

The Falling Away

There is a new book out by Dr. Andy Woods, *'The Falling Away'*, a treatise on the passage of 2nd Thessalonians 2:3. Dr. Andy Woods is a relatively new name to the advocates of the Pre-Tribulation Rapture. I purchased a copy of Dr. Woods first book, *'The Middle East Meltdown: The Coming Islamic Invasion of Israel'* in 2016. Dr. Woods published his *'The Coming Kingdom'* in 2016. His recent release of *'The Falling Away'* came with another needed book, *'Ever Reforming Dispensational Theology and the Completion of the Protestant Reformation'*. I have read all but the last noted work, a topic that was in need of being addressed for many decades.

Dr. Andy Woods is a soft-spoken speaker; however, don't let that deceive you. I have listened to several presentations by Dr. Woods held at Compass' 'Steeling the Mind' Conference, and Dave Reagan's Lamb & Lion yearly prophecy conference. He articulates with the skill of a seasoned prosecutor. Dr. Woods' first career began as an attorney, and subsequently he attended Dallas Theological Seminary where he earned a Ph.D. Currently Dr. Woods is President of Chafer Theological Seminary and Pastor of Sugar Lands Bible Church, Sugar Lands, TX, southwest of Houston, TX since 2010.

Having been a Dispensationalist, and an advocate of the Pre-Tribulation Rapture position since 1967, it has been a pleasure to have Dr. Andy Woods among the voices of the academic scholars and leaders of the Pre-Tribulation theological view. Chapter 2 of 2nd Thessalonians is of a much greater importance than has been the case in my lifetime. As such, I will lay the chapter's larger context for the reader. Context is king when it comes to gleaning the textual narrative meaning. Within chapter 2, a new paragraph begins with verses 1, 5, 13, and 16. This will enable the reader to follow the context with sharpness.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,"

2:1. It is important to take note of the events which will take place at the Second Coming of Jesus Christ. There will be a Rapture of the Church. There will be a Great Tribulation. There will be the return of Christ in judgment to judge His enemies.

The sequence of events is a matter of controversy, which often finds good people on opposite sides. Some believe Christ will come in the Rapture before the Tribulation, others in the middle of the Tribulation, and others at the close. A large segment of evangelical believers concur in the Pre-Tribulation view. In the larger scope of Scripture, the Pre-Tribulation has the fewest number of issues that are not resolved internally from a Dispensational reading.

When Paul speaks of the "coming of our Lord Jesus Christ," he is referring to the entire scope of the Second Coming. It is the reason for his advice in the following verses.

“That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”

2:2. Instead of acting like intelligent people with sound judgment, the Thessalonian Christians were departing from their senses like a ship blown from its moorings. Thus they were disturbed (frightened, agitated) and filled with feverish anxieties. Their emotions soon forgot the Apostle Paul’s earlier teachings.

The cause of all this confusion was the false teaching spread by people who claimed to have authority both from the Holy Spirit and from Paul. They seem to have produced forged letters purporting to come from Paul upholding their new teaching, which was that the Day of Christ (the period of time in which Christ will bring His judgments) had already come. Thus they taught that the persecutions and tribulations the Thessalonians were then experiencing were part of the Day of Christ, and they could not therefore be encouraged by the prospect of a literal rapture of believers. It is possible also that these false teachers taught that Jesus Christ had already returned spiritually, thus ignoring the plain statement of Acts 1:11.

Some of the older manuscripts have "the day of the *Lord*" instead of *Christ*. This then refers to the Old Testament use of this expression as a period of divine judgment at the end time.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;”

2:3. No matter how logical the false teachers might have seemed, they were still wrong. The Day of the Lord could not have come because there must be a “falling away first”, and the "man of sin," the "son of perdition," must be revealed. Some take "first" in the sense of "prior," that is, before the Day of Christ. A more common meaning of "first," however, is first in sequence. That is the first thing after the Day of the Lord begins will be the falling away and the revealing of the man of sin. Since these had not happened, the Day of Christ had not yet begun, and the Thessalonians could still expect the Rapture.

Some take the falling away to mean religious apostasy, a great abandonment of spiritual religion that will give the Antichrist opportunity to take over. Others take it to be a rebellion against truth and justice, a defiance of God's authority among all nations.

Dr. E. Schuler English suggests another possibility: that the word ***“Apostasia”*** has a secondary meaning of "take away" and might point to the Rapture of the Church. Some ancient manuscripts have "man of lawlessness" instead of "man of sin." This person will put himself above the law and make his will supreme as an absolute dictator. His reign will be short however. He is also the son of perdition, that is, he is doomed to eternal loss just as Judas was - (John 17:12). This does not mean Judas will come back as the Antichrist.

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

2:4. Paul wrote that the man of sin will continue long enough to set himself up against "all that is called God" (everything divine) and against every object of worship. He will tear down all the established religions of the world and all the minor religions and cults as well. He will claim to be God and will sit personally in the temple of God, claiming it as his possession. "Temple" (sanctuary) is used by Paul elsewhere of the Church or the Christians. Thus, some think the Antichrist's temple will be the apostate church. However, the sanctuary here is the Holy Place, and it is better to take it as a literal temple.

"Remember ye not, that, when I was yet with you, I told you these things?"

2:5. Paul had already explained this in his preaching at Thessalonica, but his explanation is not given here. The inference of this passage has to be gleaned in the larger context of the chapter.

"And now ye know what withholdeth that he might be revealed in his time."

2:6. "What withholdeth" (or, "holds back") is neuter gender. Many commentators (both ancient and modern) errantly take this to refer to the Roman Empire. Some ancient writers took it to be the preaching of the apostles. But since Paul uses the neuter to refer to the Holy Spirit (because the word *spirit* is neuter), many take it that the power that holds back the revelation of the Antichrist is the Holy Spirit. Having examined the structure of the Greek in this verse, Ellingsworth and Nida offer this translation: *"You are experiencing the power which holds the Wicked One back now, so that he will be revealed at the proper time, and not before"* - (*Helps for Translators*, 17:169). However, they are not dogmatic about the precise interpretation of the verse. They agree with Best who states, "No theory can be held to be satisfactory and as Augustine realized long ago (*The City of God*, 20:19) we must acknowledge our ignorance" (*Black's New Testament Commentaries*, 10:301).

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

2:7. The many contradictory views on this verse emphasize how little any know. Some interpreters of the "historic school" have held that the masculine "he" refers to the Roman emperor, others the apostle Paul, and still others the popes who stepped into the gap after the fall of Rome. Modern Post-Tribulationists may think the withholding power is "law and order." Most Pre-Tribulationists hold that the neuter form of verse 6 and the masculine form of verse 7, the power and character which "withholdeth" the Antichrist is the Holy Spirit. The context of the grammar could not be more definitive and supports the idea that the reference is to the Holy Spirit.

Some Pre-Tribulationists believe the power is the Christian Church. During this age the Holy Spirit works through believers, whose bodies are His temples. As a unit, believers comprise a temple of the Spirit -(1st Corinthians 3:16; 6:19). Thus the masculine words of verse 7 are thought to refer to the "gathered" believers who are caught up in the Rapture.

At least this is clear: this passage speaks of a power and/or a person strong enough to withhold satanic influences, so the man of sin cannot be revealed as long as this power is at work in the world.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”

2:8. When this restraining influence is removed, the Antichrist, that wicked or lawless one, will immediately be revealed. But even at that very time his doom will already be sealed. When He comes in flaming fire (1:7, 8), Jesus will consume (destroy) him with the spirit (breath) of His mouth. The way Jesus will destroy the Wicked One parallels the actions of the Lord Jehovah in Isaiah 11:4: ***“He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”*** -(See also Revelation 19:15.) One word from the Lord is all it will take.

Two closely related words are used to describe the coming of Christ, ***“epiphaneia”*** ("appearing") and ***“Parousia”*** ("coming"). Marshall points out that ***“epiphaneia”*** was used in the Septuagint to describe an epiphany or revelation of God -(2nd Samuel 7:23; 2nd Maccabees 2:21; 3:24). He further states that it was used in Hellenistic Greek to describe visits from emperors and other dignitaries (*‘New Century Bible’*, 43:200). It was also applied to the Christ's first coming -(see 2nd Timothy 1:10). *Parousia* is the common term used to describe the second coming of Christ.

The very brightness of Christ's coming, a glory which blesses the believers, will help bring violent destruction to the Antichrist and his armies.

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders,”

2:9. To the people who do not know the Antichrist is doomed, his coming will seem supernatural. It is also called a "coming" (***“Parousia”***, presence). It will be according to the working or energizing of Satan in all sorts of deeds of power, miraculous signs, and amazing wonders. But all these will be lies. ("Lying" applies to all three. See John 8:44.) Satan will use these signs and lying wonders to get the attention of the people of the world.

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

2:10. These false signs and wonders will entice those who make pleasure or money their god. The Antichrist will tempt them with every kind of wicked deception. The connotation of this ties it in with the seduction that comes from wealth -(Matthew 13:22), sin -(Hebrews 3:13), reveling in deceptive pleasures -(2 Peter 2:13), and every kind of deceitful lust (Ephesians 4:22).

This seductive deception will be effective in those who are *already* perishing, lost, gone astray, already on the broad road leading to destruction -(Matthew 7:13).

Satan's false signs will also deceive those who did not welcome the love of the truth that they might be saved. That is, they did not become real disciples of Jesus but continued to follow their own ways. -(Compare John 8:31, 32.)

"Saved" here does not refer to conversion, however, but to the salvation and inheritance which will be believers' when they are changed into Christ's likeness.

“And for this cause God shall send them strong delusion, that they should believe a lie:”

2:11. Because they have no love for the truth God will send them a strong, deluding influence. Bruce says that "a power is set in operation within them which makes them prone to embrace error" (*Word Biblical Commentary*, 45:174). This will lead them to "believe a lie" (literally *the lie*, not any lie that happens to come along, but the big lie, the false claims and pretensions of the Antichrist).

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

2:12. The result will be that all who have not welcomed the love of the truth will "be damned" (judged, called to account, and condemned). The first and most important ground for their judgment will be the fact that they did not believe (and obey) the truth. Second, they took "pleasure in unrighteousness." They approved, considered good, took delight in, and sought satisfaction in wrongdoing, injustice, wickedness, and evil. In other words, they kept going along with sin, considered it normal, and promoted it as desirable. Strong delusion is already making many believe that those who practice the works of the flesh can still be acceptable to God. But the Bible clearly warns that ***"they which do such things shall not inherit the kingdom of God"*** -([Galatians 5:19-21](#)). God expects believers to cultivate the fruit of the Spirit and crucify the flesh with its affections and lusts or desires -([Galatians 5:22-24](#)). Those who do not do so will be well prepared to accept the Antichrist's false claims.

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:”

2:13. Paul did not dwell long on the deceptions of the Antichrist. He quickly went on to say in a positive way how he felt bound (under obligation) to keep giving thanks at all times for his brothers (and sisters). They had received the love of the truth. They were loved not merely by Paul, but also by the Lord. In contrast to those who will be deceived by the Antichrist, they will be brought into salvation. God has chosen them for this end. God's purpose for believers is not only that they enjoy salvation but also reach Christian maturity.

God has not only chosen that believers be brought into ultimate salvation where they will be changed into Christ's likeness -(1 John 3:2), He has also chosen the means to bring them to this goal. They only reach the goal through a continued sanctification by the Spirit and a steadfast belief of the truth. The Holy Spirit consecrates believers and separates them from sin, and at the same time He separates them to God and to obedience to His will. He also gives help and power to live a holy (dedicated) life. The believer's part is a continued faith in the truth, a faithful, obedient acceptance and practice of the truth.

“Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

2:14. The means by which God called the Thessalonians to this salvation was Paul's preaching of the one true gospel ("good news"). It was the same gospel preached by the other apostles - (Galatians 1:16, 17; 2:2). Any other "gospel" can only bring a curse -(Galatians 1:7-9).

The fulfillment of this salvation will be when Christians enter into the full possession of the glory of our Lord Jesus Christ. All who keep believing will enter the glory -(Ephesians 1:4-10). Also implied here is the truth clearly expressed at Philippians 3:21 which says that Christ "shall change our vile body that it may be fashioned like unto his glorious body."

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”

2:15. In view of the glory to come, Paul challenged the Thessalonians to stand fast and keep holding on to the traditions (teachings) taught them by the Word (in his preaching) and in his epistles. Human traditions are not meant here. The word "traditions" in this case speaks of teachings handed down from God through Jesus. Paul was emphasizing that his teachings did not come from his own mind. He was simply passing along the message handed down by the Lord. Like the Old Testament prophets who spoke for God, he was not free to change it or mix in any of his own ideas. -(See 2nd Peter 1:20-21.)

For believers, this means taking a stand on and being true to the entire Bible. Careful examination of the Book of Acts and the Epistles shows that Paul and all the apostles preached the truths recorded in the four Gospels, truths Jesus repeated again and again in the many places where He preached and taught. They also preached the gospel from the Old Testament which was the only written Bible they had.

“Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,”

2:16. To his exhortation to stand firm, Paul added a prayer. In the final analysis, Christians cannot stand in their own strength or hold to the Scriptures through their own understanding. Believers need Jesus Christ himself and God the Father to help them. They can expect God to do this because of His love. He demonstrated and proved His love by giving His Son to die on

Calvary -(John 3:16). He pours that love into the believer's heart when He gives him the Spirit - (Romans 5:5).

Believers have further assurance that God will always encourage and strengthen them because He has already given them everlasting consolation (eternal, unfailing, inexhaustible comfort and encouragement) and a "good hope" by His grace (His unmerited, undeserved favor).

“Comfort your hearts, and stablish you in every good word and work.”

2:17. As Christians stand firm, holding on to the teachings of God's Word, they can expect God and Christ to comfort (encourage) their hearts and to strengthen and confirm or firmly fix them, not merely in their minds, but in every good word and work. (Here some important ancient manuscripts place "work" before "word." This is the correct order for the Christian witness. The believer's works must be established in the grace of God before his words can mean very much.

With this contextual exegesis as background, let's take a look at the focus of Dr. Woods' new book. *'The Falling Away'* subtitled *'Spiritual Departure or Physical Rapture?'*. His focus of the book is taking a closer look at 2nd Thessalonians 2:3. Dr. Woods names 10 reasons for the falling away referring to the Rapture.

Reason #1: There Have Always Been Doctrinal Departures.

Dr. Woods notes several examples, such as the fall of man in Genesis 3; Paul as a victim of such falling away by a brother in Christ in Acts 19:10; 2nd Timothy 1:15; Paul predicted such falling away in Acts 20:28-31. As added emphasis, Dr. Woods cites the guidelines of the founding of Harvard University in 1636 that clearly in our day reveal that Harvard University has long departed from its founding rules and faith statement. Dr. Woods through logic and inference shows spiritual departures are normative throughout history, pointing out how could yet another spiritual departure function as a definitive sign of the beginning of the Tribulation period? Dr. Woods logically suggests thus, Paul's use of the word ***“Apostasia”*** communicates something more than a mere spiritual departure in 2nd Thessalonians 2:3a.

Reason #2: Second Thessalonians Was An Early Letter.

Dr. Woods second supportive reason for a “physical” departure is that 1st and 2nd Thessalonians are intrinsically linked, that they are early letters written around 51 A.D. The concept of an end-time spiritual departure is not something that Paul is focused on early in Paul's ministry. Although it became an important topic later on, it is not a dominant subject when the church first started. The Romans killed Paul in 67 A.D. under Nero.

Since 1st and 2nd Thessalonians were written very early in Paul's ministry; outside this single reference, you do not find Paul using the word ***“Apostasia”*** or even the concept of a spiritual falling away.

Reason #3: The Definite Article Before The Noun “*Apostasia*”.

The next point of Dr. Wood’s list of reasons for a physical or spatial departure is the definite article in front of the noun “*Apostasia*”. People reading the Bible seem to ignore the Greek language is a specific language, using and operating in accord with grammatical rules and principles. You find Paul uses the definitive article “the” in front of both “falling away” and “man of sin”. Paul is indicating that the apostasy will be something that has specific, time-bound qualities just like the man of sin will be specific in time and person.

Thus, the use of two definite articles indicates that “*Apostasia*” will take place just as instantly as the coming forth of the lawless one. Those unfamiliar with Greek overlook the importance of the definitive article and its use. That may come from our frequent use of the article.

Reason #4: The Noun “*Apostasia*” Can Refer to a Physical Departure.

Dr. Andy Woods points out “*Apostasia*” can refer to a physical departure. He notes that the only other time the noun “*Apostasia*” is used is found in Acts 21:21. The English translation for the noun translated “forsake” is also the Greek noun “*apostasia*”; however, the meanings are quite different by context.

This is perhaps the biggest obstacle for those untrained in the Biblical languages. Words mean things based upon their own unique context.

The Greek word “*apostasia*” is not a technical word that always means a word that always means the same thing everywhere it is used.

The Greek noun “*apostasia*” is a compound word, which means it is a word, which means it is a word that is created by combining two previously existing words. The first word, is the Greek preposition “*apo*”, which means “away from”. The second word is the Greek verb “*histemi*”, which means, “to stand”. Thus, “*apostasia*” simply means to “stand away from” or “to depart”. The obvious question then becomes depart from what? Only by examining how this word is used in its immediate context will determine what the departure is from, whether it be a spiritual or physical departure. Context then becomes the critical factor in determining what the “*apostasia*” or departure is from.

Major Greek lexicons differ in their interpretations, and in this case there is an equal number holding to both views. Three refer to a spiritual departure understanding, and three lean toward a physical spatial departure.

Another word “*apostasion*” represents a nearly identical and highly related noun. This noun in the New Testament is used to describe the physical and spatial separation of a divorce - (Matthew 5:33; 19:7; Mark 10:4).

Therefore, cumulatively considering all the legal evidence, it support the idea of a physical or spiritual removal, and cannot be a technical word.

Reason #5: The Verb **“Aphistemi”** Can Refer to a Physical Departure.

The verb **“Aphistemi”** can refer to a physical departure. Dr. Andy Woods notes that words and their meaning are derived by their roots. In Greek it is not uncommon to have the same word occur as a noun and as a verb. This is very common in the Greek language.

The verb form of the noun **“apostasia”** is the verb **“aphistemi”**. The Greek noun **“apostasia”** is only mentioned twice in the Greek New Testament (Acts 21:21; 2nd Thessalonians 2:3a). However, the verb form **“aphistemi”** is found **15X** times in the New Testament.

Of the 15 times, only three times does it refer to a spiritual departure. The majority of times, 75% of the time it refers to a physical or a spatial departure. Of the 15 occurrences, 3 times refers to a spiritual departure; the remaining 12 times definitely refer to a physical and spatial departure. Examining those occurrences becomes useful in understanding their meaning.

All that said, both the noun **“Apostasia”** and the verb **“Aphistemi”** can be used to depict either spiritual departure or physical departures.

Reason #6: The Extended Context Favors a Physical Departure Interpretation of **“Apostasia”**.

Dr. Andy Woods proceeds to point out the extended context favors a physical departure interpretation of **“Apostasia”**.

As Dr. Woods points out the rules of Bible study interpretation are context, context, and context! Context is king when determining meanings of words. This is especially true since words frequently have multiple meanings.

In our dilemma, the verb **“Aphistemi”** and the word **“Apostasia”** can both refer to either a spiritual or physical departure by both the immediate and the extended context.

Dr. Andy Woods notes in 1st Thessalonians every single chapter ends with a reference to the return of Christ Jesus. In fact, the most detailed treatment of the Rapture that we have in the entire Bible is found at the end of the fourth chapter of 1st Thessalonians (4:13-18).

Then, when we look at the larger context of these two books does not favor spiritual departure interpretation of the **“Apostasia”**, but favors the physical or spatial departure view.

Dr. Woods legal training has prepared him well for the task of using and applying the principles and rules of Greek grammar exegesis. Unfortunately, critics of the Pre-Tribulation Rapture

almost always lack formal training or understanding of the Biblical languages. Their attempts to attack and discredit the Pre-Tribulation Rapture are a house built on a foundation of sand!

Reason #7: The Immediate Context Favors a Physical Departure Interpretation of **“Apostasia”**.

Dr. Woods’ analytical ability is thorough, he notes in the immediate context favors a physical departure. The narrative of 2nd Thessalonians 2 is clearly about the events of end times. The first seven verses relate to the Rapture. **“Apostasia”** clearly is in the immediate context and speaks to a physical or spatial departure.

Reason #8: Thessalonians 2:3a is Part of a Review Course.

Dr. Andy Woods addresses the issue here that the Apostle Paul does not use the word **“Harpazo”**. Dr. Woods notes the fact that Paul explains numerous terms to describe the Rapture in his writings. He cites these choices of words/terms to describe the spatial departure:

“Ryhommi” –(1st Thessalonians 1:10)
“Parousia” –(2nd Thessalonians 2:1)
“Episynagoge” –(2nd Thessalonians 2:1)
“Apokalypsis” –(1st Corinthians 1:7)
“Epiphaneia” –(Titus 2:13)
“Harpazo” –(1st Thessalonians 4:17)

As such the Apostle Paul’s use of **“Apostasia”** in 2nd Thessalonians 2:3a is not a concern; and, because Paul uses a variety of terms earlier in 1st and 2nd Thessalonians; it’s not a surprising point that he would use another term. Paul even in 2nd Thessalonians 2:5 unlocks the meaning of the entire passage. Paul even raised the point, **“Do you not remember that while I was with you I was telling you these things.”** The Apostle Paul was reviewing ground that he has already covered with them.

Dr. Woods does not see Paul’s use of stylistically different words as part of a review process, and the use of **“Apostasia”**, with the same meaning physical departure. Paul’s writings reflect his training and ability to use the Greek language to communicate his point with clarity and meaning.

Reason #9: Early Bible Translations Favor the Physical Departure View.

Dr. Andy Woods ninth reason for the Pre-Tribulation Rapture is based upon early translations favor the physical departure view.

It is my opinion that this point is a critical reason that has been overlooked or understated in recent decades. I say that because I did a major research study paper in seminary as to what it was that led to the spectacular change that led to marked change in Bible translation after the turn of the 16th century.

When Jerome translated 2nd Thessalonians 2:3a, he used the Latin word **“Discession”**, which means “departure”.

Consequently, all the earliest English translations similarly translate the Greek noun **“Apostasia”** in 2nd Thessalonians 2:3a as “departure”:

Wycliffe Bible	1384
Tyndale Bible	1526
Coverdale Bible	1535
Cranmer Bible	1539
Breeches Bible	1576
Beza Bible	1583
Geneva Bible	1608

The shift from a physical to a spiritual understanding of **“Apostasia”** came through the influence of the Jesuits in the Roman Catholic Church. The Catholic Rheims Bible English translation appears to be based upon theological issues rather than exegetically motivated.

Dr. Woods notes the King James Bible translators translated **“Apostasia”** with the expression **“fallen away”**. This watering down or diluting the meaning was a compromise made to accommodate the ecumenical efforts of the Jesuits seeking to bring the Church of England back under the pope of Rome. This subject was my focus topic of a graduate course I took in seminary. The Roman Catholic Church played a key role in Europe that is of no surprise, but there is not a lot of work on why the King James Bible translators suddenly dropped the ball here on this issue, and is largely ignored to protect the names of the guilty. This issue is ignored by both the defenders as well as the critics of the King James Bible. It is an embarrassment because of the choosing to go with a watered down meaning “falling away” in lieu of the long standing interpretation “departure” that had existed for over three centuries prior.

Dr. Woods deals with this point with grace. However, In my research on this issue, I will state that Jesuit influence was instrumental in pressuring the KJV Bible translators. Keep in mind here that the Jesuits were created to destroy the Reformation, first and foremost, and any work that came out of the Protestant Reformation. Jesuits were located to take the focus of the pope being the Antichrist, and wrote books that pushed two different views, one being the Antichrist was ancient history much earlier in the Church, and the second was that the Antichrist was a future being. This was done to keep the public at large in the dark concerning the statements of Martin Luther and his “95 Theses”. As recent as three years ago, I did a three-part article on how the Jesuits impacted the church and the course of history, **“Jesuit Deception on the Rapture.”** The Jesuits should be recognized as the founders of the “Preterist”

view of Revelation, and the “Futurist” view of Revelation. This was done to deceive the laity about the person and identity of the Antichrist. During this period of church history, the ordinary man on the street could not access or read a Bible, not to mention the fact that the Roman Catholic Church chained the Bible to the pulpit of churches. The laity was forbidden to read the Bible without the assistance of a Jesuit or a priest. The laity lived in fear of being excommunicated should they ever try to read the Bible for themselves.

Reason #10: The Physical Departure View is Held by Credible Scholars.

Dr. Woods final point is based upon the fact that so many credible Bible scholars hold this view as well. These include:

Kenneth Wuest (Greek Scholar)
John R. Rice
J.S. Mabie
E. Schuyler English
J. Dwight Pentecost
Paul Lee Tan
H. Wayne House

Dr. Andy Woods’ newest book is short but succinct and right to the point. The Day of the Lord will not come unless the “falling away” comes first, according to 2nd Thessalonians 2:3. What is this falling away? Is apostasy a spiritual departure from the faith, or is it an actual physical rapture?

Dr. Andy Woods believes these ten reasons cause him to hold to this position, citing that no singular point in and of itself seals the deal. However, when these ten points are considered cumulatively, a powerful case emerges that Paul is speaking of a physical departure through his use of the word “**Apostasia**” in 2nd Thessalonians 2:3a.

Blessings,

Pastor Bob
EvanTeachr@aol.com

