religious apostasy or political rebellion
- We examined the TRANSLATION argument
 - there never was a tradition of physical departure
 - the only tradition was apostasy/rebellion
 - *departure* was a subset of the apostasy/rebellion tradition
- These two arguments alone are fatal to the physical departure (rapture) interpretation of *apostasia* in 2 Thess 2:3